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CALMET'S

DICTIONARY OF THE HOLY BIBLE,

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1832

AS PUBLISHED BY THE LATE

MR. CHARLES TAYLOR,

WITH

THE FRAGMENTS INCORPORATED.

THE WHOLE CONDENSED AND ARRANGED IN ALPHABETICAL ORDER.

American Edition.

REVISED,

WITH LARGE ADDITIONS,

BY EDWARD ROBINSON,

PROFESSOR EXTRAORDINARY OF SACRED LITERATURE IN THE THEOLOGICAL SEMINARY, ANDOVER.

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☞ *The Publishers of this work have in press, and will soon publish, an Abridgment of the present edition of Calmet's Dictionary, with Engravings, for the use of Schools and young persons. Prepared by Professor* Robinson.

Note.—In the following work, the letter R. at the close of a paragraph, indicates that the whole of that *paragraph*, or so much of it as follows the mark [, has been added by the American Editor. The same letter, preceded by an asterisk, *R. indicates that the whole of the preceding *article*, or so much of it as follows the mark [, is by him.

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PREFACE

TO THE AMERICAN EDITION.

THE American public being here presented with the well-known Dictionary of Calmet, in a condensed and somewhat abridged form, it is proper to state the circumstances under which this edition has been brought forward, and the principles on which the revision of the work has been conducted by the present Editor.

Augustin Calmet was a French monk, of the Benedictine order, and, in the latter part of his life, abbot of Senones, in Lorraine. He devoted himself particularly to the studies connected with Biblical literature; and his chief works were a *Commentary on all the Books of the Old and New Testament*, (Paris, 1707–16, 23 vols. 4to.; reprinted in 26 vols. 4to., and also in 9 vols. folio,) and the *Historical and Critical Dictionary of the Bible*, (Paris, 1722–28, 4 vols. folio; reprinted at Geneva, 1730, in 4 vols. 4to., and again at Paris, 1730, in 4 vols. folio.) He published a few other works of a similar nature, which obtained less notoriety, and died at Paris in 1757, at the age of seventy-five years. His general character, as a scholar and writer, is that of a diligent and judicious collector and compiler, with more of tolerance than was usual among the Catholics of that day, but without any profound skill in original investigation, or any distinguished tact or taste in the plan and arrangement of his works.

His Dictionary is justly regarded as affording a popular exhibition of the learning then extant upon the subjects of which it treats; without making in itself any important additions to the common stock. It was translated into English by D'Oyly and Colson, and published in 1732, in 3 vols. folio. There are said to have been versions of it also in the Latin, Dutch, Spanish, and Italian languages. But no further edition of it appeared in England until 1797, when it was again published under the direction of the late Mr. Charles Taylor, with considerable retrenchments and additions. The retrenchments consisted, principally, in the omission of articles resting on the authority of rabbinic literature and Catholic tradition, and not directly illustrative of the Bible. The additions were given in a separate volume, under the name of *Fragments*, and consisted of discussions and illustrations of oriental life, character, and manners, drawn chiefly from travellers in the East. A second edition of Mr. Taylor's revision was printed in 1800–03; and afterwards a third, from which the American edition of 1812–16, was copied, in 4 vols. 4to. The fourth London edition appeared in 1823, enlarged by a second volume of Fragments; and the fifth edition in 1830, after the death of Mr. Taylor, in 5 vols. 4to., the fifth volume consisting only of the plates.

The character of Mr. Taylor as an editor, and the value of his additions to Calmet's work, may be given in few words. Acquainted with oriental philology only through the meagre system of Masclef and Parkhurst; as an expounder of etymologies, outstripping even the extravagance of the latter; and as a theorist in the ancient history of nations, overstepping the limits which even Bryant had felt himself constrained to observe;—his remarks on these and many collateral topics, may be characterized as being in general fanciful, very often rash, and sometimes even involving apparent absurdity. They must ever be received by the student with very great caution. His chief and undoubted merit consists in diligently bringing together, from a variety of sources, facts and extracts which serve to illustrate the antiquities, manners and customs, and geography, of oriental nations.

On account of the diffuse and heterogeneous character which the Dictionary of Calmet had thus been brought to assume, it was a judicious step to undertake a new revision, in which the Fragments should be incorporated with the Dictionary under one alphabet, and the whole condensed and reduced to a proper form and order. Such a work has been published in London, during the present year, in royal octavo, under the direction of the editor of the fifth quarto edition. In order to comprise the work within this compass, the plan appears to have been to leave out all articles not directly illustrative of the Scriptures themselves; and also many of the prolix and trivial critical discussions of the Fragments; omitting, however, nothing which it would be of any importance to retain. This plan appears to have been acted upon throughout—but with some exceptions, and, as it would seem, in great haste. I am not aware, at least, that any thing has been omitted, which it would have been in any degree advisable to have retained.

Such was the work which the enterprising Publishers put into my hands, with the request that I would revise it, and prepare an edition for the American public. On examining it, I found that many retrenchments might still be made, in my judgment, with advantage; while many additions also might be introduced, from sources with which the English editors appear to have been unacquainted.

The retrenchments which I have ventured to make, have been chiefly in respect to such critical, etymological, and mythological discussions of Mr. Taylor, as the English editor had retained. Believing that a much better system of Hebrew philology is beginning to be prevalent in our country, and also a more sober and correct view of Biblical interpretation in general, I felt unwilling to sanction the circulation among us of any such crude and fanciful speculations as could only tend to divert the mind of the Biblical student from the right way. I have, therefore, not hesitated to strike out every thing of this kind, which seemed to me positively wrong and of injurious tendency; although enough still remains to confirm to the sober-minded student the correctness of the preceding remarks.

In the place of these retrenchments, and to a much greater amount, I have made such additions as seemed to be desirable, from all the sources within my reach. The whole range of German labor, in the department of Biblical literature, appears to have been almost unknown to the English editors; I have drawn copiously from it. The works of modern oriental travellers have also been extensively used. During the whole progress of the work, the latest quarto edition of the Dictionary has been open before me, as also the French edition of 1730, and the first English one of 1732; but I have not found occasion to draw from them to any great extent.

The present work contains very many things which I should never have inserted, but which, being once there, I did not feel myself at liberty to reject. Such a course would have resulted rather in the compilation of a new work; which it was neither my wish nor duty to undertake. My province was merely to prepare a revised copy of the English work. This I have done, and almost every page bears evidence of such revision. Of the very numerous Scripture references, many have been found wrong, and have been corrected; but no systematic collation of them has been made. Many errors also, which had come down through all the previous editions, have been corrected. At my request, the Publishers have given a new and important map of the country south of Palestine; and, at their own suggestion, have introduced a better plan of Jerusalem, and also added another map, illustrative of the passage of the Israelites through the Red sea.

In conclusion, I have to return my thanks to the guardians and officers of Harvard University, and the Boston Athenæum, for the very liberal manner in which they met my wishes for the use of books from their respective libraries. To the skilful and very accurate correctors connected with the Boston Type and Stereotype Company, the thanks of the Editor and of the readers of this work are especially due.

The plan of the work, it will be perceived, is neither doctrinal nor devotional. The object of it is simply to explain and illustrate the meaning of the Bible itself, leaving to other occasions the application of that meaning, as it regards both the understanding and the heart. That the work may have the effect to facilitate and promote the study of the Sacred Volume in our land, is now the Editor's fervent prayer, as it has long been the object of his anxious toil.

EDWARD ROBINSON.

Theol. Sem. Andover, Oct. 15, 1832.

A

DICTIONARY

OF

THE HOLY BIBLE.

A, the first letter in almost all alphabets. In Hebrew it is called *aleph*, (א) which signifies *ox*, from the shape of it in the old Phenician alphabet, where it somewhat resembles the head and horns of that animal. (Plutarch. Quæst. Sympos. ix. 2. Gesenii Thesaur. Heb. p. 1.) This Hebrew name has passed over along with the letter itself, into the Greek *alpha*. Both the Hebrews and Greeks employed the letters of their alphabets as numerals; and A, therefore, (*aleph* or *alpha*) denoted *one, the first*. Hence our Lord says of himself, that he is (τὸ Α) *Alpha and* (τὸ Ω) *Omega*, i. e. the first and the last, the beginning and the ending, as he himself explains it, Rev. i. 8, 11; xxi. 6; xxii. 13. R.

AARON, the son of Amram and Jochebed, of the tribe of Levi, (Exod. vi. 20.) was born A. M. 2430; that is, the year before Pharaoh's edict for destroying the Hebrew mate infants, and three years before his brother Moses, Exod. vii. 7. He married Elisheba, the daughter of Amminadab, of the tribe of Judah, (Exod. vi. 23.) by whom he had four sons, Nadab and Abihu, Eleazar and Ithamar. The eldest two were destroyed by fire from heaven; from the other two the race of the chief priests was continued in Israel, 1 Chron. xxiv. 2 seq.

The Lord, having appeared to Moses, and directed him to deliver the Israelites from their oppressive bondage in Egypt, appointed Aaron to be his assistant and speaker, he being the more eloquent of the two, Exod. iv. 14—16; vii. 1. Moses, having been directed by God to return into Egypt, quitted Midian, with his family, and entered upon his journey. At mount Horeb he met his brother Aaron, who had come thither by ▪ divine direction; (Exod. iv. 27.) and after the usual salutations, and conference as to the purposes of the Almighty, the brothers prosecuted their journey to Egypt, A. M. 2513. Upon their arrival in Egypt, they called together the elders of Israel, and having announced to them the pleasure of the Almighty, to deliver the people from their bondage, they presented themselves before Pharaoh, and exhibited the credentials of their divine mission, by working several miracles in his presence. Pharaoh, however, drove them away, and for the purpose of repressing the strong hopes of the Israelites of a restoration to liberty, he ordered their laborious occupations to be greatly increased. Overwhelmed with despair, the Hebrews bitterly complained to Moses and Aaron, who encouraged them to sustain their oppressions, and reiterated the determination of God to subdue the obstinacy of Pharaoh, and procure the deliverance of his people, ch. v. In all their subsequent intercourse with Pharaoh, during which several powerful remonstrances were made, and many astonishing miracles performed, Aaron appears to have taken a very prominent part, and to have pleaded with much eloquence and effect the cause of the injured Hebrews, Exod. vi.—xii.

Moses having ascended mount Sinai, to receive the tables of the law, after the ratification of the covenant made with Israel, Aaron, his sons, and seventy elders, followed him partly up. They saw the symbol of the divine presence, without sustaining any injury, (Exod. xxiv. 1—11.) and were favored with a sensible manifestation of the good pleasure of the Lord. It was at this time that Moses received a divine command to invest Aaron and his four sons with the priestly office, the functions of which they were to discharge before Jehovah for ever. See PRIEST.

During the forty days that Moses continued in the mount, the people became impatient, and tumultuously addressed Aaron: "Make us gods," said they, "which shall go before us: for as to this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him," Exod. xxxii. 1 seq. Aaron desired them to bring their pendants, and the ear-rings of their wives and children; which, being brought, were melted down under his direction, and formed into a golden calf. Before this calf Aaron built an altar, and the people sacrificed, danced, and diverted themselves around it, exclaiming, "These be thy gods, O Israel, which brought

thee up out of the land of Egypt." The Lord having informed Moses of the sin of the Israelites, (Exod. xxxii. 7.) he immediately descended, carrying the tables of the law, which, as he approached the camp, he threw upon the ground and broke, (ver. 19.) reproaching the people with their transgression, and Aaron with his weakness. Aaron at first endeavored to excuse himself, but afterwards became penitent, humbled himself, and was pardoned. The tabernacle having been completed, and the offerings prepared, Aaron and his sons were consecrated with the holy oil, and invested with the sacred garments, Exod. xl. Lev. viii. Scarcely, however, were the ceremonies connected with this solemn service completed, when his two eldest sons, Nadab and Abihu, were destroyed by fire from heaven, for presuming to burn incense in the tabernacle with strange fire, Lev. x.

Subsequently to this affecting occurrence, there was little in the life of Aaron that demands particular notice. During the forty years that he discharged the priestly office, his duties were apparently attended to with assiduity, and his general conduct, excepting the case of his joining Miriam in murmuring against Moses, and distrusting the divine power at Kadesh, was blameless, Numb. xii. xx. 8—11.

In the fortieth year after the departure of the Hebrews out of Egypt, and while they were encamped at Mosera, Aaron, by the divine command, ascended mount Hor. Here Moses divested him of his pontifical robes, which were placed upon his son Eleazar; "and Aaron died on the top of the mount," at the age of one hundred and twenty-three years, "and the congregation mourned for him thirty days," Numb. xx. 23—29; xxxiii. 38.

There is an apparent discrepancy in the scripture account of the place of Aaron's death. In the passages above referred to, it is said that it occurred in mount Hor; but in Deut. x. 6. it is stated to have been at *Mosera*, or more properly, according to the Hebrew form of the word, at *Moser*. The difficulty, however, is removed, by supposing that the place Mosera lay near the foot of mount Hor, perhaps on the elevated open plain from which the mountain rises, as described by Burckhardt, Travels in Syria and the Holy Land, p. 430. Josephus, Eusebius, and Jerome, all agree in placing the sepulchre of Aaron upon the summit of mount Hor, where it is still preserved and venerated by the Arabs. When the supposed tomb was visited by Mr. Legh, it was attended by a crippled Arab hermit, about eighty years of age, who conducted the travellers into a small white building, crowned by a cupola. The monument itself is about three feet high, and is patched together out of fragments of stone and marble. The proper tomb is excavated in the rock below. See Hor.

1. In reviewing the life of Aaron, we can scarcely fail to remark the manner of his introduction into the history. He at once appears as a kind of assistant, and so far an inferior, to his brother Moses; yet he had some advantages which seem to have entitled him to prior consideration. He was the elder brother, an eloquent speaker, and also favored by divine inspiration. We have no cause assigned why he was not preferred to Moses, in respect of authority; and therefore no other cause can now be assigned than the divine good pleasure, acting perhaps with reference to the superior education and consequent influence of Moses.

2. Among the most confirming signs given by God to Moses, may be placed the interview with his brother Aaron at mount Horeb. This being predicted by God, and *directly* taking place, must have been very convincing to Moses. (See something similar in the case of Jeremiah, chap. xxxii. 8.) It should seem also, that Aaron would not have undertaken a journey of two months, from Egypt to mount Sinai, at great hazard and expense, unless he had been well assured of the authority which sent him; neither could he have expected to find Moses where he did find him, unless by divine direction; since the place, afterwards called the mount of God, was then undistinguished and unfrequented. Aaron, therefore, was a sign to Moses, as Moses was a sign to Aaron.

3. It seems probable that Aaron was in circumstances above those of the lower class of people in Egypt. Had he been among those who were kept to their daily bondage, he could ill have spared time and cost for a journey to Horeb. Although the brothers, then, had no pretension to sovereign authority by descent, yet they were of consideration among the Israelites, either by property, or office, or perhaps from the fact of Moses' long residence and education at the Egyptian court; which could not fail to be a source of influence to himself and to his family. Both Moses and Aaron seem to be acknowledged by Pharaoh, and by many of his servants, as persons of consideration, and as proper agents for transacting business between the Israelites and the king. Aaron performed the miracles before Pharaoh, too, without any wonder being expressed by him, how a person like him should acquire such skill and eloquence. Had Moses and Aaron been merely private persons, Pharaoh would, no doubt, have punished their intrusion and impertinence.

4. We cannot palliate the sin of which Aaron was guilty, when left in charge of Israel, in conjunction with Hur, while Moses was in the mount receiving the law. His authority should have been exerted to restrain the people's infatuation, instead of forwarding their design. (See Calf.) As to his personal concern in the affair, we may remark, that if his own faith or patience was exhausted, or if he supposed Moses to be dead, then there could have been no collusion between them. Nor durst he have done as he did, had he expected the immediate return of Moses. His activity in building the altar to the calf renders his subsequent submission to Moses utterly inexplicable, had not a divine conviction been employed on the occasion. It is to be remarked, that nothing is said of the interference of Hur, the coadjutor of Aaron in the government of the people. The latter seems to have shrunk with unholy timidity from his duty of resistance to the proceedings of the people, fearing their disposition, as "set on mischief," which he pleabs in excuse, Exod. xxxii. 22—24.

5. The sedition of Aaron and Miriam against Moses, (Numb. xii. 1.) affords another argument against the supposition of collusion between the brothers. Aaron assumes, at first, a high tone, and pretends to no less gifts than his brother; but he afterwards acknowledges his folly, and, with Miriam, submits. Aaron was not visited with the leprosy, but he could well judge of its reality on his sister: it was his proper office to exclude her from the camp for seven days; and by his expression of "flesh half consumed," it should seem that it was an inveterate kind of the disease, and therefore the more signal. Aaron's affection, interest, and passion, all concur

red to harden him against any thing less than full conviction of a divine interposition. But he well knew that it was not in the power of Moses to inflict this disease, in so sudden and decided a manner.

6. The departure of Aaron for death, has something in it very singular and impressive. In the sight of all the congregation, he quits the camp for the mountain, where he is to die. On the way, Moses his brother, and Eleazar his son, divest him of his pontifical habits, and attend him to the last. We view, in imagination, the feeble old man ascending the mount, there transferring the insignia of his office to his son, and giving up the ghost, with that faith, that resignation, that meekness, which became one who had been honored with the Holy Spirit, and with the typical representation of the great High-priest himself.

7. In the general character of Aaron there was much of the meekness of his brother Moses. He seems to have been willing to serve his brethren, upon all occasions; and was too easily persuaded against his own judgment. This appears when the people excited him to make the golden calf, and when Miriam urged him to rival his brother.

8. When we consider the talents of Aaron, his natural eloquence, and his probable acquirements in knowledge, that God often spake to him as well as to Moses, and that Egyptian priests were scribes, as a duty of their profession; it is not *very* unlikely, that he assisted his brother in writing some parts of the books which now bear the name of Moses; that, at least, he kept journals of public transactions; that he transcribed, perhaps, the orders of Moses, especially those relating to the priests. If this be admissible, then we account at once for such difference of style as appears in these books, and for such smaller variations in different places, as would naturally arise from two persons recording the same facts; we account for this at once, without, in any degree, lessening the authority, the antiquity, or the real value of these books. It accounts, also, for the third person being used when speaking of Moses: perhaps, too, for some of the praise and commendation of Moses, which is most remarkable where Aaron is most in fault. See Numb. xii. 3. In Deuteronomy, Moses uses the pronouns, *I*, and *me*: "I said,"—"the Lord said to me," which are rarely or never used in the former books. See BIBLE.

AARONITES, Levites of the family of Aaron; the priests who particularly served the sanctuary. Numb. iv. 5 seq. 1 Chron. xii. 27; xxvii. 17. See LEVITES.

AB, the eleventh month of the civil year of the Hebrews, and the 5th of their ecclesiastical year, which began with Nisan. It had thirty days, and nearly answers to the moon of July. The name does not occur in Scripture. See the JEWISH CALENDAR at the end of the volume.

ABADDON, or APOLLYON, *the destroyer*; the name ascribed (Rev. ix. 11.) to the angel of the abyss, or Tartarus, i. e. the angel of death. He is represented as the king and head of the Apocalyptic locusts under the fifth trumpet, Rev. ix. 11. See LOCUST.

ABANA, or AMANA, (the former being the *Kethib*, or reading of the Hebrew text; and the latter the *Keri*, or marginal reading,) the name of one of the rivers cited by Naaman (2 Kings v. 12.) as rivers of Damascus. The latter is probably the true name, signifying *perennial*; the change of *m* into *b* being very common in the oriental dialects.

Interpreters have been much divided in regard to the streams probably designated by the names Abana and Pharpar. One of these undoubtedly is the present Barrada (*the cold*), the Chrysorrhoas of the ancients, which rises in Anti-Libanus and flows through Damascus. Just above the city it is divided into several branches, (some travellers say three, and others five,) which pass around the city on the outside, and afford water for the numerous gardens by which the city is surrounded; while the main stream passes through and waters the city itself. Below the city they again mostly unite, and the river loses itself in a marsh a few miles S. E. from Damascus. The branches here mentioned are evidently artificial; and if we now suppose that originally there were but *two* branches in all, (the others being a work of later times,) these two branches may perhaps have been the Abana and Pharpar.—Another supposition, however, is more probable, viz. that one of the streams is the Barrada; while the other, (perhaps the Amana, or *perennial stream*,) may be the little river *Fijih*, or *Fege*, which rises near the village of like name in a pleasant valley about 15 or 20 miles N. W. of Damascus. Dr. Richardson describes it as issuing at once from the limestone rock, a deep, rapid stream of about thirty feet wide. It is pure and cold as iced water, and after coursing down a rugged channel for above a hundred yards, falls into the Barrada, which comes from another valley, and is here only half as wide as the Fijih. Its waters, also, like those of the Jordan, have a white, sulphureous hue. *R.

ABAGARUS, see ABGAR.

ABARIM, mountains east of Jordan, over against Jericho, on the northern border of Moab, within the limits of the tribe of Reuben. It is impossible to define exactly their extent. Eusebius fixes them at six miles west of Heshbon, and seven east of Livias. The mountains Nebo, Pisgah, and Peor, were summits of the Abarim. Numb. xxvii. 12; xxxiii. 47, 48. Deut. xxxiii. 49.

ABBA, a Syriac word signifying *father*, and expressive of attachment and confidence. When the Jews came to speak Greek, this word was probably retained from their ancient language, as being easier to pronounce, especially for children, than the Greek *pater*. Hence Paul says, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father," Rom. viii. 15.

I. ABDON, son of Hillel, of the tribe of Ephraim, and tenth judge of Israel. He succeeded Elon, and judged Israel eight years, Judg. xii. 13, 15. He died A. M. 2848, *ante* A. D. 1156.

II. ABDON, son of Micah, sent by king Josiah to Huldah the prophetess, to ask her opinion concerning the book of the law, lately found in the temple, 2 Chron. xxxiv. 20. Some think him to be the same as Achbor, son of Micaiah, 2 Kings xxii. 12.

III. ABDON, a city of Asher, given to the Levites of Gershon's family, Josh. xxi. 30. 1 Chron. vi. 74.

ABEDNEGO, a Chaldee name given by the king of Babylon's officer to Azariah, one of Daniel's companions, Dan. i. 7. Abednego was thrown into the fiery furnace at Babylon, with Shadrach and Meshach, for refusing to adore the statue erected by command of Nebuchadnezzar, Dan. iii. See DANIEL. Some have supposed this Azariah to be Ezra, but without sufficient grounds.

I. ABEL, (Heb. הֶבֶל,) the second son of Adam and Eve. Cain and Abel having been instructed by their father Adam in the duty of worship to their

Creator, each offered the first-fruits of his labors. Cain, as a husbandman, offered the fruits of the field; Abel, as a shepherd, offered fatlings of his flock. God was pleased to accept the offering of Abel, in preference to that of his brother, (Heb. xi. 4.) in consequence of which, Cain sank into melancholy, and giving himself up to envy, formed the design of killing Abel; which he at length effected, having invited him to go into the field, Gen. iv. 8, 9. 1 John iii. 12. It should be remarked, that in our translation no mention is made of Cain inviting his brother into the field:—"Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." But in the Samaritan text, the words are express; and in the Hebrew there is a kind of chasm, thus: "and Cain said unto Abel his brother,"—"and it came to pass," &c. without inserting what he said to his brother.

The Jews had a tradition that Abel was murdered in the plain of Damascus; and accordingly, his tomb is still shown on a high hill, near the village of Sinie or Seneiah, about twelve miles north-west of Damascus, on the road to Baalbek. The summit of the hill is still called *Nebbi Abel;* but circumstances lead to the probable supposition, that this was the site, or in the vicinity of the site, of the ancient Abela or Abila. The legend, therefore, was most likely suggested by the ancient name of the place.

Paul, speaking in commendation of Abel, says, (Heb. xi. 4.) "By faith he offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh," even after his death. Our Saviour places Abel at the head of those saints who had been persecuted for righteousness' sake, and distinguishes him by the title *righteous*, Matt. xxiii. 35.

II. ABEL, (Heb. אבל,) Abel-beth-Maacah, or Abel-maim, a city in the north of Palestine, of some considerable size and importance, since it is called "a mother in Israel," 2 Sam. xx. 19. For the identity of the city under these three different names, comp. 2 Sam. xx. 14, 15, 18; 1 Kings xv. 20; 2 Chron. xvi. 4. The addition of *Maacah* marks it as belonging to or near to the region Maacah, which lay eastward of the Jordan, under Anti-Lebanon. It is perhaps the *Abela* mentioned by Eusebius as lying between Paneas and Damascus. R.

ABEL-BETH-MAACAH, that is Abel near the house or city of Maacah; the same as Abel.

ABEL-CARMAIM, or the Place of the Vineyards, a village of the Ammonites, about six miles from Philadelphia, or Rabbath-Ammon, according to Eusebius, and in his time still rich in vineyards, Judges xi. 33.

ABEL-MAIM, the same as Abel-beth-Maacah, 1 Kings xv. 20. 2 Chron. xvi. 4. See Abel II.

ABEL-MEHOLAH, the birth-place of Elisha, 1 Kings xix. 16. It was situated about ten miles south of Scythopolis or Bethshan, (1 Kings iv. 12.) and was celebrated in connexion with Gideon's victory over the Midianites, Judges vii. 22.

ABEL-MIZRAIM, "the place of the Egyptians," previously called "the threshing-floor of Atad," Gen. l. 11. Jerom places it between Jericho and the Jordan; three miles from the former, and two from the latter, where Bethagla afterwards stood.

ABEL-SHITTIM was in the plains of Moab, beyond Jordan, opposite to Jericho. It is, undoubtedly, the *Abila* of Josephus, (Ant. v. 1. 1. Bell. Jud. iv. 7. 6.) and lay according to him about 60 stadia or furlongs from the Jordan. Numb. xxxiii. 49. comp. xxii. 1. It is more frequently called Shittim alone, Numb. xv. 1. Josh. ii. 1. Micah vi. 5. Eusebius says, it was in the neighborhood of mount Peor. Moses encamped at Abel-Shittim before the Israelites passed the Jordan, under Joshua. Here, seduced by Balak, they fell into idolatry, and worshipped Baal-Peor; on account of which God severely punished them by the hands of the Levites, chap. xxv.

ABELA, see Abila.

ABEZ, a city of Issachar, Josh. xix. 20.

ABGAR, a king of Edessa, and of the district Osrhoene, the seventeenth of the twenty kings who bore this name, and contemporary with Christ. The name does not occur in Scripture, but is celebrated in ecclesiastical history, on account of the correspondence which is said to have passed between him and Christ. The legend is, that Abgar wrote to the Saviour, requesting him to come and heal him of the leprosy; to which Christ replied, that he could not come to him, but would send one of his disciples. Accordingly he is said to have sent Thaddeus. Both letters are apocryphal, and may be found in Fabric. Codex Apoc. N. T. p. 317. See also the quarto ed. of Calmet. R.

ABI, mother of Hezekiah, king of Judah; (2 Kings xviii. 2.) called Abijah, 2 Chron. xxix. 1.

ABIA, in the N. T. the same as Abijah in the O. T. which see.

ABIAH, second son of Samuel. Being intrusted with the administration of justice, he behaved ill, and induced the people to require a king, 1 Sam. viii. 2.

ABIATHAR, son of Ahimelech, and high-priest of the Jews. When Saul sent his emissaries to Nob, to destroy all the priests there, Abiathar, who was young, fled to David in the wilderness, (1 Sam. xxii. 11, seq.) with whom he continued in the character of high-priest. Saul, it would appear, transferred the dignity of the high-priesthood from Ithamar's family to that of Eleazar, by conferring the office upon Zadok. Thus there were, at the same time, two high-priests in Israel; Abiathar with David, and Zadok with Saul. This double priesthood continued from the death of Ahimelech till the reign of Solomon; when Abiathar, attaching himself to Adonijah, was deprived by Solomon of his priesthood, 1 Kings ii. 27. The race of Zadok alone exercised this ministry during and after the reign of Solomon, excluding the family of Ithamar, according to the prediction made to Eli the high-priest, 1 Sam. iii. 11, &c.

A difficulty arises from the circumstance, that in 1 Kings ii. 27, Abiathar is said to be deprived of the priest's office by Solomon; while in 2 Sam. viii. 17, 1 Chron. xviii. 16, xxiv. 3, 6, 31, Ahimelech the son of Abiathar is said to be high-priest along with Zadok. The most probable solution is, that both father and son each bore the two names Ahimelech and Abiathar; as was not at all unusual among the Jews. (See one example under Abigail.) In this way also we may remove the difficulty arising from Mark ii. 26, where *Abiathar* is said to have given David the shew bread, in allusion to 1 Sam. xxi. 1, seq. where it is Ahimelech.—Others suppose the passage in Mark to be merely a Jewish mode of quotation, as if from the "History of Abiathar." This, however, does not remove the other difficulty mentioned above; and there are also other objections to it, arising from the Greek idiom. See Kuinoel. Comm. II. p. 29. R.

ABIB, the first month of the ecclesiastical year of the Hebrews; afterwards called Nisan. It answered to our March, or part of April. Abib signifies green ears of corn, or fresh fruits. It was so named, because corn, particularly barley, was in ear at that time. It was an early custom to name times, such as months, from observation of nature; and the custom is still in use among many nations. So it was with our Saxon ancestors; and the Germans to this day, along with the usual Latin names of the months, have also others of the above character: e. g. June is also called *Brachmonath*, or month for ploughing; July, *Heumonath*, or Hay-month; November, *Windmonath*, or Wind-month, &c. See MONTH, and the JEWISH CALENDAR.

ABIGAIL, formerly the wife of Nabal of Carmel, and afterwards of David. Upon receiving information of Nabal's ingratitude to the king, (1 Sam. xxv. 14, &c.) she loaded several asses with provisions, and, attended by some of her domestics, went out to meet David. Her manners and conversation gained for her his esteem, and as soon as the days of mourning for Nabal's death, which happened soon afterwards, were over, he made her his wife. The issue of the marriage was, as some critics suppose, two sons, Chiliab and Daniel, (2 Sam. iii. 3; 1 Chron. iii. 1.) but it is most probable that these names were borne by one person.

ABIGAIL, sister of David, wife of Jether, and mother of Amasa, 1 Chron. ii. 16, 17.

ABIHU, one of the two sons of Aaron who were destroyed by fire from heaven, for having offered incense with strange fire, instead of taking it from the altar of burnt-offerings, Lev. x. 1, 2.

I. ABIJAH, son of Jeroboam, the first king of Israel. Having been seized with a dangerous disease, his mother disguised herself, and visited the prophet Ahijah to know whether he might recover. Ahijah answered her that he would die, and be the only person in his family who would receive funeral honors, and be lamented by Israel, 1 Kings xiv. 1.

II. ABIJAH, called Abijam, (1 Kings xv. 1.) was the son of Rehoboam, and second king of Judah. He succeeded his father, A. M. 3406, *ante* A. D. 958, and reigned three years only. In the first book of Kings he is described as walking in all the sins of his father, and as waging war with Jeroboam, king of Israel. But in 2 Chron. xiii. he is represented as professedly and boastfully zealous for the honor of God, and for the Levitical priesthood. He is also there said to have obtained a decisive victory over Jeroboam.

III. ABIJAH, wife of Ahaz, and mother of Hezekiah, king of Judah; (2 Chron. xxix. 1.) called Abi, 2 Kings xviii. 2.

IV. ABIJAH, a descendant of Eleazar, son of Aaron, and head of the eighth of the twenty-four companies of priests, 1 Chron. xxiv. 10; Luke i. 5.

ABIJAM, the same as ABIJAH II.

ABILA, or ABELA. There were several towns of this name in Syria, each of which was called by the Greeks, *Leucas*, or *Leucadia*, "white." But the principal one was a town of Cœlosyria, and the capital of Abilene, a province of which Lysanias was tetrarch, Luke iii. 1. It was situated in a valley, or rather on the rocky declivity of a mountain, adjacent to the river Chrysorrhoas, or Barrada, about twelve miles N. W. of Damascus, perhaps on the site of the present village Seneiah, at the foot of the hill on which Abel is said to have been buried. (See ABEL.) If these rocks were whitish in color, (and most of those in Judea are of gray limestone,) they would furnish the Greeks with a reason for giving to Abila the name of *Leucadia*—"White-rock-town." Compare *Weissenfels*, i. e. White-rock, the name of a German city a few miles W. of Leipzig.—It is worthy of remark, too, that Strabo, speaking of the city of Leucadia, in Acarnania, says it was so called because of a great white rock in its neighborhood.

There are several medals of Abila extant, two of which are of some importance, as they serve to identify the site of the town. On the reverse of one of these is a large bunch of grapes, from which it is to be inferred that the place where it was struck abounded in vineyards. This agrees exactly with the rocky eminence or declivity upon which we have assumed it to have stood; besides which, Eusebius and Jerom agree that its vineyards were very extensive and rich. But the most remarkable and decisive medal extant,

is one which bears a half-figure of the river, with the inscription "Chrysoroas Claudiaion," and on the reverse, a figure of Victory, and the inscription "Leucadion," the Greek name of the city. We may also remark, that Abila adding the name of CLAUDIA to its other appellations, as it appears from this medal it did, affords a presumption that it was of some importance, and perhaps of considerable magnitude also; and the conjecture receives confirmation from some antiquities and inscriptions which are mentioned by Pococke, as still existing in the neighborhood. See Mod. Traveller, vol. iii. p. 65.

ABILENE, the name of a district of country on the eastern declivity of Antilibanus, from twelve to twenty miles N. W. of Damascus, towards Heliopolis, or Baalbeck; so called from the city ABILA, (which see,) and also called Abila, or Abilene of Lysanias, to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Lysanias, the son of Ptolemy and grandson of Mennæus, (Joseph. Ant. xiv. 13. 3.) but he was put to death, (A. C. 36.) through the intrigues of Cleopatra, who took possession of his province, (ib. xiv. 4. 1.) After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, it was taken from him and given to Herod the Great, (Joseph. B. J. i. 20. 4; Ant. xv. 10. 1.) At Herod's death, a part of the territory was given to Philip; but the greater part, with the city Abila, seems then, or shortly afterwards, to have been bestowed on another Lysanias, Luke iii. 1. He is supposed to have been a descendant of the former Lysanias, but is no where mentioned by Josephus. Indeed, nothing is said by Josephus, or by any other profane writer, of this part of Abilene, until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as "the tetrarchy of Lysanias," (Joseph. Ant. xviii. 6. 10.) to whom it was afterwards confirmed by Claudius, (ib. xix. 5. 1.) At the death of Agrippa, it went, with his other possessions, to Agrippa Minor. * R.

I. ABIMELECH, king of Gerar of the Philistines. This prince, being captivated by the beauty of Sarah, took her into his haram, with the design of making her his wife. In a dream, however, the Lord threatened him with death, unless he immediately restored her to her husband. Abimelech pleaded his ignorance of the relation between Sarah and Abram, and early

the next day returned her to her husband, and complained of the deception that had been practised upon him by Abram, who had described Sarah as his sister. The patriarch explained the motives for his conduct, stating, at the same time, that although Sarah was his wife, she was also his sister, being of the same father by another mother. Abimelech dismissed them with presents, giving to Sarah, through her husband, a thousand pieces of silver, as a "covering of the eyes," i. e. an atoning present, and as a testimony of her innocence in the eyes of all, Gen. c. xx. See ABRAM.

It has been thought strange that a miraculous interference should have been necessary here, as well as in the case of Pharaoh, (Gen. xii. 14—20.) to convince Abimelech of his criminality in detaining the wife of Abraham; and equally strange that Abraham could not procure Sarah's release by proper application and request. But it must be remembered that God favored Abraham with his constant intercourse and direct protection, and in cases too of less difficulty than the one here in question. It is well known that oriental sovereigns in all ages have exercised the right of selecting the most beautiful females of their kingdoms for the use of their own harams, (Gen. xii. 15; Esth. ii. 3.) and that whenever a woman is taken into the haram of a prince in the East, she is secluded, without possibility of coming out, at least during the life of the prince on the throne. In fact, communication with the women in the haram is hardly to be obtained, and only by means of the keepers, (Esth. iv. 5.) and certainly not, when any suspicion occurs to the guards, to whom is intrusted the custody of such buildings. The whole transaction, then, may be placed in a stronger light than, perhaps, it has usually appeared in, by the following extract from a review of the travels of Peter Henry Bruce, Esq., an officer in the Russian army, under Czar Peter.

"The retreat of the Russians, we are told, was productive of an unfortunate incident to Colonel Pitt, an officer in that army. Immediately on decamping from the fatal banks of the Pruth, he lost both his wife and daughter, beautiful women, by the breaking of one of their coach wheels. By this accident, they were left so far in the rear, that the Tartars seized and carried them off. The colonel applied to the grand vizier, who ordered a strict inquiry to be made, but without effect. The colonel being afterwards informed that they were both carried to Constantinople, and presented to the grand signior, obtained a passport, and went thither in search of them. Getting acquainted with a Jew doctor, who was physician to the seraglio, the doctor told him that two such ladies as he described had lately been presented to the sultan; but that *when any of the sex were once taken into the seraglio, they were never suffered to quit it more.* The colonel, however, tried every expedient he could devise to recover his wife, if he could not obtain both; until, becoming outrageous by repeated disappointments, they shut him up in a dungeon, and it was with much difficulty he got released by the intercession of some of the ambassadors at that court. He was afterwards told by the same doctor, that both the ladies had died of the plague; with which information he was obliged to content himself, and return home." Critical Review, vol. iii. p. 332.

II. ABIMELECH, another king of Gerar, probably a son of the former, and contemporary with Isaac. Having accidentally seen Isaac caressing his wife Rebekah, whom he had called sister, Abimelech reproved him for his dissimulation; and, at the same time, forbade his people to do any injury whatever to Isaac or to his wife. Isaac, increasing in riches and power, excited the envy of the Philistines; and Abimelech said to him, "Go from us, for thou art much mightier than we." Isaac, therefore, retired to the valley of Gerar, and afterwards to Beersheba, where Abimelech, with Ahuzzath, his favorite, and Phicol, his general, visited him. Isaac inquired, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?" To which Abimelech replied, that observing how much he was favored by God, he was desirous of cultivating his friendship, and had come to make a covenant with him. Isaac entertained them splendidly, and the next day concluded a treaty with Abimelech, Gen. xxvi. 8—31.

III. ABIMELECH, son of Gideon by a concubine, assumed the government of Shechem after the death of his father, and procured himself to be acknowledged king; first, by the inhabitants of Shechem, where his mother's family had an interest, and afterwards by a great part of Israel. At Gideon's house in Ophrah, he killed his father's seventy sons, now orphans, on one stone; the youngest, Jotham, only remaining, who, when the people of Shechem assembled to inaugurate Abimelech, appeared on mount Gerizim, and reproved them by his celebrated fable of the trees. (See JOTHAM.) After three years, discord arose among the Shechemites, who, reflecting on their injustice, and detesting the cruelty of Abimelech, revolted from him in his absence, and laid an ambuscade in the mountains, designing to kill him on his return to Shechem. Of this, Abimelech received intelligence from Zebul, his governor of Shechem. The Shechemites invited Gaal to their assistance, with whom, at a great entertainment, they uttered many imprecations against Abimelech; who, having assembled some troops, marched all night towards Shechem. In the morning, Gaal went out of Shechem, and gave battle to Abimelech, but was defeated, and, as he was endeavoring to re-enter the city, Zebul repulsed him. Abimelech afterwards defeated the Shechemites, destroyed the city, and burnt their tower; but at the attack of Thebez, a town about thirteen miles to the N. E., a woman from the top of the tower threw an upper mill-stone upon his head, and fractured his skull. (See MILL.) He immediately called his armor-bearer, and desired him to slay him, "that men say not of me, A woman slew him." Judg. ix.

IV. ABIMELECH, a high-priest in the time of David, (1 Chron. xviii. 16.) the same as Ahimelech, (2 Sam. viii. 17.) and probably the same as ABIATHAR, which see.

I. ABIRAM, the eldest son of Hiel the Bethelite. Joshua, after having destroyed Jericho, uttered this imprecation: "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gate of it," Josh. vi. 26. About 537 years after this, Hiel undertook to rebuild the city; and in conformity with the prediction, he lost his children, 1 Kings xvi. 34. It is not expressly said, either in the curse, or in the narration, that the children should *die*; but this is clearly implied. Hiel, it will be observed, is not blamed for his proceeding; his loss is mentioned only as a remarkable fulfilment of a prediction; and it is possible that the prediction was unknown to him. See BARREN.

II. ABIRAM, one of the three persons who con-

spired with Korah to overthrow the authority of Moses in the wilderness, and upon whom God inflicted an awful punishment. He was the son of Eliab, of the tribe of Reuben, Numb. xvi.

ABISHAG, a beautiful virgin of Shunam, in the tribe of Issachar, who was selected to cherish David in his old age. The king made her his wife; but the marriage was never consummated. After the death of David, Adonijah demanded Abishag in marriage; but Solomon, justly supposing that this was only a step towards his assumption of the regal power, refused his solicitation, and put him to death, 1 Kings i. 3; ii. 13—25.

ABISHAI, son of Zeruiah, David's sister, and brother of Joab and Asahel, was one of the most valiant men of his time, and chief general in David's armies. He vanquished Ishbi-benob, a descendant of the Rephaim, the head of whose lance weighed 300 shekels of brass, (2 Sam. xxi. 16.) and lifted up his spear against, and slew, 300 enemies, xxiii. 18. See 2 Sam. ii. 18; 1 Chron. ii. 16.

ABISHUA, son of Phinehas, fourth high-priest of the Hebrews; (1 Chron. vi. 50.) was succeeded by Bukki. The Chronicon of Alexandria places Abishua under Ehud, judge of Israel, Judg. iii. He is called Abiezer in Josephus.

ABNER, son of Ner, uncle to Saul, and general of his armies, 1 Sam. xiv. 51. For seven years after the death of Saul he preserved the crown to Ishbosheth, the son of that prince, though generally unsuccessful in the contests that arose between his troops and those of David, who reigned at Hebron, in Judah. Ishbosheth having accused him of taking undue liberties with Rizpah, a concubine of Saul, Abner went over to David, and undertook to deliver the whole kingdom into his hands. In this, however, he was prevented, for immediately after quitting Hebron, for the purpose of carrying his design into effect, he was slain by Joab, the general of David's armies, to revenge the death of his brother Asahel, who had fallen by the hand of Abner, (2 Sam. ii. 20.) or more probably from jealousy. The king was deeply afflicted at the perfidy and cruelty of Joab, and attended the funeral solemnities of Abner in person. He also composed an elegy on his death, 2 Sam. iii.

ABOMINATION. *Sin*, being the reverse of the divine perfections and law, and the unchangeable object of the divine displeasure, is frequently called abominable, or an abomination, Isa. lxvi. 3; Ezek. xvi. 50. *Idolatry* and *Idols* are also designated abominations, not only because the worship of idols is, in itself, abominable, but because the ceremonies of idolaters were almost always attended with licentiousness, and infamous and abominable actions. *Shepherds* were an abomination to the Egyptians, (Gen. xlvi. 34.) in consequence, probably, of the tyranny which had been exercised over them by the *hycassos*, or shepherd kings, a horde of marauders, whose occupations were of a pastoral kind, but who made a powerful irruption into Egypt, which they subdued, and ruled for about two centuries and a half. Ever after this time the persons and very name of shepherds were execrated, and held in great abhorrence by the Egyptians.—The Hebrews were to sacrifice the abominations of the Egyptians, (Exod. viii. 26.) that is, those creatures which they venerated as the symbols of deities, and which, therefore, they could not have beheld slain, without the utmost indignation and abhorrence. Indeed their superstition was so strong, that even to kill by accident one of their sacred animals, was not to be expiated but by the death of the offender. Egypt was divided into parts, each of which had its peculiar representative deity; in one district a bull, in another a goat, in another a cat, in another a monkey, &c. Undoubtedly, these were strange creatures to receive public worship, to be adored as deities, or as symbols of deity; the choice of such has in it, certainly, something *abominable* to human nature and feelings.

ABOMINATION OF DESOLATION, foretold by Daniel, (chap. ix. 27.) denotes, according to some interpreters, the image of Jupiter Olympius, erected in the temple of Jerusalem, by command of Antiochus Epiphanes, 2 Mac. vi. 2; and 1 Mac. vi 7. But, by the Abomination of Desolation, spoken of by our Lord, (Matt. xxiv. 15; Mark xiii. 14.) and foretold as about to be seen at Jerusalem, during the last siege of that city by the Romans, under Titus, is meant the ensigns of the Roman army, with the images of their gods and emperors upon them, which surrounded the city, and were lodged in the temple when that and the city were taken. The evangelists Matthew and Mark add, "Whoso readeth let him understand;" hereby intimating, that this event was approaching, though yet future, and that the reader would do well to retire speedily from a city which was thus threatened with the execution of the divine anger. The passages were therefore written before Jerusalem was destroyed, and were, no doubt, the means of warning many to escape the coming wrath.

ABRAM, afterwards called ABRAHAM, son of Terah, was born at Ur, a city of Chaldæa, A. M. 2008, *ante* A. D. 1996. Gen. xi. 27. He spent his early years in his father's house, where idols were worshipped. Many have supposed that he himself was at first a worshipper of idols, but that, God giving him a better understanding, he renounced it, and on that account suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously saved him. The Vulgate rendering of 2 Esd. ix. 7. expresses that he was delivered from the *fire of the Chaldeans*, which the Jews generally believe; although the opinion seems to be founded only on the ambiguity of the word Ur, which signifies *fire*, as well as the city of Ur, from whence God directed Abraham into the land of promise. It seems that Terah also was convinced of the vanity of idolatry, since he accompanied Abraham from Ur, where he was settled, to go to that place whither the Lord had called him. The first city to which they came was Haran, in Mesopotamia, where Terah died. From thence Abraham went into Palestine, at that time inhabited by Canaanites. Here God promised to bless him, and to give him the property of the country. The patriarch, however, did not acquire landed property here, but lived and died a stranger. Some time after his arrival in Canaan, a great famine obliged him to go down into Egypt; where, fearing that the Egyptians might be captivated with the beauty of Sarah, and not only force her from him, but take away his own life also, if they knew her to be his *wife*, he determined to call her *sister*. During their stay in Egypt, her beauty being reported to Pharaoh, he took her forcibly from Abraham, designing to make her one of his wives. God, however, afflicted him with great plagues, and obliged him to restore her. After the famine had ceased, Abraham returned to Canaan, accompanied by his nephew, Lot; and pitched his tents between Beth-el and Hai, where he had pre-

viously raised an altar. But, as both Abraham and Lot had large flocks, they could not conveniently dwell together, and therefore separated; Lot retiring to Sodom, and Abraham to the plain of Mamre, near Hebron, Gen. xii. xiii.

Some years after this, Lot being taken prisoner by Chedorlaomer and his allies, then warring against the kings of Sodom, and the neighboring places, Abraham with his household pursued the conquerors, overtook and defeated them at Dan, near the springs of Jordan, and retook the spoil, together with Lot. At his return, passing near Salem, (supposed to be the city afterwards called Jerusalem,) Melchisedek, king of that city, and priest of the Most High God, came out and blessed him, and presented him with bread and wine for his own refreshment and that of his army; or, as some have thought, offered bread and wine to God, as a sacrifice of thanksgiving on Abraham's behalf.

After this, the Lord renewed his promises to Abraham, with fresh assurances that he should possess the land of Canaan, and that his posterity should be as numerous as the stars of heaven.

As Abraham had no children, and could no longer expect any by his wife Sarah, he complied with her solicitations, and took her servant Hagar as a wife; imagining, that if he should have children by her, God might perform the promises which he had made to him of a numerous posterity. Soon after her marriage, Hagar, finding she had conceived, assumed a superiority over her mistress, and treated her with contempt; but Sarah complained to Abraham, who told her that Hagar was still her servant. Hagar, therefore, being harshly treated by Sarah, fled; but an angel, appearing to her in the wilderness, commanded her to return to her master, and to submit to her mistress's authority. Hagar therefore returned, and gave birth to Ishmael, Gen. xiv.

Thirteen years after the birth of Ishmael, the Lord renewed his covenant and promises with Abraham, changing his name from *Abram*, or *an elevated father*, to *Abraham*, or *father of a great multitude*; and the name of *Sarai*, *my princess*, into *Sarah*, THE *princess*; that is, of many; no longer confined to one. As a token and confirmation of the covenant now entered into, he enjoined Abraham to be himself circumcised, and to circumcise all the males in his family. He also promised him a son by Sarah, his wife, to be born within a year, Gen. xvii.

The enormous sins of Sodom, Gomorrha, and the neighboring cities, being now filled up, three angels were sent to inflict upon them the divine vengeance. Abraham, sitting at the door of his tent, in the valley of Mamre, saw three persons walking by; and, with true oriental hospitality, immediately invited them to take refreshment, washed their feet, and hasted to prepare them meat. When they had eaten, they asked for Sarah. Abraham answering that she was in her tent, one of them said, "I will certainly return unto thee, according to the time of life, and lo! Sarah thy wife shall have a son." Upon hearing this, Sarah laughed; but one of the angelic visitors rebuked her unbelief, by remarking, "Wherefore did Sarah laugh? Is any thing too hard for the Lord? In a year I will return, as I promised, and Sarah shall have a son," Gen. xviii. 1—19.

When the angels were ready to depart, Abraham accompanied them towards Sodom, whither two of them (who proved to be divine messengers) continued their journey. The third remained with Abraham, and informed him of the approaching destruction of Sodom and Gomorrha. Abraham interceded, praying, that if fifty righteous persons were found therein, the city should be spared; he reduced the number gradually to ten; but this number could not be found, or God, in answer to his prayers, would have averted his design. Lot, being the only righteous person in the city, was preserved from the calamity that destroyed it, Gen. xviii. xix. See LOT.

Sarah having conceived, according to the divine promise, Abraham left the plain of Mamre, and went south, to Gerar, where Abimelech reigned; and again fearing that Sarah might be forced from him, and himself be put to death, he called her here, as he had done in Egypt, *sister*. (See ABIMELECH I.) Abimelech took her to his house, designing to marry her; but God having in a dream informed him that she was Abraham's wife, he restored her with great presents. Sarah was this year delivered of Isaac whom Abraham circumcised according to the covenant stipulation. For several years the two wives and the two children continued to live together; but at length Ishmael became apparently jealous of the affection shown to Isaac by his father, so that Sarah insisted that he and his mother should be dismissed the family. After very great reluctance, Abraham complied; as God informed him that it was according to the appointments of Providence, for the future ages of the world. About the same time, Abimelech came with Phicol, his general, to conclude an alliance with Abraham, who made that prince a present of seven ewe-lambs out of his flock, in consideration that a well he had opened should be his own property; and they called the place Beer-sheba, or "the well of swearing," because of the covenant there ratified with oaths. Here Abraham planted a grove, built an altar, and resided some time, Gen. xx. xxi.

About the year A. M. 2133, God directed Abraham to sacrifice his son Isaac, on a mountain which he would show him. Obedient to the divine command, Abraham took his son, and two servants, and went towards mount Moriah, on which the temple afterwards stood. On their journey, Isaac said to his father, "Behold the fire and the wood, but where is the victim for a burnt-offering?" Abraham answered, that God would provide one. When they arrived within sight of the mountain, Abraham left his servants, and ascended it with his son only. Having bound Isaac, he prepared to sacrifice him; but when about to give the blow, an angel from heaven cried out to him, "Lay not thine hand upon the lad, neither do thou any thing to him. Now I know that thou fearest God, since to obey him thou hast not spared thine only son." Upon looking round him, Abraham saw a ram entangled in the bushes by his horns, which he offered as a burnt-offering, instead of his son Isaac. He called the place *Jehovah-jireh*, or *the Lord will see*, or *provide*, Gen. xxii. 1—14.

Several years afterwards, Sarah died in Hebron, where Abraham came to mourn for her, and to perform the funeral offices. He addressed the people at the city gate, entreating them to allow him to bury his wife among them; for, being a stranger, and having no land of his own, he could claim no right of interment in any sepulchre of that country. He, therefore, bought of Ephron, one of the inhabitants, the field of Machpelah, with the cave and sepulchre in it, at the price of four hundred shekels of silver; (about $200;) and buried Sarah with due solemnities, according to the custom of the country, Gen. xxiii.

Abraham, being reminded by this occurrence, probably, of his own great age, and the consequent uncertainty of his life, became solicitous to secure an alliance between Isaac and a female branch of his own family. Eliezer his steward was therefore sent into Mesopotamia, to fetch from the country and kindred of Abraham a wife for his son Isaac. Eliezer executed his commission with prudence, and returned with Rebekah, daughter of Bethuel, granddaughter of Nahor, and, consequently, Abraham's niece. The life of the patriarch was prolonged for many years after this event, and he died at the age of 175 years. He was buried by his sons Isaac and Ishmael, in the cave of Machpelah, where he had deposited the remains of his beloved Sarah, Gen. xxiv. xxv. A. M. 2133, *ante* A. D. 1821.

It appears from the thread of the sacred narrative, that Abraham took Keturah by marriage, and had by her six sons—Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah—after the death of Sarah, Gen. xxv. 1. This, however, is in itself improbable, his age at that time being 137 years, and his infirmity, long before, such as to render it highly improbable that he would have any children. On these grounds, it has been thought that he married Keturah while Sarah was living, and that the words may be rendered, in the pluperfect tense, "and Abraham had added, and taken a wife." It is worthy of remark, in support of this interpretation, that 1 Chron. i. 32, 33. places the sons of Keturah *before* Isaac, and calls her concubine, which would hardly have been the case had she been his legitimate wife, taken after the death of Sarah.

In reviewing the history of this eminent patriarch, there are several things worthy attentive consideration.

1. Abraham is introduced rather abruptly in the sacred Scriptures;—"And Jehovah said to Abram;" (Gen. xii. 1.) but it may rationally be concluded, that before a man would undertake a long, fatiguing, and uncertain journey, at the command of another, he would be well assured of the authority which commanded him. It seems reasonable, therefore, to infer, that God had previously spoken to Abraham—perhaps often, though by what means we know not. However, we learn from other sources of information besides the Scriptures, that about this time Chaldea became polluted with idolatry; and it is therefore most probable that a principal reason for Abraham's quitting his own country, was his dread of this evil. At that time idolatry was not equally prevalent in Egypt; and the countries which were distant from the great cities, or had but little intercourse with them, were still less infected with it. This accounts for Abraham's travelling northward, instead of taking the direct road, which communicated through Canaan, between Babylon and Egypt. Undoubtedly, the providence of God called Abraham, for his own personal quiet, and that of his family, to seek a country less polluted than the dominions of Nimrod; and so far, no doubt, he may be said to have had a divine direction; but every thing leads to the conclusion, that he had also an express direction to the same purpose.

2. Previous to his journey, Abraham was a man of property, Gen. xii. 5. He was no adventurer for a fortune, but was already rich in worldly wealth; and had many dependants, most of whom, probably, accompanied him to his new residence. The dignity and power of Abraham are incidentally stated in the story of his rescuing Lot. He must have been a man of no trifling possessions, who had three hundred and eighteen servants *born among his property*, whom he could entrust with arms, Gen. xiv. 14. It implies, that he also had many *not* born in his house, but bought with his money; some also, doubtless, were old; some were women, and some children; these together make a considerable tribe. In fact, Abraham appears to correspond exactly to a modern emir; to possess many of the rights of sovereignty in no small degree; and to be little other than an independent prince, even while dwelling on the territories of sovereign princes, who greatly esteemed him.

3. As the incident of Abraham calling Sarah *sister* is liable to ambiguity, and has suffered by being placed in false lights, to the greater discredit of Abraham than is just or necessary, a few thoughts may be well bestowed on it. It has been affirmed by some writers, that by this conduct Abraham exposed Sarah to the danger of adultery; and that she seemed too easily to consent, by passing for his sister, and not his wife. In Abraham, there is thought to have been lying, disguise, and too great easiness in hazarding his wife's chastity; and in her, too great forwardness of compliance. Chrysostom, who seriously endeavored to excuse him, acknowledges, that the patriarch exposed Sarah to the danger of adultery; and that she consented to this danger, to save the life of her husband. It deserves consideration, however, how far this might be a custom derived from the earliest ages of mankind; for as in the first, so also in the second infancy of the human race, the relations of life were so very few, and so very intimate, that it was little short of inevitable for the nearest in blood to intermarry; and it is by no means incredible, that some families had made a point of maintaining themselves distinct from others, by this custom; and that they chose to be thus restricted to the branches of their own family, (cousins, &c.) as afterwards among the Jews the restriction was enlarged to their own tribe. Augustine makes an apology for Abraham, saying, 1st. That he did not lie, by describing Sarah as his sister, as indeed she was; he only concealed a truth which he was not obliged to discover, by not calling her his wife. 2dly. That being exposed at the same time to two dangers, one of losing his life, the other of having his wife taken from him, and not being able to avoid either by acknowledging her as his wife, but thinking it at least probable that he should escape death, by acknowledging her for his sister; of two evils he chose what seemed to him the least.—But, independent of these considerations, it should be recollected, that every nation, and often every family, has its own manners; which appear not merely singular, but uncouth, to those not accustomed to them, and which, occasionally, are mistaken by casual observers. It is not usual in England, nor does it appear to have been so in Egypt, or in Canaan, for a husband to call his wife *sister*; but it seems to have been customary among the Hebrew families to use this term, and others of near consanguinity, for a more general relation than they strictly import, (see FATHER, BROTHER, SISTER,) and also for a *wife*, a companion.—For example: We find Abram twice using this mode of speech, and twice experiencing the same inconvenience from it. We find Isaac using the same appellation, with at least equal apparent art, and under the same apprehension, in the same place where Abram had used it. We recollect no other instances equally ancient; but it is observable, that

the bridegroom, in the Canticles, does not call his bride *wife*, but always *sister*. Now, whatever allowances, or of whatever kind, the poetical style may require; or whatever liberties of speech it may take, it must at least possess, as essential to it, a correspondence to the manners it depicts. This mode of address, then, was certainly founded on those manners. In later ages, we find Tobias calling his wife sister; (Tobit viii. 4.) "Sister, arise, and let us pray:" —and verse 7, "I take not this my sister for lust." These instances tend to prove, that it was nothing unusual for husbands to express affection for their wives, by calling them *sister* in familiarity, and in private. To return to Abraham: there seems to be no necessity for supposing, that the use of this appellation commenced when Abraham was about to enter Egypt with Sarah. It was his general request long before; (Gen. xx. 13.) but he now again desired Sarah to use the title *brother*, (as had been customary between them in private,) in ordinary discourse, when speaking to him, or of him, to the Egyptian women, with whom she might converse. What these Egyptian women reported of her beauty and manners, with such accidental sight of her as might occur to the chief officers of Pharaoh's house, induced Pharaoh to take her into his palace, and give her apartments in his haram; but it does not appear that he ever saw her. Thus Sarah's calling Abraham *brother*, was as likely to have been the immediate cause of her being taken from him, as his calling her *sister*.—That king's conduct, or at least the behavior of his officers, seems too much to justify Abraham's suspicions of the Egyptian manners. On the whole, so far as relates to this transaction in Egypt, while it is admitted, that the fear of Abraham induced him to use art and management, it must be equally admitted, that his fear was too well founded. Nor does it seem to have overcome his faith, as some have said; nor to have put him out of the regular custom of his life; but to have suggested what he thought a prudential application in public of what had been his custom in private, though, perhaps, by this very prudence, he ran at least as great a risk from the anger of Pharaoh, when he dismissed him without delay, as he might have done, had he trusted entirely to the ordinary course of things, and followed the simple path of his duty. The same effects seem connected with the same circumstances in the story of Abimelech, Gen. xx. 2. See Abimelech I.

4. However customary a plurality of wives might be among the nations around him, Abraham took no other wife than that of his youth; and this, as it should seem, from his very great affection for Sarah. His connexion with Hagar was not proposed by himself, but by Sarah; and Abraham in that yielded to her wishes, rather than to his own. The same we find practised by Leah and Rachel, the wives of Jacob, who gave their handmaids to their husband, and considered themselves as having children by this substitution. (See Adoption.) As to Abraham's treatment of Hagar, it may appear, that after she had become his wife, he ought not to have left her so entirely under the power of Sarah; but it is evident that the sending away of Ishmael and his mother appeared hard to Abraham himself; nor did he comply with the demands of Sarah, till after he had obtained the divine sanction; with a renewal of the promise of divine protection to Ishmael. See Hagar, and Ishmael.

5. The covenant made with Abraham is a subject well worthy of consideration, whether as it regards the solemnity, the occasion, or the provisions of it. Its history is related in two parts; the first is previous to the birth of Ishmael; the second, previous to the birth of Isaac. The first foretells, that Abraham should have a numerous posterity, and that he need not make a stranger his heir: the *second* promises a son *by Sarah*, with whom the covenant was to be established. (For the ceremonies of the covenant, see Covenant.) Regarding the provisions of the covenant, we may notice, (1.) The *posterity* of Abraham. His family has, from remote antiquity, been extremely numerous; from him are derived many tribes of Arabs, descending through Ishmael, and others by Keturah, to say nothing of the Jews; neither has there been on the face of the earth, since Noah and his sons, any man whose posterity is equally extensive,—any man to whom so many nations refer their origin. Others may have begotten families, but Abraham is the father of nations. (2.) The change of names, Abram into Abraham, and Sarai into Sarah. (3.) The sign of the covenant—circumcision. This had reference to posterity. See Circumcision.

6. The history of Abraham's entertaining the angels, deserves, and is capable of, illustration. We find the patriarch, like a modern hospitable Arab of dignity, sitting in the door of his tent, in the heat of the day; where a stream of refreshing air passed through, and where the shade was comfortable and refreshing. He was not, however, so selfish or so indolent, but that at the sight of strangers, travelling during those sultry hours, he felt for their fatigue. He did not wait till they approached him, as if he valued his ease more than their entertainment, but ran towards them, invited and pressed them to partake of hospitality, and then hastily (disregarding the heat of the day, now he could serve his company) accommodated them, and stood by them under the trees, while they ate. He gave them a repast accounted noble, a liberal meal; and that his guests might want for nothing, he himself attended them. Such is still the hospitality, and such the politeness, of the East.

[The extent of oriental hospitality may properly be here illustrated by the following extracts from distinguished modern travellers.

Niebuhr, in his Description of Arabia, (p. 46, Germ. ed.) says, "The hospitality of the Arabs is celebrated of old; and I believe that the present Arabs are not behind their ancestors in the practice of this virtue.—A mere traveller, who wished to visit a sheik of rank in the desert, might expect, according to oriental custom, to live at the expense of the sheik during his stay, and perhaps to receive a present at his departure.—In some of the villages, there are free caravanseras, or taverns, where all travellers may have lodging, food, and drink, for some days, without charge; provided they will put up with the common fare of the Arabs; and these houses are much frequented. I myself, in my journey from Loheia to Beit el Fakih, was for several hours in such a public house in the village Meneyre, with all my fellow-travellers, servants, camel-drivers, and ass-drivers. The sheik of this village, who supported the house, was not only so civil as to come to us himself, and cause a better meal than usual to be set before us, but he also besought us to remain with him for the night."

The following is more specific, from La Roque: (Voyage dans la Palest., p. 124 seq.) "When strangers enter a village where they know no one, they inquire

for the Menzel, (or house for the reception of strangers,) and desire to speak to the sheik, who is the lord of it; after saluting him, they signify their want of a dinner, or of a supper and lodging in the village. The sheik says they are welcome, and that they could not do him a greater pleasure.—But they seldom have occasion for all this; for as soon as the people of the village see any strangers coming, they inform the sheik of it, who goes to meet them, and having saluted them, asks if they would dine in the village, or whether they choose to stay the whole night there. If they answer they would only eat a morsel, and go forward, and that they choose to stay under some tree a little out of the village, the sheik goes or sends his people into the village, to cause a collation to be brought, and in a little time they return with eggs, butter, curds, honey, olives, fruit, fresh or dried, according to the season. If it is evening, and the strangers would lodge in the village, the women of the sheik's house never fail to cause fowls, sheep, lambs, or a calf to be killed and prepared,—which they send to the Menzel by the sheik's servants."

To the same purpose is the ensuing extract from Burckhardt, (Travels in Syria, p. 384.) describing his visit to the little city of Kerek, in the region east of the Dead Sea. "They have eight Menzels for the reception of guests. When a stranger takes up his lodging at one of these, one of the people present declares that he intends to furnish that day's entertainment, and it is then his duty to provide a dinner or supper, which he sends to the Menzel, and which is always sufficient for a large company. A goat or lamb is generally killed on the occasion; and barley for the guest's horse is also furnished. When a stranger enters the town, the people almost come to blows with one another in their eagerness to have him for their guest; and there are Turks, who every other day kill a goat for this hospitable purpose."

In Carnes's Letters from the East, (i. p. 283.) we also find the following account: "We were belated a few miles from Acre, and were obliged to stop at an Arab village on a hill; and, on entering the rude and dirty khan, found it filled with the inhabitants.—In a short time, the sheik stepped up, and civilly invited us to lodge in his house, which we very gladly acceded to. He asked if his women should prepare a repast for us, or if we chose to dress it ourselves. On our preferring the former, in about an hour a very decent meal made its appearance."

"Abraham," remarks Dr. Richardson, "was a Bedouin; and I never saw a fine, venerable looking sheik busied among his flocks and herds, that it did not remind me of the holy patriarch himself." *R.

But to return to Abraham. To obtain accurate ideas of this story, it may be further observed, that these guests were eating, not in the tent of Abraham, but under the shadow of the oaks: that Abraham's tent was not the same as Sarah's tent, but placed at some little distance from it, as is the custom in the East; and also, that his guests gradually discovered themselves to Abraham. "Where is Sarah thy wife?" How should entire strangers know his wife, and her name? and wherefore interfere in his domestic matters? "Sarah," says Abraham, "is in her tent." No doubt this excited Sarah's attention;—to which purpose it was adapted, and for which it was intended. Then one of them continued, "When I come this way again next year, I shall find her better engaged; she will not then be so much at leisure, but be caressing a son." Such may be thought the import of the expressions, freely taken. On hearing this, Sarah laughed; (Gen. xviii. 1—12.) probably from a notion that the speaker knew nothing about her. Then, for the first time, "the Lord" speaks, reasoning, that the Lord could do any thing; and repeating, that *Sarah should have a son.* Thus, by Sarah's detection, a token of some extraordinary person as the speaker was given to her and to Abraham; and the circumstances, though not altogether miraculous as yet, are well calculated to excite attention and apprehension in the minds of those interested; especially if Abraham, who had so lately received the covenant from God, understood any allusion to it, or any confirmation of it, under these ambiguous expressions, which greatly resemble those used not long before; if so, then by this time he might begin to discern something of the dignity of his guests. At least, he must now have regarded his guests as extraordinary personages; but what has passed hitherto, does not demonstrate that they were super-human. Abraham, therefore, pleased and interested with their conversation, probably desirous of further information, as also of doing honor to his courteous and well-wishing guests, accompanied them a part of the way towards Sodom; and about the dusk of the evening, when the day was closing, he perceived on one who staid with him, the others having departed, those splendid tokens, brightening as darkness came on, which designated a celestial being. Some have thought, that beside the person spoken to, the *Shekinah* appeared: it might be so; but it seems more probable, that this person gradually suffered the radiance of the sacred *Shekinah* to appear, and, without leading Abraham to suppose he had seen Jehovah, might yet convince his mind, that he had seen his commissioned messenger. If such honors might be gained by hospitality, the apostle was right to recommend it, by the example of such as had UNAWARES entertained angels. Such an afternoon, such an evening, amply repaid the most liberal hospitality! Heb. xiii. 2. This kind of ambiguity, brightening into certainty, seems well suited to the circumstances of the subsequent conversation between Abraham and his glorious visitor. Had Abraham conceived that he was speaking immediately to Jehovah, *that* had left no room for reasoning, or representation; and he could not address a mere stranger-traveller, a mere casual, undistinguished guest, by such honorable terms as he bestows on the person with whom he discourses. The principle of thus representing this part of the history, seems to be confirmed by the accuracy of distinction preserved in the original. The narration says, "Abraham stood before Jehovah," (ver. 22,) "and Jehovah spake," ver. 26, &c. Abraham, however, never uses this term in addressing this person, but merely *Adonai*, "Behold I have spoken to *Adonai*," ver. 27, &c. Probably, therefore, here is a further instance of the "unawaredness" with which Abraham entertained angels; since, though he perceived the dignity of his guest to be great, it was, in reality, much greater than he understood. He saw the human exterior of this appearance fully; but the interior, or super-human, he saw very imperfectly and ambiguously; as, indeed, human nature could see it no otherwise.

7. Abraham's faith, respecting his son Isaac, when commanded to offer him for a burnt-sacrifice, has been so often urged and illustrated, as to need no enlargement here.—We may, however, remark, that Abraham, under these circumstances—as having a

son in his old age, born after the covenant, and in consequence of that alliance, on whose issue depended invaluable promises, who was now arrived at man's estate, who was his heir, who was his mother's favorite—must have been well convinced, that he followed no idle phantasy, no illusive injunction, in proposing to slay him. The common feelings of human nature, the uncommon feelings of the aged patriarch, all protested against such a deed. The length of the journey. the interval of time, the discourse of Isaac, all augmented the anguish of the parent; unless that parent were well satisfied in his own mind, that he acted in obedience to authority fully and completely divine.

8. The Orientals, Indians, and Infidels, as well as Christians and Mahommedans, have preserved some knowledge of Abraham, and highly commend his character. See D'Herbelot, Bib. Orient. p. 12. Indeed, a history of his life, though it would be highly fanciful, might easily be compiled from their traditions. The Persian magi believe him to have been the same with their founder, Zerdoust, or Zoroaster; while the Zabians, their rivals and opponents, lay claim to a similar honor. Some have affirmed that he reigned at Damascus; (Nicol. Damasc. apud Joseph. lib. i. cap. 7. Justin. lib. xxxvi.) —that he dwelt long in Egypt; (Artapan. et Eupolem. apud Euseb. Præpar. lib. ix. cap. 17, 18.)—that he taught the Egyptians astronomy and arithmetic; (Joseph. Antiq. lib. i. cap. 8.)—that he invented letters and the Hebrew language, (Suidas in Abraham,) or the *characters* of the Syrians and Chaldeans; (Isidor. Hispal. Origg. lib. i. cap. 3.)—that he was the author of several works; among others, of the famous book entitled *Jezira*, or the Creation, a work mentioned in the Talmud, and greatly valued by some Rabbins; but those who have examined it without prejudice, speak of it with contempt. In the first ages of Christianity, the heretics called Sethians published "Abraham's Revelations;" (Epiphan. Hæres, 39. cap. 5.) Athanasius, in his Synopsis, speaks of the "Assumption of Abraham;" and Origen (in Luc. Homil. 35.) notices an apocryphal book of Abraham's, wherein two angels, one good, the other bad, dispute concerning his damnation or salvation. The Jews (Rab. Selem. in Bava Bathra, cap. 1.) attribute to him the Morning Prayer, the 89th Psalm, a Treatise on Idolatry, and other works.—The authorities on all these points, and for still other traditions respecting Abraham, may be found collected in Fabricii Cod. Pseudepigr. V. T. I. p. 344 seq.

We are informed (article Ben Scholman, D'Herbelot) that, A. D. 1119, Abraham's tomb was discovered near Hebron, in which Jacob, likewise, and Isaac, were interred. The bodies were found entire, and many gold and silver lamps were found in the place. The Mahommedans have so great a respect for his tomb, that they make it their fourth pilgrimage (the three others being Mecca, Medina, and Jerusalem.) (See Hebron.) The Christians built a church over the cave of Machpelah, where Abraham was buried; which the Turks have changed into a mosque, and forbidden Christians from approaching. (Quaresm. Elmid. tom. ii. page 772.) The supposed oak of Mamre, where Abraham received the three angels, was likewise honored by Christians, as also by the Jews and Pagans.

Our Saviour assures us that Abraham desired earnestly to see his day; and that he saw it, and was glad, John viii. 56. Elsewhere, he represents the happiness of the righteous as a sitting with Abraham, Isaac, and Jacob, in the kingdom of heaven; (Matt. viii. 11.) also a reception into Abraham's bosom, as into a place of rest, opposed to the misery of hell, Luke xvi. 22.

The emperor Alexander Severus, who knew Abraham only by the wonders which the Jews and Christians related of him, conceived so high an idea of him, that he ranked him, with Jesus Christ, among his gods. Lamprid. in Severo.

ABSALOM, son of David, by Maacah, was the handsomest man in Israel, and had the finest head of hair, 2 Sam. xiv. 25. When his hair was cut at a certain time, because it incommoded him, its weight was 200 shekels, by the king's standard; that is, probably, about 30 ounces—an extraordinary, but not incredible, weight. Amnon, another of the king's sons, having violated his sister Tamar, Absalom resolved to revenge her dishonor, but for some time had no opportunity to carry his design into effect. At the end of two years, however, he invited all the royal family to a shearing-feast, at Baal-hazor, where Amnon was assassinated by his direction. Apprehensive of his father's displeasure, Absalom retired to Geshur, where he continued for three years, under the protection of the king, his grandfather, 2 Sam. xiii. Joab having procured David's consent, Absalom returned to Jerusalem, although he was not permitted to come into the presence of the king. For two years he remained in disgrace, but at length David, at the intercession of Joab, again received him into favor, ch. xiv.

Absalom now, considering himself as presumptive heir to the crown, set up a magnificent equipage; and every morning came to the palace gate, where, calling to him familiarly all who had business, and came to demand justice, he kindly inquired into their case, insinuated the great difficulty of obtaining their suits, and thus by degrees alienated the hearts of the people from his father, and attached them to himself. When he thought he might openly declare himself, he desired permission from the king to go to Hebron, under pretence of performing some vow, which he had made during his abode at Geshur, 2 Sam. xv. 1—9. He went, therefore, to Hebron, attended by two hundred men, who followed him without the least knowledge of his rebellious design. At the same time, he sent emissaries throughout Israel, with orders to sound the trumpet, and proclaim that Absalom was king at Hebron. There was soon a great resort of people to him, and he was acknowledged by the major part of the nation. David and his officers fled from Jerusalem, whither Absalom immediately went, and was received as king. Ahithophel advised him publicly to abuse his father's concubines, to convince the people that the breach was beyond reconciliation, and also, that troops might be sent instantly in pursuit of David; but Hushai, David's friend, who feigned to follow the popular party, diverted him from complying with this counsel, 2 Sam. xv. 10 seq.

The next day, Absalom marched against David with all his forces, and having crossed the Jordan, prepared to attack the king, his father. David put his troops under the command of Joab; the rebel army was routed, and 20,000 were killed. Absalom, mounted on a mule, fled through the forest of Ephraim, where, passing under an oak, his hair became entangled in the branches, and his mule, going swiftly, left him suspended. A soldier informed Joab of the occurrence, who took three darts, and thrust them through Absalom's heart; and while he

was yet breathing, and hanging on the oak, ten of Joab's armor-bearers also smote him. His body was cast into a pit, and a heap of stones raised over it, 2 Sam. xviii. 1—17.

Absalom, having lost his children, and being desirous to perpetuate his name in Israel, erected a pillar in the king's valley, 2 Sam. xviii. 18. Josephus says (Ant. vii. 10. 3.) it was a marble column, standing about two furlongs from Jerusalem. A monument bearing his name, is still shown in the valley of Jehoshaphat, but is evidently not of ancient origin.

ABSTINENCE, a voluntary and religious forbearance of any thing towards which there is an inclination; but generally spoken of with regard to forbearance from necessary food. Many persons have supposed, that the antediluvians abstained from wine, and from flesh as food, because the Scripture expressly notices, that Noah, after the deluge, began to plant a vineyard, and that God permitted him to eat flesh; (Gen. ix. 3. 20.) whereas he gave Adam no other food than herbs and fruits, i. 29. But the contrary opinion is supported by Calmet and other interpreters, who believe, that men, before the deluge, abstained from neither wine nor flesh. The Scriptures certainly represent violence as being the prevailing crime before the deluge; that is, the unjustifiable taking away of human life: and the precepts given to Noah against the shedding of blood, seem to confirm this idea. The Institutes of Menu inform us, that animal food was originally used only after sacrifice, and as a participation consequent upon that rite.

The Mosaic law ordained, that the priests should abstain from wine during the time they were employed in the temple-service, Lev. x. 9. The same abstinence was enjoined on Nazarites, during the whole time of their separation, Numb. vi. 3, 4. The Jews abstain from several sorts of animals, specified by the law; as do several other nations. (See Animals.) Among the primitive Christians, some abstained from meats prohibited by the law, and from flesh sacrificed to idols;—others disregarded such forbearance, and used their Christian liberty. Paul has given his opinion concerning this, in 1 Cor. viii. 7—10. and Rom. xiv. 1—3. The council of Jerusalem, held by the apostles, enjoined believers, converted from heathenism, to abstain from blood, from meats strangled, from fornication, and from idolatry, Acts xv. 20.

Paul says, (1 Cor. ix. 25.) that wrestlers, in order to obtain a corruptible crown, abstain from all things; or from every thing which might weaken them. In his First Epistle to Timothy, (iv. 3.) he blames certain heretics, who condemned marriage, and the use of meats, which God hath created. He requires Christians to abstain from all appearance of evil; (1 Thess. v. 22.) and, with much stronger reason, from every thing really evil, and contrary to religion and piety.

ABYSS, or Deep. (1.) Hell, the place of punishment, the bottomless pit, Luke viii. 31; Rev. ix. 1; xi. 7, &c. (2.) The common receptacle of the dead; the grave, the deep (or depths of the) earth, under which the body being deposited, the state of the soul corresponding thereto, still more unseen, still deeper, still further distant from human inspection, is that remote country, that "bourn from whence no traveller returns." See Rom. x. 7. (3.) The deepest parts of the sea, Ps. lxviii. 22; cvii. 26. (4.) The chaos, which, in the beginning of the world, was unformed and vacant, Gen. i. 2.

The Hebrews were of opinion (as are many of the orientals) that the abyss, the sea and waters, encompassed the whole earth; that the earth floated upon the abyss, like a melon swimming on and in the water. They believe that the earth was founded upon the waters, (Psalm xxiv. 2; xxxiii. 6, 7; cxxxvi. 6.) or, at least, that it had its foundation on the abyss. Their *Sheol*, however, or place of the dead, is in the interior of the earth, in those dark dungeons where the prophets describe the kings of Tyre, Babylon, and Egypt, as lying down, that is, buried, yet suffering the punishment of their pride and cruelty. See Hell, and Giants.

Fountains and rivers, in the opinion of the Hebrews, are derived from the abyss, or sea; issuing from thence through invisible channels, and returning through others, Eccl. i. 7.

ACCAD, a city built by Nimrod, Gen. x. 10. The LXX write it *Arcad*; the Syriac *Achar*. Ephraim the Syrian says, Achar is the city Nisibis; and in this he is followed by Jerome and Abulpharagius. The Targums of Jerusalem and Jonathan read Nesibin. The antiquity of this city is unquestionable.

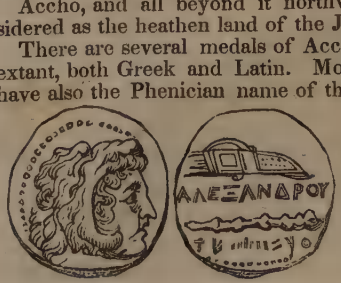
ACCEPT, to take pleasure in; either in whole, or in part. The phrase *to accept the person of any one*, as also *to respect the person*, &c. (which see) is a Hebrew idiom, found also in the New Testament, and signifies *to regard any one with favor or partiality*. It is used both in a good and bad sense; e. g. in a good sense, Gen. xix. 21; Job xlii. 8; Mal. i. 8.; in a bad sense, *to show partiality*, Job xiii. 8. 10; xxxii. 21; Psalm lxxxii. 2; Prov. xviii. 5, &c. R.

ACCHO, a city of the tribe of Asher, Judg. i. 31. In the New Testament, Accho is called Ptolemais, (Acts xxi. 7.) from one of the Ptolemies, who enlarged and beautified it. The Christian crusaders gave it the name of Acre, or St. John of Acre, from a magnificent church which was built within its walls, and dedicated to St. John. It is still called Akka, by the Turks. When Syria was subjected by the Romans, Akka was made a colony by the emperor Claudius. It sustained several sieges during the crusades, and was the last fortified place wrested from the Christians by the Turks.

The town is situated on the coast of the Mediterranean sea, on the north angle of a bay to which it gives its name, and which extends in a semicircle of three leagues, as far as the point of mount Carmel. The town was originally surrounded by triple walls, and a fossé cut out of the rock, from which, at present, it is a mile distant. At the south and west sides it was washed by the sea; and Pococke thinks that the river Belus, which flows into the Mediterranean, was brought through the fossé, which ran along the ramparts on the north; thus making the city an island. Since the time of its memorable siege by Buonaparte, Accho has been much improved and strengthened. Its present population is estimated at from 18,000 to 20,000. See Mod. Traveller, i. p. 20.

Accho, and all beyond it northwards, was considered as the heathen land of the Jews.

There are several medals of Accho, or Ptolemais, extant, both Greek and Latin. Most of the former have also the Phenician name of the city, עכ, AK or Accho. The one here given (as also others) represents the head of Alexander the Great, and appears to have been coin-



ed in consequence of favors received from that prince, perhaps at the time when he was detained in Syria by the siege of Tyre.

ACELDAMA, (the field of blood,) a small field, lying south of Jerusalem, which the priests purchased with the thirty pieces of silver that Judas had received as the price of our Saviour's blood, Matt. xxvii. 8; Acts i. 19. Pretending that it was not lawful to appropriate this money to sacred uses, because it was the price of blood, they purchased with it the potter's field, to be a burying-place for strangers. Helena, the mother of Constantine, had part of the field covered in, for the purpose of receiving the dead, and it was formerly thought, that such was the sarcophagous virtue in the earth, that the bodies were consumed within the space of two or three days. It is now used as the sepulchre of the Armenians, who have a magnificent convent on mount Zion. See Mod. Traveller, i. p. 152. Miss. Herald, 1824. p. 66.

ACHAIA, taken in its largest sense, comprehended the whole region of Greece, or Hellas, now called Livadia. Achaia Proper, however, was a province of Greece, of which Corinth was the capital; and embracing the whole western part of the Peloponnesus. It is worthy of remark, that Luke speaks of Gallio as being *deputy* (proconsul) of Achaia, at the time that Paul preached there, (Acts xviii. 12.) which was, indeed, the title borne by the superior officer in Achaia at that time, but which did not long continue, nor had it long been so at the time he wrote. See Kuinoel on Acts xviii. 12.

ACHAICUS, a native of Achaia, and a disciple of the apostle Paul. He, with Stephanus and Fortunatus, was the bearer of the First Epistle to the Corinthians, and was recommended by the apostle to their special respect, 1 Cor. xvi. 17.

ACHAN, the name of the son of Carmi, of the tribe of Judah, and he who purloined a costly Babylonish garment, an ingot of gold, and 200 shekels of silver, from among the spoils of Jericho, against the express injunction of God, who had devoted to utter destruction the city and all that it contained, Josh. vi. 18, &c. Some days after this transaction, Joshua sent 3000 men against the town of Ai, which stood a short distance from Jericho, but 36 of them were killed, and the others obliged to flee. This occurrence was the cause of much discouragement to Joshua and the people, and they addressed themselves to the Lord by prayer, to discover the reason of their discomfiture. The Lord answered, that one among them had sinned; and commanded them to select him out, by the use of the sacred lot, and to burn him, with all that was his, vii. 3—15. On the next day, therefore, Joshua assembled all Israel; and having cast lots, the lot fell first on the tribe of Judah, then on the family of Zarhi, then on the house of Zabdi, and at last on the person of Achan; to whom Joshua said, "My son, give glory to the Lord, confess what you have done, without concealing any thing." Achan, being thus detected, replied, "Having seen among the spoils a handsome Babylonish cloak, and 200 shekels in silver, with an ingot of gold, of fifty shekels weight, I took them, and hid them in my tent." Messengers were immediately despatched to his tent, to fetch the accursed articles, and the proofs of the crime being produced in the presence of all Israel, Joshua laid them out before the Lord. Then taking Achan, the gold, silver, furniture, tent, and all belonging to him, into the valley of Achor, a place north of Jericho, he said to him, "Since thou hast troubled us, the Lord shall trouble thee, this day." They then stoned Achan and his family and all his property, and afterwards consumed them by fire. They then raised over them a great heap of stones, ver. 16, seq. 26.

The sentence passed on the *family* of Achan may be justified by reflecting, (1.) that probably he was assisted by them in this theft; for, if not, (2.) he could never have secreted such articles *in the earth under his tent*, without being observed and detected by them, who ought to have opposed him, or immediately to have given notice of the transaction to the elders. As they did not do this, they became, by concealment, at least partakers of his crime.

ACHIOR, general of the Ammonites, who joined Holofernes with auxiliary troops, in that general's expedition into Egypt. Bethulia having shut its gates against Holofernes, he called the princes of Moab and Ammon, and demanded of them, with great passion, who those people were that opposed his passage; presuming that the Moabites, and Ammonites, being neighbors to the Hebrews, could best inform him. Achior answered, "My lord, these people are originally of Chaldea; but because they would not worship the gods of the Chaldeans, they were obliged to leave their country." He related, also, Jacob's descent into Egypt, the miracles of Moses, and the conquest of Canaan; observing, that the people were visibly protected by God, while they continued faithful to him; but that God never failed to take vengeance on their infidelity. "Now therefore," added he, "learn whether they have committed any fault against their God; if so, attack them, for he will deliver them up into your hands: if not, we shall not be able to resist them, because God will undertake their defence, and cover us with confusion," Judith v. 2, 3, &c. Holofernes, transported with fury, answered him, "Since you have taken upon you to be a prophet, in telling us that the God of Israel would be the defender of his people, to show you there is no other god besides Nebuchodonosor, my master, when we have put all these people to the edge of the sword, we will destroy you likewise, and you shall understand that Nebuchodonosor is lord of all the earth." Achior was then carried out near to the city, and left bound, that the inhabitants might take him into the city. This was done, and Achior declaring what had happened, the people of Bethulia fell with their faces to the ground, and with great cries begged God's assistance, beseeching him to vindicate the honor of his name, and to humble the pride of their enemies. After this they consoled Achior, and Ozias, one of the leaders of the people, received him into his house, where he continued during the siege. After the death of Holofernes, and the discomfiture of his army, Achior abandoned the heathen superstitions, and was received into Israel by circumcision, Judith xiv. 6, seq.

ACHISH, king of Gath. David, having resolved to withdraw from the dominions of Saul, who sought his life, retired to Gath, a city of the Philistines; (1 Sam. xxi. 10.) but the officers of Achish having discovered his person, and expressed their jealousy of his character, David became alarmed, and feigned madness, and by this stratagem preserved his life.

Three or four years after this, David desired to be received, for a permanency, either into the royal city, or elsewhere in the dominions of Achish. The king, who knew his valor, and the animosity between him and Saul, willingly received him into Gath, with 600

men, and their families, and afterwards gave him Ziklag, 1 Sam. xxvii. 2, seq. See DAVID.

ACHMETA. Ezra vi. 2, "There was found at Achmeta a roll."—Achmeta is here the same with Ecbatana, the royal city, where, in the palace, the rolls were kept. So the Vulgate, which reads Ecbatanis; and 1 Esdras vi. 23; also Josephus, Antiq. xi. 4—6.

ACHOR, עכור, *troubling*, a valley in the territory of Jericho, and in the tribe of Benjamin, where Achan was stoned, Josh. vii. 24; xv. 7; Isaiah lxv. 10; Hosea ii. 15. The name was still in use in the time of Jerome.

ACHSAH, daughter of Caleb, who promised to give her as a reward to him who should take Kirjath-Sepher. (See DOWRY.) Othniel, his brother's son, having taken that town, married Achsah, and obtained from Caleb the gift of a field having upper and nether springs—a valuable addition to Kirjath-Sepher, Josh. xv. 16; Judg. i. 12. See WATER, and WELLS.

ACHSHAPH, a city of Asher, Josh. xii. 20; xix. 25. Its site is unknown.

I. ACHZIB, a city in the plain of Judah, Josh. xv. 44; Micah i. 14.

II. ACHZIB, a city on the seacoast of Galilee, assigned to the tribe of Asher, but not conquered by them, Josh. xix. 29; Judg. i. 31. According to Eusebius and Jerome, it lay about nine miles north of Ptolemais, or Accho; and was afterwards called Ecdippa, Jos. B. J. i. 13. 4. It is now called Zib. Mod. Traveller, ii. p. 29.

ACRA, a Greek word, signifying, in general, a citadel, in which sense it is also used in the Chaldee and Syriac. King Antiochus built a citadel at Jerusalem, on an eminence north of the temple, which commanded the holy place; and for which reason it was called Acra. Josephus says (Antiq. lib. xii. cap. 7. & 14; lib. xiii. cap. 11.) that this eminence was semicircular, and that Simon Maccabæus, having expelled the Syrians, who had seized Acra, demolished it, and spent three years in leveling the mountain on which it stood; that no situation in future should command the temple. On mount Acra were afterwards built the palace of Helena, queen of the Adiabenians; Agrippa's palace, the place where the public records were lodged, and that where the magistrates of Jerusalem assembled, Joseph. de Bello, lib. vii. cap. 15; Antiq. lib. xx. cap. 7.

I. ACRABATENE. A district or toparchy of Judea, extending between Shechem (now Napolose) and Jericho, inclining east. It was about twelve miles in length. The name is not found in Scripture, but occurs in Josephus, B. J. ii. 12. 4; iii. 3, 4, 5.

II. ACRABATENE, or ACRABATINE, a district on the frontier of Idumea, towards the southern extremity of the Dead sea. It seems to be named from the *Maaleh Acrabbim*, or *Hill of Scorpions*, mentioned (Josh. xv. 3.) as the southern extremity of the tribe of Judah.—It is found only in 1 Maccab. v. 3.

ACTS OF THE APOSTLES, a canonical book of the New Testament, written by Luke, and containing a considerable part of the history of Peter and Paul. The narrative begins at the ascension of our Saviour, and continues to Paul's arrival at Rome, after his appeal to Cæsar; with his residence of two years in that capital; including about twenty-eight or thirty years. After Luke had given the history of Jesus Christ in his Gospel, he resolved to record the actions of the apostles, and the wonderful manner in which the Holy Spirit established that church which Christ had redeemed. Œcumenius (in Acta, page 20.) calls the Acts, "the Gospel of the Holy Ghost;" Chrysostom (in Acta Homil. 1.) calls it, "the Gospel of our Saviour's resurrection," or "the Gospel of the risen Jesus Christ." It narrates most miraculous instances of the power of the Holy Spirit, attending the propagation of the gospel; and in the accounts and instances of the first believers, we have most excellent patterns of a truly Christian life. So that, though Luke seems to give us but a plain narrative of facts, yet this divine physician, to use Jerome's expression, offers as many remedies to heal the soul's diseases, as he speaks words, Ep. 103.

It is believed that Luke's principal design in writing the Acts, was to preserve a true history of the apostles, and of the infancy of the Christian church, in opposition to false acts and false histories, which were beginning to obtain circulation; and accordingly, his fidelity and intelligence have been so much valued, that all other Acts of the Apostles have perished, and his, only, been adopted by the church. Luke wrote this book, probably, about A. D. 64; i. e. soon after the point of time at which the narration terminates. The place where it was written is unknown.

The style of Luke is generally more pure and elegant than that of other parts of the New Testament. Epiphanius says (Hæres. xxx. cap. 3 & 6.) that this book was translated by the Ebionites out of Greek into Hebrew; (that is, Syriac, the then common language of the Jews in Palestine;) but that those heretics corrupted it with many falsities and impieties, injurious to the character and memory of the apostles.

The Book of the Acts has always been esteemed canonical: (Tertul. l. v. cont. Marc. cap. 1, 2.) though the Marcionites, the Manichees, and some other heretics rejected it, because their errors were too clearly condemned by it. Augustine (Ep. 315.) says, the church received it with edification, and read it every year. Chrysostom complains, that in his time it was too little known, and the reading of it too much neglected. As for himself, he very much extols the advantages of an acquaintance with it, and maintains, with good reason, that it is as useful as the Gospels.

In order to read the Acts of the Apostles with intelligence and profit, it is necessary to have a sufficient acquaintance with geography, with the manners of the times and people referred to, and with the leading historical events. The power of the Romans, with the nature and names of the public officers they established, and the distinctions among them, must of necessity be understood; as well as the disposition and political conduct and opinions of the unconverted Jewish nation, which obtained, too strongly, among the Christianized Hebrews, and maintained themselves as distinctions, and causes of separation in the church, during many ages. In fact, their consequences are hardly extinct in the East at this day.

There were several SPURIOUS ACTS OF THE APOSTLES. (1.) THE ACTS OF THE APOSTLES supposed to have been written by Abdias, who represents himself as a bishop, ordained at Babylon, by the apostles, when they were on their journey into Persia; but which is neither ancient nor authentic; it was not known to Eusebius, to Jerome, nor to any earlier father. The author says, he wrote in Greek, and that his book was translated into Latin by Julius

Africanus; who is himself a Greek writer. He cites Hegesippus, who lived in the second century. (2.) The Acts of St. Peter, otherwise called Travels of St. Peter, (Periodi Petri,) or "The Recognitions of St. Clement," is a book filled with visions and fables, which came originally from the school of the Ebionites. See Cotelerius, in his Fathers of the first Century; likewise Fabricius's Cod. Apocr. N. T. page 759, &c. (3.) The Acts of St. Paul, were composed after his death, as a supplement to St. Luke; continuing his narrative from the second year of the apostle's first voyage to Rome, to the end of his life. Eusebius, who had seen this work, calls it spurious. (4.) The Acts of St. John the Evangelist, mentioned in Epiphanius and Augustine, contain incredible stories of that apostle. It was used by the Encratites, Manichees, and Priscillianists. They are thought to be the Acts of St. John, published among the forgeries of Abdias. (Epiphan. Hæres. 47. Aug. de Fide, cap. 4. and 405. Contra adversar. Legis et Prophet. lib. i. cap. 20.) (5.) The Acts of St. Andrew, received by the Manichees, Encratites, and Apotactics. See Epiphanius, Hæres. 42, 61, and 62. (6.) The Acts of St. Thomas: Augustine cites some things out of them, and says, the Manichees particularly used them. (7.) The Acts of St. Philip, was a book used by the Gnostics. (8.) The Acts of St. Matthias. See M. de Tillemont, Eccl. Hist. tom. i. p. 1186; and Fabricius's Cod. Apoc. N. T. p. 782.

The authorities respecting all these spurious works, as well as of the Acts of Pilate, are collected in Fabricii Cod. Apoc. N. T. vol. i, ii.

ADADA, a city in the south of Judah, Josh. xv. 22.

ADAD-RIMMON, or Hadad-Rimmon, a city in the valley of Jezreel, where the fatal battle between Josiah, king of Judah, and Pharaoh-Necho, king of Egypt, (2 Kings xxiii. 29; Zech. xii. 11.) was fought. Adad-rimmon was afterwards called Maximianopolis, in honor of the emperor Maximian. It is seventeen miles from Cæsarea in Palestine, and ten miles from Jezreel. See Bib. Repository, vol. i. p. 602.

I. ADAH, one of Lamech's two wives; mother of Jabal and Jubal, Gen. iv. 19. See Lamech.

II. ADAH, daughter of Elon, the Hittite, and wife of Esau; the mother of Eliphaz, Gen. xxxvi. 4.

ADAM, *red*, the proper name of the first man. It has always the article, and is therefore originally an appellative, *the man*. The derivation of it, as well as *adamah*, *earth*, from the verb אדם, *to be red*, (in Ethiop. *to be beautiful*,) is not improbable, when we take into account the reddish or brown complexion of the orientals. But the word *Adam* may also be primitive. R.

The Almighty formed Adam out of the dust of the earth, breathed into his nostrils the breath of life, and gave him dominion over all the lower creatures, Gen. i. 26; ii. 7. He created him in his own image, and having pronounced a blessing upon him, placed him in a delightful garden, that he might cultivate it, and enjoy its fruits. At the same time, however, he gave him the following injunction:—"Of the tree of knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die." The first recorded exercise of Adam's power and intelligence was his giving names to the beasts of the field, and fowls of the air, which the Lord brought before him for this purpose. A short time after this, the Lord, observing that it was not good for man to be alone, caused a deep sleep to fall upon Adam, and while he slept, took one of his ribs, and closed up the flesh; and of the rib thus taken from man he made a woman, (womb-man, Saxon,) whom he presented to him when he awoke. Adam received her, saying, "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." (Heb. איש, *man*, אישה, *woman*.) He also called her name *Eve*, חוה, because she was the mother of all living.

This woman, being seduced by the tempter, persuaded her husband to eat of the forbidden fruit. When called to judgment for this transgression before God, Adam blamed his wife, "whom," said he, "thou gavest me;" and the woman blamed the serpent-tempter. God punished the tempter by degradation and dread; the woman by painful hopes, and a situation of submission; and the man by a life of labor and toil; of which punishment every day witnesses the fulfilment. As their natural passions now became irregular, and their exposure to accidents great, God made a covering of skin for Adam and for his wife. He also expelled them from his garden, to the land around it, where Adam had been made, and where was to be their future dwelling; placing at the east of the garden a flame, which turned every way, to keep the way to the tree of life, Gen. iii.

It is not known how long Adam and his wife continued in paradise: some think, many years; others, not many days; others, not many hours. Shortly after their expulsion, Eve brought forth Cain, Gen. iv. 1, 2. Scripture notices but three sons of Adam: Cain, Abel, and Seth, and omits daughters: but Moses tells us, "Adam begat sons and daughters;" no doubt many. He died, aged 930, *ante* A. D. 3074. This is what we learn from Moses; but interpreters, not satisfied with his concise relation, propose a thousand inquiries relating to the first man; and certainly no history can furnish more questions, as well of curiosity as of consequence.

In reviewing the history of Adam, there are several things that demand particular notice.

1. *The formation of Adam* is introduced with circumstances of dignity superior to any which attended the creation of the animals. It evidently appears (whatever else be designed by it) to be the intention of the narrator, to *mark* this passage, and to lead his readers to reflect on it. God said, "Let us make man, (1.) In our image; (2.) According to our likeness; and let him rule," &c. Gen. i. 26. These seem to be two ideas: *First*, "In our image," in our similitude. This could not refer to his figure: (1.) Because the human figure, though greatly superior in formation and beauty to animals, is not so *entirely* distinct from them in the principles of its construction, as to require a special consultation about it, *after* the animals had been formed. (2.) If all the species of monkeys were made before man, the resemblance in some of them to the human form, greatly strengthens the former argument. (3.) The Scriptures, elsewhere, represent this distinction as referring to moral excellency; "*in knowledge*—after the image of him who created him," Col. iii. 10. "The new man, which, according to God, (κατὰ θεὸν,) is created in *righteousness* and *true holiness*," Eph. iv. 24. In other places, also, the comparison turns on his purity, his station, &c. *Secondly*, "According to our likeness," is a stronger expression than the former, and more determinate to its subject. If we connect this with the following words, *and let him rule*—the import of the passage may be given thus:—"Man shall have, according to his nature and capacity, a

general likeness to such of our perfections as fit him for the purposes to which we design him; but he shall also have a resemblance to us, in the rule and government of the creatures; for, though he be incapable of any of our attributes, he is capable of a purity, a rectitude, and a station of dominion, in which he may be our vicegerent." Thus, then, in a lower and looser sense, man was the image of God; possessing a likeness to him in respect to moral excellency, of which the creatures were absolutely void; and having also a resemblance to God, as his deputy, his representative, among and over the creation; for which he was qualified by holiness, knowledge, and other intellectual and moral attributes.

As the day on which creation ended was immediately succeeded by a sabbath, the first act of man was worship; hence the influence and extent of the custom of setting apart a sabbath among his posterity; since not in paradise only would Adam maintain this rite.

2. "*Adam became a living soul;*" by which we understand a living person, (1.) Because such is the import of the original, simply taken: (2.) Having mentioned that Adam was made *of the dust of the earth*, is a reason why the sacred writer should here mention his *animation*. But, (3.) It is very possible, that it implies some real distinction between the nature of the living principle, or *soul*, (not *spirit*,) in Adam, and that of animals. May we suppose that this principle, thus especially imparted by God, was capable of immortality; that, however the beasts might die *by nature*, man would survive *by nature?* that he had no inherent seeds of dissolution in him, but that his dissolution was the consequence of his sin, and the execution of the threatening, "*dying thou shalt die?*" In fact, as Adam lived nearly a thousand years after eating the fruit, which, probably, poisoned his blood, how much longer might he not have lived, had that poison never been taken by him? See DEATH.

3. *The character, endowments, and history of Adam*, are very interesting subjects of reflection to the whole human race; and the rather, because the memorials respecting him, which have been transmitted to us, are but brief, and consequently obscure.

In considering the character of Adam, the greatest difficulty is, to divest ourselves of ideas received from the present state of things. We cannot sufficiently dismiss from our minds that *knowledge* (rather, that *subtilty*) which we have acquired by experience. We should, nevertheless, remember, that however Adam might be a man in capacity of *understanding*, yet in *experience* he could be but a child. He had no cause to distrust any, to suspect fraud, collusion, prevarication, or ill design. Where, then, is the wonder, if entire innocence, if total unsuspicion, should be deceived by an artful combination of appearances; by fraud and guile exerted against it? But the disobedience of Adam is not the less inexcusable on this account; because, as was his situation, such was the test given to him. It was not an active, but a passive duty; not something to be done, but something to be forborne; a *negative* trial Nor did it regard the mind, but the appetite; nor was that appetite without fit, yea, much fitter, supply in abundance all around it. Unwarrantable presumption, unrestrained desire, liberty extended into licentiousness, was the principle of Adam's transgression.

4. The breaking of a beautiful vase, may afford some idea of Adam *after his sin*. The integrity of his mind was violated; the *first* compliance with sin opened the way to future compliances; grosser temptations might now expect success; and thus spotless purity becoming impure, perfect uprightness becoming warped, lost that *entirety* which had been its glory. Hereby Adam relinquished that distinction, which had fitted him for immediate communion with supreme holiness, and was reduced to the necessity of soliciting such communion, mediately, not immediately; by another, not by himself; in prospect, not instant; in hope, not in possession; in time future, not in time present; in another world, not in this. It is worthy of notice, how precisely the principles which infatuated Adam have ever governed his posterity; how suitable to the general character of the human race was the nature of that temptation by which their father fell!

5. It is presumable that only, or chiefly, in the garden of Paradise, were the prime fruits and herbage in perfection. The land around the garden might be much less *finished*, and only fertile to a certain degree. To promote its fertility, by cultivation, became the object of Adam's labor; so that in the sweat of his brow, he himself did eat bread. But the sentence passed on our first parents, doubtless regarded them as the representatives, the very concentration, of their posterity, the whole human race; and after attaching to themselves, it seems, *prophetically* also, to suggest the condition of the sexes in future ages, *q. d.* "The female sex, which has been the means of bringing death into the world, shall also be the means of bringing life—posterity—to compensate the ravages of death;—and, to remind the sex of its original transgression, that which shall be its greatest honor and happiness shall be accompanied by no slight inconveniences. But the male sex shall be under the necessity of laboring for the support, not of itself only, but of the female and her family; so that if a man could with little exertion provide for himself, he should be stimulated by far greater exertions, to toil, to sweat, for the advantage and support of those to whom he has been the means of giving life."

6. *Death closes the sentence passed on mankind;* and was also prophetic of an event common to Adam, and to all his descendants. But see how the favor of God mitigates the consequences announced in this sentence! It inflicts pain on the woman, but that pain was connected with the dearest comforts, and with the great restorer of the human race; it assigns labor to the man, but then that labor was to support himself, and others dearer to him than himself, repetitions of himself; it denounces death, but death indefinitely postponed, and appointed as the path to life.—[The curse pronounced on man includes not only physical labor and toil, the barrenness of the earth, and its tendency to produce shrubs and weeds, which retard his exertions, and render his toil more painful and difficult; it includes not only the physical dissolution of the body; but also the exposure of the soul, the nobler part, to 'everlasting death.' There is no where in Scripture any hint that the *bodies* either of animals or of man in the state before the fall, were not subject to dissolution, just as much as at present. Indeed the whole physical structure goes to indicate directly the contrary. The life of man and of animals, as at present constituted, is a constant succession of decay and renovation; and so far as physiology can draw any conclusion, this has ever been the case. We may therefore suppose, that the *death* denounced upon

man, was rather moral and spiritual death; in that very day, he should lose the image of his Maker, and become exposed to that eternal doom, which has justly fallen upon all his race. Such is also the view of the apostle Paul; who every where contrasts the *death* introduced into the world through Adam with the *life* which is procured for our race through Jesus Christ, Rom. v. 12, seq. But this life is only spiritual; the death, then, in its highest sense, is also spiritual. So far, too, as the penalty is temporal and physical, no specific remedy is provided; no man is or can be exempt from it; and it depends not on his choice. But to remove the spiritual punishment, Christ has died; and he who will, may avoid the threatened death, and enter into life eternal.

7. In regard to the situation of Adam before the fall, his powers and capacities, his understanding and acquirements, very much has been said and written, but all of course to no purpose; since the Scriptures, the only document we have, are entirely silent on these points. The poetical statements of Milton in his Paradise Lost, are deserving of just as much credit as the speculations of Jewish Rabbins or Christian theologians. We can only affirm, that the Scriptures recognize man as being formed in his full strength of body and his full powers of mind; that he possessed not only the *capacity* for speech and knowledge, but that he was also actually in the possession and exercise of language, and of such knowledge at least as was necessary for his situation. There is no suggestion in the Bible, that he was formed merely with the powers requisite for acquiring these things, and then left at first in a state of ignorance which would place him on a level with the brutes, and from which he must have emerged simply by his own exertions and observation. On the contrary, the representation of the Bible is, that he was at first formed, in all respects, a *full-grown man*, with all the faculties and all the endowments necessary to qualify him for his station as lord of a new and beautiful creation. *R.

8. The salvation of Adam has been a subject of trivial dispute. Tatian and the Encratites were positive he was damned; but this opinion the church condemned. The book of Wisdom says, (chap. x. 2.) "That God delivered him from his fall," and the Fathers and Rabbins believe he did *hard penance*. Some of the ancients believed, that our first parents were interred at Hebron, which opinion they whimsically grounded on Joshua xiv. 15, "And the name of Hebron before was Kirjath-Arba, which Arba was a great man (Adam, אדם) among the Anakim." —Origen, Epiphanius, Jerome, and a great number hold that Adam was buried on Calvary; and this opinion has still its advocates. There is a chapel on mount Calvary dedicated to Adam.

Adam has been the reputed author of several books, and some have believed that he invented the Hebrew letters. The Jews say he is the author of the ninety-first Psalm; and that he composed it soon after the creation. The Gnostics had a book entitled, "The Revelations of Adam," which is placed among the apocryphal writings by pope Gelasius, who also mentions a book called "Adam's Penance." Masius speaks of another "Of the Creation," said to have been composed by Adam.—On all these, see Fabricii Cod. Pseudepigr. V. T. vol. i. Hottinger, Histor. Oriental. pag. 22.—The Arabians inform us, that Adam received twenty books which fell from heaven, and contained many laws, promises, and prophecies.

The Talmudists, Cabalists, Mahommedans, Persians, and other Eastern people, relate many fabulous stories relative to the creation and life of Adam, some of which may be seen in the larger edition of Calmet.

II. ADAM was the name of a city near the Jordan, not far from Zarethan; at some distance from which the waters of Jordan were collected in a heap, when the children of Israel passed through, Josh. iii. 16. The name was not improbably derived from the color of the clay in its neighborhood, which was used for casting the vessels of the temple, 1 Kings vii. 46.

ADAMAH, a city of Naphtali, Josh. xix. 36. The LXX call it *Armath;* the Vulgate, *Edema.*

ADAMANT, שמיר *shamir*, a name anciently used for the *diamond*, the hardest of all minerals. It is used for cutting or writing upon glass and other hard substances, Jer. xvii. 1. It is also employed figuratively, Ezek. iii. 9; Zech. vii. 12. The same name of the diamond is common in Arabia.—Others suppose it to be the *smiris*, or emery.

ADAMI, a city of Naphtali, Josh. xix. 33.

ADAMITES, a heretical sect of the second century, who affected to possess the innocence of Adam, and whose nakedness they imitated in their churches, which they called Paradise. Its author was Prodicus, a disciple of Carpocrates.

I. ADAR, the twelfth month of the Hebrew ecclesiastical year, and the sixth of the civil year. It has twenty-nine days; and nearly answers to our February and March, according to the Rabbins. (See Months, and the Jewish Calendar.) As the lunar year, which the Jews follow in their calculation, is shorter than the solar year by eleven days, which after three years make about a month, they then insert a thirteenth month, which they call Ve-Adar, or a second Adar, to which they assign twenty-nine days.

II. ADAR, a city on the southern border of Judah, Josh. xv. 3. In Numb. xxxiv. 4. it is called Hazar-Addar, or the court of Adar.

ADARSA, or Adasa, (1 Macc. vii. 40.) a city of Ephraim, four miles from Beth-horon, and not far from Gophna, Joseph. Antiq. lib. xii. cap. 17; Euseb. in Adasa. Perhaps, between the upper Beth-horon and Diospolis; because it is said (1 Macc. vii. 45.) the victorious army of Judas pursued the Syrians from Adasa to Gadara, or Gazara, which is one day's journey. Adarsa is also called Adazer, and Adaco, or Acedosa, in Josephus, Antiq. lib. xii. cap. 17. and de Bello, lib. i. cap. 1. Here Nicanor was overcome, and his army put to flight by Judas Maccabæus, notwithstanding he had 3000 men only, while Nicanor had 35,000. Josephus tells us, that Judas, in another war, was killed in this place, de Bello, lib. i. cap. 1.

ADDAR, see Adar II.

ADDER, see Asp, and Serpent.

ADIABENE, a region of Assyria, frequently mentioned by Josephus, whose queen Helena and her son Izates were made converts to Judaism, Joseph. Antiq. xx. 2.

ADIDA, a city of Judah, where Simon Maccabæus encamped to dispute the entrance into the country with Tryphon, who had treacherously seized Jonathan at Ptolemais, 1 Macc. xii. 38; xiii. 13.

ADITHAIM, a city of Judah, whose situation is not known, Josh. xv. 36.

ADMAH, the most easterly of the five cities of the plain, destroyed by fire from heaven, and after-

wards overwhelmed by the waters of the Dead sea, Gen. xix. 24.

ADONAI, אדוני, *Lord, Master*, old plural form of the noun *adon*, similar to that with the suffix of the first person; used as the *pluralis excellentiæ* by way of dignity for the name of JEHOVAH. The similar form, with the suffix, is also used of men; as of Joseph's master, Gen. xxxix. 2, 3, seq.—of Joseph himself, Gen. xlii. 30. 33; so Isaiah xix. 4. The Jews, out of superstitious reverence for the name JEHOVAH, always, in reading, pronounced *Adonai* where Jehovah is written; hence the letters יהוה are usually written with the points belonging to Adonai. See JEHOVAH. R.

ADONI-BEZEK, i. e. *the lord of Bezek*, king of the city Bezek, in Canaan, seventeen miles N. E. from Napolose, towards Scythopolis.—Adoni-bezek was a powerful and cruel prince, who, having at various times taken seventy kings, ordered their thumbs and great toes to be cut off, and made them gather their meat under his table, Judg. i. 7. After the death of Joshua, the tribes Judah and Simeon marched against Adoni-bezek, who commanded an army of Canaanites and Perizzites. They vanquished him, killed ten thousand men, and having taken him, cut off his thumbs and his great toes; Adoni-bezek acknowledging the retributive justice of this punishment from God. He was afterwards carried to Jerusalem, where he died, Judg. i. 4, seq.

Notwithstanding that the barbarity of Adoni-bezek, in thus mutilating his enemies, was so enormous in its character, there is reason to think that similar cruelties are by no means uncommon in the East. Much more severe, in fact, is the cruelty contained in the following narration of Indian war:—"The inhabitants of the town of Lelith Pattan were disposed to surrender themselves, from fear of having their noses cut off, like those of Cirtipur, and also their right hands; a barbarity the Gorchians had threatened them with, unless they would surrender within five days!" (Asiat. Researches, vol. ii.) Another resemblance to the history of the men of Jabesh; who desired seven days of melancholy respite from their threatened affliction by Nahash, of having their right eyes thrust out, 1 Sam. xi. 2.

The following is another similar scene of cruelty: "Prithwinarayan issued an order to Suruparatana his brother, to put to death some of the principal inhabitants of the town of Cirtipur, and to cut off the noses and lips of every one, even the infants who were found in the arms of their mothers; ordering, at the same time, all the noses and lips that had been cut off to be preserved, that he might ascertain how many souls there were; and to change the name of the town to *Nashatapir*, which signifies *the town of cut noses*. The order was carried into execution with every mark of horror and cruelty, none escaping but those who could play on wind instruments; many put an end to their lives in despair; others came in great bodies to us in search of medicines; and it was most shocking to see so many living people with their teeth and noses resembling the skulls of the deceased," *i. e.* by being bare; because deprived of their natural covering. (Asiatic Researches, vol. ii. page 187.) The learned reader will recollect an instance of the very same barbarity, in the town which, from that circumstance, was named *Rhinocolura*, or "*cut noses*," between Judea and Egypt. See RHINOCOLURA.

ADONIJAH, fourth son of David, by Haggith, was born at Hebron, while his father was acknowledged king by only part of Israel, 2 Sam. iii. 2, 4. His elder brothers, Amnon and Absalom, being dead, Adonijah believed the crown by right belonged to him, and made an effort to get acknowledged king before his father's death. For this purpose he set up a magnificent equipage, with chariots and horsemen, and fifty men to run before him; and contracted very close engagements with Joab the general, and Abiathar the priest, who had more interest with the king than any others. Having matured his plans, Adonijah made a great entertainment for his adherents, near the fountain Rogel, east of the city, and below the walls, to which he invited all the king's sons, except Solomon; and also the principal persons of Judah, except Nathan, Zadok, and Benaiah, who were not of his party. His design was at this time to be proclaimed king, and to assume the government before the death of David. Nathan, however, having obtained a knowledge of his design, went with Bathsheba to the king, who informed him of Adonijah's proceedings, and interceded in favor of Solomon. David immediately gave orders that Solomon should be proclaimed king of Israel, which was promptly done, and the intelligence so alarmed Adonijah and his party, that they dispersed in great confusion. Fearing that Solomon would put him to death, Adonijah retired to the tabernacle, and laid hold on the horns of the altar. Solomon, however, generously pardoned him, and sent him home, 1 Kings i.

Some time after David's death, Adonijah, by means of Bathsheba, the mother of Solomon, intrigued to obtain Abishag, the recent wife of his father; but Solomon, suspecting it to be a project to obtain the kingdom, had him put to death, ch. ii. 13, &c. A. M. 2990, *ante* A. D. 1014.

ADONIRAM, the receiver of Solomon's tributes, and chief director of the 30,000 men whom that prince sent to Lebanon, to cut timber, 1 Kings v. 14. The name *Adoram* is made from this word by contraction, and applied to the same person, who was receiver-general from David until Rehoboam, 2 Sam. xx. 24; 1 Kings xii. 18. He is also called *Hadoram*, 2 Chr. x. 18. R.

ADONIS. According to the Vulgate, Ezek. viii. 14 imports that this prophet saw women sitting in the temple, weeping for Adonis; but the Hebrew reads, for Tammuz, or, *the hidden one*. Among the Egyptians, Adonis was adored under the name of Osiris, husband of Isis. The Greeks worshipped Isis and Osiris under other names, as that of Bacchus; and the Arabians under that of Adonis:

> Ogygia me Bacchum canit;
> Osyrin Ægyptus vocat;
> Arabica gens, Adoneum.
> *Ausonius.*

But he was sometimes called Ammuz, or Tammuz, *the concealed*, to denote, probably, the manner of his death, or the place of his burial. (*Vide* Plutarch de Defectu Oracul.) The Syrians, Phœnicians, and Cyprians called him Adonis. The Hebrew women, therefore, of whom Ezekiel is speaking, celebrated the feasts of Tammuz, or Adonis, in Jerusalem; and God showed the prophet these women weeping, even in his own sacred temple, for the supposed death of this infamous god.

The Rabbins tell us, that Tammuz was an idolatrous prophet, who having been put to death by the king of Babylon, all the idols of the country flocked

together about a statue of the sun, which this prophet, who was a magician, had suspended between heaven and earth: there they began altogether to deplore the prophet's death; for which reason a festival was instituted every year, to renew the memory of this ceremony, at the beginning of the month Tammuz, which answers pretty nearly to our June. In this temple was a statue, representing Tammuz. It was hollow, the eyes were of lead, and a gentle fire being kindled below, which insensibly heated the statue, and melted the lead, the deluded people believed that the idol wept. All this time the Babylonish women, in the temple, were shrieking, and making strange lamentations. But this story requires proofs.

The scene of Adonis's history is said to have been at Byblos, in Phœnicia; and this pretended deity is supposed to have been killed by a wild boar in the mountains of Libanus, whence the river Adonis descends, (Lucian de Deâ Syrâ,) the waters of which, at a certain time of the year, change color, and appear as red as blood. (See Maundrell, March 17.) This was the signal for celebrating their Adonia, or feasts of Adonis, the observance of which it was not lawful to omit.

The common people were persuaded to believe, that, at this feast, the Egyptians sent by sea a box made of rushes, or of Egyptian papyrus, in the form of a human head, in which a letter was enclosed, acquainting the inhabitants of Byblos, a city above seven days' journey from the coast of Egypt, that their god Adonis, whom they apprehended to be lost, had been discovered. The vessel which carried this letter arrived always safe at Byblos, at the end of seven days. Lucian tells us he was a witness of this event. Procopius, Cyril of Alexandria, (on Isaiah xviii.) and other learned men, are of opinion, that Isaiah alludes to this superstitious custom, when he says, "Wo to the land shadowing with wings, which is beyond the river of Ethiopia; that sendeth ambassadors by the sea, even vessels of bulrushes upon the waters." Some, as Bochart, (Phaleg. lib. iv. cap. 2.) translate—"that sendeth images, or idols—by sea." But the Hebrew signifies, properly, *ambassadors*—deputed thither by sea, to carry the news of Adonis's resurrection. [The passage, however, has no reference to Adonis. See Gesenius, Commentar. in loc. R.

From these remarks we are naturally led to inquire into the nature of the ceremonious worship of Adonis, as well as the object to which they referred. We have already stated that the worship of Adonis was celebrated at Byblos, in Phœnicia; the following is Lucian's account of the abominations: "The Syrians affirm, that what the boar is reported to have done against Adonis, was transacted in their country; and in memory of this accident they every year beat themselves, and lament, and celebrate frantic rites; and great wailings are appointed throughout the country. After they have beaten themselves and lamented, they first perform funeral obsequies to Adonis, as to one dead; and afterwards, on a following day, they feign that he is alive, and ascended into the air, [or heaven,] and shave their heads, as the Egyptians do at the death of Apis; and whatever women will not consent to be shaved, are obliged, by way of punishment, to prostitute themselves once to strangers, and the money they thus earn is consecrated to Venus." (See Succoth Benoth.) We may now discern the flagrant iniquity committed, and that which was further to be expected, among the Jewish women who sat weeping for Tammuz, that is, Adonis.

The fable of Adonis among the Greeks assumed a somewhat different form from that which it bore in the East. Among the Phœnicians the festival of Adonis took place in June, (hence called the month *Tammuz*,) and was partly a season of lamentation, and partly of rejoicing; see above. (Lucian de Dea Syra, 6. seq.) In the former, the women gave themselves up to the most extravagant wailings for the departed god, cut off their hair, or offered up their chastity as a sacrifice in his temple. The solemn burial of the idol, with all the usual ceremonies, concluded the days of mourning. To these succeeded, without any intermission, several days of feasting and rejoicing, on account of the returning god.—The meaning of this worship seems plainly to be symbolical of the course of the sun and his influence on the earth. In winter, the sun, as it were, does not act; for the inhabitants of the earth, he is in a measure lost, and all vegetation is dead; but in the summer months he diffuses every where life and joy, and has, as it were, himself returned to life. See Creuzer's Symbolik, ii. 91. Ed. 2. Hug's Untersuch. üb. d. Myth. 83 seq. R.

ADONI-ZEDEK, i. e. *lord of righteousness*, a king of Jerusalem, who made an alliance, with four other kings of the Amorites, against Joshua. A great battle was fought at Gibeon, where the Lord aided Israel by a terrific hail-storm, and Joshua commanded the sun to stand still. The five kings were signally defeated, and having hid themselves in a cave at Makkedah, were taken by Joshua and put to death. Josh. chap. x. R.

ADOPTION is an act by which a person takes a stranger into his family, in order to make him a part of it; acknowledges him for his son, and constitutes him heir of his estate. Adoption, strictly speaking, was not in general use among the Hebrews, as Moses says nothing of it in his laws; and Jacob's adoption of his two grandsons, Ephraim and Manasseh, (Gen. xlviii. 5.) was a kind of substitution, whereby he intended that his grandsons, the two sons of Joseph, should have each his lot in Israel, as if they had been his own sons: "*Ephraim* and *Manasseh* are mine; as *Reuben* and *Simeon* they shall be mine." As he gives no inheritance to their father Joseph, the effect of this adoption extended only to their increase of fortune and inheritance; that is, instead of one part, giving them (or *Joseph*, whom they represented) two parts.

Another kind of adoption in use among the Israelites, consisted in the obligation one brother was under to marry the widow of another who died without children; so that the children born of this marriage were regarded as belonging to the deceased brother, and went by his name, Deut. xxv. 5; Matt. xxii. 24. This practice was also customary before the time of Moses; as we see in the history of Tamar, Gen. xxviii. 8. See Marriage.

But Scripture affords instances of still another kind of adoption—that of a father having a daughter only, and adopting her children. Thus, 1 Chron. ii. 21. Machir, (grandson of Joseph,) called "Father of Gilead," (that is, chief of that town,) gave his daughter to Hezron, *who took her; and he was a son of sixty years*, (sixty years of age,) *and she bare him Segub; and Segub begat Jair*, who had twenty-three cities in the land of Gilead, which, no doubt, was the landed estate of Machir, who was so desirous of a male heir. Jair acquired a number of other cities,

which made up his possessions to threescore cities, (Josh. xiii. 30; 1 Kings iv. 13.) however, as well he, as his posterity, and their cities, instead of being reckoned to the family of Judah, as they ought to have been, by their *paternal* descent from Hezron, are reckoned *as sons of Machir, the father of Gilead.* Nay, more, it appears, (Numbers xxxii. 41.) that this very Jair, who was, in fact, the son of Segub, the son of Hezron, the son of *Judah*, is expressly called "Jair, the son of *Manasseh*," because his *maternal* great-grandfather was Machir, the son of Manasseh; and Jair, inheriting his property, was his lineal representative. So that we should never have suspected his being other than a son of Manasseh, *naturally*, had only the passage in Numbers been extant.—In like manner, Sheshan, of the tribe of Judah, gives his daughter to Jarha, an Egyptian slave; (whom he liberated, no doubt, on that occasion;) the posterity of this marriage, however, Attai, &c. not being reckoned to Jarha, as an Egyptian, but to Sheshan, as an Israelite, and succeeding to his estate and station in Israel, 1 Chron. ii. 34, &c. So we read, that Mordecai adopted Esther, his niece; *he took her to himself* to be a *daughter* (Heb. "*for a daughter.*") This being in the time of Israel's captivity, Mordecai had no landed estate; for if he had had any, he would not have adopted a daughter, but a son, Esther ii. 7. So the daughter of Pharaoh adopted Moses; *and he was to her for a son*, Exod. ii. 10. So we read, Ruth iv. 17. that Naomi had a son; *a son is born to Naomi*; when indeed it was the son of Ruth, and only a distant relation, or, in fact, none at all, to Naomi, who was merely the wife of Elimelech, to whom Boaz was a kinsman, but not the nearest by consanguinity. In addition to these instances, we have in Scripture a passage which includes no inconsiderable difficulty in regard to kindred; but which, perhaps, is allied to some of these principles. The reader will perceive it at once, by comparing the columns.

2 Kings xxiv. 17.

"And the king of Babylon made Mattaniah, his [*Jehoiachin's*] FATHER'S BROTHER, king in his stead; and changed his name to Zedekiah."

1 Chron. iii. 15.

"And the sons of Josiah were, the first-born Johanan, the second Jehoiakim, the third Zedekiah."

Jeremiah i. 2, 3.

"In the days of Jehoiakim, the son of Josiah, king of Judah; unto the eleventh year of Zedekiah, the SON of Josiah, king of Judah." Also, chap. xxxvii. 1. "And king Zedekiah, the SON of Josiah, reigned."——

By this it appears that Zedekiah was SON *to Josiah, the father of Jehoiakim; and, consequently, that he was* UNCLE *to Jehoiachin.*

2 Chron. xxxvi. 9, 10.

"Jehoiachin reigned three months and ten days in Jerusalem, and when the year was expired, king Nebuchadnezzar sent and brought him to Babylon, with the goodly vessels of the house of the Lord; and made Zedekiah, HIS BROTHER, king over Judah and Jerusalem."

By this it appears that Zedekiah was SON *to Jehoiakim.*

How is this? Zedekiah is called, in Kings and 1 Chronicles, "the son of Josiah;" in 2 Chronicles he is called, "the son of Jehoiakim." . . . By way of answer, we may observe, that perhaps Zedekiah was son, by natural issue, of Jehoiakim, whereby he was grandson to Josiah; but might not his grandfather *adopt him* as his son? We find Jacob doing this very thing to Ephraim and Manasseh, the sons of Joseph; "as Reuben and Simeon they shall be mine:" and they, accordingly, are always reckoned among the SONS of Jacob. In like manner, if Josiah adopted Zedekiah, his grandson, to be his own son, then would this young prince be reckoned to him; and both places of Scripture are correct; as well that which calls him son of his real father, Jehoiakim, as that which calls him son of his adopted father, Josiah. That this might easily be the fact, appears by the dates; for Josiah was killed *ante* A. D. 606, at which time Zedekiah was eight or nine years old; he being made king *ante* A. D. 594, when he was twenty-one. By this statement the whole difficulty, which has greatly perplexed the learned, vanishes at once. [This mode of accounting for the apparent discrepancy in question, rests wholly on conjecture, and is quite unnecessary. We have only to take the word *brother* in 2 Chron. xxxvi. 10. in the wider and not unusual sense of *kinsman, relative*, and the difficulty vanishes much more easily than before. Thus in Gen. xiv. 16, Abraham is said to have "brought back his *brother* Lot," although Lot was really his nephew. In the same manner in Gen. xxix. 12, 15, Jacob is said to be the *brother* of Laban, his uncle. R.

It should seem, then, that in any of the instances above quoted, the party might be described, very justly, yet very contradictorily:—as thus,

1. Jair was son of Manasseh . . . . but,
2. Jair was begotten by Judah.
1. Attai was son of Sheshan . . . . but,
2. Attai was begotten by Jarha.
1. Esther was daughter of Mordecai . but,
2. Esther was begotten by Abihail.
1. Moses was son of Pharaoh's daughter but,
2. Moses was begotten by Amram.
1. Obed was son of Naomi . . . . but,
2. Obed was the child of Ruth.

This kind of double parentage would be very perplexing to us, as we have no custom analogous to it; and possibly it might be somewhat intricate where it was practised; however, it occurs elsewhere, beside in Scripture.—We have a singularly striking instance of it in a Palmyrene inscription, copied by Mr. Wood, &c. who remarks, that it is much more difficult to understand than to translate: "This," says he, "will appear by rendering it literally, which is easiest done into Latin," thus:

"*Senatus populusque Alialamenem, Pani filium, Mocimi nepotem, Æranis pronepotem, Mathæ abnepotem; et Æranem patrem ejus, viros pios et patriæ amicos, et omnimodi placentes patriæ patriisque diis, honoris gratia: Anno* 450, *mense Aprili.*"

"Our difficulty is, that *Æranes* is called the FATHER *of Alialamenes* [whereas *Alialamenes* is himself called] the SON *of Panus.*" Wood's account of Palmyra.

The sense of this inscription may be thus rendered:

"*Erected* by the senate and the people *to* Alialamenes, the son of Panus, grandson of Mocimus, great-grandson of Æranes, great-great-grandson of

Matheus; and *to* Æranes, his (that is, Alialamenes's) father; pious men, and friends to their country," &c.

Now, this is precisely the case of Joseph, the supposed father of Jesus;—of whom Matthew says, "Jacob begat Joseph;" but Luke calls Joseph "the son of Heli;"—unless, as is more probable, Matthew gives the genealogy of Joseph, and Luke that of Mary. This contradiction in the inscription is so very glaring, that we are persuaded it is no contradiction at all, but must be explained on principles not yet acknowledged by us; for no man could possibly, under direction of the senate and people, in a PUBLIC monumental inscription, and in the compass of a few short lines, call *Alialamenes the* SON *of Panus*, and call *Æranes the* FATHER *of Alialamenes*, without perceiving the gross error in which he involved as well himself as his country, the senate and people his employers, and ALL his readers!

This descent struck Dr. Halifax so much, who copied the same inscription, (Phil. Trans. No. ccxvii. p. 83.) that he observes upon it, "This custom of theirs, of running up their genealogies or pedigrees to the 4th or 5th generation, shows them to have borrowed some of their fashions from their neighbors the Jews, with whom it is not unlikely they had of old great commerce; and perhaps many of them were descended from that people, Zenobia herself being said to have been a Jewess; or else this must have been the manner of all the Eastern nations."—The reader will recollect that Palmyra is usually thought to be the "Tadmor" of Solomon, (1 Kings xix. 19; 2 Chron. viii. 6.) which is its present name.

"The date is that of the Greeks, from the death of Alexander the Great; as the Syrians generally date; the very Christians, at this day, following the same usage. It is 450, or A. D. 126." So that it is near enough to the age of Joseph and Mary. But it is generally thought the date is from the era of the Seleucidæ, some years later, that is, beginning *ante* A. D. 312.

We think this yields a fair argument, and worthy the consideration of the learned among the Jews, who have objected to the genealogies in the evangelists.

We learn from various writers that the custom of adoption is frequent in the East. Lady Wortley Montague says, (Letter xlii.) "Now I am speaking of their law, I do not know whether I have ever mentioned to you one custom peculiar to their country, I mean ADOPTION, *very common among the Turks, and yet more among the Greeks and Armenians.* Not having it in their power to give their estate to a friend, or distant relation, to avoid its falling into the grand seignor's treasury, when they are not likely to have any children of their own, they choose some pretty child of either sex, amongst the meanest people, AND CARRY THE CHILD AND ITS PARENTS BEFORE THE CADI, *and there declare they receive it for their heir.* The parents at the same time renounce all future claim to it; *a writing is drawn and witnessed*, and a child thus adopted CANNOT BE DISINHERITED. Yet I have seen some common beggars that have refused to part with their children in this manner to some of the richest among the Greeks; (so powerful is the instinctive affection that is natural to parents;) though the adopting fathers are generally very tender to those *children of their souls*, as they call them. I own this custom pleases me much better than our absurd one of following our name. Methinks it is much more reasonable to make happy and rich an infant whom I educate after my own manner, *brought up* (in the Turkish phrase) *upon my knees*, and who has learned to look upon me with a filial respect, than to give an estate to a creature without merit or relation to me, other than that of a few letters. Yet this is an absurdity we see frequently practised."

We request the reader to note, in this extract, the phrase "brought up *upon the parents' knees.*" Will this give a determinate sense to the awkward expression (in our version, at least) of Rachel, "My maid Bilhah shall *bear* UPON *my knees?*" what can we understand by this phrase? but may we take it—"shall bear (children) FOR *my knees*," that is, to be nursed by me, to be reared by me as if I were their natural mother—"an infant whom I educate after my own manner," as Lady Montague explains it. This seems a proper rendering of the passage. We think also the phrase (Gen. l. 23.) "the children of Machir, the son of Manasseh, were *brought up on Joseph's knees*," expresses a greater degree of fondness now than it has done before;—was not this something like an adoption? does it not imply Joseph's partiality for Manasseh? which is perfectly consistent with his behavior to the dying Jacob, (Gen. xlviii. 18.) when he wished his father to put his right hand on the head of Manasseh, the eldest—to whom, and to whose posterity, he still maintains his warmest affection, notwithstanding the prophetic notice of Ephraim's future precedence given him by the venerable patriarch.

Among the Mahommedans, the ceremony of adoption is sometimes performed by causing the adopted to pass through the shirt of the person who adopts him. Hence, *to adopt* is among the Turks expressed by saying—"to draw any one through one's shirt;" and they call an adopted son, *Akietogli*, the son of another life—because he was not begotten in this. (D'Herbelot, Bibl. Orient. p. 47.) Something like this is observable among the Hebrews: Elijah adopts Elisha by throwing his mantle over him, (1 Kings xix. 19.) and when Elijah was carried off in a fiery chariot, his mantle, which he let fall, was taken up by Elisha his disciple, his spiritual son, and adopted successor in the office of prophet, 2 Kings ii. 15. It should be remarked also, that Elisha asks not merely to be adopted, (for that he had been already,) but to be treated as the elder son, to have a *double portion* (the elder son's prerogative) of the spirit conferred upon him.

There is another method of ratifying the act of adoption, however, which is worthy of notice, as it tends to illustrate some passages in the sacred writings. The following is from Pitts:—"I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him; but before we came to Alexandria, he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash, (which they usually wear,) in which was much gold, and also my letter of freedom, (which he intended to give me, when at Mecca,) he took it off, and bid me put it on about me, and took my girdle, and put it on himself. My patron would speak, on occasion, in my behalf, saying, *My* SON *will never run away.* He seldom called me any thing but *son*, and bought a Dutch boy to do the work of the house, who attended upon me, and obeyed my orders as much as his. I often saw several bags of his money, a great part of which he said he would leave me.

He would say to me, '*Though I was never married myself, yet you shall be* [married] *in a little time, and then* YOUR CHILDREN SHALL BE MINE.'" Travels to Mecca, p. 225.

This circumstance seems to illustrate the conduct of Moses, who clothed *Eleazar* in Aaron's sacred vestments, when that high-priest was about to be gathered to his fathers; indicating thereby, that Eleazar succeeded in the functions of the priesthood, and was, as it were, adopted to exercise that dignity. The Lord told Shebna, captain of the temple, that he would deprive him of his honorable station, and substitute Eliakim, son of Hilkiah: (Isaiah xxii. 21.) "*I will clothe him with thy robe*, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand." And Paul in several places says, that Christians—"*put on the Lord Jesus;* that they *put on the new man*," to denote their adoption as sons of God, Rom. xiii. 14; Gal. iii. 27; Ephes. iv. 24; Col. iii. 10. The same, John i. 12; 1 Epist. John iii. 2. (See SON.) When Jonathan made a covenant with David, he stripped himself of his girdle and his robe, and put them upon his friend, 1 Sam. xviii. 3.

By the propitiation of our Saviour, and the communication of his merit, sinners become adopted children of God. Thus Paul writes, "Ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15.—"We wait for the adoption of the children of God." And, "God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5.

ADORAIM, a city in the southern part of the tribe of Judah, fortified by Rehoboam, 2 Chron. xi. 9. In the time of Josephus, it belonged to the Idumeans. Ant. viii. 3; xiii. 17. Compare 1 Macc. xiii. 20. R.

ADORAM, see ADONIRAM.

ADRA, see ARAD.

I. ADRAMMELECH, *magnificent king*, son of Sennacherib, king of Assyria, (Isaiah xxxvii. 38; 2 Kings xix. 37.) who, upon returning to Nineveh, after his fatal expedition into Judea, against Hezekiah, was killed by his two sons, Adrammelech and Sharezer, who fled to the mountains of Armenia. A. M. 3291, *ante* A. D. 713.

II. ADRAMMELECH, one of the gods adored by the inhabitants of Sepharvaim, who settled in Samaria, in the stead of those Israelites who were carried beyond the Euphrates. They made their children pass through fire in honor of this false deity, and of another called Anammelech, 2 Kings xvii. 31. The Rabbins say, that Adrammelech was represented under the form of a mule. The more general opinion is, that Adrammelech represented the sun, and Anammelech the moon. At any rate, they seem to be the personifications of some of the heavenly bodies. See Gesenius, Thes. Heb. p. 29, Comm. üb. Jes. iv. p. 347.

ADRAMYTTIUM, a maritime town of Mysia, in Asia Minor, opposite to the island of Lesbos, (Acts xxvii. 2.) and an Athenian colony. It is now called Adramyti. From some of the medals struck in this town, it appears that it celebrated the worship of Castor and Pollux, (Acts xxviii. 11.) as also that of Jupiter and Minerva.

ADRIA, an ancient city of Italy, on the Tartaro, in the state of Venice. It gave name to the Adriatic sea, or the sea of Adria, Acts xxvii. 27.

It appears from the narrative of Paul's voyage, just referred to, that, although the name of Adria belonged in a proper sense only to the sea within the Adriatic gulf, it was given in a looser manner to a larger extent, including the Sicilian and Ionian sea. Thus also Ptolemy says, (lib. iii. cap. 4.) that Sicily was bounded east by the Adriatic, and (cap. 16.) that Crete was washed on the west by the Adriatic sea; and Strabo says, (lib. vii.) that the Ionian gulf is a part of that which in his time was called the Adriatic sea.

ADRIAN, the fifteenth emperor of Rome. This prince is not mentioned in the New Testament, but some interpreters are of opinion that he is alluded to in Rev. viii. 10. 11. where Barchochebas, the famous Jewish impostor, is thought to be foretold, [but without sufficient grounds. R.] The Jews having created several disturbances in the reign of Trajan, Adrian sent a colony to Jerusalem, for the purpose of keeping them in subjection, and also built within the walls of the city a temple to Jupiter. Not enduring that a strange colony should occupy their city, and introduce a foreign religion, the Jews began to mutiny, about A. D. 134, and Barchochebas, who about the same time made his appearance under the assumed character of the Messias, animated them in their rebellion against the Romans. The presence of Adrian, who was at this time in Syria or Egypt, restrained in some measure their proceedings, but after his return to Rome, they fortified several places, and prepared for a vigorous resistance. Their proceedings, and the great increase in the numbers of the seditious, induced Adrian to send Tinnius Rufus into Judea. The Roman general marched against them, and a dreadful slaughter ensued. The Jews fought desperately, and Rufus having been defeated in several conflicts, Adrian sent to his assistance Julius Severus, one of the greatest generals of his age. Severus besieged Bether or Bethoron, where the Jews had entrenched themselves, which he at length took, and put many to the sword. Others were sold as cattle, at the fairs of Mamre and Gaza; and the rest were sent into Egypt, being forbidden, under a severe penalty, to return to their own city. Jerome (in Zach. xi. 7.) applies to this calamity of the Jews the words of Zachariah: "I will feed the flock of slaughter." And the Hebrew doctors apply Jer. xxxi. 15: "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children," &c. The Jews purchased with a sum of money the liberty, not of entering Jerusalem, but only of looking from a distance on it, and going to lament its fall and desolation. See ÆLIAS.

The number of Roman soldiers and auxiliary troops that perished in the course of this war, which lasted, as Jerome and the Rabbins say, three years and a half, (Hieronym. in Dan. ix. Basnage Hist. des Juifs, tom. ii. page 133.) or, as others suppose, only two years, was very great. Dio remarks, that the emperor, in writing of the termination of the war to the senate, did not use the common form in the beginning of his letters, "If you and your children are in good health, I am glad of it; I and the army are in good condition;" in consequence of the great losses he had sustained. Dio. lib. 69. page 794.

After this revolt, Adrian finished the building of Jerusalem, and changed its name to ÆLIA, which see.

ADRIEL, son of Barzillai, married Merab, daughter of Saul, who had been promised to David, 1 Sam. xviii. 19. Adriel had five sons by her, who

were delivered to the Gibeonites to be put to death before the Lord, to avenge the cruelty of Saul, their grandfather, against the Gibeonites. 2 Sam. xxi. 8 imports, that these five were sons of *Michal* and Adriel; but either the name of Michal is put for Merab, sister of Michal, or, more probably, Michal had adopted the sons of her sister Merab, who was either dead, or incapable, from some cause, of bringing up her children. Perhaps, too, both sisters may have borne the name of Michal.

ADULLAM, a city in the valley or plain of Judah, the king of which was killed by Joshua, Josh. xii. 15. xv. 35. Eusebius, mistaking it for Eglon, places it ten miles east of Eleutheropolis; Jerome, eleven. Rehoboam rebuilt and fortified it, (2 Chron. xi. 7.) and Judas Maccabæus encamped in the adjacent plain, 2 Mac. xii. 38. When David withdrew from Achish, king of Gath, he retired to the cave of Adullam, 1 Sam. xxii. 1; 2 Sam. xxiii. 13.

ADULTERY is a criminal connection between persons who are engaged to keep themselves wholly to others; and in this it differs from, and exceeds the guilt of, fornication, which is the same intercourse between unmarried persons. Fornication may be, in some sense, covered by a subsequent marriage of the parties; but adultery cannot be so healed; and hence it is used by God to signify the departing of his own people (that is, of those who were under engagements to him) from his worship to that of other gods, to associate with strangers.—Hence God compares himself to a husband jealous of his honor; and hence the adoption of vile opinions and practices is compared to the worst kind of prostitution. It is an argument *ad hominem*, not merely to the Jews, but to human nature at large, against the flagitious wickedness of forsaking God and his worship for false gods.

By the law of Moses, adultery was punished with death, both in the man and the woman who were guilty of it, (Lev. xx. 10.) and a most extraordinary ordeal was prescribed for the trial of a woman whose husband suspected her of this crime. After having been duly admonished in private, to induce her to confess her infidelity, she was brought before the Sanhedrim at Jerusalem, where various expedients, of a very solemn and imposing nature, were resorted to for the same purpose. If she still maintained her innocence of the charge, and her husband continued to press it, she was then compelled to drink the waters of jealousy, as prescribed in Numb. v. 14, seq.

This mode of trial or proof, which is described by Moses in so exact and circumstantial a manner, is one of the most extraordinary things that can be imagined, and could not be practised without a constant and perpetual miracle. It cannot be doubted, but that the wiser men of the nation must have disapproved of it, and that Moses allowed it to the Jews only because of the hardness of their hearts; having probably been used to see such kinds of trials among the Egyptians, or other nations, and fearing worse, or greater violence, if this had not been permitted.

It is well known that the Eastern people have long had a custom of making those undergo several kinds of trial, whom they suspected of crimes, the discovery of which could not be effected in the usual way. The most common of these proofs are those by red-hot iron, and by boiling water. They are very frequent at this time in China. When a man is accused of a capital crime, he is asked whether he is willing to undergo either of these trials. If he submit, they put upon his hand seven leaves from a certain tree, and upon those leaves they clap a red-hot iron. He holds it there for a certain time, and then throws it on the ground. They immediately put his hand into a leather pouch, which they seal with the seal of the magistrate. At the end of three days, if the hand is found to be sound and well, he is declared innocent, and his accuser is condemned to pay a mark of gold to the use of the prince. The trial by water is performed by throwing a ring into a kettle of boiling water: if the person accused can take it out from thence with his hand, without suffering any harm, he is pronounced innocent. ("A Voyage to China, in the Ninth Age," page 37. notes, page 159. Comp. Asiat. Research. vol. iv.) This way of proof was not unknown to Sophocles, (Antigon. ver. 274.) and it was long used among Christians in Europe, (Ducange. Lexic. Ferrum candens; Juret. in Not. ad Yvon. Carnut; Baluz. in Not. ad Capitular.) who even pretended to make it pass for a harmless and a religious rite; and we find masses and prayers said on these occasions. The Caffres oblige those who are suspected of any capital crime to swallow poison, to lick a hot iron, or to drink boiling water in which certain bitter herbs have been infused. The negroes of Loango and of Guinea, the Siamese and other Indians, have the same superstition, and are thoroughly persuaded that these trials do no harm to any who are innocent. Mr. Hastings, in his account of the ordeal trials of the Hindoos, states the trial by the *cosha* to be as follows;—"The accused is made to drink three draughts of the water, in which the images of the sun, of Devi, and other deities, have been washed for that purpose; and if, within fourteen days, he has any sickness, or indisposition, his crime is considered as proved." Asiatic Researches, vol. i. p. 79.

The precise import of this ceremony can be only matter of conjecture. It seems to have contained the essence of an oath, varied for the purpose of peculiar solemnity; so that a woman would naturally hesitate to comply with such a form, understood to be an appeal to Heaven of the most solemn kind, and to be accompanied, in case of perjury, by most painful and fatal effects. From Mungo Park, we learn that a similar ordeal still obtains in Africa, as the following passages from his journal serve to show.

"At Baniserile, one of our slatees (slave merchants) returning to his native town, as soon as he had seated himself on a mat, by the threshold of his door, a young woman (his intended bride) brought a little water in a calabash, and kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eyes, drank the water; this being considered as the greatest proof she could possibly give him of her fidelity and attachment." Travels, p. 347. This action of the woman we understand to be a kind of oath; *q. d.* "May this water prove poison to me if I have been unfaithful to my absent husband." This the innocent might drink "with a tear of joy," while a guilty woman would probably have avoided such a trial with the utmost solicitude. Another instance is still more applicable. "At Koolkorro, my landlord brought out his writing-board, or walha, that I might write him a saphie, to protect him from wicked men. I wrote the board full, from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calabash, with a little water, and having said a few prayers over it, drank this power-

ful draught; after which, lest a single word should escape, he licked the board until it was quite dry." (Page 236.) Here we find the sentiments expressed in writing supposed to be communicated to water; and that water, being drank, is supposed to communicate the effect of those sentiments to him who drank it. This drinking, then, is a symbolical action. In like manner, we suppose, when the priest of Israel wrote the curses in a *sepher*, (book, roll,) and washed those curses into the water that was to be drank, the water was understood to be impregnated, as it were—to be tinctured with the curse, the acrimony of which it received; so that now it was metaphorically bitter, containing the curse in it. The drinking of this curse, though conditionally effective or non-effective, could not but have a great effect on the woman's mind; and an answerable effect on the husband's jealousy; which it was designed to cure and to dissipate.

It is worthy of notice, that if a husband loved his wife too well to part with her on suspicion, or if a woman loved her husband so well as to risk this exposure, to satisfy him, then the rite might take place; but if either did not choose to hazard this experiment, the way of divorce was open, was much easier, much less hazardous, more private, more honorable, and perhaps more satisfactory.

Michaëlis has well remarked, on this ceremony, that to have given so accurate a definition of the punishment that God intended to inflict, and still more, one that consisted of such a rare disease, would have been a step of incomprehensible boldness in a legislator, who pretended to have a divine mission, if he was not, with the most assured conviction, conscious of its reality. If in any case the oath of purgation had been taken, and the accused remained unaffected by the punishment, and yet afterwards had been legally convicted of the crime, all the world would have noticed the fraud of the pretended prophet, and looked upon his religion and laws as mere falsehood. Even the adulteress herself, who at first trembled at taking such an oath, would, in the event of not experiencing the threatened punishment, soon look upon religion as an imposture, and, in process of time, become impudent enough to avow her crimes publicly, and to state particulars, merely with a view to prostitute religion, and bring it into disgrace. At any rate, she would be very apt, in private, with her paramours, to make merry at the expense of Moses, and his divine laws, and thus a contempt of religion would spread more and more widely every day.

The Jews, having surprised a woman in adultery, brought her to our Saviour, (John viii. 3.) and asked him what they should do with her, Moses having ordered women guilty of this crime to be stoned. This they said, tempting him, to find accusation against him. Jesus, stooping down, as though he heard them not, wrote with his finger on the ground, and then, somewhat raising himself, he said, "Let him who is without sin cast the first stone;" and, stooping again, resumed his writing on the ground, seeming to take no notice of those around him, but leaving them to the operations of their own reflections and consciences. Her accusers, self-convicted, retired one after another, beginning with the eldest. Jesus, raising himself up, and seeing himself left alone with the woman, said, "Woman, where are thy accusers? Has no one condemned thee?" She said, "No, Lord." Jesus answered her, "Neither do I (now) condemn thee; go, and sin no more."

From this narrative, many have supposed, that the woman's accusers were themselves guilty of the crime which they alleged against her; and as it was not just to receive the accusations of those who are guilty of the evil of which they accuse others, our Lord dismissed them with the most obvious propriety. But it seems enough to suppose, that the consciences of these witnesses accused them of such crimes as restrained their hands from punishing the adulteress, who, perhaps, was guilty, in this instance, of a less enormous sin than they were conscious of, though of another kind. It may be, too, that their malevolent design to entrap our Lord, was appealed to by him, and was no slight cause of their confusion, if they wished to found a charge which might affect his life. Their *intended murder* was worse than the woman's adultery; especially if, as there is reason to believe, the woman had suffered some violence.

Selden and Fagius consider this case as that supposed by Moses in Deut. xxii. 23: "If a damsel, a virgin, be betrothed to a husband, and a man find her in the city, and lie with her, then ye shall bring them *both* unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city, and the man, because he hath humbled his neighbor's wife."

The genuineness of this narrative has been much disputed, in consequence of its having been omitted in many ancient MSS., and being much varied, in its position, in others. The arguments in its favor, however, are generally admitted to preponderate. It is found in the greater part of the MSS. extant, of all the recensions or families; and Tatian and Ammonius (A. D. 172, and 220) inserted it in their Harmonies. The author of the Apostolical Constitutions, (lib. ii. cap. 24.) and the Synopsis ascribed to Athanasius, have it. Jerome, Justin, Ambrose, and the Latin fathers received it, though they were not unacquainted with the differences among the Greek copies. Justin conjectures, that some Christian of weak judgment expunged it, lest our Saviour should be thought to authorize the crime of adultery by forgiving it so easily. Many Syriac manuscripts, of good antiquity, read it; and it is found in all printed copies, Greek and Latin. Griesbach and Knapp print the passage between [ ] as dubious; yet, on the whole, admit it. For a review of all the arguments on both sides, see Kuinoel, Comm. in loc.

ADUMMIM, a town and mountain on the border of Judah and Benjamin, (Josh. xv. 7. xviii. 17.) west of Jericho.

ADVOCATE, παράκλητος, signifies one who exhorts, defends, comforts; also one who prays or intercedes for another. It is an appellation given to the Holy Spirit by our Saviour, (John xiv. 16; xv. 26; xvi. 7.) and to our Saviour himself, by John, 1 Epist. ii. 1. See PARACLETE.

ÆLIA CAPITOLINA, the name given to Jerusalem, when the emperor Adrian, (whose family name was Ælius,) about A. D. 134, settled a Roman colony there, and banished the Jews, prohibiting their return upon pain of death. We are assured, that Tinnius Rufus, or, as the Rabbins call him, Turannus, or Turnus Rufus, ploughed up the spot of ground on which the temple had stood. There are medals of Adrian extant, struck upon this occasion; on the reverse of which Judea is represented as a woman, holding two naked children by her, and sacrificing upon an altar. On another medal, we see Judea kneeling, submitting to the emperor,

and three children begging mercy of him. Jerome states, that in his time, the Jews bought from the Roman soldiers permission to look on Jerusalem, and to shed tears over it. (Paulin. ad Sever. Ep. 11.) Old men and women, loaded with rags, were seen to go weeping up the mount of Olives, (see Mark xiii. 3.) to lament from thence the ruin of the temple.

The city was consecrated by Adrian to Jupiter Capitolinus, after whom it was named Capitolina, and a temple was built to him on the spot where Jesus rose from the dead. A statue of Venus was also set up on Calvary, a marble hog was placed on the gate leading toward Bethlehem, and at this place a grove was planted in honor of Adonis, to whom was dedicated the cave in which our Lord was supposed to have been born. (Hieron. ad Paulin. Ep. 13.) Notwithstanding these degradations, however, the places consecrated by the birth, death, and resurrection of Jesus, continued to be held in repute, and were, in fact, identified by the very means employed to destroy their locality, and put out their remembrance. See CALVARY, and SEPULCHRE of CHRIST.

It appears that Adrian's order for expelling the Jews from Jerusalem did not extend to the Christians. These remained in the city, and the church, which had been previously composed chiefly of converted Jews, who had connected many of the legal ceremonies with the Christian worship, was now formed exclusively of Gentile converts, who abolished the Jewish observances.

From this period the name Ælia became so common, that Jerusalem was preserved only among the Jews, and better informed Christians. In the time of Constantine, however, it resumed its ancient name, which it has retained to the present day.

ÆRA is nearly the same thing with epocha, a point of time which chronologers call a fixed point, or chronological æra. So the first Olympiad, the foundation of Rome, the æra of Nabonassar, of Alexander the Great, of the Seleucidæ, (or, in the language of the books of Maccabees, the year of the Greeks,) and the year of Jesus Christ, or Anno Domini, are all æras.

The ÆRA of *the first Olympiad* is fixed A. M. 3228, before Jesus Christ 776.—(2.) The ÆRA of *the foundation of Rome*, A. M. 3253, before A. D. 751.—(3.) The ÆRA of *Nabonassar*, A. M. 3257, before A. D. 747.—(4.) The ÆRA of *Alexander the Great*, or his last victory over Darius, A. M. 3674, before A. D. 330.—(5.) The ÆRA of the *Seleucidæ*, A. M. 3692, before A. D. 312. The Jews call this æra the *Æra of Contracts*, because, when subjected to the government of the Syro-Macedonian kings, they were obliged to insert it in the dates of their contracts and other civil writings. The first book of the Maccabees places the beginning of it in spring, the second places it in autumn. In the Maccabees, it is called "the Æra of the kingdom of the Greeks." All other nations that computed by this æra, began it from the autumn of the year before Christ 312, but the Chaldeans began it from the spring following, because, till then, they did not think Seleucus thoroughly settled in the possession of Babylon.—(6.) The ÆRA of the birth of *Jesus Christ*, A. M. 4000, three years at east before our vulgar æra, in which we reckon the year 1832; whereas, if we take exactly the æra of our Saviour's birth, we should reckon it 1836, or at least 1835. See EPOCHA, also the *Chronological Table*. On this subject there are great difficulties to obtain precision; but we generally add three years to A. D.

AFFINITY. There were several degrees of affinity among the Hebrews, which were considered as obstructions to matrimony. (1.) A son could not marry his mother, nor his father's second wife; (2.) a brother could not marry his sister, whether by the father only, or by the mother only, much less his sister by both sides; (3.) a grandfather could not marry his granddaughter, either by his son or by his daughter; (4.) no one could marry the daughter of his father's wife; (5.) nor the sister of his father or mother; (6.) nor the uncle his niece, nor the aunt her nephew; (7.) nor the nephew the wife of his uncle by the father's side; (8.) a father-in-law could not marry his daughter-in-law; (9.) nor a brother the wife of his brother, while living, nor after the death of that brother, if he left children; if he left no children, the surviving brother was to raise up children to his deceased brother, by marrying his widow; (10.) it was forbidden to marry a mother and her daughter at one time, or the daughter of the mother's son, or the daughter of her daughter, or two sisters together, Lev. xviii. 7—18.

The patriarchs, before the law, sometimes married their half-sisters, as Abraham married Sarah, his father's daughter by another mother; or two sisters together, as Jacob married Rachel and Leah. But these cases are not to be considered as examples, because they were authorized by necessity, or custom, and the law did not then prohibit them. Since the giving of the law, however, Scripture expressly disapproves of matrimonial connections among such intimate relations; as may be seen in the case of Reuben and Bilhah, his father's concubine; Herod Antipas and Herodias his sister-in-law; and that which Paul reproves and punishes among the Corinthians, 1 Cor. v. 1. See MARRIAGE.

AFRICA, one of the four principal divisions of the globe, and the third in magnitude. The origin of its name is uncertain. Bochart derives it from the Punic word פריה signifying an ear of corn, with a supposed reference to the fertility of the country; Josephus traces it to *Ophir*, the grandson of Abraham; Calmet thinks it is derived from the Heb. אפר *ashes*, many parts of the country being mere wastes of sand; Taylor prefers to derive it from פרק *to break off*, or *rend asunder*, which certainly describes the African peninsula accurately enough, it being really broken off, as it were, from Asia, by the Red sea, and united to the great continent only at the isthmus of Suez. Of these derivations, however, the first is the most plausible; though, as already intimated, open to dispute.

Africa is bounded on the north by the Mediterranean sea; on the east by the Indian ocean, the Red sea, and part of Asia; on the south by the Southern ocean; and on the west by the Atlantic. Its general form is triangular, the northern part being the base, and the southern extremity the vertex. Its length may be reckoned about 70 degrees of latitude, or 4990 miles; and its greatest breadth something more than 4090 miles.

Africa was peopled principally by Ham, or his descendants; hence it is called the "land of Ham," in several of the Psalms. Mizraim peopled Egypt, (Gen. x. 6, 13, 14.) and the Pathrusim, the Naphtuhim, the Casluhim, and the Ludim, peopled other parts; but the situations they occupied are not now known distinctly. It is thought that many of the Canaanites, when expelled by Joshua, retired into Africa; and the Mahommedans believe that the Amalekites, who dwelt in ancient times in the neighborhood of

Mecca, were forced from thence by the kings descended from Zioram. Pococke, Spec. Hist. Arab. See CANAANITES.

The gospel is thought to have been carried to Africa by the eunuch of Candace, whom Philip baptized; and probably also by some of those who, from different parts of it, attended the feast of Pentecost, Acts ii. 10. In after-times, very flourishing churches were situated on various points of the Mediterranean shore of Africa; but, at present, Mahommedanism, or idolatry, involves almost the whole continent, as has been the case ever since its conquest by the Saracens.

The necessary information relative to those places in Africa, which are spoken of in Scripture, will be found under their respective names, ABYSSINIA, ALEXANDRIA, EGYPT, ETHIOPIA, LIBYA, CYRENE, &c.

AGABA, a fortress near Jerusalem, which Galestus, its governor, restored to Aristobulus, son of Alexander Jannæus. Joseph. Antiq. lib. xiii. cap. 24.

AGABUS, a prophet, and, as the Greeks suppose, one of the seventy disciples of our Saviour. While Paul and Barnabas were at Antioch, on their way to Jerusalem, certain prophets came down from Judea, among whom was Agabus, Acts xi. 28. And he stood up, and signified by the Spirit that there would be a great famine throughout all the world, or Roman empire. This famine, which Luke informs us happened in the days of Claudius, (A. D. 44.) is noticed by profane historians, and Suetonius (in Claudio) observes that during its continuance the emperor was himself insulted in the market-place, and obliged to retire to his palace.—About ten years after, (A. D. 54.) as Paul was at Cesarea, on his way to Jerusalem, for the last time before his imprisonment, the same Agabus came down from Jerusalem; and, having bound his own hands and feet with Paul's girdle, prophesied that in like manner Paul should be bound at Jerusalem by the Jews, and delivered over to the Gentiles, Acts xxi. 10, 11.

AGAG, a king of the Amalekites, a tribe that attacked Israel in the wilderness, at their coming out of Egypt, while sinking under fatigue, and massacred all who were unable to keep up with the main body, Exod. xvii. 8; Deut. xxv. 17. This name, Agag, seems to have been common to the kings of that people; at least there was one of the name as early as the time of Moses, Numb. xxiv. 7.—The Lord was not satisfied with the victory which Joshua obtained over them, but declared that he would destroy the memory of Amalek from under heaven, Exod. xvii. 14. 16. About 400 years after this, Saul was commanded to march against them, and to "spare neither them, nor to desire any thing that was theirs, but to slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul, in obedience to his orders, invaded the country of the Amalekites, and cut to pieces all whom he met with from Havilah to Shur. Agag, however, and the best of the sheep and oxen, he spared, and also preserved the most valuable of the spoil. This was highly displeasing to the Lord, and the prophet Samuel was sent forward to Gilgal, to meet him, and reprove him for his disobedience. Having denounced punishment upon Saul, Samuel called for Agag, for the purpose of inflicting upon him that punishment which his cruelties had merited. When brought into the presence of the prophet, Agag expressed his hope that the bitterness of death was passed, to which Samuel replied, "As thy sword hath made mothers childless, so shall thy mother be childless among women." Agag was then hewed in pieces before the Lord in Gilgal, 1 Sam. xv.

That "hewing in pieces" is not unknown, as a punishment, in some parts of the world, is seen from a relation in Bruce's Travels in Abyssinia. "The bodies of those killed by the sword," he remarks, "were *hewn to pieces*, and scattered about the streets," where they were devoured by the hyænas; (see 1 Kings xxi. 23.) and upon one occasion, when crossing the market-place, he saw the Ras's doorkeeper hacking to pieces three men, who were bound, with all the self-possession and coolness imaginable! Travels, vol. iv. p. 81. The character of Samuel has been vilified for cruelty, upon this occasion, with how much reason let the reader judge.

AGAPÆ, feasts of friendship, love, or kindness, in use among the primitive Christians. It is very probable that they were instituted in memory of the last supper of Jesus Christ with his disciples, which supper was concluded before he instituted the eucharist.

These festivals were kept in the assembly, or church, towards evening, after prayers and worship were over. Upon these occasions, the faithful ate together, with great simplicity and union, what each had brought; so that rich and poor were in no way distinguished. After a supper, marked by much frugality and modesty, they partook of the sacramental signs of the Lord's body and blood, and gave each other the kiss of peace.

The Agapæ are placed *before* the eucharist, (1 Cor. xi. 21.) and if they did refer to our Lord's supper *before* he instituted the eucharist, this seems to be their natural order. But it is probable that, at least in some places, or on some occasions, the holy eucharist preceded the Agapæ; perhaps when persecution rendered extreme caution necessary; for it seems very likely that Pliny speaks of these Agapæ in his famous letter to Trajan: "After their service to Christ, (*quasi Deo*,) they departed, and returned to take a harmless repast in common."

The history of the Agapæ among the primitive Christians is so closely connected with the manners, customs, and opinions of times and places, that to treat it satisfactorily would lead us too far; we may, therefore, only offer a few remarks. There seems reason to conclude, that the social intercourse of early believers might enable them to discover many excellences in each other, which might contribute to justify and to promote the observations of heathen strangers, "See how these Christians love one another!"

These Agapæ were not only very powerful means, among the primitive Christians, of cultivating mutual affection throughout their body, and of gaining the good-will of those who observed their conduct; but, in all probability, they contributed to promote the Christian cause, by leading to conversions, and by supporting the minds of young converts under the difficulties attending their situation. Tertullian (Apol. cap. 39.) speaks of them thus: "Nothing low or unseemly is committed in them; nor is it till after having prayed to God, that they sit down to table. Food is taken in moderation, as wanted; and no more is drank than it becomes discreet persons to drink. Each takes such refreshment as is suitable, in connection with the recollection that he is to be engaged, in the course of the night, in adorations to God; and the conversation is conducted as becometh those who know that the Lord heareth them. After water has been brought for the hands, and fresh

lights, every one is invited to sing, and to glorify God, whether by passages from the sacred Scriptures, or of his own composition. This discovers whether proper moderation has been observed at the table. In short, the repast concludes as it began; that is to say, with prayer."

These institutions, however, even in the time of the apostles, appear to have degenerated, and become abused. Paul (1 Cor. xi. 20, 21.) complains, that the rich despised the poor in these assemblies, and would not condescend to eat with them: "When ye come together," says he, "in one place—this coming together, merely, is not eating the Lord's supper; one taking before another his own supper; one being hungry, another over full. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" In this discordant state of its members, a church could not but be unfit to celebrate the great commemoration of divine love. (Jude 12. "Spots in your feasts of charity—Agapæ—feasting themselves, &c.")

It certainly seems to us extraordinary, that on any occasion, much more on occasion of a Christian institution recently attended to, and a solemn Christian ordinance about to be attended to, the Corinthians should, any of them, indulge to excess of any kind: but when we consider that public suppers and other meals were customary among the Greeks, (to which they might assimilate these Agapæ,) and besides, that the sacrifices at which these Corinthians had been accustomed to attend, were followed (and some accompanied) by merriment, we shall see less reason to wonder at their falling into intemperance of behavior so very different from the genius of the gospel. Certainly the eucharist itself is, as the name implies, a feast for joy; but for joy of a much more serious kind. However, we must, in justice, vindicate the Corinthians from that gross profanation of the eucharist itself, with which, from our translation, or rather from the common acceptation of the phrase "Lord's supper," they have been reproached.

The Agapæ were abolished by the Council of Laodicea, Can. 28. Synod of Trullo, Can. 74. and the Council of Carthage, Can. 42.

The Jews had certain devotional entertainments, in some degree related to the Agapæ. On their great festival days, they made feasts for their family, for the priests, the poor, and orphans; or they sent portions to them. These repasts were made in Jerusalem, before the Lord. There were also certain sacrifices and first-fruits appointed by the law, to be set apart for that purpose, Deut. xxvi. 10—12; Neh. viii. 10, 12; Esth. ix. 19. A similar custom obtained among the heathen: at least, so far as to partake convivially of what had been offered in sacrifice; and perhaps, also, sending portions to such as were absent. The Essenes also had their repasts in common; and probably many other confraternities or sects. To this fellowship, the institution of the Sodales or brotherhoods, which had become popular since the days of Augustus, might greatly contribute.

AGATE, a precious stone, said to take its name from the river Achates in Sicily, where it was first found. Agates, which are of several kinds, are likewise procured in Phrygia, in India, in various parts of Europe, and at the Cape of Good Hope. The agate was the second stone in the third row of the high-priest's breastplate, Exod. xxviii. 19; xxxix. 12.

AGE, (1.) a period of time; (2.) a generation of the human race; (3.) a hundred years; (4.) maturity of life; (5.) the latter end of life; (6.) the duration of life. See CHRONOLOGY.

AGRICULTURE, see CANAAN, PLOUGHING, and THRESHING.

I. AGRIPPA, surnamed Herod, son of Aristobulus and Berenice, and grandson of Herod the Great, was born three years before our Saviour, and seven years before the vulgar æra. After the death of his father Aristobulus, Herod, his grandfather, undertook his education, and sent him to Rome, to make his court to Tiberius. The emperor conceived a great affection for Agrippa, and placed him near his son Drusus, whose favor he soon obtained, as also that of the empress Antonia. Drusus, however, dying soon afterwards, (A. D. 23.) all who had been his intimate friends were commanded by Tiberius to quit Rome, lest their presence should renew his affliction. Agrippa, who had indulged his disposition to liberality, was obliged to leave Rome overwhelmed with debts, and very poor. He was averse to go to Jerusalem, because of his inability to make an appearance equal to his birth; he retired therefore to the castle of Massada, where he lived in private. Herod the tetrarch, his uncle, assisted him for some time with great generosity; made him the principal magistrate of Tiberias, and presented him with a large sum. But all this being insufficient to answer the excessive profusion of Agrippa, Herod became weary of assisting him, and reproached him with his want of economy. Agrippa was so affected by his uncle's reproof, that he resolved to quit Judea, and return to Rome. A. D. 35.

To effect his purpose, he borrowed from Protus, a freed-man in the suite of Berenice, the sum of 20,000 drachmas, and from Alexander, the Alabarch or chief of the Jews at Alexandria, he procured 200,000 more. When Agrippa landed in Italy, Tiberius was with his court at Caprea, whither Agrippa sent intelligence of his arrival, and desired leave to present himself. Tiberius, whom time had cured of his affliction, was glad to hear of his return, received him with kindness, and, as a mark of distinction, gave him an apartment in his palace.

On the next day, letters were brought to the emperor from Herennius, who was charged with his affairs in Judea, in which it was stated that Agrippa, having borrowed 300,000 pieces of silver out of his exchequer, had fled from Judea, without repaying them. This intelligence so exasperated Tiberius that he commanded Agrippa to leave the palace, and to pay what he owed. Agrippa, however, addressed himself to the empress Antonia, from whom he obtained a sum of money sufficient to discharge the claim; and was restored to the emperor's favor. Agrippa now attached himself to Caius Caligula, the son of Germanicus, and grandson of Antonia; as if he had some presentiment of the future elevation of Caius, who at that time was beloved by all, and whose affection he so engaged that the prince was not able to live without him. Joseph. Ant. xviii. 6. 1—5.

Upon the death of Tiberius, Caligula placed a diadem upon the head of Agrippa, and gave him the tetrarchy which Philip, son of Herod the Great, had possessed; that is, Batanæa and Trachonitis: to this he added that of Lysanias, (see ABILENE,) and Agrippa returned into Judea, to take possession of his new kingdom, A. D. 39.

Caius, desiring to be adored as a god, determined

to place his statue in the temple at Jerusalem, but this the Jews determinately opposed. Agrippa, who was at Rome at the time that Petronius, the emperor's lieutenant in Judea, addressed Caius upon the subject, so far succeeded in his entreaties, that the emperor desisted, at least in appearance, from his design.

After the death of Caligula, Agrippa espoused the interest of Claudius, who, in acknowledgment for his services, bestowed upon him all Judea, and the kingdom of Chalcis, which had belonged to Herod his brother. Thus Agrippa suddenly became one of the most powerful princes of the East, and possessed a greater extent of territory, perhaps, than had been enjoyed by his grandfather, Herod the Great. He returned into Judea, and governed to the great satisfaction of his subjects. The desire of pleasing the Jews, however, and a mistaken zeal for their religion, induced him to commit an act of injustice, the memory of which is preserved in Scripture, Acts xii. 1, &c. Joseph. Antiq. lib. xix. cap. 4. About the feast of the passover, A. D. 44. James the greater, son of Zebedee, and brother of John the evangelist, was put to death by his orders; and Peter was thrown into prison, with a view to his execution, after the close of the festival. In this design, however, Agrippa was disappointed; the apostle being miraculously delivered from his confinement. A short time afterwards, Agrippa went from Jerusalem to Cæsarea, where he celebrated games in honor of Claudius. Antiq. lib. xix. cap. 8. and Acts xii. 19, &c. Here the inhabitants of Tyre and Sidon waited on him, to sue for peace. Agrippa, having come early in the morning to the theatre, to give them audience, seated himself on his throne, dressed in a splendid robe of silver tissue. The rays of the rising sun, darting upon his dress, gave it such a lustre and resplendence as the eyes of the spectators could scarcely endure. When, therefore, the king spoke to the Tyrians and Sidonians, the people, urged by his flatterers, exclaimed, "The voice of a god, not of a man!" Instead of rejecting these impious flatteries, Agrippa received them with complacency; but at that instant the angel of the Lord smote him, because he did not give the glory to God. He was carried to his palace by his attendants, where he died, after five days, racked by tormenting pain in his bowels, and devoured by worms, Acts xii. 20—23. A. D. 44. Agrippa had reigned seven years. He left a son, of the same name, then at Rome, and three daughters—Berenice, who was married to her uncle Herod; Mariamne, betrothed to Julius Archelaüs, son of Chelcias; and Drusilla, promised to Epiphanius, son of Archelaüs, king of Comagena. Joseph. Ant. xviii. et xix. passim.

II. AGRIPPA, the younger, son of the above, was at Rome with the emperor Claudius, when his father died. Josephus states that the emperor was at first inclined to bestow upon him all the dominions of his father, but was dissuaded from this by his ministers. The emperor, therefore, detained Agrippa at Rome four years longer, he being then seventeen years of age, and sent Cuspius Fadus into Judea. The year following, (A. D. 45.) the governor of Syria, coming to Jerusalem, designed that the high-priest's ornaments should be committed to the custody of Fadus, intending to compel the Jews to deliver them, to be kept within the tower of Antonia, where they had formerly been deposited, till Vitellius intrusted them to their care. But the Jews, giving good security, were permitted to send deputies to Rome on this affair, who, by the good offices of young Agrippa, maintained the possession of their privilege, and the pontifical ornaments were continued in their custody.

Upon the death of Herod, king of Chalcis, (A. D. 48.) uncle to young Agrippa, the emperor gave his dominions to this prince; but he did not go into Judea till four years afterwards, (A. D. 53.) when Claudius, taking from him Chalcis, gave him the provinces of Gaulanitis, Trachonitis, Batanæa, Paneas, and Abilene, which formerly had been possessed by Lysanias. After the death of Claudius, his successor Nero, who had a great affection for Agrippa, added to his dominions Julias in Peræa, and that part of Galilee which included Tarichæa and Tiberias.

Festus, governor of Judea, coming to his government, A. D. 60, Agrippa, and Berenice his sister, went as far as Cesarea to salute him. As they continued there some time, Festus conversed with the king on the affair of Paul, who had been seized in the temple about two years before, and who a few days prior to this had appealed to the emperor Claudius, then reigning at Rome.

Agrippa being desirous himself to hear Paul, (Acts xxv. 13.) the apostle was brought forth, and Festus introduced his case to the king. Having obtained permission to speak, the apostle related his miraculous conversion, with his previous persecutions of the Christians, and his subsequent labors and suffering for the gospel, with such power, that he extorted from Agrippa that memorable exclamation,—"Almost thou persuadest me to be a Christian." Agrippa afterwards said, that his prisoner might have been set at liberty had he not appealed to Cæsar, Acts xxvi.

About two years after this, Agrippa gave great offence to the Jews, by depriving Joseph Cabei of the high-priesthood, and bestowing it upon Ananus, a man of a severe and cruel disposition, by whose influence the apostle James was condemned to be stoned, Acts xii. 2. Joseph. Ant. xx. 9. 1. To propitiate them, he deposed Ananus after he had enjoyed the pontifical dignity only three months, and conferred it upon Jesus, the son of Damnæus. Some time after this, he permitted the Levites to wear the linen robe, which had been hitherto appropriated to the priests, inducing those who had not been appointed to sing in the temple service, to learn vocal music, that they also might share in the privilege. Jos. Ant. xx. 9. 6.

While every thing tended to rebellion in Judea, Agrippa did all he could to quiet the people, and incline them to peace: but his endeavors were unsuccessful; he indeed suspended, but could not suppress, the passions of the Jews, exasperated by the cruelties and insolence of their governors. They declared openly against the Romans, A. D. 66, and Agrippa was forced to join his troops with those of Rome, to assist in taking Jerusalem. After the destruction of that city he retired to Rome with his sister Berenice, with whom he had long lived in a manner that had given occasion for reports very little to their advantage. He died aged about seventy years, towards A. D. 90. Jos. Ant. xix. c. 9. xx. c. 7. c. 8. c. 9. See HEROD IV.

AGRIPPIAS, a name given to the town of Anthedon, on the Mediterranean, between Raphia and Gaza, by Herod the Great, in honor of his friend Agrippa, the favorite of Augustus. Joseph. Antiq. xiii. 21. See ANTHEDON.

AGUR. The thirtieth chapter of the Proverbs is entitled "The words of Agur, the son of Jakeh," of whom nothing further is known. He was probably an inspired Jewish writer, whose sentences were incorporated with those of Solomon, in consequence of the similarity of their style and manner.

I. AHAB, king of Israel, the son and successor of Omri, ascended the throne A. M. 3086, and reigned 22 years, 1 Kings xvi. 29. Ahab married Jezebel, the daughter of Eth-baal, king of the Zidonians, who introduced the idols Baal and Astarte into Israel, and engaged Ahab in their worship, who soon exceeded in impiety all his predecessors. Being displeased at his conduct, the Lord sent the prophet Elijah to reprove him, who predicted a famine of three years' continuance; after which he retired to Zarephath, lest Ahab or Jezebel should procure his death. Towards the close of the three years, Ahab sent Obadiah, the governor of his house, to seek pasture in the country, that he might preserve part of his cattle. In his progress Obadiah met Elijah, who directed him to go and tell Ahab that Elijah was there. Ahab immediately came, and said to him, "Art thou he that troubleth Israel?" The prophet answered, "I have not troubled Israel, but thou and thy father's house; in that thou hast forsaken the commandments of the Lord, and followed Baalim." He then desired Ahab to gather all the people, with the prophets of Baal, at mount Carmel; and when they were assembled, he brought fire from heaven on his sacrifice. After this the rain descended on the earth, and it recovered its former fertility, 1 Kings xviii.

Some years after this, Ben-hadad, king of Syria, besieged Samaria, and sent ambassadors to Ahab, who was in the city, with insolent messages; but Ahab significantly reproved him by saying, "Let not him that girdeth on his harness, boast himself as he that putteth it off." Ahab then reviewed the people in Samaria, who amounted to 7000, and making a sally at noon-day, (while Ben-hadad and his associates were carousing in their tents,) killed all who opposed them, put the Syrian army to flight, and took a considerable booty, 1 Kings xx. 21.

Ahab being probably much elated by this victory, a prophet, supposed by the Jews to have been Micaiah, was sent to admonish him to prepare for Ben-hadad's return in the following year. In accordance with the prediction, the Syrian repeated his invasion, and encamped with his army at Aphek, designing to give Ahab battle. Assured of victory, by the prophet of the Lord, the king of Israel marched out into the plain, and encamped over against his enemies. On the seventh day they joined battle, and the Israelites slew 100,000 Syrians. The rest of them fled to Aphek; but as they were pressing to enter the city, the walls fell upon them, and killed 27,000 more. Ben-hadad, throwing himself on the clemency of Ahab, was received by him into his chariot; after which he formed an alliance, and permitted him to retire, on condition that Ahab should be allowed to make streets in Damascus, as Ben-hadad's father had previously done in Samaria, 1 Kings xx. 22—34. This alliance, however, was displeasing to the Lord, who reproved Ahab by his prophet, and the king returned to Samaria depressed and displeased, ver. 35—43.

Upon the nature of the *streets* which Ahab proposed to build in Damascus, commentators are divided in opinion, variously understanding the expression to mean markets, courts of judicature, piazzas, citadels, and fortifications, for the purpose of keeping the Syrians in check, &c. In illustration of the passage, Mr. Harmer adduces the privileges granted to the Venetians in recompense for their aid, by the states of the kingdom of Jerusalem; and observes, that it was customary to assign *churches*, and to give *streets*, in their towns, to foreign nations. These, however, are rather instances of rewards for services performed, than proofs of such terms as conditions of peace; and we may therefore cite the following passage from Knolles's "History of the Turks," (p. 206.) as being more applicable to the history of Ben-hadad, than any of those which Mr. Harmer has produced: "Baiazet having worthily relieued his besieged citie, returned againe to the siege of Constantinople, laying more hardly vnto it than before, building forts and bulwarks against it on the one side towards the land; and passing ouer the strait of Bosphorus, built a strong castle vpon that strait ouer against Constantinople, to impeach, so much as was possible, all passage thereunto by sea. This streight siege (as most write) continued also two yeres, which I suppose by the circumstance of the historie, to haue been part of the aforesaid eight yeres. Emanuel, the besieged emperor, wearied with these long wars, sent an ambassador to Baiazet, to intreat with him a peace; which Baiazet was the more willing to hearken vnto, for that he heard newes, that Tamerlane, the great Tartarian prince, intended shortly to warre upon him. *Yet could this peace not be obtained, but vpon condition that the emperor should grant free libertie for the Turks to dwell together in one* STREET *of Constantinople, with free exercise of their own religion and lawes, vnder a judge of their own nation;* and further, to pay unto the Turkish king a yeerely tribute of ten thousand duckats. Which dishonorable conditions the distressed emperor was glad to accept of. So was this long siege broken vp, and presently *a great sort of Turks with their families were sent out of Bithynia, to dwell in Constantinople, and a church there built for them;* which not long after was by the emperor pulled downe to the ground, and the Turks againe driuen out of the citie, at such time as Baiazet was by the mighty Tamerlane ouerthrowne and taken prisoner." The circumstances of these two stories, and the remarks, are so much alike, that it merely remains to notice the propriety with which our translators have chosen the word *streets*, rather than any other proposed by commentators. Compare the *bakers'* street, Jer. xxxvii. 21. It is worthy of observation, that there are extant medals of Ptolemais, referring to "Antiocheans in Ptolemais," meaning, in all probability, establishments for the purposes of commerce, formed by companies of merchants from Antioch; not unlike our companies of merchants in Smyrna, and other cities of the East, and similar to the *streets* of Ahab.

In the year following the events just narrated, Ahab, desiring to possess a kitchen-garden near his palace, requested Naboth, a citizen of Jezreel, to sell him his vineyard. Naboth, however, refused to alienate any part of his paternal inheritance, which greatly incensed the king, and brought down upon the patriotic man disgrace and death. Jezebel had him arraigned as a traitor, and by means of false witnesses procured his death. As Ahab was returning to Samaria, after having taken possession of Naboth's vineyard, he was met by Elijah, who denounced the judgment of God against him and his house. Ahab expressed his sorrow and contrition,

whereupon the Lord promised that the execution of these threatenings should be deferred till the days of his son, 1 Kings xxi.

About two years after this, Ahab, contrary to the word of the prophet Micaiah, joined his forces to those of Jehoshaphat, king of Judah, who was going up to attack Ramoth-Gilead. He went out in disguise, but, being wounded by an arrow, immediately left the field of battle. He continued the whole day, however, in his chariot, the blood streaming from his wound, and in the evening he died. He was carried to Samaria, and there buried. His chariot, and the harness of his horses, were washed in the fish-pool of Samaria, and there the dogs licked up his blood, according to the prophet's prediction, 1 Kings xxii. A. M. 3107. See ELIJAH, JEZEBEL, MICAIAH, NABOTH.

II. AHAB, son of Kolaiah, one of the two false prophets who seduced the Israelites at Babylon, Jer. xxix. 21, 22. The Lord threatened them, by Jeremiah, with delivering them up to Nebuchadnezzar, king of Babylon, who should put them to death in the presence of those who had been deceived by them; and that the people should use their name proverbially, when they would curse any one, saying, "The Lord make thee like Ahab and Zedekiah, whom the king of Babylon roasted in the fire." The rabbins, who have been followed by several expositors, believe these to be the two elders who endeavored to corrupt the chaste Susanna. But the punishment annexed to the crime of those in the apocryphal history, destroys this opinion; for Ahab and Zedekiah were roasted in the fire, while the others were stoned. The text does not say, literally, they were stoned; but that they were treated as they would have used their neighbor;—that they were put to death according to the law of Moses; and as that law condemns adulterers to be stoned, which was the punishment they would have had inflicted on Susanna, it follows that this was the punishment they were to suffer in retaliation.

I. AHASUERUS, a king of Persia mentioned Dan. ix. 1. and called Astyages in the Vulgate, Dan. xiii. 65. He is evidently to be distinguished from the Ahasuerus of the book of Esther. See ASTYAGES II.

II. AHASUERUS, a king of Persia, who is so conspicuous in the book of Esther, and is mentioned also in Ezra iv. 6. According to the opinion of those who identify him with Darius Hystaspes, he was a descendant of the royal family of Achæmones, and ascended the throne of Persia in the 28th year of his age, A. M. 3483; *ante* A. D. 521. In the second year of his reign, the Jews who had returned to Palestine, encouraged by the exhortations of the prophets Haggai and Zechariah, resumed the rebuilding of the temple, which had been interrupted under the reign of Cambyses. On this, the governors of the province for the Persians demanded by what authority they undertook this work, Ezra v. 3—6, 13. The Jews produced the edict of Cyrus; the governors wrote to Ahasuerus, who gave directions to seek this edict. Having found it at Ecbatana, he confirmed it, and commanded his officers to assist in the design, and to furnish things necessary for sacrifices. Ahasuerus having divorced Vashti, his queen, (see VASHTI,) Esther, the niece of Mordecai, a Jew, was chosen to be his wife, through whose intercession the edict appointing the massacre of the Jews was cancelled, and their enemy, Haman, disgraced and put to death. See ACHMETA, ESTHER, and HAMAN.

The rest of Ahasuerus's life has no relation to sacred history. He died A. M. 3519, *ante* A. D. 485, after a reign of six-and-thirty years, and was succeeded by Xerxes, his son by Apharsa, or Vashti.

The foregoing statement is in conformity with the opinion of Usher and others, which supposes Ahasuerus to be Darius, the son of Hystaspes; but, as this opinion has its difficulties, we shall notice what Dr. Prideaux has suggested in support of his opinion, that Artaxerxes Longimanus was the Ahasuerus of Scripture, to whom Esther was queen. Usher thought Darius, son of Hystaspes, married Atossa, (who is Vashti,) afterwards divorced by him; and that he took to wife Aristone, daughter of Cyrus, and widow of Cambyses, who is Esther. But this is contradicted by Herodotus, who informs us, that Aristone was daughter of Cyrus; consequently, she could not be Esther, who was too young. He says further, that Atossa had four sons by Darius, without reckoning daughters; and that she had so great an ascendency over him, as to prevail on him to declare her son, Xerxes, his successor, to the exclusion of his own sons. We foresaw, says Calmet, this objection, in our comment on Esther i. 9. and, without venturing to ascertain the Vashti divorced by Ahasuerus, we have shown that neither Atossa, whom we take to be the daughter of Cyrus, nor Aristone, who was a virgin when he married her, and might be Esther,—that neither of them was dismissed by Ahasuerus. Herodotus says expressly, in his third book, that the daughter of Cyrus, and wife of Darius, was Atossa, lib. iii. cap. 68. and 88. Dr. Prideaux adds, (Hist. part i. book iv.) that the principal reason which influenced Usher, was the notice, in the book of Esther (ch. x. 1.), "that Ahasuerus laid a tribute on the land, and on the isles of the sea," which we read also in Herodotus, of Darius, son of Hystaspes, lib. iii. cap. 89. But Strabo attributes this to Darius Longimanus; while our author would refer it to Artaxerxes Longimanus. Strabo, lib. xv.

The reasons urged by Dr. Prideaux for Artaxerxes Longimanus are these: (1.) That Josephus expressly affirms Artaxerxes to have been Esther's husband. (Antiq. lib. xi. cap. 6.) (2.) The Septuagint, and the Greek additions to the book of Esther, call Ahasuerus Artaxerxes. (3.) Several circumstances in these additions cannot be applied to Artaxerxes Mnemon. (4.) The extraordinary favor with which Artaxerxes Longimanus honored the Jews, strengthens the probability that he had married a Jewess. This opinion is maintained by Sulpitius Severus, and many other writers, both ancient and modern. See ARTAXERXES LONGIMANUS.

Scaliger supposes Xerxes to be the Ahasuerus of Scripture, and his wife Amestris to be queen Esther. (De emendat. Temp. lib. iv.) He grounds his belief on the resemblance of the names; but the circumstances related in the history of Amestris prove, indisputably, that she is not the Esther of Scripture; for Amestris, wife of Xerxes, had a son by that prince, who was of age to marry in the seventh year of his father's reign, Herod. lib. ix. She could not, therefore, be Esther, who was not married till the seventh year of his reign.

[Thus far Calmet. The opinions of interpreters respecting the Persian king designated by this name in the books of Ezra and Esther, have been exceedingly diverse; and he has in turn been supposed to be Astyages, Cyaxares II, Cambyses, Darius Hystaspes, Xerxes, and Artaxerxes Longimanus, i. e. each

of the whole line of Persian kings from Astyages to Artaxerxes Longimanus, with the exception of Cyrus and Smerdis. In Ezra iv. 6. the order of time would strictly require the name to be understood of Cambyses; nor is there any violence or improbability in supposing, that this monarch had assumed this appellation (i. e. *lion king*, see below) along with his other titles. Or, on the supposition that Ahasuerus was Xerxes, we have only to suppose that the sacred writer, having in v. 5. spoken of the efforts of the enemies all the days of Cyrus and unto the reign of Darius Hystaspes, goes on to mention the continuance of their efforts in general in the days of his successor, Xerxes; while in v. 7. he goes back to describe their one great and successful effort in the days of Artaxerxes, who is here Smerdis.

One great difficulty in the way of settling this point, seems to have been an impression on the minds of the learned men who have endeavored to investigate the subject, that every event and circumstance mentioned in the sacred narrative, must also be found in, or made out from, the pages of profane history. Thus we have seen above, that Usher builds his supposition of Darius Hystaspes chiefly on the fact, that the imposition of a tribute mentioned Esther x. 1. is also mentioned by Herodotus, and ascribed to Darius. But Strabo, as we have seen, mentions a similar fact, and in connection with another monarch. Now, was the imposition of a tax by a Persian monarch a thing of such rare occurrence, that we must expect to find it recorded in every historian, and especially in every Greek historian? We ought rather to assume—and all that we know of the Persian monarchy leads us to assume—that such levies were not unfrequent; and we surely have no right to suppose, that Greek historians, writing about the affairs of a foreign and distant empire, would necessarily mention every arrangement of its internal policy. Just so, too, in regard to Esther. Interpreters have sought to identify her with various wives of the three Persian monarchs mentioned above by Calmet. In this they have as yet been unsuccessful; nor does this course seem necessary. The Jews were then a conquered, captive, and despised people. That an oriental monarch, who looked only to beauty, should make a selection from among his female slaves, and in this way take a wife from this degraded nation, has in itself nothing unusual or of high importance. But that we must necessarily expect Greek historians, when treating of the external affairs of Persia, to describe particularly, or even allude to, this occurrence in the monarch's private life, would seem to be unnecessary, and contrary to sound critical judgment. They might be led by circumstances to mention other wives of the monarch, who were to them of more importance; while they might either know nothing of Esther, or have heard of her only as a female slave who had been chosen, like hundreds of others, for her beauty, and who had for them no further interest.

The objections, therefore, above made to the supposition that Xerxes is the Ahasuerus of Scripture, would seem to fall away. On the other hand, we may remark, that both Darius Hystaspes and Artaxerxes Longimanus are mentioned in Scripture by their usual names, (Ezra iv. 5. 24; v. 6 etc. vii. 1 etc. Neh. ii. 1 etc.) and there is therefore less probability that they would also be mentioned under another name; while Xerxes is apparently no where spoken of, or alluded to, unless it be under the appellation of Ahasuerus. To this we may add, that the character of Xerxes, as portrayed by Herodotus,—a monarch not more cruel than he was imbecile and vain,—corresponds entirely to the description of Ahasuerus in the book of Esther.—The statements of Josephus, in respect to the *ancient* history of his nation, are often so legendary, as to render here his testimony in favor of Artaxerxes Longimanus less authoritative than it otherwise would be.

This supposition receives also a strong support in the etymology of the name *Xerxes*, as recently ascertained by the labors of Grotefend and Champollion. The former, in deciphering a cuneiform Persepolitan inscription, found the name of Xerxes to be there written *Khsh-her-she*, or *Khsh-ver-she*; (Heeren Ideen, ed. 4. i. 2. p. 348.) and this was confirmed by the latter from an Egyptian inscription in hieroglyphics and in Persian. (Précis du Système hieroglyphique, p. 24.) The meaning of this word is *the lion king*. For the initial sound, the Greeks substituted their similar letter X, and gave the word their usual termination, making *Xerxes*. The Hebrews, by prefixing their not unfrequent prosthetic *Aleph*, formed the name *Akhashverôsh*, or *Akashverôsh*, אחשורוש, which we represent by *Ahasuerus*, combining the Hebrew and the Greek Ἀσσύηρος. See Gesenius, Thes. Heb. p. 74, 75.

On the whole, then, we may conclude with a good degree of probability, that the Ahasuerus of the book of Esther was no other than the Xerxes of profane history, who succeeded his father Darius about B. C. 485, and was succeeded by his son Artaxerxes Longimanus, about B. C. 464. He was the second son of Darius Hystaspes; and is chiefly known in history by the vast preparations which he made for the invasion of Greece, against which he marched at the head of an army (according to the Greek historians) of more than five millions of men. His progress was first checked at Thermopylæ by the devoted valor of Leonidas and his three hundred Spartans; and although he succeeded in burning the deserted city of Athens, he was nevertheless soon compelled to return disgracefully to his own dominions, where he was, not long after, assassinated. The only trait of moral feeling or humanity recorded of him, is the circumstance mentioned by Herodotus, (lib. vii.) that, while reviewing his vast army and fleet from an eminence on the shores of Abydos, he suddenly burst into tears; and on being asked the reason of this by Artabanes his uncle, he replied, that he wept at the thought of the shortness of human life, since, of all the vast multitudes before him, not one would be alive at the end of a hundred years! *R.

The description given of Ahasuerus's palace, in our translation of the first chapter of Esther, is any thing but satisfactory, and most of the commentators have been embarrassed in their attempts to make out its sense:—"The king made a feast to all the people that were present at Shushan, the palace; both unto great and small, seven days, in the court of the garden of the king's palace; where were white, green, and blue hangings, fastened with cords of fine linen, and purple, to silver rings and pillars of marble; the beds were of gold, and silver, upon a pavement of red, and blue, and white, and black marble." What are we to understand by all this?—Hangings fastened to silver rings—to pillars of marble?—cords made of fine linen?—beds of gold and silver—laid on the pavement? &c.

The following remarks are by Taylor, Fragment 679.

To justify this description, we may first consider the canopy; the reader will judge of its probability and use from the following quotation:—"Among the ruins remaining at Persepolis is a court, containing many lofty pillars; one may even presume that these columns did not support any architrave, as Sir John Chardin has observed, (p. 76. tom. iii.) but we may venture to suppose, that a covering of tapestry, or linen, was drawn over them, to intercept the perpendicular projection of the sun-beams. It is also probable that the tract of ground where most of the columns stand, was originally a court before the palace, like that which was before the king's house at Susa, mentioned Esther, chap. v. and through which a flow of fresh air was admitted into the apartments." (Le Bruyn, vol. ii. p. 222.) This idea, formed almost on the spot, supports the suggestion of a canopy covering the court. It is confirmed also by the custom of India. We have been told by a gentleman from whom we requested information on this subject, that, "at the festival of Durma Rajah in Calcutta, the great court of a very large house is overspread with a covering, made of canvass lined with calico; and this lining is ornamented with broad stripes, of various colors, in which (in India, observe) green predominates. On occasion of this festival, which is held only once in three years, the master of the house gives wine and cake, and other refreshments, to the English gentlemen and ladies who wish to see the ceremonies; he also gives payment, as well as hospitality, to those who perform them." That such a covering would be necessary in hot climates, we may easily suppose; nor is the supposition enfeebled by remarking, that the Coliseum, or Flavian Amphitheatre at Rome, has still remaining on its walls the marks of the masts, or scaffoldings, which were erected when that immense area was covered with an awning; as it was during the shows exhibited there to the Roman public. See HOUSE.

In the lower part of the court, the preparations consisted in what may be called a railed platform on a mustaby; what these were the reader will understand, by an extract from Dr. Russell's History of Aleppo:—"Part of the principal court is planted with trees and flowering shrubs; the rest is paved. At the south end is a square basin of water with *jets d' eau*, and close to it, upon a stone mustaby, is built a small pavilion; or, the mustaby being only railed in, an open divan is occasionally formed on it. [A mustaby is a stone platform, raised about two or three feet above the pavement of the court.] This being some steps higher than the basin, a small fountain is usually placed in the middle of the divan, the mosaic pavement round which, being constantly wetted by the *jet d' eau*, displays a variety of splendid colors, and the water, as it runs to the basin, through marble channels which are rough at bottom, produces a pleasing murmur. Where the size of the court admits of a larger shrubbery, temporary divans are placed in the grove; or arbors are formed of slight latticed frames, covered by the vine, the rose, or the jasmine; the rose, shooting to a most luxuriant height, when in full flower, is elegantly picturesque. Facing the basin, on the south side of the court, is a wide, lofty, arched alcove, about eighteen inches higher than the pavement, and entirely open to the court. It is painted in the same manner as the apartments, but the roof is finished in plain or gilt stucco and the floor round a small fountain is paved with marble of sundry colors, with a *jet d' eau* in the middle. A large divan is here prepared, but being intended for the summer, chintz, and Cairo mats, are employed, instead of cloth, velvet, and carpets. It is called, by way of distinction, The Divan, and by its north aspect, and a sloping painted shed projecting over the arch, being protected from the sun, it offers a delicious situation in the hot months. The sound, not less than the sight, of the *jets d' eau*, is extremely refreshing; and if there be a breath of air stirring, it arrives scented by the Arabian jasmine, the henna, and other fragrant plants growing in the shrubbery, or ranged in pots round the basin. There is usually on each side of the alcove a small room, or cabinet, neatly fitted up, and serving for retirement. These rooms are called *kubbe*, whence, probably, the Spaniards derived their *al coba*, which is rendered by some other nations in Europe *alcove*." (Page 30.) In another place, Dr. Russell gives a print of a mustaby, with several musicians sitting upon it, on which he observes, "The front of the stone mustaby is faced with marble of different colors. Part of the court is paved in mosaic, in the manner represented below." The view which we have here copied, "shows, in miniature, the inner court of a great house. The doors of the kaah, and part of the cupola, appear in front; on the side, the high arched alcove, or divan, with the shed above; the marble facing of the mustaby, the mosaic pavement between that and the basin, and the fountain playing."

This account of Dr. Russell's harmonizes perfectly with the history in Esther; and we have only to imagine that the railings, or smaller pillars of the divan, (the balustrades,) on the mustaby, in the palace of Ahasuerus, were of silver, (silver gilt,) while the larger, called *columns*, placed at the corners, (as in our print,) or elsewhere, were of marble; the flat part of the mustaby also being overspread with carpets, &c. on which, next the railings, were cushions richly embroidered, for the purpose of being leaned against.—These things, mentioned in the Scripture narration, if placed according to the doctor's account, enable us to comprehend and justify the whole of the Bible description.

AHAVA, a country and river of Babylonia, or of Assyria, where Ezra assembled those captives who were returning to Judea, Ezra viii. 15. 21. 31. It is thought by some to have run along the province of Adiabene, where a river Diava, or Adiava, the Zab, or Lycus, is mentioned, on which Ptolemy places a city Abane, or Aavane. The history of Izates, king of the Adiabenians, and his mother Helena, who became converts to Judaism some years after the death of Christ, proves that there were many Jews remaining in that country. Jos. Ant. xx. c. 2.—[The above supposition would seem not to be well grounded; since it depends solely on the similarity of the names in Latin; of which there is no trace in the Hebrew. Besides, it is more probable that the rendezvous of the returning Jews would be in the S. W. part of Babylonia, rather than in the remote N. E. part of Assyria. See Rosenm. Bib. Geog. i. 2. p. 93. R.

AHAZ, son of Jotham, and twelfth king of Judah. He was twenty years of age when he ascended the throne, and reigned sixteen years in Jerusalem, (2 Kings xvi. 12.) that is, from A. M. 3262 to 3278.

Ahaz imitated the kings of Israel and Samaria, in idolatry and all manner of disorders. He offered sacrifices and incense on the high places, and in groves; and consecrated one of his sons, making him to pass through fire, in honor of Moloch. Shortly after his accession to the throne, his kingdom was invaded by the united forces of Rezin, king of Syria, and Pekah, king of Israel, who defeated his troops, and besieged Jerusalem, 2 Kings xvi. 1—5; 2 Chron. xxviii. 5, seq.; Isa. vii. 1. When they found they could not take it, they divided their army, plundered the country, and made prisoners every where. Rezin and his party retired with all their spoil to Damascus. But Pekah, having in one battle killed 120,000 of Ahaz's army, took prisoners 200,000 persons, men, women, and children. As they were carrying these captives to Samaria, the prophet Oded, with the principal inhabitants of the city, came out to meet the captors, and prevailed on them, by remonstrances, to liberate their prisoners, and restore the booty. Those who were not able to perform the journey homeward on foot, were conveyed in carriages to Jericho, 2 Chron. xxviii. The following year, Pekah and Rezin again returned, and laid waste the kingdom of Judah. The Philistines and Edomites also spread themselves like an inundation over the territories of Ahaz, committed great disorders, killed many people, and carried off much booty. In these circumstances, and just before the siege of Jerusalem, the prophet Isaiah, with his son Shearjashub, went to meet Ahaz, and foretold the deliverance of his country, and the destruction of his enemies, offering him the choice of any prodigy, in confirmation of the prediction. Under the appearance of declining to tempt the Lord, Ahaz refused to select a sign. "Hear, then," said Isaiah, "O house of David; behold the sign which the Lord gives you; a virgin conceiving and bearing a son, whose name shall be called Emmanuel. (See Emmanuel.) Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." Then, pointing to his own son, Isaiah assured Ahaz, that before this child should be able to distinguish good and evil, the two kings confederated against Judah should be slain; which accordingly happened, Isaiah vii. In this extremity, Ahaz applied to the king of Assyria, presenting him the gold and silver from the temple and the palace. Tiglathpileser accepted the presents, and marched to assist Ahaz; attacked and killed Rezin, took Damascus his capital, and removed the inhabitants to Cyrene, that part of Iberia where the river Cyrus runs. Ahaz went to Damascus to meet the king of Assyria, whence he sent a model of an altar to the high-priest Urijah, that he might place one like it in the temple at Jerusalem. Upon this he offered sacrifices, and commanded its exclusive use. He ordered also the bases to be taken away, and the lavers of brass; the brazen sea, and its supporting oxen; and commanded them to be placed below, on the pavement of the temple, 2 Kings xvi. In his greatest affliction, Ahaz showed the highest contempt of God; he sacrificed to the Syrian gods, to render them propitious; he broke the vessels of the temple, shut the gates, and erected altars in all parts of Jerusalem, and in all the cities of Judah, to burn incense on them, 2 Chron. xxviii. 22, 23, &c. He died, and was buried in Jerusalem; but not in the sepulchres of the kings of Judah, because of his iniquities. Other princes, his predecessors, as Jehoram and Joash, as well as Manasseh and Amon, two of his successors, were treated with the same ignominy; and denied the privilege of being interred among the kings. For some remarks on the dial of Ahaz, see Dial.

I. AHAZIAH, son and successor of Ahab, king of Israel, 1 Kings xxii. 40. 51. He reigned two years, alone and with his father, who associated him in the kingdom the year before his death, A. M. 3106. Ahaziah imitated Ahab's impiety; and worshipped Baal and Astarte, whose rites had been introduced into Israel by Jezebel his mother. In the second year of his reign, the Moabites, who had been subject to the kings of Israel since its separation from Judah, revolted against Ahaziah, and refused to pay him the ordinary tribute. About the same time, he fell from the terrace of his house, and being considerably hurt thereby, he sent to Ekron, for the purpose of consulting Beelzebub concerning his indisposition. His messengers were met on their way by the prophet Elijah, reproved for their impiety, and sent back to Ahaziah, with the assurance that his illness would be fatal. Incensed at the interference of the prophet, Ahaziah gave orders to have him apprehended. Two officers, with fifty men each, successively perished by fire from heaven, while endeavoring to execute this command; but Elijah yielded to the supplications of a third, and accompanied him into the presence of the king, whom he again reproved for resorting to idols, instead of betaking himself to Jehovah, and repeated his declaration that he should not recover. The prophet's words were verified by the death of Ahaziah, after a short reign of two years, A. M. 3108. He was succeeded by his brother Jehoram, 2 Kings i; 2 Chron. xx. 35.

II. AHAZIAH, otherwise Jehoahaz, or Azariah, king of Judah, son of Jehoram and Athaliah, succeeded his father, A. M. 3119, 2 Kings viii. 25; 2 Chron. xxii. 2. He was twenty-two years of age when he ascended the throne, and he reigned but one year at Jerusalem. He followed the house of Ahab, to which he was allied by his mother, and did evil. Joram, king of Israel, having attacked Ramoth-Gilead, was there dangerously wounded; and being carried to Jezreel for cure, Ahaziah, his friend and relation, went thither to visit him. In the mean time, Jehu, son of Nimshi, whom Joram had left besieging Ramoth, rebelled against him, designing to extirpate the house of Ahab, according to

the commandment of the Lord, and for this purpose set out for Jezreel with a party of horsemen. Joram and Ahaziah, ignorant of his intentions, went to meet him. Jehu, after reproaching Joram with the wickedness of his family, pierced him through the heart with an arrow. Ahaziah fled; but Jehu's people overtook him near Ibleam, and mortally wounded him. He had sufficient strength, however, to reach Megiddo, where he died, (2 Kings ix. 21, &c.) or, as it would seem from 2 Chron. xxii. 8, 9. was sought out and put to death, by the command of Jehu. The text of the book of Chronicles imports that Ahaziah was forty-two years of age when he began to reign, in which it differs from that of the Kings. This difficulty, however, may be removed, by reading with the Septuagint, Syriac, and Arabic versions, twenty-two instead of forty-two; on the supposition that the reading in Chronicles arose in transcribing, by the substitution of מב, 42, for כב, 22.

AHIAH, son and successor to the high-priest Ahitub, 1 Sam. xiv. 3. His son Ahimelech was put to death by Saul, 1 Sam. xxii. 18. There are several other persons of this name mentioned in the Scripture history, but none of any importance.

AHIEZER, son of Ammishaddai, and chief of the tribe of Dan, who came out of Egypt at the head of 72,000 men of his tribe. His offering was the same as that of his fellow-chiefs, Numb. vii. 66, 67.

I. AHIJAH, a prophet of the Lord, who dwelt at Shilo, and is conjectured by some to be the person who spoke twice to Solomon from God, 1 Kings vi. 11; xi. 11. Ahijah wrote the history of this prince's life, 2 Chron. ix. 29. Jeroboam, going one day out of Jerusalem, was met by the prophet Ahijah, (1 Kings xi. 29.) who took a new mantle, in which he had wrapped himself, (see Veil,) from off his shoulders, and, tearing it in twelve pieces, gave ten of them to Jeroboam, and declared that God would thus rend the kingdom, after the death of Solomon, and give ten of the tribes to himself. See 1 Kings xii. 2, seq.

Jeroboam's son having fallen sick, his wife went in disguise to Ahijah, to inquire whether he would recover. Notwithstanding the disguise of the queen and his own blindness, however, the prophet discovered her, and foretold the death of her son, and the entire extirpation of the house of Jeroboam, 1 Kings xiv. The event was answerable to the prediction. Ahijah, in all probability, did not long survive.

II. AHIJAH, father of Baasha, king of Israel, 1 Kings xv. 27. Baasha killed Nadab, son of Jeroboam, and usurped his kingdom, thereby executing the predictions of the prophet Ahijah.

AHIKAM, son of Shaphan, and father of Gedaliah, sent by Josiah to consult Huldah, the prophetess, concerning the book of the law, found in the temple, 2 Kings xxii. 12; xxv. 22; Jer. xxvi. 24; xl. 6.

AHIMAAZ, son of Zadok the high-priest, succeeded his father about A. M. 3000, under Solomon. He rendered David very important service during the war with Absalom, 2 Sam. xv. 27, seq. xvii. 17. While his father, Zadok, was in Jerusalem with Hushai the friend of David, Ahimaaz with Jonathan continued a little way without the city, near the fountain Rogel. Being informed of the resolutions of Absalom's council, they immediately hastened to give the king intelligence; but being discovered by a young lad, who informed Absalom, he sent orders to pursue them. Ahimaaz and Jonathan, fearing to be taken, retired to a man's house at Baharim, in whose court-yard was a well, in the sides of which they concealed themselves. Upon the mouth of this well the woman of the house spread a covering, and on the covering, corn ground, or rather parched. When Absalom's people came, and inquired after them, the woman answered, "They have passed over the little brook of water." Deceived by this answer, the pursuers passed over a brook at no great distance, but not finding them, returned to Jerusalem, and Ahimaaz and Jonathan continued their journey to David. After the battle in which Absalom was slain, Ahimaaz was the first who arrived with the fatal intelligence to the king. Some years afterwards, Ahimaaz succeeded his father in the high-priesthood, and was himself succeeded by Azariah his son, 1 Chron. vi. 9.

AHIMAN, a giant of the race of Anak, who dwelt at Hebron, when the spies visited the land of Canaan, Numb. xiii. 22. He was driven from Hebron with his brethren, Sheshai and Talmai, when Caleb took that city, Josh. xv. 14.

I. AHIMELECH, son of Ahitub, and brother of Ahiah, whom he succeeded in the high-priesthood. David, flying from Saul, (1 Sam. xxi. 1.) went to Nob, where Ahimelech, with other priests, then dwelt, and representing to the high-priest that he was on pressing business from the king, obtained the shew-bread, and also the sword which he had won from Goliah. Doeg, the Edomite, who was then at Nob, related what had passed to Saul, who immediately sent for Ahimelech and the other priests, and, after accusing them of having conspired with David, commanded his guards to slay them. These having refused to execute the sanguinary mandate, the king commanded Doeg to execute the deed, which he immediately did, and massacred fourscore and five persons. He went afterwards to Nob, with a party of soldiers, and put men, women, children, and cattle, to the sword. One of Ahimelech's sons, (Abiathar,) however, escaped the carnage, and retired to David, 1 Sam. xxi. xxii. Probably Ahimelech himself also bore the name of Abiathar. See Abiathar, and Abimelech IV.

II. AHIMELECH, or, as he is also called, Abimelech, probably the same as Abiathar, which see, 1 Chron. xxiv. 3. 6. 31; 2 Sam. viii. 17. Comp. 1 Chron. xviii. 16.

AHINADAB, son of Iddo, governor of the district of Mahanaim, beyond Jordan, under Solomon, 1 Kings iv. 14.

I. AHINOAM, daughter of Ahimaaz, and wife of Saul, 1 Sam. xiv. 50.

II. AHINOAM, David's second wife, and mother of Amnon, was a native of Jezreel. She was taken by the Amalekites when they plundered Ziklag, but was recovered by David, 1 Sam. xxx. 5.

AHIO, with his brother Uzzah, conducted the ark from the house of Abinadab to Jerusalem, 1 Chron. xiii. 7. See Uzzah.

AHIRA, son of Enan, chief of Naphtali, (Numb. ii. 29.) came out of Egypt at the head of 53,400 men.

AHITHOPHEL, a native of Gillo, and a person who bore a conspicuous part in the war between Absalom and his father David. He was originally one of David's most intimate and valued friends, but upon the defection and rebellion of Absalom, he espoused the cause of that prince, and became one of

the bitterest enemies to his sovereign. Upon hearing of Ahithophel's position in the party of Absalom, David became extremely uneasy, and after praying that the Lord would turn his counsel into foolishness, he despatched Hushai, who had accompanied him in his flight, to Jerusalem, for the purpose of endeavoring to counteract the effects of Ahithophel's expected advice. The anticipations of David, as to the counsel of this eminent statesman, were not without foundation, for the measures he recommended were of a description the most calculated to extinguish all the authority and power of the king, and secure the success of the usurper's designs. Ahithophel advised, in the first place, that Absalom should publicly abuse his father's concubines; for the purpose, no doubt, of impressing the public mind with an idea, that the breach with his father was irreconcilable, and also of inducing Absalom, under the impression that all probability of pardon was past, to follow up his plans with determination and vigor. In addition to this, he proposed that David should be immediately pursued by twelve thousand chosen men, who might come up with him while he was weary, and fall upon him while off his guard. The advice was approved by Absalom and his chiefs, but was defeated by the prompt and skilful interposition of Hushai, who foresaw its consequences upon David. (See Hushai.) Ahithophel, foreseeing that the plan proposed by Hushai would most probably issue in the defeat of Absalom, and the return of the king, returned to Gillo, where he hanged himself, and thus averted that ignominious punishment which he justly apprehended as the reward of his perfidy, 2 Sam. xv. 12; xvi. 15, seq. xvii. Ahithophel seems to have been the grandfather of Bathsheba, 2 Sam. xxiii. 34. compared with xi. 3.

I. AHITUB, the son of Phinehas, and grandson and successor of Eli, the high-priest, 1 Sam. xiv. 3.

II. AHITUB, son of Amariah, and father of Zadok, the high-priest, 1 Chron. vi. 8. It is uncertain whether he ever sustained the sacerdotal character himself. See Amariah I.

AHIHUD, the son of Shelomi, of Asher, and one of the commissioners appointed by Moses to divide the land of Canaan, Num. xxxiv. 27.

AHOLAH, and AHOLIBAH, two fictitious or symbolical names, adopted by Ezekiel, (chap. xxiii. 4.) to denote the two kingdoms of Judah and Samaria. They are represented as sisters, and of Egyptian extraction. *Aholah* stands for *Samaria*, and *Aholibah* for *Jerusalem*. The first signifies *a tent*, (i. e. she has a tent or tabernacle of her own—her religion and worship is a human invention;) the second, *my tent is with her*, (i. e. I, the Lord, have given to her a tabernacle and religious service.) They both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; wherefore the Lord abandoned them to the power of those very people, for whom they showed such excessive and impure affection. They were carried into captivity, and reduced to the severest servitude.

AHOLIAB, son of Ahisamach, of Dan, appointed with Bezaleel to construct the tabernacle, Exod. xxxv. 34.

AHUZZATH, the friend of Abimelech, king of Gerar, who accompanied him with Phicol, a general in his army, when he visited Isaac at Beer-sheba, to make an alliance with him, Gen. xxvi. 26.

I. AI, a city near Bethel, eastward, Josh. vii. 2. The LXX call it Γαί, Ἀγγαί, and Josephus, *Aina*; others *Aiah* and *Aiath*. Joshua having detached 3000 men against Ai, God permitted them to be repulsed, on account of the sin of Achan, who had violated the anathema pronounced against Jericho, by appropriating some of the spoil. (See Achan.) After the expiation of this offence, Joshua sent by night 30,000 men to lie in ambush behind the city, and, early the next morning, marched upon it with the remainder of his army. The king of Ai sallied hastily out of the town with his troops, and attacked the Israelites, who fled, as if under great terror, and by this feint drew the enemy into the plain. When Joshua saw the whole of them out of the gates, he elevated his spear, as a signal to the ambuscade, which immediately entered the place, now without defence, and set it on fire. The people of Ai, perceiving the rising smoke, endeavored to return, but found those who had set fire to the city in their rear, while Joshua and his army, advancing in front, destroyed them all. The king was taken alive, brought to Joshua, and afterwards hanged, Josh. viii. Ai was afterwards rebuilt, and is mentioned under the name of Aiath, Is. x. 28. After the exile, its former inhabitants, Benjamites, returned again to their former home, Ezra ii. 28; Neh. vii. 32; xi. 31. In the time of Eusebius and Jerome, its ruins only were visible. Euseb. Onomast. under Ἀγγαί.

A difficulty has been felt in reconciling the relations in ch. viii. ver. 3 and 12. In the former verse, the writer says, that Joshua chose out 30,000 men, and sent them away by night, to lie in ambush between Bethel and Ai; whereas the latter states that he chose 5000 men the next morning, whom he sent to lie in ambush also between Bethel and Ai. Masius allows 5000 men for the ambuscade, and 25,000 for the attack of the city, being persuaded, that an army of 600,000 men could only create confusion on this occasion, without either necessity for, or advantage in, such numbers. The generality of interpreters, however, acknowledge two bodies to be placed in ambuscade, both between Bethel and Ai, one of 25,000, the other of 5000 men. Let it be stated thus: Joshua at first sent 30,000 men, who marched by night, and, to avoid discovery, went behind the eminences of Bethel. These posted themselves at the place appointed for the ambuscade. The officer at the head of them then detached 5000 men, who lay hid as near as possible to the town, in order to throw themselves into it on the first opportunity.—Interpreters are divided in opinion, as to the nature of the signal used by Joshua upon this occasion. Some suppose that the instrument he employed was a shield elevated on the point of a spear, and others that it was a javelin; the rabbins believe it to have been a staff belonging to some of their colors.

II. AI, in Jer. xlix. 3. seems to have been a city in the land of the Ammonites, not far from Rabbah.

AIAH, mother of Rizpah, who was Saul's concubine. David delivered her children to the Gibeonites, to be hanged before the Lord, 2 Sam. xxi. 8.

AJALON, (from אַיָּל *a deer*, properly *deer-field*,) the name of at least three cities in Israel.

1. Ajalon in Dan, assigned to the Levites of Kohath's family, Josh. xix. 42; xxi. 24. It lay in or near a valley, not far from the valley of Gibeon, betweeen Bethshemesh and Timnath, (2 Chron. xxviii. 18.) and is the place in which Joshua commanded the light of the moon to be stayed, Josh. x. 12. It is probably the place mentioned by Jerome as being

situated near Nicopolis, about 20 miles N. W. of Jerusalem.

2. AJALON, in Benjamin, fortified by Rehoboam, 2 Chron. xi. 10. A city of this name is mentioned by Eusebius as being three miles east of Bethel.

3. AJALON, in the tribe of Zabulun, where Elon was buried, Judg. xii. 12.

AIN, (*a fountain*,) a city first given to the tribe of Judah, and then to the Simeonites, Josh. xv. 32. 1 Chron. iv. 32.

AIR. The air, or atmosphere, surrounding the earth, is often denoted by the word *heaven*; so *the birds of the heaven*—for *the birds of the air*. God rained fire and brimstone on Sodom *from heaven*, that is, from *the air*, Gen. xix. 24, "Let fire come down *from heaven*," that is, from *the air*, 2 Kings i. 10. Moses menaces Israel with the effects of God's wrath, by destruction with a pestilential air, (Deut. xxviii. 22.) or perhaps with a scorching wind, producing mortal diseases; or with a blast which ruins the corn, 1 Kings viii. 37. See WIND.

To "beat the air," and to "speak in the air," (1 Cor. ix. 26; xiv. 9.) are modes of expression used in most languages, signifying—to speak or act without judgment, or understanding; or to no purpose; to fatigue ourselves in vain. "The powers of the air" (Eph. ii. 2.) probably mean devils, who exercise their powers principally in the air; exciting winds, storms, and tempests, or other malign influences, (see Job i. 7.) and to which, perhaps, the apostle may allude; if it be not rather an accommodation to the Jewish belief which was current in his days, that the air was the abode of evil spirits. See ANGEL.

ALABARCHA, a term not found in Scripture, but which Josephus uses repeatedly, to signify the chief of the Jews in Alexandria. Philo calls this magistrate, Γενάρχης, *Genarches*, and Josephus, in some places, *Ethnarches*; which terms signify the prince, or chief, of a nation. Some believe, that the term alabarch was given, in raillery, to the principal magistrate, or head of the Jews at Alexandria, by the Gentiles, who despised the Jews. Some derive it from *Alaba*, which signifies *ink*, to write with; *Alabarcha* would then signify the "chief secretary," or collector of the customs and duties on cattle carried out of the country. Fuller derives it from the Syriac *Halaph*, and *Arcin*, or *Arcon*, that is, the intendant, or the sovereign's delegate; for in places where the Jews were numerous, a principal of their own nation, or some other to whom they might address themselves, in their own affairs, was placed over them. Perhaps it originally signified the person who had the custom of salt; but was wantonly given to the head, or governor, of the Jews at Alexandria.

ALABASTER, a genus of fossils having the color of the human nail, nearly allied to marbles, and, according to Pliny, found in the neighborhood of Thebes, in Egypt, and about Damascus, in Syria. This material being very generally used to fabricate vessels for holding unguents, and perfumed liquids, many vessels were called alabaster, though made of a different substance, as gold, silver, glass, etc. In Matt. xxvi. 6, 7. we read, that, Jesus being at table in Bethany, in the house of Simon the leper, a woman (Mary, sister of Lazarus, John xii. 3.) poured an alabaster box of precious ointment on his head. Mark says "she brake the box," signifying, probably, that the seal upon the box, or upon the neck of the vase or bottle, which kept the perfume from evaporating, had never been removed, but was, on this occasion, *first opened*.

ALCIMUS, or, as he is called by Josephus, JACIMUS, or JOACHIM, high-priest of the Jews, A. M. 3842. He was of the sacerdotal race, but his ancestors had never enjoyed the high-priesthood. Besides, he had been polluted with idolatry, during the persecution of Antiochus Epiphanes, (2 Macc. xiv. 3.) and he obtained his dignity by very irregular means. After the death of Menelaus, he was confirmed in his office by Antiochus Eupator, but did not perform its functions till after the death of Judas Maccabæus. Having obtained intelligence that Demetrius, son of Antiochus Epiphanes, had privately left Rome, and arrived in Syria, he put himself at the head of the apostate Jews who were then at Antioch, and throwing himself at the feet of the new king, besought him to defend them from the violence of Judas Maccabæus, whom he accused as an oppressor of the king's party, and who had dispersed and driven them out of their country. He also entreated him to send some one into Judea, to examine into the mischiefs and disorders committed by Judas Maccabæus, and to chastise his insolence. Demetrius immediately sent Bacchides with an army into Judea, and, confirming Alcimus in his office of high-priest, charged them both with the conduct of the war. Upon their arrival in Judea, they endeavored to ensnare Judas and his brethren, under the pretence of treating with them; but suspecting or discovering the snare, the brothers happily avoided it. About sixty Assideans, however, and many scribes and doctors of the law, relying on his oath, that no injury should be offered to them, put themselves in his power, and were all murdered.

Bacchides, having established Alcimus by force in Judea, returned into Syria, having committed the province to Alcimus, and left troops sufficient for the purpose. Alcimus, for some time, successfully defended himself, but Judas soon recovered the superiority, and Alcimus returned to the king, with a present of a gold crown, a palm-tree, and golden branches; which, in all probability, he had taken out of the temple, 2 Macc. xiv. 3, 4, &c. Having represented to Demetrius that his authority could not be established in Judea so long as Judas lived, the king sent another army against him, under the command of Nicanor, 1 Macc. vii. 25, seq. After several ineffectual attempts to secure the person of Judas, Nicanor was killed at Capharsalama, and his army routed. Demetrius, being informed of this, again sent Bacchides and Alcimus, with a strong reinforcement, formed of the choicest of his troops. Judas, whose little army had been so reduced, that he had not above eight hundred men, ventured, with this small force, to attack the enemy, and after prodigies of valor, died, overwhelmed by numbers, 1 Macc. ix. 1—22.

The death of Judas delivered Alcimus and his party from a formidable enemy, and he began to exercise the offices of the high-priesthood; but, attempting to pull down the wall of the inner court, which had been built by the prophets, (that, probably, which separated the altar of burnt-offerings from the priest's court,) God punished him by a stroke of the palsy, of which he died, after enjoying the pontificate three or four years, 1 Macc. vii. 9; ix. 54. A. M. 3844.

ALEMA, a city in Gilead, beyond Jordan, 1 Macc. v. 26.

ALEMETH, a city of refuge, in the tribe of Ben-

jamin, (1 Chron. vi. 60.) called Almon, in Josh. xxi. 18.

ALEPH, (א,) the name of the first letter in the Hebrew alphabet, whence the Alpha of the Greeks is derived. (See A.) Certain psalms, and other parts of Scripture, begin with *Aleph*; and the verses following, with the succeeding letters of the alphabet, in their order. These are called alphabetic psalms, etc. See PSALMS, and LETTERS.

I. ALEXANDER THE GREAT, son and successor of Philip king of Macedon, is denoted in the prophecies of Daniel, by a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests, ch. vii. 6; also as a one-horned he-goat, running over the earth so swiftly as not to touch it; attacking a ram with two horns, overthrowing him, and trampling him under foot, without any being able to rescue him, ch. viii. 4—7. The he-goat prefigured Alexander; the ram, Darius Codomannus, the last of the Persian kings. In the statue beheld by Nebuchadnezzar, in a dream, (ch. ii. 39.) the belly of brass was the emblem of Alexander, and the legs of iron designated his successors. He was appointed by God to destroy the Persian empire, and to substitute the Grecian monarchy. Alexander was born at Pella, *ante* A. D. 355. Philip was killed at a marriage feast, when Alexander was about eighteen. After he had performed the last duties to his father, he was chosen by the Greeks general of their troops against the Persians, and entered Asia with an army of 34,000 men, A. M. 3670. In one campaign he subdued almost all Asia Minor. He defeated Orobates, one of Darius's generals; and Darius himself, whose army consisted of 400,000 foot, and 100,000 horse, in the narrow passes which lead from Syria to Cilicia. Darius fled, abandoning his camp and baggage, his children, wife, and mother. After he had subdued Syria, Alexander came to Tyre, and the Tyrians opposing his entrance into their city, he besieged it. At the same time he wrote to Jaddus, high-priest of the Jews, that he expected to be acknowledged by him, and to receive those submissions which had hitherto been paid to the king of Persia. Jaddus refusing to comply, as having sworn fidelity to Darius, Alexander resolved to march against Jerusalem, when he had reduced Tyre. After a protracted siege, the city was taken and sacked. This done, Alexander entered Palestine, and reduced it. As he was marching against Jerusalem, intending to punish the high-priest, Jaddus, fearing his resentment, had recourse to God by prayers and sacrifices. The Lord, in a dream, commanded Jaddus to open the gates to the conqueror, and, dressed in his pontifical ornaments, attended by the priests, in their formalities, at the head of his people, to receive Alexander in triumph. Jaddus obeyed; and Alexander, seeing from a distance this company advancing, was struck with admiration, and approaching the high-priest, he saluted him first, then adored God, whose name was engraven on a thin plate of gold worn by the high-priest on his forehead. The people, in the mean while, surrounded Alexander, with great acclamations. The kings of Syria, who accompanied him, and the great officers about Alexander, could not comprehend the meaning of his conduct. Parmenio alone ventured to ask, Why he, to whom all people prostrated themselves, had prostrated himself before the high-priest of the Jews? Alexander replied, that he paid this respect to God, and not to the high-priest; "for," added he, "while I was yet in Macedonia, I saw the God of the Jews, who appeared to me in the same form and dress as this high-priest, he encouraged me to march my army with expedition into Asia, promising, under his guidance, to render me master of the Persian empire. For this reason, as soon as I perceived this habit, I recollected the vision, and understood that my undertaking was favored by God, and that, under his protection, I might expect very soon to obtain the Persian empire, and happily to accomplish all my designs." Having said this, Alexander accompanied Jaddus into the city, and offered sacrifices in the temple, punctually conforming to the directions of the priests, and leaving to the high-priest the honors and functions annexed to his dignity. Jaddus showing him the prophecies of Daniel, in which it was said that a *Grecian* prince should destroy the *Persian* empire, the king was confirmed in his opinion, that God had chosen him to execute that great work. At his departure, he bade the Jews ask what they would of him; but the high-priest desired only the liberty of living under his government, according to their own laws, with an exemption from tribute every seventh year, because in that year the Jews neither tilled their grounds, nor reaped their products. Alexander readily granted this request; and as they besought him to grant the same favor to the Jews beyond the Euphrates, in Babylonia and Media, he promised that privilege, as soon as he had conquered those provinces. This done, he left Jerusalem, and visited other cities; being every where received with great testimonies of friendship and submission. The Samaritans who dwelt at Sichem, observing how kindly Alexander had treated the Jews, resolved to say that they also were, by religion, Jews; for it was their practice, when they saw the affairs of the Jews prosper, to boast that they were descended from Manasseh and Ephraim; but when they thought it their interest to say the contrary, they would not fail to affirm, and even to swear, that they had no relation to the Jews. They came, therefore, with many demonstrations of joy, to meet Alexander; entreated him to visit their temple and city, and petitioned him for an exemption from taxes every seventh year, because they also neither tilled nor reaped that year. Alexander replied, that he had granted this exemption only to Jews; but at his return, he would inquire into the matter, and do them justice. Joseph. Ant. xi. c. 8.

It should here be observed, that these accounts of Alexander's reverence for the high-priest, his dream, etc. rest only on the authority of Josephus, and are probably to be regarded as a Jewish legend. R.

Alexander, having conquered Egypt, and regulated it, gave orders for the continuation of his new city, Alexandria, and departed thence about spring, into the East, in pursuit of Darius. Passing through Palestine, he was informed that the Samaritans, in a general insurrection, had killed Andromachus, governor of Syria and Palestine, who, coming to Samaria, to regulate some affairs, had been burned in his house by the inhabitants. This action highly incensed Alexander, who loved Andromachus, and he therefore ordered all who were concerned in his murder to be executed; the rest he banished from Samaria, and settled a colony of Macedonians in their room. The Samaritans who escaped this calamity, collected in Sichem, at the foot of mount Gerizim, which became their capital, as it still continues. And lest the 8000 men of this nation, who

were in his service, and had accompanied him since the siege of Tyre, if sent back into their own country, might renew the spirit of rebellion, Alexander sent them into Thebaïs, the most remote southern province of Egypt, and there assigned them lands. Joseph. c. Apion. ii.

After Alexander had subdued Asia, and opened a way to India, with incredible rapidity, he gave himself up to intemperance; and having drank to excess, he fell sick, and died, after he had obliged "all the world to be quiet before him," 1 Macc. i. 3. Being sensible that his end was near, he sent for his court, and declared, that "he gave the empire to the most deserving." Some affirm, however, that he regulated the succession by a will. The author of the first book of Maccabees (chap. i. 6.) says, he divided his kingdom among his generals while he was living; and it is certain, that a partition was made of his dominions among the four principal officers of his army. He died A. M. 3681, *ante* A. D. 323, at the age of thirty-three, after reigning twelve years; six as king of Macedon, and six as monarch of Asia. He was buried at Alexandria.

The name of Alexander is equally celebrated in the writings of the orientals, as in those of the Greeks and Romans; but they vary extremely from the accounts which western historians give of him. They call him *Iscander Dulkarnaim*, "double-horned Alexander," alluding to the two horns of his empire (or his power) in the east and west.

II. ALEXANDER Balas, so called from Bala, his mother, was the natural son of Antiochus Epiphanes: he is, on medals, surnamed Theopator Euergetes. Some historians, however, will not allow him to be even the natural son of Antiochus Epiphanes. Florus calls him an unknown person, and of uncertain extraction. Justin says that the enemies of Demetrius, king of Syria, suborned a young man, from among the meanest of the people, to declare himself son and heir of Antiochus; and that he, warring with success against the king of Syria, obtained his kingdom. Appian affirms that Alexander Balas pretended to be of the family of the Seleucidæ, without any right to that pretension; and Athenæus says, that he was the supposed son of Antiochus Epiphanes. But the Roman senate, the Jews, the Egyptians, and the Syrians, acknowledged him as son and heir of that prince. Heraclides of Byzantium was the person who undertook to seat Alexander Balas on the throne of Syria, and to displace Demetrius, who was his particular enemy. He carried Alexander, and Laodicea, a daughter of Antiochus Epiphanes, to Rome, and by presents and intrigue prevailed on the senate not only to acknowledge Alexander as the heir of Antiochus, but also to afford him assistance in recovering the dominions of his father. Having made preparations at Ephesus to prosecute the war against Demetrius, Alexander sailed into Syria, and having obtained possession of Ptolemais, he wrote to Jonathan Maccabæus, sending him a purple robe and a crown of gold, to induce him to espouse his cause, 1 Macc. x. 18. Jonathan yielded to his solicitation, and, notwithstanding the liberal promises and assurances of Demetrius, declared for Alexander.

The contending kings committed the determination of their cause to a decisive battle, in which Demetrius, after being deserted by his troops, and performing prodigies of valor, was slain, 1 Macc. x. 48, etc. Jos. Ant. xiii. 2. Alexander Balas, having thus obtained possession of the kingdom, determined to strengthen himself by an alliance with the king of Egypt, whose daughter he demanded in marriage. Ptolemy complied with the demand, and the marriage was concluded at Ptolemais, where the two kings met, 1 Macc. x. 51—58. Jos. Ant. xiii. 4. Jonathan was also present, and received marks of distinction from both the princes.

Alexander Balas, however, did not long remain undisturbed in possession of his throne. Within two years, Demetrius Nicator, the eldest son of the former Demetrius Soter, at the head of some troops which he had received from Lasthenes, of Crete, passed into Cilicia. Alexander was then in Phœnicia, but instantly returned to Antioch, that he might prepare for the arrival of Demetrius. In the mean time, Apollonius, who had received the command of Demetrius's troops, was defeated by Jonathan Maccabæus and his brother Simon, who also took Azotus and Ascalon, and returned laden with spoil to Jerusalem. Alexander, in reward for these services, advanced Jonathan to new honors, sent him the buckle of gold, which was generally given only to near relations of the king, and made an addition to his territory, 1 Macc. x. 69.

While this was transpiring in Syria, Ptolemy Philometer was devising how to unite the kingdom of Syria with Egypt, and determined upon private measures to destroy both Demetrius Nicator and Alexander Balas. Under pretence of assisting his son-in-law Alexander, he entered Syria with a powerful army, and after having seized several cities, he represented that Balas had prepared ambuscades for him in Ptolemaïs, with intention to surprise him. Ptolemy advanced to Antioch without resistance, assumed the throne, and put on his head the two diadems of Egypt and Syria, 1 Macc. xi. 1—13. Jos. Ant. xiii. 4.

Balas, who had returned into Cilicia, there gathered a numerous army, with which he marched against Ptolemy and Demetrius Nicator, now confederated against him, and gave them battle on the river Œnæparas; but being overcome, he fled, with five hundred horse, into Arabia; where Zabdiel, a prince of the Arabians, cut off his head, and sent it to Ptolemy. Such is the history, at least in the first book of Maccabees, (xi. 15—17.) but other historians relate, that Alexander's generals, considering their own interests and security, treated privately with Demetrius, treacherously killed their master, and sent his head to Ptolemy at Antioch, A. M. 3859. Alexander Balas left a son very young, called Antiochus Theos, whom Tryphon raised to the throne of Syria.

III. ALEXANDER Jannæus, third son of John Hircanus, who left three sons, or five, according to Josephus, de Bello, i. 3. The father was particularly fond of Antigonus and Aristobulus, but could not endure his third son, Alexander, because he had dreamed that he would reign after him; which dream extremely afflicted him, inasmuch as, according to the law of nature, it implied the death of his two brothers. Events justified the dream. Antigonus never reigned, and Aristobulus reigned but for a short time. After his death, Salome, or Alexandra, his widow, liberated Alexander, whom Aristobulus had confined in prison since their father's death, and made him king. Alexander, being seated on the throne, put to death one of his brothers, who had formed a design on his life, and heaped favors on another, called Absalom, who, being contented with a private condition, lived peaceably, and retired

from public employments. Alexander was of a warlike, enterprising disposition; and when he had regulated his dominions, he marched against Ptolemais, but was soon compelled to relinquish the object of his expedition, in order to defend his own territories against Ptolemy Lathyrus, who had marched a powerful army into Galilee. Alexander gave him battle near Asophus, not far from the Jordan; but Ptolemy killed 30,000, or, as others say, 50,000 of his men. After this victory, he met with no resistance. His mother, Cleopatra, however, apprehensive for the safety of Egypt, determined to stop his further progress, and for this purpose levied a numerous army, and equipping a large fleet, soon landed in Phœnicia. Ptolemais opened its gates to receive her; and here Alexander Jannæus presented himself in her camp with considerable presents, and was received as an unhappy prince, an enemy of Ptolemy, who had no refuge but the queen's protection. Cleopatra made an alliance with him in the city of Scythopolis, and Alexander marched with his troops into Cœlo-Syria, where he took the town of Gadara, after a siege of ten months, and after that Amathus, one of the best fortresses in the country, where Theodorus, son of Zeno, had lodged his most valuable property, as in absolute security. This Theodorus, falling suddenly on Alexander's army, killed 10,000, and plundered his baggage. Alexander, however, was not deterred by this disaster from prosecuting his purposes: having recruited his army, he besieged Raphia, Anthedon, and Gaza, towns on the Mediterranean, and took them: the latter, after a desperate resistance, was reduced to a heap of ruins.

After this, Alexander returned to Jerusalem, but did not find that peace he expected. The Jews revolted; and on the feast of tabernacles, while he, as high-priest, was preparing to sacrifice, the people assembled in the temple had the insolence to throw lemons at him, taken from the branches which they carried in their hands. To these insults they added reproaches, crying that he who had been a slave, was not worthy to go up to the holy altar, and offer solemn sacrifices. Provoked by this insolence, Alexander put the seditious to the sword, and killed about 6,000. Afterwards he erected a partition of wood before the altar and the inner temple, to prevent the approach of the people; and to defend himself in future against such attempts, he took into his pay guards from Pisidia and Cilicia. Finding Jerusalem likely to continue the seat of clamor and discontent, Alexander quitted the metropolis, at the head of his army; and, having crossed the Jordan, he made war upon the Moabites and Ammonites, and obliged them to pay tribute; attacked Amathus, the fortress beyond Jordan, before mentioned, and razed it; and also made war with Obeda, king of the Arabians, whom he subdued. On his return to Jerusalem he found the Jews more incensed against him than ever; and a civil war shortly ensued, in which he killed above 50,000 persons. All his endeavors to bring about a reconciliation proving fruitless, Alexander one day asked them what they would have him do to acquire their good will. They answered unanimously, 'that he had nothing to do but to kill himself.' After this they sent deputies to desire succors from Demetrius Eucærus, against their king, who marched into Judea, with 3000 horse, and 40,000 infantry, and encamped at Sichem. A battle ensued, in which Alexander was defeated, and compelled to fly to the mountains for shelter. This occurrence, however, contributed to his re-establishment, for a large number of the Jews, touched with the unhappy condition of their king, joined him; and Demetrius, retiring into Syria, left the Jews to oppose their king with their own forces. Alexander, collecting his army, marched against his rebellious subjects, whom he overcame in every engagement, and having shut up the fiercest of them in Bethom, he forced the town, made them prisoners, and carried them to Jerusalem, where he ordered eight hundred of them to be crucified before him, during a great entertainment which he made for his friends; and before these unhappy wretches had expired, he commanded their wives and children to be murdered in their presence—an unheard-of and excessive cruelty, which occasioned the people of his own party to call him "Thracides," meaning "as cruel as a Thracian." Some time afterwards, Antiochus, surnamed Dionysius, having conquered Damascus, resolved to invade Judea; but Alexander defeated his intention, and compelled him to return into Arabia, where he was killed. Aretas, the succeeding king of Damascus, however, came into Judea, and defeated Alexander, in the plain of Sephala. A peace being concluded, Aretas returned to Damascus; and Alexander ingratiated himself with the Jews. Having given himself up to excessive drinking, he brought on a violent quartan fever, which terminated his life. His queen, Alexandra, observing him to be near his end, and foreseeing all she had to fear from a mutinous people, not easily governed, and her children not of age to conduct her affairs, was greatly distressed. Alexander told her, that to reign in peace, she should conceal his death from the army, till Ragaba, which he was then besieging, was taken; that, when returned to Jerusalem, she should give the Pharisees some share in the government; that she should send for the principal of them, show them his dead body, give them permission to treat it with what indignities they pleased, in revenge for the ill treatment they had received from him, and promise that she would in future do nothing in the government without their advice and participation. "If you do thus," he added, "you may be assured, they will make a very honorable funeral for me, and you will reign in peace, supported by their credit and authority among the people." Having said these words, he expired, aged forty-eight, after a reign of twenty-seven years, A. M. 3926, *ante* A. D. 78. This admission of the Pharisees into the government, demands the especial notice of the reader, as it accounts, not only for their influence over the minds of the people, but also for their connection with the rulers, and their power as public governors, which appear so remarkably in the history of the Gospels; much beyond what might be expected from a sect merely religious. Alexander left two sons, Hircanus and Aristobulus, who disputed the kingdom and high-priesthood, till the time of Herod the Great, and whose dissensions caused the ruin of their family, and were the means of Herod's elevation. Joseph. Ant. xiii. c. 12—16. [21—24.] See ALEXANDRA.

IV. ALEXANDER, son of Aristobulus and Alexandra, and grandson of Alexander Jannæus, was to have been carried captive to Rome, with his brother Antigonus, when Pompey took Jerusalem from Aristobulus. On the way, however, he found means to escape, and, returning to Judea, raised an army of 10,000 foot, and 15,000 horse, with which he performed many gallant actions, and seized the fortresses of

Alexandrium and Machærus. Gabinius, the general of the Roman troops, however, drove him from the mountains, beat him near Jerusalem, killed 3000 of his men, and made many prisoners. By the mediation of his mother, Alexandra, matters were accommodated with Gabinius, and the Romans marched into Egypt, but were soon compelled to return, by the violent proceedings of Alexander. Wherever he met with Romans, he sacrificed them to his resentment, and a number were compelled to fortify themselves on mount Gerizim, where Gabinius found him at his return from Egypt. Being apprehensive of engaging the great number of troops who were with Alexander, Gabinius sent Antipater with offers of general pardon, if they laid down their arms. This had the desired success; many forsook Alexander, and retired to their own houses; but with 30,000 still remaining, he resolved to give the Romans battle. The armies met at the foot of mount Tabor, where, after a very obstinate action, Alexander was overcome, with the loss of 10,000 men.

Under the government of Crassus, Alexander again began to embroil affairs; but after the unhappy expedition against the Parthians, Cassius obliged him, under conditions, to continue quiet, while he marched to the Euphrates, to oppose the passage of the Parthians. During the wars between Cæsar and Pompey, Alexander and Aristobulus, his father, espoused Cæsar's interest. Aristobulus was poisoned, and Alexander beheaded at Antioch, A. M. 3945. Joseph. Ant. xiv. Bell. Jud. i. c. 8. [c. 6, 7.]

V. ALEXANDER, son of Jason, was sent to Rome, to renew friendship and alliance between the Jews and Romans: he is named in the decree of the senate directed to the Jews, in the ninth year of Hircanus's pontificate, A. M. 3935; B. C. 69. Jos. Ant. xiv. 16.

VI. ALEXANDER, son of Theodorus, was sent to Rome, by Hircanus, to renew his alliance with the senate. He is named in the decree of the senate, addressed to the magistrates of Ephesus, made in the consulship of Dolabella; which specified that the Jews should not be forced into military service, because they could not bear arms on the sabbath day, nor have, at all times, such provisions in the armies as were authorized by their law. Jos. Ant. xiv. 17.

VII. ALEXANDER, son of Herod the Great and Mariamne. The history of this prince can hardly be separated from that of Aristobulus, his brother, and companion in misfortune. After the tragical death of their mother, Mariamne, Herod sent them to Rome, to be educated in a manner suitable to their rank. Augustus allowed them an apartment in his palace, intending this mark of his consideration as a compliment to their father Herod. On their return to Judea, the people received the princes with great joy; but Salome, Herod's sister, who had been the principal cause of Mariamne's death, apprehending that if ever the sons of the latter possessed authority, she would feel the effects of their resentment, resolved, by her calumnies, to alienate the affections of their father from them. This she managed with great address, and for some time discovered no symptoms of ill-will. Herod married Alexander to Glaphyra, daughter of Archelaus, king of Cappadocia, and Aristobulus to Berenice, daughter of Salome. Pheroras, the king's brother, and Salome, his sister, conspiring to destroy these young princes, watched closely their conduct, and often induced them to speak their thoughts freely and forcibly, concerning the manner in which Herod had put to death their mother, Mariamne. Whatever they said was immediately reported to the king, in the most odious and aggravated terms, and Herod, having no distrust of his brother and sister, confided in their representations, as to his sons' intentions of revenging their mother's death. To check, in some degree, their lofty spirits, he sent for his eldest son, Antipater, to court,—he having been brought up at a distance from Jerusalem, because the quality of his mother was much inferior to that of Mariamne—thinking that by thus making Aristobulus and Alexander sensible that it was in his power to prefer another of his sons before them, they would be rendered more circumspect in their conduct. The contrary, however, was the case. The presence of Antipater only exasperated the two princes, and he at length succeeded in so entirely alienating his father's affection from them, that Herod carried them to Rome, to accuse them before Augustus, of designs against his life, B. C. 11. But the young princes defended themselves so well, and affected the spectators so deeply with their tears, that Augustus reconciled them to their father, and sent them back to Judea, apparently in perfect union with Antipater, who expressed great satisfaction to see them restored to Herod's favor. When returned to Jerusalem, Herod convened the people in the temple, and publicly declared his intention, that his sons should reign after him; first Antipater, then Alexander, and afterwards Aristobulus. This declaration exasperated the two brothers still further, and gave new occasion to Pheroras, Salome, and Antipater, to represent their disaffection to Herod. The king had three confidential eunuchs, whom he employed even in affairs of great importance. These were accused of being corrupted by the money of Alexander, and being subjected to the rack, the extremity of the torture induced them to confess, that they had been often solicited by Alexander and Aristobulus to abandon Herod and join them and their party, who were ready for any undertaking, in asserting their indisputable right to the crown. One of them added, that the two brothers had conspired to lay snares for their father, while hunting; and were resolved, should he die, to go instantly to Rome, and beg the kingdom of Augustus. Letters were produced likewise from Alexander to Aristobulus, wherein he complained that Herod had given fields to Antipater, which produced an annual rent of two hundred talents.

This intelligence confirmed the fears of Herod, and rendered him suspicious of all persons about his court. Alexander was put under arrest, and his principal friends to the torture. The prince, however, was not dejected at this storm. He not only denied nothing which had been extorted from his friends, but admitted even more than they had alleged againts him; whether designing to confound the credulity and suspicions of his father, or to involve the whose court in perplexities, from which they should be unable to extricate themselves. He conveyed letters to the king, in which he represented that to torment so many persons on his account was useless; that, in fact, he had laid ambuscades for him; that the principal courtiers were his accomplices, naming, in particular, Pheroras, and his most intimate friends; adding, that Salome came secretly to him by night, and that the whole court wished for nothing more than the moment when they might be delivered from that pain in which they were continually kept by his cruelties.

In the mean time, Archelaus, king of Cappadocia, and father-in-law of Alexander, informed of what was passing in Judea, came to Jerusalem, for the purpose of effecting, if possible, a reconciliation between Herod and his son. Knowing the violence of Herod's temper, he feigned to pity his present situation, and to condemn the unnatural conduct of Alexander. The sympathy of Archelaus produced some relentings in the bosom of Herod, and finally led to his reconciliation with Alexander, and the detection of the guilty parties. But this calm did not long continue. One Eurycles, a Lacedemonian, having insinuated himself into Herod's favor, gained also the confidence of Alexander; and the young prince opened his heart freely, concerning the grounds of his discontent against his father. Eurycles repeated all to the king, whose suspicions against his sons were revived, and he at length ordered them to be tortured. Of all the charges brought against the young princes, nothing could be proved, except that they had formed a design to retire into Cappadocia, where they might be freed from their father's tyranny, and live in peace. Herod, however, having substantiated this fact, took the rest for granted, and despatched two envoys to Rome, demanding from Augustus justice against Alexander and Aristobulus. Augustus ordered them to be tried at Berytus, before the governors of Syria, and the tributary sovereigns of the neighboring provinces, particularly mentioning Archelaus as one; and giving Herod permission, should they be found guilty, to punish them as he might deem proper. Herod convened the judges, but basely omitted Archelaus, Alexander's father-in-law; and then, leaving his sons under a strong guard, at Platane, he pleaded his own cause against them, before the assembly, consisting of 150 persons. After adducing against them every thing he had been able to collect, he concluded by saying, that, as a king, he might have tried and condemned them by his own authority; but that he preferred bringing them before such an assembly to avoid the imputation of injustice and cruelty. Saturnius, who had been formerly consul, voted that they should be punished, but not with death; and his three sons voted with him: but they were overruled by Volumnius, who gratified the father, by condemning his sons to death, and induced the rest of the judges to join with him in this cruel and unjust sentence. The time and manner of carrying it into execution were left entirely to Herod. Damascenus, Tyro, and other friends, interfered, in order to save the lives of the unfortunate princes, but in vain. They remained some time in confinement; and, after the report of another plot, were conveyed to Sebaste, or Samaria, and there strangled, A. M. 3390, one year before the birth of J. C. and four before the usual computation of A. D. Joseph. Ant. xv. xvi.

The reader is requested to pay particular attention to this history of the behavior of Herod to his two sons, because it has a strong connection with the gospel histories of the massacre of the infants—for the king who could slay his own sons, would not scruple to slay those of others; and it suggests good reasons for the alarm of the whole city, and of the priests, from whom Herod inquired where the Messiah should be born; also, for the flight of Joseph and Mary into Egypt, and for their fear of returning again into Judea, under the power of his successor, who, as they supposed, might very probably inherit this king's cruel and tyrannical disposition.

VIII. ALEXANDER, a Jew, apparently an orator, mentioned Acts xix. 33. The people of Ephesus being in uproar, and incensed against the Jews for despising the worship of Diana, the Jews put Alexander forward, to plead their cause, and probably to disclaim all connection with Paul and the Christians. The mob, however, would not hear him.

IX. ALEXANDER, a copper smith or brazier, who deserted the Christian faith, 1 Tim. i. 20; 2 Tim. iv. 14.

X. ALEXANDER, a man who had apparently been high-priest, Acts iv. 6.

XI. ALEXANDER, the son of Simon, and brother of Rufus. His father, Simon, was compelled to aid in bearing the cross of Jesus, Mark xv. 21.

ALEXANDRA, or Salome, was first married to Aristobulus, and afterwards became the wife of Alexander Jannæus, his brother. In the account of this prince, we have noticed the advice which he gave upon his death-bed to Alexandra, with a view to conciliate the Pharisees, and establish herself in the kingdom. Alexandra followed his counsel, and secured the object of her wishes. The Pharisees, won by the marks of respect which she paid to them, exerted their influence over the people, and Alexander Jannæus was buried with great pomp and splendor, and Alexandra ruled during the space of nine years. Under her government, the country enjoyed external peace, but was distracted by internal strife. The Pharisees, having obtained an ascendency over the mind of the queen, proceeded to exact from her many important advantages for themselves and friends, and then to obtain the punishment and persecution of all those who had been opposed to them during the king's reign. Many of the Sadducees, therefore, were put to death; and their vindictiveness proceeded to such acts of cruelty and injustice, that none of Alexander's friends could be secure of their lives. Many of the principal persons who had served in the late king's armies, with Aristobulus at their head, entreated permission to quit their country, or to be placed in some of the distant fortresses, where they might be sheltered from the persecution of their enemies. After some deliberation, she adopted the expedient of distributing them among the different garrisons of the kingdom, excepting those, however, in which she had deposited her most valuable property. In the mean time, her son Aristobulus was devising the means of seizing upon the throne, and an opportunity at length presented itself for carrying his project into effect. The queen being seized with a dangerous illness, Aristobulus at once made himself master of those fortresses in which his friends had been placed, and, before the necessary measures could be taken to stay his progress, he was placed at the head of a large number of troops. Alexandra, finding her death at hand, left the crown to devolve upon Hircanus, her eldest son; but he, being opposed by Aristobulus, retired to private life. Alexandra died, B. C. 69, aged seventy-three years. Jos. Ant. xiii. ult. xiv. 1.

ALEXANDRIA, a celebrated city in Egypt, situated between the Mediterranean sea and the lake Mareotis, the basin of which is now filled up by sand. It was founded by Alexander the Great, under Dinocrates, the architect who rebuilt the temple of Diana at Ephesus, B. C. 332, and peopled by colonies of Greeks and Jews. Had this prince realized his ambitious projects for becoming the undisturbed master of the world, he could hardly have

selected a more convenient situation for commanding and concentrating its resources. Alexandria rose rapidly to a state of prosperity, becoming the centre of commercial intercourse between the East and the West, and in process of time was, both in point of magnitude and wealth, second only to Rome itself.

The ancient city, according to Pliny, was about fifteen miles in circuit, peopled by 300,000 free citizens, and as many slaves. From the gate of the sea ran one magnificent street, 2000 feet broad, through the entire length of the city, to the gate of Canopus, affording a beach, and a view of the shipping in the port, whether north in the Mediterranean, or south in the noble basin of the Mareotic lake. Another street, of equal width, intersected this at right angles, in a square half a league in circumference. Thus the whole city appears to have been divided by two streets intersecting each other.

Upon the death of Alexander, whose body was deposited in his new city, Alexandria became the regal capital of Egypt, under the Ptolemies, and rose to its highest splendor. During the reign of the three first princes of this name, its glory was at the highest. The most celebrated philosophers from the East, as well as from Greece and Rome, resorted thither for instruction, and eminent men, in every department of knowledge, were found within its walls. Ptolemy Soter, the first of that line of kings, formed the museum, the library of 700,000 volumes, and several other splendid works, and his son Philadelphus consummated several of his undertakings after his decease. At the death of Cleopatra, *ante* A. D. 26, Alexandria passed into the hands of the Romans, under whom it became the theatre of several memorable events, and after having enjoyed the highest fame for upwards of a thousand years, it submitted to the arms of the caliph Omar, A. D. 646. Such was the magnificence of the city, that the conquerors themselves were astonished at the extent of their acquisition. "I have taken," said Amrou, the general of Omar, to his master, "the great city of the West. It is impossible for me to enumerate the variety of its riches and beauty; I shall content myself with observing that it contains 4000 palaces, 4000 baths, 400 theatres or places of amusement, 12,000 shops for the sale of vegetable goods, and 40,000 tributary Jews." With this event, says a modern geographer, the sun of Alexandria may be said to have set: the blighting hand of Islamism was laid on it; and although the genius and resources of such a city could not be immediately destroyed, it continued to languish until the passage by the Cape of Good Hope, in the fifteenth century, gave a new channel to the trade which for so many centuries had been its support; and at this day, Alexandria, like most Eastern cities, presents a mixed spectacle of ruin and wretchedness—of fallen greatness and enslaved human beings.

[The present Alexandria, or, according to the pronunciation of the inhabitants, *Skanderia*, occupies only about the eighth part of the site of the ancient city. The splendid temples have been exchanged for wretched mosques and miserable churches, and the magnificent palaces for mean and ill built dwellings. The city, which was of old so celebrated for its commerce and navigation, is now merely the port of Cairo, a place where ships may touch, and where wares may be exchanged. The modern city is built with the ruins of the ancient. The streets are so narrow, that the inhabitants can lay mats of reeds from one roof to the opposite, to protect them from the scorching sun. The inhabitants consist of Turks, Arabs, Copts, Jews, and Armenians. Many Europeans have counting houses here; where the factors exchange European for oriental merchandise.

It was under Ptolemy Philadelphus, according to Aristæus, that the Greek or Alexandrine version of the Scriptures was made here by learned Jews, seventy-two in number; and hence it is called the Septuagint, or version of the Seventy. But this narration is entitled to little credit. It is true, however, that the Jews established themselves in great numbers in this city, very soon after it was founded. Josephus says, (c. Apion. ii. 4. Ant. xiv. 7. 2.) that Alexander himself assigned to them a particular quarter of the city, and allowed them equal rights and privileges with the Greeks. Philo, who himself lived there in the time of Christ, affirms (Opp. ii. p. 525. ed. Mangey.) that of five parts of the city, the Jews inhabited two. According to his statements also, there dwelt in his time in Alexandria, and the other Egyptian cities, not less than *ten hundred thousand* Jews. (ib. p. 523.) This, however, would seem exaggerated. At that period they suffered cruel persecutions from Flaccus, the Roman governor; which Philo has described in a separate treatise.—Christianity was early known and found professors here. According to Eusebius, (Hist. Ecc. ii. c. 17.) the apostle Mark first introduced the gospel into Alexandria; and according to less authentic accounts, he suffered martyrdom here, about A. D. 68. A church dedicated to this evangelist, belonging to the Coptic Jacobite Christians, still exists in Alexandria. See Rosenmueller. Bib. Geog. iii. p. 291, seq. *R.

The Jewish and Christian schools in Alexandria were long held in the highest esteem, and there is reason to believe that the latter, besides producing many eloquent preachers, paid much attention to the multiplying of copies of the sacred writings. The famous Alexandrian manuscript, now deposited in the British Museum, is well known. (See Bible.) For many years Christianity continued to flourish at this seat of learning, but at length it became the source, and for some time continued the stronghold, of the Arian heresy. The divisions, discords, and animosities, which were thus introduced, rendered the churches of Alexandria an easy prey to the Arabian impostor, and at the time to which we have already referred, they were swept away by his followers.

The commerce of Alexandria being so great, especially in corn,—for Egypt was considered to be the granary of Rome—the centurion might readily "find a ship of Alexandria—corn-laden—sailing into Italy," Acts xxvii. 6; xxviii. 11. It was in this city that Apollos was born, Acts xviii. 24.

ALEXANDRIUM, a castle built by Alexander Jannæus, king of the Jews, on a mountain, near Corea, one of the principal cities of Judea, on the side of Samaria, in the direction of Jericho, towards the frontiers of Ephraim and Benjamin, which was demolished by Gabinius, but afterwards rebuilt by Herod. Here the princes of Alexander Jannæus's family were mostly buried; and hither Herod ordered the bodies of his sons, Alexander and Aristobulus, to be carried, after they had been put to death at Sebaste, or Samaria. Jos. Ant. xiii. 24; xiv. 6. 10. 27; xvi. 2 and ult.

ALGUM, see ALMUG.

ALIEN, a stranger or foreigner. Those who are without an interest in the new covenant, or who are not members of the church of Christ, are said to be "aliens from the commonwealth of Israel," Eph. ii. 12.

ALLEGORY, a figurative discourse, which employs terms appropriate to one thing, in order to express another. It is a metaphor prolonged and pursued; as, for example, when the prophets represent the Jews under the allegory of a vine, planted, cultivated, watered, by the hand of God, but which, instead of producing good fruit, brings forth sour grapes; and so of others. The same, when the apostle compares the two covenants of Sinai and the gospel, or Jerusalem that now is, and the heavenly Jerusalem; "which things," he says, "may be allegorized." As this was common among the Jews, in writing to Jews, he adopts their custom, in which, having been deeply learned, he could, no doubt, have greatly enlarged; but then, where had been the power of the cross of Christ; the genuine unsophisticated doctrines of the gospel?

Allegories, as well as metaphors, parables, similitudes, and comparisons, are frequent in Scripture. The Jews, and the people of the East in general, were fond of this sort of figurative discourse, and used it in almost every thing they said. One chief business of a commentator is, to distinguish between the allegorical and literal meaning of passages, and to reduce the allegorical to the literal sense. The ancient Jews, as the Therapeutæ, the author of the Book of Wisdom, Josephus, and Philo, (and in imitation of them, many of the fathers,) turned even the historical parts of Scripture into allegories; although the literal sense in such passages is most clear. These allegorical explanations may interest, perhaps, but they are good for little; they cannot justly be produced as proofs of any thing; unless where Christ, or his apostles, have so applied them.

The ancient philosophers and poets also used to deliver doctrines, and to explain things allegorically. Pythagoras instructed his disciples in this symbolical manner, believing it to be the most proper method of explaining religious doctrines, and to be a help to memory. Euclid of Megara did, indeed, forbid the use of allegories and emblems, as fit only to render plain things obscure; and Socrates taught in a manner the most natural and simple, excepting those ironies which he sometimes interspersed in his discourses. But the philosophers, generally, were excessively fond of allegories and mystical theology; and they were too closely imitated by the early Christians. See SYMBOLS.

ALLELUIA, or HALLELU-JAH, (*praise Jehovah.*) This word occurs at the beginning, and at the end, of many of the Psalms. It was also sung on solemn days of rejoicing: "And all her streets (*i. e.* of Jerusalem) shall sing alleluia," says Tobit, speaking of the rebuilding of Jerusalem, Tob. xiii. 18. John, in the Revelation, says, (chap. xix. 1. 3. 4. 6.) "I heard a great voice of much people in heaven, who cried, Alleluia; and the four living creatures fell down, and worshipped God; saying, Alleluia." This expression of joy and praise was transferred from the synagogue to the church, and it is still occasionally used in devotional psalmody.

ALLON BACHUTH, *the oak of weeping*, a place in Bethel, where Rebekah's nurse was buried, Gen. xxxv. 8.

ALLOPHYLI, Ἀλλόφυλοι, a Greek term, used by the LXX. which signifies, properly, *strangers*; but the Hebrew term, to which it corresponds, is generally taken, in the Old Testament, to signify the Philistines.

ALLUSH, or ALUSH. The Israelites, being in the wilderness of Shur, departed from Dophkah to Allush, and from thence to Rephidim, Numb. xxxiii. 13. In Judith, (chap. i. 9.) *Chellus* or *Chalus*, and *Kades*, are set down as being near each other. Eusebius and Jerome fix Allush in Idumea, about Gabala, that is, about Petra, the capital of Arabia Petræa; for, according to them, the Gabalene is near Petra. Allush is also called Eluza, or Chaluza. In the accounts of the empire, it is situated in the third Palestine, and is placed by Ptolemy among the cities of Idumea. The Jerusalem Targum on Genesis xxv. 18. and on Exodus xv. 22. translates *Shur* and the desert of Shur, by Allush. [But Shur could not have been far from the present Suez, Exod. xv. 22. It is impossible to assign definitely the position of Alush, the encampment of the Israelites. R.

ALMON, a city of Benjamin, given to Aaron's family, Josh. xxi. 18; probably the Alameth mentioned 1 Chron. vi. 60.

ALMON-DIBLATHAIM, one of the stations of the Israelites before they reached mount Nebo, Numb. xxxiii. 46.

ALMOND-TREE, שקד, *shaked*, from a root which signifies to *watch*; for, in fact, the almond-tree is one of the first trees that blossom in the spring, and, as it were, awakes, while most are asleep by reason of winter. This tree is often mentioned in Scripture. The Lord, intending to express to Jeremiah (i. 11.) the vigilance of his wrath against his people, showed him the branch of an almond-tree; where the duplicity of meaning in the word *shaked* is difficult to express in a translation. "What seest thou?" He answers, "I see the rod of an *almond-tree*," (i. e. *a watcher.*) The Lord replies: "I will *watch over* my word to fulfil it."

The almond-tree resembles a peach-tree, but is larger. In Judea it blossoms in January, and by March has fruit. Aaron's rod, which bore blossoms and fruit in the wilderness, (Numb. xvii. 8.) was of the almond-tree. The author of Ecclesiastes, (xii. 5.) expressing metaphorically the whiteness of an old man's hair, says, "The almond-tree shall flourish." The blossoms of this tree are white.

ALMS, charitable donation. The word is derived ultimately from the Greek Ἔλεος, mercy, pity, compassion.

ALMUG, or by transposition ALGUM, a kind of wood which Hiram brought from Ophir, 1 Kings x. 11; 2 Chron. ii. 8. The rabbins generally render it *coral*; others *ebony*, or *pine*. It certainly is not coral, for this is not proper to make musical instruments, nor to be used in rails, or a staircase, to which uses, the Scripture tells us, the wood *almug* was put. The pine-tree is too common in Judea, and the neighboring country, to search for it as far as Ophir. The wood *thyinum* (by which the word is rendered in the Vulgate) is that of the citron-tree, known to the ancients, and much esteemed for its odor and beauty. It came from Mauritania. Plin. xiii. 16.

Calmet is of opinion, that by *almug*, or *algum*, or simply *gum*, taking *al* for an article, is to be understood oily and gummy wood, particularly of the tree which produces *gum Arabic*. It is said *gum Ammoniac* proceeds from a tree resembling that which bears myrrh; and *gum Arabic* comes from the black acacia, which he takes to be the same as the Shittim

wood, frequently mentioned by Moses; if so, Solomon's *Almug* and Moses's *Shittim*, he remarks, would be the same wood. See SHITTIM.

[Some have supposed the Almug to be *Sandal*-wood, (*Santalum*,) which is a native of the East Indies, and much used for costly work. So Rosenmueller. Kimchi compares the Arabian *Almokam*, which is the Arabic name of the wood usually known in Europe by the appellation *Brazil*-wood, from the tree *Cæsalpinia* of Linnæus. There are various species of this tree. That called the *Cæsalpinia sappan* is a native of the East Indies, Siam, the Molucca islands, and Japan; as are also several other species. Its wood is very durable, and is used in fine cabinet work. It yields also a dye of a beautiful red color, for which it is much used. Its resemblance in color to coral may have given occasion for the name *Almug*, which, in Rabbinic, still signifies *coral*; and then the meaning of the name would be *coral-wood*. Gesenius adopts this supposition. See Rees's Cyclop. Art. *Cæsalpinia*. R.

I. ALOES, or ALOE, an East Indian tree, that grows about eight or ten feet high. At the head of it is a large bundle of leaves, thick and indented, broad at bottom, but narrowing towards the point, and about four feet in length; the blossom is red, intermixed with yellow, and double like a pink; from this blossom comes fruit, like a large pea, white and red. The juice of the leaves is drawn by cutting them with a knife; and afterwards it is received in bottles. The eastern geographers tell us, that the wood of aloes, the smell of which is exquisite, is found only in those provinces of India which are comprehended in the first climate; that the best is that which grows in the isle of Senf, situated in the Indian sea, towards China. Others are of opinion, that the wood of aloes, produced in the isle of Comar, or at Cape Comorin, is the best, and that it was of this kind a certain king of India made a present, weighing ten quintals, to Nouschirvan; which, when applied to the fire, melted, and burned like wax. This wood is brought likewise from the islands of Sumatra and Ceylon. The Siamese ambassadors to the court of France, in 1686, brought a present of it from their sovereign; and were the first to communicate any consistent account of the tree. It is said to be about the height and form of the olive-tree; the trunk is of three colors, and contains three sorts of wood; the heart, or finest part, is called *tambac* or *calambac*, and is used to perfume dresses and apartments. It is worth more than its weight in gold; and is esteemed a sovereign cordial against fainting fits, and other nervous disorders. From this account the reader will perceive the rarity and value of this perfume, implied in the notice taken of it by the spouse in the Canticles, (iv. 14.) and the boast of the prostitute, Prov. vii. 17. The sandal-wood approaches to many of its properties; and is applied to similar uses, as a perfume at sacrifices, &c. The aloes of Syria, Rhodes, and Candia, called *Aspalathus*, is a shrub full of thorns; the wood of which is used by perfumers, after they have taken off the bark, to give consistency to their perfumes.

[This tree or wood was called by the Greeks ἀγάλλοχον, and later ξυλαλόη, and has been known to moderns by the names of aloe-wood, paradise-wood, eagle-wood, etc. Modern botanists distinguish two kinds; the one genuine and most precious, the other more common and inferior. The former grows in Cochin-China, Siam, and China, is never exported, and is of so great rarity in India itself, as to be worth its weight in gold. Pieces of this wood that are resinous, of a dark color, heavy, and perforated as if by worms, are called *calambac*; the tree itself is called by the Chinese *sŭk-hiang*. It is represented as large, with an erect trunk, and lofty branches. The other or more common species is called *garo* in the East Indies, and is the wood of a tree growing in the Moluccas, the *excoecaria agallocha* of Linnæus. The leaves are like those of a pear-tree; and it has a milky juice, which, as the tree grows old, hardens into a fragrant resin. The trunk is knotty, crooked, and usually hollow. The domestic name in India is *aghil*; whence the Europeans who first visited India gave it the name of *lignum aquilæ*, or eagle-wood. From this same *aghil* the Hebrew name אהלים seems also to be derived. But as this is also, as to form, the plural of אהל, a *tent*, the Vulgate in Numb. xxiv. 6. has translated thus: "As TENTS which the Lord hath spread;" while the Hebrew is: "As aloe-trees which the Lord hath planted;"—in our version, "lign-aloes."—Aloe-wood is said by Herodotus to have been used by the Egyptians for embalming dead bodies; and Nicodemus brought it, mingled with myrrh, to embalm the body of our Lord, John xix. 39. See Gesenius, Thesaurus Ling. Heb. p. 33. R.

II. ALOES, a plant or herb, the leaves of which are about two inches thick, prickly, and chamfered; in the middle rises a stem; and the flower yields a white kernel, extremely light, and almost round. These aloes are not uncommon among us. It has been said, that one kind of aloes flowers but once in a hundred years, and that, as its flower opens, it makes a great noise; but there have been several seen blowing in the gardens at and round London, without making any noise. As the flowers have six stamina, and one style, Linnæus ranges this plant in the sixth class, called *hexandria monogynia*. Our knowledge of it is obtained not so much from oriental specimens, as from American, which could not be known to the ancients. The Cape of Good Hope furnishes many kinds.

From this plant is extracted the common drug called aloes, which is a very bitter resin. Some have supposed that this was what Nicodemus brought for embalming the body of Christ, John xix. 39. See the close of the preceding article.

ALPHA, (A,) the first letter of the Greek alphabet. See the letter A. Martial, in imitation of the Greeks, who used to distinguish the rank of people by letters, says:

> Quod ALPHA dixi, Codre, penulatorum,
> Te nuper, aliqua, cum jocarer in charta:
> Si forte bilem movit hic tibi versus,
> Dicas licebit BETA me togatorum.
> Epig. l. v. Ep. 26.

ALPHABET, see HEBREW LETTERS.

I. ALPHÆUS, father of James the less, (Matt. x. 3; Luke vi. 15.) and husband of the Mary who was sister to the mother of Christ; (John xix. 25.) for which reason, James is called the Lord's brother. (See BROTHER.) By comparing John xix. 25. with Luke xxiv. 10. and Matt. x. 3. it is evident that Alphæus is the same as Cleophas; Alphæus being his Greek name, and Cleophas his Hebrew or Syriac name, according to the custom of the province, or the time, where men often had two names, by one of which they were known to their friends and

countrymen, and by the other to the Romans, or strangers. More probably, however, the double name in Greek arises from a diversity in pronouncing the ח in his Aramean name, חלפי; a diversity which is common also in the Septuagint. See Kuinoel on John xix. 25. See also NAMES.

II. ALPHÆUS, father of Levi, or Matthew, the apostle and evangelist, Mark ii. 14.

I. ALTAR, the place on which sacrifices were offered. Sacrifices are nearly as ancient as worship; and altars are of nearly equal antiquity. Scripture speaks of altars, erected by the patriarchs, without describing their form, or the materials of which they were composed. The altar which Jacob set up at Bethel, was the stone which had served him for a pillow; and Gideon sacrificed on the rock before his house. The first altars which God commanded Moses to raise, were of earth or rough stones; and the Lord declared, that if iron were used in constructing them, they would become impure, Exod. xx. 24, 25. The altar which Moses enjoined Joshua to build on Mount Ebal, was to be of unpolished stones, (Deut. xxvii. 5; Josh. viii. 31.) and it is very probable, that such were those built by Samuel, Saul, and David. The altar which Solomon erected in the temple was of brass, but filled, it is believed, with rough stones, 2 Chron. iv. 1. That built at Jerusalem, by Zerubbabel, after the return from Babylon, was of rough stones; as was that of the Maccabees. Josephus says, (De Bello, lib. vi. cap. 14.) that the altar which was in his time in the temple, was of rough stones, fifteen cubits high, forty long, and forty wide.

Among the ancient Egyptian pictures that have been discovered at Herculaneum, are two of a very curious description, representing sacred ceremonies of the Egyptians, probably in honor of Isis. Upon these subjects we shall lay the substance of Mr. Taylor's remarks before our readers.

In the first picture, the scene of the subject is in the area before a temple; (as usual;) the congregation is numerous, the music various, and the priests engaged are at least nine persons. The temple is raised, and an ascent of eleven steps leads up to it. On this altar we observe, (1.) Its form and decorations. (2.) The birds about it. In the original, one Ibis is lying down at ease, another is standing up, without fear or apprehension; a third, perched on some paling, is looking over the heads of the people; and a fourth is standing on the back of a Sphinx, nearly adjacent to the temple, in the front of it. It deserves notice, that this altar (and the other also) has at each of its four corners a rising, which continues square to about half its height, but from thence is gradually sloped off to an edge, or a point. These are, no doubt, the *horns of the altar;* and probably this is their true figure. See Exod. xxvii. 2, &c.; xxix. 12; Ezekiel xliii. 15. On these Joab caught hold, (1 Kings ii. 28.) and to these the Psalmist alludes, (cxviii. 27.) "Bind the sacrifice with cords unto the horns of the altar." It is probable that the primary use of these horns was to retain the victim.

(1.) Observe the garland with which this altar is decorated. (2.) Observe the occupation of the priest, who, with a kind of fan, is blowing up the fire. No doubt this fan is employed, because to blow up the sacred flame with the breath would have been deemed a kind of polluting it. It may bear a question, whether something of the same nature were not used in kindling the fire on the Jewish altar. That fans were known anciently in the East, is highly probable, from the simplicity of the instrument, no less than from its use. The ancients certainly had fans to drive away flies with, (Greek μυιοσόβη, Latin *muscarium*, MARTIAL, xiv. Ep. 67.) We do not know indeed that any Jewish writer mentions the use of a fan in kindling the altar fire; nor, indeed, should we have thought of it, had it not occurred in this Egyptian representation.

The other figure shows the horns of the altar, formed on the same principle as the foregoing; but this is seen on its angle, and its general form is more elevated. It has no garlands, and perfumes appear to be burning on it. In this picture the assembly is not so numerous as in the other; but almost all, to the number of ten or a dozen persons, are playing on musical instruments.

Both these altars have a simple projecting ornament, running round them on their upper parts; but this has also a corresponding ornament at bottom. Upon the base of it stand two birds, which deserve notice, on account of their being unquestionable representations of the true ancient Egyptian Ibis; a bird long lost to naturalists. Perhaps the publication of these portraits of the bird may contribute to recover and identify it; which will be deemed a service to natural history. They also deserve especial notice, on account of their situations, as standing on the altar itself, or lying down close to it, even while the sacred fire is burning, and the sacred ceremonies being performed by the priests, close around them. From their confident familiarity, it should seem that these birds were not only tolerated, but were considered as sacred; and, in some sense, as appertaining to the altar. Would it not have been a kind of sacrilege to have disturbed, or expelled from their *domicile*, their residence, these refugees, if refugees they were, at the altar? (See the history of Aristodicus, Herod. lib. i. cap. 159.) Diodorus Siculus (lib. i.) reports, that the Egyptians were very severe to those who killed a cat, or an Ibis, whether purposely, or inadvertently; the populace, he says, would attack them in crowds, and put them to death by the most cruel means; often without observing any form of justice;—by a kind of judgment of zeal.

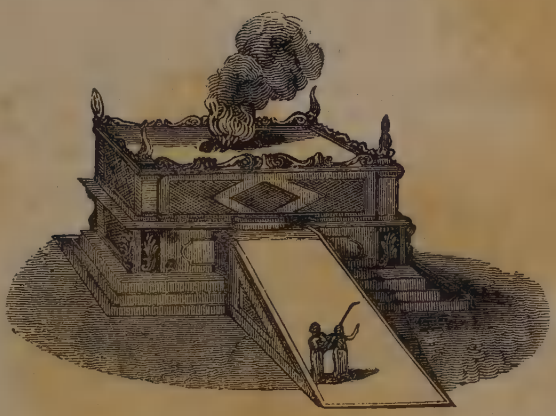
As these Ibises were privileged birds in Egypt, so might some clean species of birds be equally privileged among the Jews, and be suffered quietly to build in various parts of the temple, in the courts around the altar; and if they were of the nature of our domestic fowl, they might even make nests, and lay their eggs, at or about the altar, or among the interstices and projections of the bottom layer of

large rough stones, which formed the base of it. If they were the property of the priests, or of their children, or of any constant residents in the temple, (alluded to in the next verse,) they might give no more offence, by straggling about the sacred precincts, than the vicar's sheep or horse grazing in the church-yard does among ourselves. We know, too, that there is scarcely a country church among ourselves, in which sparrows, and swallows too, do not make their nests; and yet, though we dislike the defilement they occasion, we do not think the building the less sacred. By these considerations, we may perhaps illustrate the passage, Psalm lxxxiv. 3. *The sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts.*

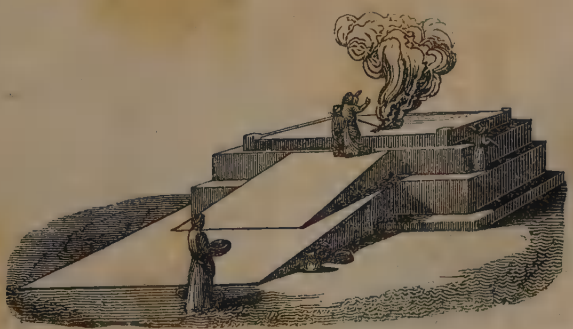
The Altars in the tabernacle and in the temple at Jerusalem were as follow:—(1.) The Altar of Burnt-offerings. (2.) The Altar of Incense. (3.) The Table of Shew-bread; but this is improperly called an altar. See SHEW-BREAD.

1. THE ALTAR OF BURNT-OFFERINGS is thus described by Calmet. It was a kind of coffer of Shittim-wood, covered with brass plates, (Exod. xxvii. 1, seq.) five cubits square, and three in height. Moses placed it towards the east, before the entrance of the Tabernacle, in the open air, that so the fire which was to be kept perpetually upon it, and the smoke arising from the sacrifices which were burnt there, might not disfigure the inside of the Tabernacle. At the four corners were four horns, of a cubit square, covered with the same metal as the rest of the Altar. They were hollow, that part of the blood might be poured into them. Within the depth or hollow of it was a grate of brass, on which the fire was made, and through which fell the ashes, which were received in a pan below. At the four corners of this grate were four rings, and four chains, which kept it up at the four horns of the Altar above mentioned. As this Altar was portable, Moses had rings made, and fastened to the sides of it, into which were put staves of Shittim-wood, overlaid with brass, by means of which it was removed from place to place.

Such was the Altar of Burnt-offerings belonging to the tabernacle erected by Moses in the wilderness; but in Solomon's temple it was much larger. This was a kind of cube, twenty cubits long, as many wide, and ten in height, covered with thick plates of brass, and filled with rough stones; and on the



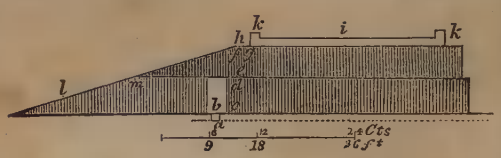
east side there was an easy ascent leading up to it. When the Jews returned from the captivity of Babylon, they rebuilt the Altar of Burnt-offerings, upon the model of Solomon's; but after both the temple and the altar had been profaned by the orders of Antiochus Epiphanes, this altar was demolished, and the stones of it laid in some part of the temple which was unpolluted, till a prophet should be raised up by God, who should come and declare the use for which they were reserved, 1 Macc. xiv. 41. Herod the Great, having built a new temple, raised an altar of burnt-offerings like that which had been there before; but Josephus says, that the ascent to it was on the south side. B. J. vi. p. 918. edit. Col.



The Altar of Burnt-offerings, according to the rabbins, was a large mass of rough and unpolished stones, the base of which was 32 cubits, or 48 feet square. From thence the altar rose one cubit, or a foot and a half; then there was a diminishing of one cubit in thickness; and from thence the altar, being only 30 cubits square, rose five cubits, and received a new diminution or in-benching of two cubits, and consequently was reduced to 28 cubits square. From thence again it rose three cubits, but was two cubits smaller. Lastly, it rose one cubit, and so being in all 24 cubits, or 36 feet square, it formed the hearth on which the sacrifices were burnt, and the perpetual fire kept up. The diminution of two cubits, which was nearly in the middle of the Altar, served as a passage for the priests to go and come about the altar, to attend the fire, and to place the sacrifice on it.

This altar, being composed of large plates of massy brass, was thence called the brazen altar, 1 Kings viii. 64. The ascent was by a sloping rise on the south side, called *Kibbesh*, 32 cubits in length, and 16 in breadth; it landed upon the upper benching-in, near the hearth, or top of the altar; because to go up by steps was forbidden by the law. The priests might go round about the altar, and perform their offices very conveniently upon the two in-benchings which we have described; namely, that of the middle, and that above it, both of which were a cubit broad.

The following is an explanation of the profile of the altar of burnt-offerings according to the rabbins, and Dr. Prideaux.



a. A Trench which went quite round the Altar, wherein was thrown the blood of the sacrifices.
a. b. The Foundation of the Altar, one cubit high, and 32 cubits square.
b. c. The first in-benching, one cubit broad.
c. d. The elevation of five cubits.
d. e. The second in-benching, one cubit broad.
e. f. The elevation of three cubits.
f. g. The third in-benching, one cubit broad.
g. h. The last rising, one cubit.
i. The Hearth of 24 cubits, or 36 feet square.
k. k. The Horns of the Altar, of one cubit, and hollow, half a cubit square.
l. The sloping ascent to the Altar, 32 cubits in length.
m. d. The passage on both sides the *Kibbesh*, to the second in-benching.

The altar of burnt-offerings, both in the tabernacle and temple, was regarded as an asylum or place of refuge. 1 Kings i. 50, seq. ii. 28, seq.

2. The Altar of Incense was a small table of Shittim-wood, covered with plates of gold, of one cubit in length, another in width, and two in height, Exod. xxx. 1, seq. At the four corners were four horns, and all around a little border or crown over it. On each side were two rings, into which staves might be inserted for the purpose of carrying it. It stood in the *holy* place, (not in the holy of holies,) over against the table of shew-bread. Every morning and evening the priest in waiting for that week, and appointed by lot for this office, offered incense of a particular composition upon this altar; and to this end entered with the smoking censer filled with fire from the altar of burnt-offerings into the holy place. The priest, having placed the censer on it, retired out of the holy place. This was the altar which was hidden by Jeremiah before the captivity, 2 Macc. ii. 5, 6. On the Altar of Incense the priest Zacharias was appointed to place the perfume; and while engaged in this service he received the annunciation of the birth of a son, Luke i. 11.

II. ALTAR at Athens, inscribed *Ἀγνώστῳ θεῷ*, "*to the unknown God.*" Paul, discoursing in that city on the resurrection of the dead, was carried by some of the philosophers before the judges of the Areopagus, where he uses this expression: (Acts xvii. 22, 23.) "Ye men of Athens, I perceive that in all things ye are too superstitious, over fond of gods; for as I passed by, and beheld your sacred instruments, I found an altar, with this inscription—"To the unknown god;" him, therefore, whom ye worship as "*unknown*,"—him declare (represent, announce) I unto you." The question is, What was this altar, thus consecrated to the "unknown god?" Jerome says, that it was inscribed "to the gods of Asia, Europe, and Africa; to the unknown and strange gods;" and that the apostle uses the singular form, because his design was only to demonstrate to the Athenians, that they adored an unknown god. In Ep. ad Tit. c. i. 12.

Some, as Grotius, Vossius, Beza, believe that Paul speaks of altars extant in several places of Attica, without any inscription, erected after a solemn expiation for the country, by the philosopher Epimenides; see the note of Dr. Doddridge below. Others conceive that this altar was the one mentioned by Pausanias and Philostratus, (Attic. lib. vi. cap. 2.) who speak of *Ἀγνώστων θεῶν βωμοὶ ἵδρυνται*, altars, at Athens, consecrated "to the unknown gods." Lucian, in the Dialogue attributed to him, entitled Philopatris, swears—"by the unknown god, at Athens." He adds, "Being come to Athens, and finding there the unknown god, we worshipped him, and gave thanks to him, with hands lifted up to heaven." Another statement is made by Peter Comestor. He relates, that Dionysius, the Areopagite, observing, while he was at Alexandria, the eclipse, which, contrary to nature, happened at the death of our Saviour, from thence concluded, that some unknown god suffered; and not being then in a situation to learn more of the matter, he erected, at his return to Athens, this altar, "to the unknown god," which gave occasion to Paul's discourse at the Areopagus. Theophylact, Œcumenius, and others, give a different account of its origin and design, but each of their opinions, as also those we have noticed, has its difficulties.

Chrysostom thinks the altar, entitled, "To the gods of Asia, Europe, and Africa, to the unknown and strange gods," is not that mentioned by Paul; as the Areopagites would never have understood this altar by the bare designation of the "Unknown God." He conceives it to be more probable that the Athenians, who were a people extremely superstitious, being apprehensive that they had forgotten some divinity and omitted to worship him, erected altars in some parts of their city, inscribed "To the unknown god;" whence Paul took occasion to preach, first Jehovah, and then Jesus, to them, as a

God, with respect to them, truly *unknown*, yet, in some sort, adored without their knowing him. Chrysost. in Acta.

Augustin did not doubt but that the Athenians, under the appellation of the *unknown God*, worshipped the true one. Others also have thought, that the God of the Jews was the object of this altar, he being a powerful God, but not fully known, as the Jews never used his name in speech, but substituted "the LORD" for "JEHOVAH."

The following is Dr. Doddridge's note on the passage:—"The express testimony of Lucian (Philopat. ad fin.) sufficiently proves that there was such an inscription at Athens; and shows how unnecessary, as well as unwarrantable, it was in Jerome to suppose, that the apostle, to serve his own purpose, gives this turn to an inscription, which bore on its front a plurality of deities. Whence this important phenomenon arose, or to what it particularly referred, it is more difficult to say. Witsius (Melet. p. 85.) with Heinsius (in loc.) understands it of JEHOVAH, whose name, not being pronounced by the Jews themselves, might give occasion to this appellation; and to this sense Mr. Biscoe inclines. (Boyle's Lect. chap. viii. § 12. p. 322. 325.) Dr. Welwood (pref. to the Banquet of Xenophon, p. 18, 19.) supposes that Socrates reared this altar, to express his devotion to the one living and true God, of whom the Athenians had no notion; and whose incomprehensible being he insinuated, by this inscription, to be far beyond the reach of their understanding, or his own. And in this I should joyfully acquiesce, could I find one ancient testimony in confirmation of the fact. As it is, to omit other conjectures, I must give the preference to that which Beza and Dr. Hammond have mentioned, and which Mr. Hallet (Disc. on Script. vol. i. p. 307, 308.) has labored at large to confirm and illustrate; though I think none of these learned writers has set it in its most natural and advantageous light. Diogenes Laertius, in his life of Epimenides, (vide lib. i. p. 29, C. with the notes of J. Casaubon and Menagius,) assures us, that in the time of that philosopher (about 600 years before Christ) there was a terrible pestilence at Athens; in order to avert which, when none of the deities to whom they sacrificed, appeared able or willing to help them, Epimenides advised them to bring some sheep to the Areopagus, and letting them loose from thence, to follow them till they lay down, and then to sacrifice them (as I suppose the words τῷ προσήκοντι Θεῷ signify) to the god near whose temple or altar they then were. Now it seems probable, that, Athens not being then so full of these monuments of superstition as afterwards, these sheep lay down in places where none of them were near; and so occasioned the rearing what the historians call *anonymous altars*, or altars, each of which had the inscription ἀγνώστῳ Θεῷ, *to the unknown god;* meaning thereby, the deity who had sent the plague, whoever he were; one of which altars, at least, however it might have been repaired, remained till Paul's time, and long after. Now as the God whom Paul preached as Lord of all, was indeed the deity who sent and removed this pestilence, the apostle might, with great propriety, tell the Athenians, he declared to them him whom, without knowing him, they worshipped; as I think the concluding words of the 23d verse may most fairly be rendered."

Dr. Lardner has an article on this subject, which may be consulted with advantage; it is in the quarto edition, vol. iv. p. 174.

[It is a strong objection to the view taken above by the excellent Dr. Doddridge, that the sacrifices were to be offered, not to an ἀγνώστῳ θεῷ, but to τῷ προσήκοντι θεῷ, i. e. the god to whom the affair pertains, or the god who can avert the pestilence, whoever he may be; so that the inscription on such altars, if any, would doubtless have been, τῷ προσήκοντι θεῷ. But these altars are expressly said by the Greek writer to have been βωμοὶ ἀνώνυμοι, i. e. *anonymous altars*,—though evidently not in the sense in which Dr. Doddridge has taken it, but meaning altars *without any name* or inscription.

Eichhorn conjectures (Allgem. Biblioth. iii. p. 414.) that there were standing at Athens various very ancient altars, which originally had no inscription, and which were afterwards not destroyed, for fear of provoking the anger of the god to whom each had been dedicated, although it was no longer known who this god was. He supposes that therefore the inscription, ἀγνώστῳ θεῷ, was placed upon them, which would properly signify, "to AN unknown god," and not "to THE unknown god." Of these altars, Paul met with only one, and spoke accordingly. That there were altars with this inscription, in the plural number, appears from the testimony of Pausanias, (V. 14. p. 412.) and we may well conclude, on the authority of Paul, that at least one existed at Athens with the inscription in the singular.

Bretschneider supposes the inscription to have been, ἀγνώστοις θεοῖς, i. e. to the gods of foreign nations, unknown to the Athenians; indicating either that foreigners might sacrifice upon that altar to their own gods, or that Athenians who were about to travel abroad, might first by sacrifices propitiate the favor of the gods of the countries they were about to visit. He quotes the following sentiment of Tertullian: "I find indeed altars prostituted to *unknown* gods, but idolatry is an Attic trait; also to *uncertain* gods, but superstition is a trait of Rome." (Adv. Marc. i. 9.) This view is in substance similar to that of Jerome, first above mentioned. Bretschn. Lex. N. T. art. ἄγνωστος.

So much at least is certain, both from Paul's assertion and the testimony of Greek profane writers, that altars to an unknown god or gods existed at Athens. But the attempt to ascertain definitely whom the Athenians worshipped under this appellation, must ever remain fruitless for want of sufficient data. The inscription afforded to Paul a happy occasion of proclaiming the gospel; and those who embraced it, found indeed that the Being whom they had thus 'ignorantly worshipped,' was the one only living and true God. See Kuinoel's Comm. in Act. xvii. 23. *R.

ALUSH, see ALLUSH.

AMALEK, son of Eliphaz and Timna his concubine, and grandson of Esau. He succeeded Gatam in the government of Edom, south of Judah; (Gen. xxxvi. 12, 16. 1 Chron. i. 36.) and is by some supposed to have been father of the Amalekites who dwelt on the south of Judah. This, however, is very disputable, as will appear from what follows.

AMALEKITES, a powerful people who dwelt in Arabia Petræa, between the Dead sea and the Red sea, or between Havilah and Shur; (1 Sam. xv. 7.) perhaps in moving troops. We cannot assign the place of their habitation, except in general it is apparent that they dwelt south of Palestine, between mount Seir and the border of Egypt; and it does not appear that they possessed cities, though one is mentioned in 1 Sam. xv. 5. They lived generally

in migrating parties, in caves, or in tents. The Israelites had scarcely passed the Red sea, when the Amalekites attacked them in the desert of Rephidim, and slew those who, through fatigue or weakness, lagged behind. Moses, by God's command, directed Joshua to repel this assault; and to record the act of inhumanity in a book, to perpetuate its remembrance for future vengeance. Joshua attacked the Amalekites, and defeated them, while Moses was on the mountain, and, with Aaron and Hur in his company, held up his lifted hands to heaven, A. M. 2513. According to the Scripture mode of expression, Moses required all the virtue of his rod and his prayers, to defeat so dreadful an enemy; and if God had not interfered on behalf of his people, the number, valor, and advantage of Amalek's arms, had given them the victory. Moreover, victory, which God gives or withholds at his pleasure, had certainly favored the Amalekites, if Aaron and Hur, who accompanied Moses on the mount, remote from danger, had not supported the extended arms and hands of that legislator. The mystery of this we leave to commentators. The battle continued till the approach of night; for Scripture says, (Exod. xvii. 12.) "the hands of Moses were steady till the going down of the sun." As the success of this action was the sole work of God, he said to Moses, "Write this for a memorial in a book."

Under the Judges, (Judg. vi. 3.) we see the Amalekites united with the Midianites and Moabites to oppress Israel; but Ehud delivered them from Eglon, (Judg. iii. 13.) and Gideon delivered them from Midian and Amalek. Many years after, the Lord directed Samuel to say to Saul, "Thus saith the Lord of hosts, I remember what Amalek did to Israel, how he laid wait for him in the way when he came up from Egypt: now go and smite Amalek, and utterly destroy all." Saul marched therefore against the Amalekites, advanced to their capital, defeated and drove them from Havilah (towards the lower part of the Euphrates) to Shur, (on the Red sea towards Egypt,) destroying the people: but he spared the best of the cattle and movables; thereby violating the command of God. Nevertheless, some fugitives escaped; for though they appear but little more in history, yet some years after Saul's expedition against them, a troop of Amalekites pillaged Ziklag, then belonging to David, where he had left his wife and his property. David, returning, pursued, overtook, and dispersed them, and recovered all the booty which they had carried off, 1 Sam. xxx. 1. In Judges x. 14. and xii. 15. we read of an Amalek and a mount of the Amalekites in the tribe of Ephraim. It is hence probable that colonies of this people had formerly migrated into Canaan; and that one of them had thus maintained itself against the Ephraimites. See Bib. Repos. I. p. 594.

The Arabians have a tradition, that Amalek was a son of Ham; a notion which we are not disposed to reject; for certainly it is not easy to conceive how the Amalekites, if only the posterity of the son of Eliphaz, grandson of Esau, could be so powerful and numerous as this tribe was when the Israelites departed out of Egypt. Besides, Moses relates, (Gen. xiv. 7.) that in Abraham's time the five confederate kings invaded Amalek's country about Kadesh, as likewise that of the Amorites at Hazezon-tamar. Moses also (Numb. xxiv. 20.) relates, that Balaam, observing from a distance the land of Amalek, said, in his prophetic style, "Amalek is the first (the head, the original) of the nations, but his end shall be, that he perish for ever." This will not agree with the Amalekites, if they were so modern; for the generation then living was but the third from Amalek himself, as appears by the following comparative genealogy:

Esau,	Jacob,
Eliphaz,	Levi,
Amalek,	Koath,
———	Amram,
———	Aaron.

It is worthy of notice, also, that Moses never reproaches the Amalekites with attacking the Israelites, *their brethren;* an aggravating circumstance, which it is probable he would not have omitted if they had been descended from Esau, and, by that descent, brethren to the Israelites. Lastly, we see the Amalekites almost always joined in Scripture with the Canaanites and Philistines, and never with the Edomites; and when Saul destroyed Amalek, the Edomites neither assisted nor avenged them. It is therefore probable that the Amalekites, so often mentioned in Sacred History, were a people descended from Canaan, and very different from the descendants of Amalek, the grandson of Esau, who perhaps might be but a small tribe, and not conspicuous at the time; if, indeed, they ever rose to much importance.

Of the Amalek destroyed by Saul, too, the Arabians had a tradition, that he was the father of an ancient tribe in Arabia, which contained only Arabians called *pure;* the remains of which were mingled with the posterity of Joktan and Adnan, and so became *Mosarabes*, or *Mostaarabes*, that is, *mixed Arabians*—blended with foreigners. They believe, also, that Goliath, who was slain by David, was king of the Amalekites, and that the giants who inhabited Palestine in Joshua's time, part of whom retired into Africa while Joshua was living, and settled on the coasts of Barbary, were of the same race; an account which has many circumstances of credibility about it. The son of Amalek was Ad, a celebrated prince among the Arabians, and as some suppose, the son of Uz, and grandson of Aram, the son of Shem. The Mahommedans say, Ad was father of an Arabian tribe called Adites, who were exterminated for not hearkening to the patriarch Eber, who preached the unity of God to them. (D'Herbelot, Biblioth. Orient.) These accounts are, indeed, very imperfect; but on the whole, we seem to be warranted in suggesting, (1.) That there were more kinds of Amalekites than one: (2.) that the tribe which Saul destroyed might not be very numerous at that time, and that the tract of country mentioned in relation to them, was that of their flight, not that of their possession, unless as rovers, or Bedouins: (3.) that they were turbulent and violent toward their neighbors, as formerly they had been toward the stragglers of Israel; which suggests the reason why their neighbors were not displeased at their expulsion: (4.) that such being their character, they might have produced a war, by giving recent cause of offence to Israel; though Scripture only mentions the fulfilment of an ancient prophecy —perhaps there never had been peace between the two nations: (5.) that Agag, slain by Samuel, had been extremely cruel—a supposition which seems warranted by the expression, "As thy sword has made mothers childless;" therefore he met with no more than his just punishment in the death he received. See Agag and Samuel.

Mr. Taylor arranges the different tribes bearing the name of Amalek in a geographical view, thus:

(1.) AMALEK, the ancient, Genesis xiv. 7. where the phrase is remarkable, "*all the country* of the Amalekites," which implies a great extent. This people we may place near the Jordan, Numb. xxiv. 20. (2.) A tribe in the region east of Egypt; between Egypt and Canaan, Exod. xvii. 8; 1 Sam. xv. &c. (3.) The descendants of Eliphaz.—It was against the second of these that Moses and Joshua fought, (Exod. xvii. 8—13.) against which tribe perpetual hostility was to be maintained, ver. 16; 1 Sam. xv. It was also, most probably, to the ancient Amalekites (1.) that Balaam alluded (Numb. xxiv. 20.) as having been "*first* of the nations," for the descendants of Esau were very far from answering to this title; in fact, they were but just appearing as a tribe, or family. Even at this day, the Arabs distinguish between families of *pure* Arab blood, and those of mixed descent; but they include the posterity of Ishmael among those of mixed descent, while they reckon the Amalekites by parentage as of pure blood. The posterity of Esau, therefore, could hardly claim privilege above that of Ishmael, either by antiquity, or by importance. Neither is it any way likely, that the Amalekites of Esau's family should extend their settlements to where we find those Amalekites (2.) who attacked Israel at the very borders of Egypt, and on the shores of the Red sea. Instead of *Maachathi*, (Deut. iii. 14; Josh. xii. 5; xiii. 11, 13.) the LXX read, "the kings of the Amalekites," which implies that this people had occupied very extensive territories. The same countries seem to be alluded to by David, in Psalm lxxxiii. 7. where he had already mentioned Edom, the Ishmaelites, Moab, &c. yet distinct from these he mentions Gebel, Ammon, and Amalek; consequently this Amalek was not of the descent of Esau, or of Ishmael.

The spies sent to explore the land of Canaan (Numb. xiii. 29.) report, that the Amalekites inhabited the south; which agrees exactly with the equivocation of David to Achish, 1 Sam. xxvii. David invaded the Amalekites, ver. 8. but in ver. 10. he says, he went "against the *south* of Judah," the *south* of the Jerahmeelites, the *south* of the Kenites; which indeed was very true, as he went against the Amalekites, who were *south* of all those places.

I. AMANA, a mountain, mentioned in Cant. iv. 8. and by some supposed to be mount Amanus, in Cilicia. Jerome and the rabbins describe the land of Israel as extending northward to this mountain; and it is known that Solomon's dominion did extend so far. Mount Amanus, with its continuations, separates Syria and Cilicia, and reaches from the Mediterranean to the Euphrates.—[The Amana of the Canticles, however, is rather the southern part or summit of Antilibanus; so called perhaps from the river Amana, which descended from it. See Gesenius Heb. Lex. Reland Pal. p. 320. R.

II. AMANA, a river of Damascus. See ABANA.

I. AMARIAH, eldest son of Meraioth, and father of the high-priest Ahitub, was high-priest in the time of the Judges, but we are not able to fix the years of his pontificate. His name occurs 1 Chron. vi. 7. and if he actually did exercise this office, he should be placed, as we think, *before* Eli, who was succeeded by Ahitub, who, in the Chronicles, is put *after* Amariah, ver. 7.—[There was another of this name, viz.—

II. AMARIAH, high-priest at a later period, the son of Azariah, but also the father of a second Ahitub, 1 Chron. vi. 11. In like manner, in the same list, there are three high-priests bearing the name of Azariah. R.

III. AMARIAH, great-grandfather of the prophet Zephaniah, and father of Gedaliah, Zeph. i. 1.

I. AMASA, son of Jether or Ithra and Abigail, David's sister. Absalom, during his rebellion against David, placed his cousin, Amasa, at the head of his troops, (2 Sam. xvii. 25.) but he was defeated by Joab. After the extinction of Absalom's party, David, from dislike to Joab, who had killed Absalom, offered Amasa his pardon and the command of the army, in room of Joab, whose insolence rendered him insupportable, 2 Sam. xix. 13. On the revolt of Sheba, son of Bichri, David ordered Amasa to assemble all Judah against Sheba; but Amasa delaying, David directed Abishai to pursue Sheba, with what soldiers he then had about his person. Joab, with his people, accompanied him; and when they had reached the great stone in Gibeon, Amasa joined them with his forces. Joab's jealousy being excited, he formed the dastardly and cruel purpose of assassinating his rival—"Then said Joab to Amasa, Art thou in health, my brother? and took him by the beard with the right hand to kiss him;" but at the same time smote him with the sword. Such was the end of Amasa, David's nephew, ch. xx. 4—10. A. M. 2982.

II. AMASA, son of Hadlai, opposed the admission of such captives as were taken from the kingdom of Judah, in the reign of Ahaz, into Samaria, 2 Chron. xxviii. 12.

AMASAI, a Levite, who joined David with thirty gallant men, while in the desert, flying from Saul. David went to meet them, and said, "If ye be come peaceably to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon and rebuke it." Then said Amasai, "Thine are we, David, and on thy side, thou son of Jesse: peace be unto thee, and peace be to thine helpers." David, therefore, received them; and gave them a command in his troops, 1 Chron. xii. 18.

AMATH, or EMATH, a city of Syria; the same with Emesa on the Orontes. See HAMATH.

AMATHITIS, a district in Syria with the capital city Hamath, on the Orontes, 1 Macc. xii. 25. See HAMATH.

I. AMAZIAH, son of Joash, eighth king of Judah, (2 Chron. xxiv. 27.) succeeded his father, A. M. 3165. He was twenty-five years of age when he began to reign, and reigned twenty-nine years at Jerusalem. He did good in the sight of the Lord, but not with a perfect heart. When settled in his kingdom, he put to death the murderers of his father, but not their children; because it is written in the law, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin," Deut. xxiv. 16; 2 Chron. xxv. 2, 3, 4. Designing to proceed against Edom, which had revolted from Judah, in the reign of Joram, about fifty-four years before, (2 Kings viii. 20.) Amaziah mustered 300,000 men able to bear arms. To these he added 100,000 men of Israel; for which he paid 100 talents, about $150,000. But a prophet of the Lord came to him, and said, "O king, let not the army of Israel go with thee; for the Lord is not with Israel." Amaziah, hereupon, sent back those troops; and they returned strongly irritated against him. They dispersed themselves over the cities of Judah, from Beth-horon to Samaria, killed 3000 men, and carried off a great booty, to make themselves

amends for that they had expected from Edom. Amaziah, with his own forces, gave battle to the Edomites, in the Valley of Salt, killed 10,000, and took 10,000 more, who had saved themselves, in all probability, on a rock, where they were assaulted, and from whence they were thrown headlong, and thereby dashed to pieces. In 2 Kings xiv. 7. it is said, "Amaziah took Selah, סלע, (Petra,) and gave it the name of Joctael;" i. e. probably he took Petra, the capital of Arabia Petræa; others are of opinion, that he only took *the rock* (Gr. *Petra*) to which these ten thousand Edomites had retreated. Amaziah, having thus punished Edom, and taken their gods prisoners, adored them as his own deities. This provoked the Lord, who, by a prophet, remonstrated with him; but Amaziah was incorrigible, and the prophet departed foretelling his premature end.

From this time Amaziah appears to have been so greatly infatuated as to think himself invincible, and sought a quarrel with the king of Israel, for the purpose of showing his prowess, 2 Kings xiv. 8, 9; 2 Chron. xxv. 17, seq. Joash's attempts to conciliate him proving unavailing, the two armies came to battle near Bethshemesh, where Amaziah was defeated, and himself carried prisoner to Jerusalem, part of whose walls were demolished by Joash, and the most valuable things, including the gold and silver vessels belonging to the temple, taken away to Samaria, ver. 11—14.

Amaziah reigned after this, fifteen or sixteen years at Jerusalem; but as he returned not to the Lord with all his heart, he was punished by a conspiracy formed against him at Jerusalem. He endeavored to escape to Lachish; but was assassinated, and brought back on horses, and buried with his ancestors, in the city of David, A. M. 3194. Uzziah, or Azariah, his son, about sixteen years of age, succeeded him, ver. 19, 20, 21.

II. AMAZIAH, the priest of the golden calves at Bethel, who procured the banishment of the prophet Amos, because he had predicted the destruction of the high places, consecrated to idols, and also of the house of Jeroboam, Amos vii. 10, seq. See Amos.

AMBASSADOR. The ministers of the gospel are called ambassadors, because they are appointed by God to declare his will to men, and to promote a spiritual alliance with him, 2 Cor. v. 20.

AMBER, (חשמל, *chasmal*, Ezek. i. 4, 27; viii. 2.) is a yellow or straw-colored gummy substance, originally a vegetable production, but reckoned to the mineral kingdom. It is found in lumps in the sea and on the shores of Prussia, Sicily, Turkey, &c. Externally it is rough; it is very transparent, and on being rubbed yields a fragrant odor. It was formerly supposed to be medicinal; but is now employed in the manufacture of trinkets, ornaments, &c.

In the above passages of Ezekiel, the Hebrew word *chashmal* is translated by the Sept. and Vulgate *electrum*, i. e. amber, because the Heb. word denotes a very brilliant metal, composed of silver and gold, which was much prized in antiquity; see Pliny xxxiii. 4. p. 23. Others, as Bochart, compare here the mixture of gold and brass, of which the ancients had several kinds; by which means a high degree of lustre was obtained; e. g. æs pyropum, æs Corinthium, etc. Something similar to this was probably also the difficult χαλκολίβανον in Rev. i. 15. See Bochart, Hieroz. ii. p. 877. *R.

AMBIVIUS, (Marcus,) succeeded Coponius in the government of Judea, A. D. 13. Annius Rufus was his successor, A. D. 17.

AMEN, אמן, in Hebrew, signifies *true, faithful, certain.* It is used likewise in affirmation; and was often thus used by our Saviour: Amen, Amen, verily, verily. It is understood as expressing a wish, Amen! so be it! or an affirmation, Amen, yes: I believe it. Numb. v. 22, She shall answer, Amen! Amen! Deut. xxvii. 15, 16, 17, &c. All the people shall answer, Amen! 1 Cor. xiv. 16, How shall he who occupieth the place of the unlearned say, Amen! at thy giving of thanks? seeing he understandeth not what thou sayest. The promises of God are Amen in Christ; *i. e.* certain, confirmed, granted, 2 Cor. i. 20. The Hebrews end the five books of Psalms, according to their distribution of them, with Amen, Amen; which the Septuagint translate Γένοιτο, γένοιτο, and the Latins *Fiat, fiat.* The gospels, &c. are ended with Amen. The Greek, Latin, and other churches, preserve this word in their prayers, as well as alleluia and hosanna. At the conclusion of the public prayers, the people anciently answered with a loud voice, Amen! and Jerome says, that, at Rome, when the people answered, Amen! the sound was like a clap of thunder. Præf. in Lib. ii. Ep. ad Galat. The Jews assert, that the gates of heaven are opened to him who answers Amen! with all his might.

[The word *Amen* is strictly an adjective, signifying *firm*, and metaph. *faithful.* So in Rev. iii. 14, our Lord is called "the *Amen*, the *faithful* and *true* Witness;" where the last words explain the preceding appellation. So Is. lxv. 16, it is in the Heb. "the God of *Amen*," which our version renders "God of truth," i. e. of fidelity. In its adverbial use it means *certainly, truly, surely.* It is used at the beginning of a sentence, by way of emphasis, rarely in the Old Testament, (Jer. xxviii. 6.) but frequently by our Saviour in the New, where it is commonly translated Verily. In John's Gospel alone, it is often used by him in this way double, i. e. Verily, verily. In the end of a sentence it is often used, singly or repeated, especially at the end of hymns and prayers; as *Amen* and *Amen*, Ps. xli. 14; lxxii. 19; lxxxix. 53. The proper signification of it here is, to confirm the words which have preceded and invoke the fulfilment of them; *so be it, fiat*, Sept. γένοιτο. Hence in oaths, after the priest has repeated the words of the covenant or imprecation, all those who pronounce the *Amen*, bind themselves by the oath, Num. v. 22; Deut. xxvii. 15, seq. Neh. v. 13.; viii. 6.; 1 Chron. xvi. 36. Compare Ps. cvi. 48. R.

AMERUTHA, a town of Upper Galilee, which Josephus fortified against the Romans; (Vita sua, p. 1013.) probably the same as Meroth, which terminates Upper Galilee westward; (Jos. Ant. iii. 2.) perhaps the Mearah of the Sidonians, Josh. xiii. 4.

AMETHYST, a precious stone, the ninth in order on the high-priest's breastplate, bearing the name of Issachar, Ex. xxviii. 19; xxxix. 12. Its color resembles that of new wine, and reflects a violet, Rev. xxi. 20.

I. AMINADAB, of Judah, son of Aram, and father of Naason and Elisheba, wife of Aaron, the high-priest, Exod. vi. 23; Matt. i. 4.

II. AMINADAB, whose chariots are mentioned, Cant. vi. 12. as being extremely light. "Or ever I was aware, my soul made me like the chariots of Aminadab." He was very probably a celebrated charioteer, whose horses were singularly swift.

AMMA, a hill opposite to Giah, not far from Gibeon, where Asahel was slain by Abner, 2 Sam. ii. 24.

AMMAN, the capital of the Ammonites, called in Scripture, Rabbath Ammon, and in profane authors, Philadelphia. See Rabbath.

AMMANAH, in the Jewish writers, is the same as mount Hor; a mount in the northern boundary of the land. In the Jerusalem Targum, mount Hor is called mount Manus; Jonathan writes it Umanis. Inwards from Ammanah was within the land, beyond Ammanah was without the land, according to the opinions of the Talmudists.

I. AMMON, or No-Ammon, or Ammon-No, a city of Egypt. The Vulgate generally take this city for Alexandria, although they could not be ignorant that Alexandria is much more modern than Jeremiah, Ezekiel, and Nahum, who speak of No-Ammon. But they might believe that this city had stood at or near the place where Alexandria now stands; though there is no evidence in history that such was the fact. The prophets describe No-Ammon as being situated among the rivers; as having the waters surrounding it; having the sea as its rampart; and as being extremely populous. This description has induced some interpreters to consider No-Ammon as having been the same with Diospolis, or the city of Jupiter, in Lower Egypt. The ruin of this city, so distinctly foretold by the prophets, occurred partly under Sargon; and more fully, though still not completely, under Cambyses.

[The name of the city is properly *No-Ammon*, i. e. the seat or dwelling of the god Ammon, Nah. iii. 8. In Ezek. xxx. 14—16 it is called simply *No*; and in both Nah. iii. 8. and Jer. xlvi. 25, the English version has also only *No*; in the latter case with a misapprehension of the sense. See the next article. It means, beyond all reasonable doubt, the city of Thebes, the ancient and renowned capital of Egypt, called also Diospolis by the Greeks, and the chief seat of the worship of Jupiter Ammon. The vast ruins of the temples of Luxor and Carnac still proclaim the grandeur and magnificence with which this worship was conducted. Nahum indeed describes No-Ammon as 'situated among the rivers, and that its rampart was the sea;' but this, in the highly figurative language of the prophet, applies rather to Thebes as the capital of Egypt, as the representative of the whole country, than to its literal position.—The other Diospolis, although literally situated among the branches of the Nile, was not of sufficient importance to bear the comparison with Nineveh which Nahum institutes. See the Missionary Herald for 1823, p. 347, seq. Greppo, Essay on the Hieroglyphic System, Bost. 1830. p. 156, seq. Champollion, Egypte sous les Pharaons, i. p. 199, seq. ii. p. 198, seq.

The ruins of the ancient city of Thebes are the wonder and delight of all modern travellers, for their extent, their vastness, and their sad and solitary grandeur. Mr. Carne, in his Letters from the East, (vol. i. p. 150, seq. Lond. 1826,) gives the following account of them: "It is difficult to describe the noble and stupendous ruins of Thebes. Beyond all others they give you the idea of a ruined, yet imperishable, city; so vast is their extent, that you wander a long time confused and perplexed, and discover at every step some new object of interest. From the temple of Luxor to that of Karnac the distance is a mile and a half, and they were formerly connected by a long avenue of sphynxes, the mutilated remains of which, the heads being broken off the greater part, still line the whole path. Arrived at the end of this avenue, you come to a lofty gate-way of granite, and quite isolated. About fifty yards farther you enter a temple of inferior dimensions; you then advance into a spacious area, strewed with broken pillars, and surrounded with vast and lofty masses of ruins,—all parts of the great temple; a little on your right is the magnificent portico of Karnac, the vivid remembrance of which will never leave him who has once gazed on it. Its numerous colonnades of pillars, of gigantic form and height, are in excellent preservation, but without ornament; the ceiling and walls of the portico are gone; the ornamented plat-stone still connects one of the rows of pillars with a slender remain of the edifice attached to it. Passing hence, you wander amidst obelisks, porticoes, and statues; the latter without grace or beauty, but of a most colossal kind. If you ascend one of the hills of rubbish, and look around, you see a gate-way standing afar, conducting only to solitude,—and detached and roofless pillars, while others lie broken at their feet; the busts of gigantic statues appearing above the earth, while the rest of the body is yet buried, or the head torn away.

"The length of the great temple of Karnac is estimated at 1200 feet, and its breadth at 400; and among its hundred and fifty columns are two rows, each pillar of which is ten feet in diameter. On the left, spread the dreary deserts of the Thebais, to the edge of which the city extends. The front is a pointed and barren range of mountains. The Nile flows at the foot of the temple of Luxor; but the ruins extend far on the other side of the river; to the very base of those formidable precipices, and into the wastes of sand. The natural scenery around Thebes is as fine as can possibly be conceived." See No and Thebes. *R.

II. AMMON, Amoun, or in later times Jupiter Ammon, the supreme god of the Egyptians, worshipped also by the Ethiopians and Lybians, and held by the Greeks and Romans to be the same with their Jupiter. (Herod. ii. 42. Diod. i. 13.) Macrobius declares the god Ammon to be the representative of the *Sun*; and this view is supported by Egyptian inscriptions, in which, besides his usual name, he is also called *Amon-Re*, i. e. Ammon, the Sun. His image sometimes had the head of a ram; and Jablonsky hence supposed this to have been an emblem of the Sun in spring, when entering the sign Aries. (Pantheon Ægypt. i. p. 166.) The New Platonists held this god to be the emblem of the eternal and hidden source of light, the supreme creator of the universe, δημιουργός. Euseb. Præp. Evang. xi. 7.

The origin and etymology of the name are uncertain. Champollion supposes it to come from the Egyptian word AMOUN, signifying *glory, sublimity*; (Egypte sous les Pharaons i. p. 217.) though in another place (Pantheon No. 1.) he follows Manetho, and makes the word *Amon* signify *occult, hidden*.

The images of Ammon, as found on Egyptian monuments, represent a human figure, with a youthful visage, sitting upon a throne; or sometimes with the head and sometimes the whole body of a ram. (Champollion, Pantheon No. 1.) He was addressed also by the Egyptians with the epithets *Lord of the regions of the world, supreme Lord, king of the gods*. This name also occurs in the epithets bestowed on the Pharaohs; e. g. *Son of Ammon, approved of Ammon, beloved of Ammon*, &c. He was worshipped in temples of the utmost splendor at Meroe, and in an oasis of the Lybian desert, whither Alexander the Great made an expedition; but the chief seat of his

worship was at Thebes, the celebrated capital of Egypt, which on this account was called No-Ammon. (See the preceding article.) The god himself is only once referred to in the Bible, viz. Jer. xlvi. 25, "The Lord of Hosts saith, Behold I will punish *Ammon of No*, and Pharaoh, and Egypt, with their gods and their kings," &c. The English version has here incorrectly translated the word Ammon by *a multitude*.—See Gesenius, Thes. Ling. Heb. p. 115. Greppo, Essay on the Hieroglyphic Syst. Bost. 1830. Appendix M. p. 225. *R.

III. AMMON, or Ben-Ammi, (*son of my people,*) son of Lot, by his younger daughter, Gen. xix. 34, 38. He was the father of the Ammonites, a famous people, always at enmity with Israel.

AMMONITES, the descendants of Ammon, or Ben-Ammi, a son of Lot; and called, sometimes, Ammanites. They destroyed an ancient race of giants called Zamzummim, and seized their country, which lay south-east of Judea, Deut. ii. 19—21. Their territory extended from the Arnon to the Jabbok, and from the Jordan a considerable distance into Arabia. Their capital city was Rabbah, (also Rabbath Ammon, and afterwards Philadelphia,) which stood on the Jabbok. They were gross idolaters; their chief idol being Moloch, supposed to be the same with Saturn. They were dispossessed of part of their territories by Sihon, king of the Amorites; but God restrained Moses and Israel from attacking them, because he did not intend to give any of the remaining part of their land to the Hebrews. Nevertheless, as, before Israel entered Canaan, the Amorites had conquered a great part of their country, Moses retook it, and divided it between the tribes of Gad and Reuben.—After the death of Othniel, the Ammonites and Amalekites joined with Eglon, king of Moab, to oppress Israel, whom they governed for 18 years. In the time of Jephthah the Ammonites declared war against Israel, under the pretence that the latter detained a great part of the country which had formerly been theirs, before the Amorites possessed it. But Jephthah defeated them with great slaughter, Judg. xi. In the beginning of Saul's reign, Nahash, king of the Ammonites, having attacked Jabesh-Gilead, reduced it to a capitulation, (1 Sam. xi. 1.) but he would accept of no other conditions, than the inhabitants submitting to have every man his right eye plucked out, as a reproach on Israel. Saul, however, coming seasonably to their aid, delivered the people from this intended barbarity. About 60 years after this, David, who had been upon friendly terms with the king of Ammon, sent compliments of condolence, after his death, to Hanun, his son and successor. The Ammonite, however, affecting to regard the ambassadors as spies, treated them in a very degrading manner. David avenged the affront, and subdued the Ammonites, the Moabites, and the Syrians, their allies, 2 Sam. x. From this period to the death of Ahab, about 140 years, Ammon and Moab continued subject to the kings of Israel, 2 Kings i. 1. Two years after the death of Ahab, Jehoram, his son, defeated the Moabites, (A. M. 3109, 2 Kings iii. 7, to end,) but it does not appear that he reduced them to obedience. At the same time the Ammonites, Moabites, and other people, made an irruption into Judah, but, according to the word of the Lord revealed to Jahaziel, the combined army was wholly destroyed by mutual slaughter, 2 Chron. xx.

The Ammonites and Moabites seem now to have been reduced to a condition in which they were no longer able to harass their enemies, the Israelites; but after the tribes of Reuben and Gad, and the half-tribe of Manasseh, had been carried captive by Tiglath-Pileser, (A. M. 3264,) they took possession of the cities belonging to those tribes; and for this they were reproved and threatened by the prophet Jeremiah, Jer. xlix. 1—6. But great as had been their guilt up to this time, it was much aggravated by their insolent triumph over the people of Israel, when their temple was destroyed and themselves carried away by Nebuchadnezzar. They had even joined with Nebuchadnezzar in making war on the Jews, 2 Kings xxiv. 2. Urged on, too, by Baalis, king of the Ammonites, Ismael, the son of Nethaniah, murdered Gedaliah, the governor over Judea appointed by Nebuchadnezzar, Jer. xl. 14, seq. xli. 1—10. The Lord, however, showed his displeasure at their conduct, and Ezekiel was commissioned to foretell that, as the reward of their unfeeling and profane triumph, they should themselves be delivered to the men of the East for a possession, and be cut off, so as to perish out of the countries, Ezek. xxv. 3, 10. We believe that the former part of this prediction was fulfilled, about four years afterwards, when Nebuchadnezzar invaded all the countries around Judea, and carried away their people, A. M. 3420—1. (Josephus.) The fulfilment of the latter part of the prediction was deferred for a time. Cyrus, it is probable, gave permission to the Ammonites and the Moabites to return into their own country; for we find them subsequently in their former settlements, exposed to those revolutions by which the people of Syria and Palestine were visited; and subject sometimes to the kings of Egypt, and sometimes to those of Syria. This agrees, too, with Jer. xlix. 6. where the prophet foretells that they should be for a time restored. But the calamities to which these people had been themselves exposed, did not tend in any degree to allay their animosities towards their neighbors; and hence we find them ready to hinder the Jews from again building the walls of Jerusalem, (Nehem. iv. 3, seq.) and to attack them when exposed to the ravages of Antiochus Epiphanes. Judas Maccabeus, however, visited them with the just reward of their conduct, 1 Macc. v. 6—45. Their power was broken, their hostility ceased, and, in compliance with the prophecy already cited, they soon after became extinct, as a nation. They were gradually blended with the Arabs, and Origen assures us, that in his days they were only known under this general name. Origen in Job. lib. i.

AMNON, the eldest son of David, by Ahinoam his second wife, having conceived a violent passion for Tamar, his sister, became ill; Jonadab, son of Shimeah, David's brother, inquired the cause, and Amnon discovered to him his passion. Jonadab advised him to counterfeit extreme sickness, and when the king his father visited him, to say, "I pray thee, let my sister Tamar come and dress me food in my sight, that I may see it, and eat it at her hand." Amnon followed this advice, and the king readily granted his request.—Tamar came to Amnon's apartment, "made cakes in his sight, baked them, and poured them out before him." Amnon would eat nothing, however; but calling his sister into the most private part of the chamber, and obeying only the dictates of his passion, he, by violence, abused her.—After committing the crime, his aversion to her became more excessive than had been his love. Tamar being expelled from the room of Amnon, her brother Absalom met her in the street, in tears, lamenting, and having her head covered with ashes.

He soothed her, and advised her to be silent, but formed a determination to avenge her insult. David, when informed of what had transpired, was extremely affected; but, as he tenderly loved Amnon, who was his eldest son, he refrained from punishing him. At the end of two years, Absalom, who had restrained his resentment during this time, determined to create an opportunity to avenge it, and for this purpose he invited the king, his father, and all his brothers, to an entertainment, at Baal-hazor. David declined the invitation, but the princes went down to the festival, where Amnon was assassinated by Absalom's orders, 2 Sam. xiii.

AMON, the fourteenth king of Judah, son of Manasseh and Meshullemeth daughter of Haruz, of Jotbah, began to reign, A. M. 3361, *ante* A. D. 643, at the age of twenty-two, and reigned only two years at Jerusalem. He did evil in the sight of the Lord, as his father Manasseh had done, by forsaking JEHOVAH, and worshipping idols. His servants conspired against him, and slew him in his own house; but the people killed all the conspirators, and established his son Josiah on the throne. He was buried in the garden of Uzzah, 2 Kings xxi. 19, seq. 2 Chron. xxxiii. 21, seq.

AMORITES, a people descended from the fourth son of Canaan, Gen. x. 16. They first peopled the mountains west of the Dead sea, dwelling in Hazezontamar, and near Hebron; but afterwards extended their limits, and took possession of the finest provinces of Moab and Ammon, on the east, between the brooks Jabbok and Arnon, Josh. v. 1; Numb. xiii. 29; xxi. 29. Moses took this country from their king, Sihon, (A. M. 2553,) who refused the Israelites a passage, on their way out of Egypt, and attacked them with all his force. The lands which the Amorites possessed on this side Jordan, were given to the tribe of Judah, and those beyond the Jordan to the tribes of Reuben and Gad. Amos (ch. ii. 9.) speaks of their gigantic stature and valor, and compares their height to the cedar, their strength to the oak. The name Amorite is often taken in Scripture for Canaanite in general, Gen. xv. 16. See Rosenmueller, Bibl. Geog. ii. 1. p. 255. Reland, Palaest. p. 138.

I. AMOS, עָמוֹס, the fourth of the minor prophets, belonged to the little town of Tekoah, in Judah, about 12 miles south-east of Jerusalem. He was a herdsman; and from his herds and flocks came forward as a prophet, not in Judah, but in Israel. He prophesied in Bethel, (where the golden calves were erected,) under Jeroboam II. about A. M. 3215; and Amaziah, high-priest of Bethel, accused him before the king, as conspiring against him, and ordered the prophet to return into Judah. Amos answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel," Amos vii. 10, to end. (See SYCAMORE.) He began to prophesy the second year before the earthquake, in the reign of king Uzziah, (Amos i. 1.) which Josephus (with most commentators) refers to that prince's usurpation of the priest's office, when he attempted to offer incense. The rabbins, and Procopius of Gaza, are of opinion that this happened in the twenty-fifth year of Uzziah, A. M. 3219; but this cannot be, for Jotham, son of Uzziah, born A. M. 3221, was of age to govern, that is, between fifteen and twenty years old, when his father was struck with a leprosy.—It is, however, impossible to determine the exact date of this earthquake, although it is also referred to in Zech. xiv. 5.

The book of Amos is divided into two parts. The first six chapters contain admonitions and denunciations; the three others, visions. The former are directed partly against Israel and Judah, and partly against foreign nations, viz. the Syrians, Phenicians, Moabites, and Edomites. Assyria is not mentioned by name, but is clearly implied in ch. v. 17. He employs sharp invectives against the sins of Israel, and especially of the inhabitants of Samaria, their effeminacy, avarice, and harshness to the poor; the splendor of their buildings, and the delicacy of their tables. He reproves Israel for going to Bethel, Dan, Gilgal, and Beersheba, which were the most famous pilgrimages of the country; and for swearing by the gods of those places.

The time and manner of Amos's death are not known. Some authors relate, that Amaziah, priest of Bethel, provoked by the discourses of the prophet to silence him, had his teeth broken; (Cyril, Præf. in Amos;) others say, that Hosea, or Uzziah, son of Amaziah, struck him with a stake on the temples, and almost killed him; that in this condition he was carried to Tekoah, where he died, and was buried with his fathers. Epiphan. de Vita Prophet. c. 12.

[All this, however, is useless dreaming. From the circumstance that Amos was a herdsman, we cannot draw the conclusion that he was therefore rude and unpolished, or destitute of cultivation. The example of David had shown long before, that even among the lower classes a high degree of poetical talent and cultivation was sometimes to be found. In regard to style, Amos takes a high rank among the prophets. He is full of fancy and imagery, concise, and yet simple and perspicuous. His language is occasionally harsh. His prophecies are arranged in a certain order; so that we may suppose that, after having uttered them, he had carefully written them out. As interpreters have been aware of his having been a herdsman, they have mostly set themselves to find only pastoral figures and imagery in his writings, and also something which should be low and incorrect. But he exhibits no more imagery from pastoral life than the other Hebrew poets; and as to incorrectness, there is nothing which can be taken into account. It is therefore unjust, when Jerome calls him *sermone imperitum*, i. e. rude in speech.—Such is the judgment of Gesenius. R.

II. AMOS, אָמוֹץ, father of the prophet Isaiah, was, it is said, son of king Joash, and brother of Amaziah. The rabbins pretend, that Amos, Isaiah's father, was a prophet, as well as his son, according to a rule among them, that when the father of a prophet is called in Scripture by his name, it is an indication, that he also had the gift of prophecy. Augustin conjectured, that the prophet Amos was the father of Isaiah; but the names of these two persons are written differently: אָמוֹץ, father of Isaiah; עָמוֹס, AMOS, the prophet Amos. Some are of opinion, that the man of God who spake to king Amaziah, and obliged him to send back the hundred thousand men of Israel, whom he had purchased to march against the Edomites, (2 Chron. xxv. 7, 8.) was Amos, the father of Isaiah, and brother of king Amaziah. But this opinion is supported by no proofs. See ISAIAH.

III. AMOS, son of Nahum, and father of Mattathias, in the genealogy of our Saviour, Luke iii. 25.

AMOZ, see AMOS II.

AMPHIPOLIS, a city of Macedonia, situated not far from the mouth of the river Strymon, which flowed *around the city*, and thus occasioned its name.

It was originally a colony of the Athenians, founded by Cimon. Under the Romans it became the capital of the eastern province of Macedonia. Paul and Silas passed through Amphipolis to Thessalonica, after they had been set at liberty at Philippi, Acts xvii. 1. In the middle ages it received the name of Chrysopolis. The village which now stands upon the site of the ancient city is called *Empoli* or *Yamboli*, a corruption of Amphipolis. R.

AMRAM, son of Kohath, of Levi, married Jochebed, by whom he had Aaron, Miriam, and Moses. He died in Egypt, aged 137, Exod. vi. 20.

AMRAPHEL, king of Shinar, confederated with Chedorlaomer, king of Elam, and two other kings, to make war against the kings of Sodom, Gomorrha, and the three neighboring cities, which they plundered, and carried off many captives, among whom was Lot, Abraham's nephew. Abraham pursued them, retook Lot, and recovered the spoil, Gen. xiv. A. M. 2092.

AMULETS are properly certain medicines worn around the neck or on other parts of the body, as a preservative against diseases. Among oriental nations they exist in the form of charms or talismans, not only against diseases, but also to ward off danger, or witchcraft, or the influence of evil spirits. Such amulets are of great antiquity, (Pliny, xxx. 24.) and are also found at the present day not only in the East, but also among the negro tribes of Africa. They consist usually of strips of paper written over with sacred sentences, etc. or of gems and stones or pieces of metal prepared for this purpose. These were also not unknown to the Hebrews. In Isa. iii. 20, the rings or earrings, there mentioned, appear to have been amulets of this kind, made thus to serve also the purpose of ornament. These were probably precious stones, or small plates of gold or silver, with sentences of the law or magic formulas engraved upon them, and worn in the ears or suspended by a chain around the neck. It is certain that earrings were sometimes instruments of superstition in this way, e. g. Gen. xxxv. 4. where Jacob takes away the earrings of his family, along with their false gods. Chardin says (in Harmar's Obs. iv. p. 248.) "I have seen some of these earrings with figures on them and strange characters, which I believe may be talismans or charms, or perhaps nothing but the amusement of old women. The Indians say they are preservatives against enchantment. Perhaps the earrings of Jacob's family were of this kind." Augustin also speaks zealously against earrings which were worn as amulets in his time, Ep. 73 ad Posid. See Gesenius, Comm. on Is. iii. 20. Schroeder, p. 168, seq. Fundgruben des Orients, iv. p. 86. p. 156, seq.

The later Jews regarded also as amulets the phylacteries, or sentences of the law which Moses had commanded them to wear on their foreheads and wrists; although this command of Moses is probably to be understood no more literally, than the command to *impress* them upon their hearts. Deut. vi. 6, 8. There are also various cabalistic amulets among the later Jews. *R.

ANAB, a city in the mountains of Judah, (Josh. xi. 21; xv. 50.) which Jerome believed to be the same with Beth-anaba, eight miles east of Diospolis or Lydda. Eusebius places Betho-anab four miles distant from this city. But neither of these is the Anab mentioned by Joshua, which he places, with Hebron and Debir, more to the south of Judah.

ANAH, son of Zibeon, the Hivite, and father of Aholibamah, Esau's wife, Gen. xxxvi. 24. While feeding asses in the desert, he discovered "springs of warm water," as Jerome translates the Hebrew יְמִים. The English version has *mules*, as also the Arab and Venetian Greek versions. But this word does not signify *mules* in any oriental dialect; while the meaning "warm springs" is supported by the Arabic; see Rosenm. Comm. in loc. Such springs are also found in the eastern coast of the Dead sea, which was not far from the dwelling of the Seirites, to whom Anah belonged, and who inhabited at that time the country to the south-west and south of that sea. Five or six miles south-east of the Dead sea, towards Petra, and, consequently, in or near the same region in which the Seirites, and afterwards the Edomites, dwelt, is a place celebrated among the Greeks and Romans for its warm baths, and called by them *Callirhoë*. Josephus mentions (B. J. i. 33. 5.) that it was visited by Herod; and says that the waters empty themselves into the Asphaltus sea, and are also potable on account of their sweetness. Pliny also mentions these baths, Hist. Nat. v. 17. Mr. Legh also visited the place. In a deep ravine, a stream of considerable size tumbles from a perpendicular rock on one side, the face of which is of a splendid yellow from the sulphur deposited by the water. A hot rapid stream flows at the bottom, and receives the smaller streams of boiling water which rush down on all sides. The water is so hot that it is impossible to hold the hand in it half a minute. The deposit of sulphur is very considerable. Rosenm. Bibl. Geog. ii. 1. p. 217, seq. R.

ANAHARATH, a city of Issachar, Josh. xix. 19.

ANAK, Anakim, famous giants in Palestine. Anak, father of the Anakim, was son of Arba, who gave name to Kirjath-Arba, or Hebron. He had three sons, Sheshai, Ahiman, and Talmai, whose descendants were terrible for their fierceness and stature. The Hebrew spies reported, that in comparison to those monstrous men, they themselves were but grasshoppers, Num. xiii. 33. Caleb, assisted by the tribe of Judah, took Kirjath-Arba, and destroyed the Anakim, Josh. xv. 13, 14. Judges i. 20. A few only remained in the cities of the Philistines, Gaza, Gath, and Ashdod, Josh. xi. 22. See Giant.

ANAMIM, second son of Mizraim, Gen. x. 13. He peopled the Mareotis, if we may rely on the paraphrast Jonathan, son of Uzziel; but rather the Pentapolis of Cyrene, according to the paraphrast of Jerusalem. Bochart was of opinion, that these Anamim dwelt in the countries around the temple of Jupiter Ammon, and in the Nasamonitis. We believe the Anamians and Garamantes to be descended from Anamim. The Hebrew *Ger*, or *Gar*, signifies a passenger or traveller. The name of *Gar-amantes* may be derived from *Ger-amanim*: their capital is called *Garamania*, in Solinus. All this, however, is mere conjecture.

ANAMMELECH. It is said (2 Kings xvii. 31.) that the inhabitants of Sepharvaim, sent from beyond the Euphrates into Samaria, burned their children in honor of Anammelech and Adrammelech. (See Adrammelech.) The god Anammelech is probably also the name of some deified heavenly body. Those who make the former to be the *sun*, suppose the latter to be the *moon*; but this is not well supported. Hyde understands it of the constellation *Cepheus*, which in oriental astronomy is called the *Herdsman and cattle*, or the *Cattle-star*. This accords well with the worship of the stars, &c. which was prevalent in those regions. (Hyde de Rel. vet. Persarum, p. 131.) The latter part of both these names is the oriental word *Melech*, i. e. king. R.

I. ANANIAS, son of Nebedæus, and high-priest of the Jews, succeeded Joseph, son of Camith, A. D. 47. He was sent by Quadratus, governor of Syria, to Rome, to answer for his conduct to the emperor Claudius; but he justified himself, was acquitted, and returned. Jos. Ant. xx. 6. 2. [He did not, however, again recover the high priesthood; for during the time that Felix was procurator of Judea, Jonathan, the successor of Ananias, was high-priest. But Felix having caused him to be assassinated in the temple, (Jos. Ant. xx. 8. 5.) the office remained vacant, until king Agrippa gave it to Ismael the son of Phabeus. (ib. xx. 8. 8.) During this interval the events in which Paul was concerned with Ananias, as given below, seem to have taken place. Ananias at that time was not in fact high-priest, but had usurped the dignity, or acted rather as the high-priest's substitute. R.

The tribune of the Roman troops which guarded the temple at Jerusalem, having taken the apostle Paul into his custody, when he was assaulted by the Jews, (Acts xxii. 23, 24; xxiii. 1, seq.) convened the priests, and placed the apostle before them, that he might justify himself. Paul commenced his address, but the high-priest Ananias immediately commanded those who were near him to strike him on the face. To this injury and insult the apostle replied, "God is about to smite thee, thou whited wall; for thou sittest to judge me according to the law, but commandest me to be smitten contrary to the law." Being rebuked for thus addressing himself to the high-priest, the apostle excused himself by alleging that he was ignorant of his office. See PAUL.

The assembly being divided in opinion, the tribune ordered Paul to Cesarea, and thither Ananias, and other Jews, went to accuse him before Felix, Acts xxiv. Ananias was slain by a seditious faction, at the head of which was his own son, at the commencement of the Jewish wars. Some writers, not distinguishing what Josephus relates of Ananias, when high-priest, from what he relates of him after his deposition, have made two persons of the same individual.

II. ANANIAS, surnamed the Sadducee, was one of the warmest defenders of the rebellion of the Jews against the Romans. He was sent by Eleazar, leader of the mutineers, to Metilius, captain of the Roman troops, then shut up in the royal palace at Jerusalem, to promise him and his people their lives, provided they would leave the place, and surrender their arms. Metilius having surrendered on these conditions, the factious murdered all the Romans, except Metilius, who escaped on promising to turn Jew, A. D. 66. Ananias was also sent by Eleazar to the Idumæans, (A. D. 66.) requesting that they would assist the rebels at Jerusalem, against Ananus, whom they accused of designing to deliver up the city to the Romans. Jos. B. J. ii. 18 or 32.

III. ANANIAS, one of the first Christians of the city of Jerusalem, who, in concert with his wife, Sapphira, sold an estate, and secreting part of the purchase-money, carried the remainder to the apostles, as the whole price of his inheritance, Acts v. 1. Peter, knowing the falsehood of this pretension, reproved him sharply, telling him, "that he had lied to the Holy Ghost, not to men only;" and Ananias fell suddenly dead at his feet. Shortly after, his wife, Sapphira, ignorant of what had transpired, came into the assembly, and Peter, having put the same question to her, as he had before put to her husband, she also was guilty of the like falsehood; and was suddenly struck dead in the same manner.

A number of conjectures have been formed as to the reasons which induced the Holy Spirit thus to punish the falsehood of Ananias and Sapphira. [But the sin committed by them was surely of no ordinary dye. They had feigned the appearance of piety; they had attempted to deceive the apostles; they had deliberately undertaken to commit a fraud, and even a sacrilegious one, inasmuch as the money destined to the use of the church of God was itself a consecrated thing; in short they had 'lied unto the Holy Ghost.' The meanness and flagitiousness of their crime was also aggravated by the circumstance, that those who thus really gave up their possessions for the common use, appear to have been themselves sustained from the public treasury. The sacred history does not detail to us specifically the motives which impelled them to this course; but God read their hearts; and we may rest assured that in this awful doom, as well as in all things else, the 'Judge of all the earth did right.' R.

IV. ANANIAS, a disciple of Christ, at Damascus, whom the Lord directed to visit Paul, then recently converted and arrived at Damascus, Acts ix. 10. Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints." But the Lord said, "Go thy way, for he is a chosen vessel unto me." Ananias therefore went to the house where Paul resided, and putting his hands on him, said, "Brother Saul, the Lord Jesus, who appeared unto thee on the road, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." We know no other circumstance of the life of Ananias. The modern Greeks maintain, that he was one of the seventy disciples, bishop of Damascus, a martyr, and buried in that city. There is a very fine church where he was interred; and the Turks, who have made a mosque of it, preserve a great respect for his monument.

I. ANANUS, high-priest of the Jews; called Annas, Luke iii. 2; John xviii. 13. See ANNAS.

II. ANANUS, son of Ananus, the high-priest mentioned above, was high-priest three months, A. D. 62. Josephus (Antiq. lib. xx. cap. 8.) describes him as a man extremely bold and enterprising, of the sect of the Sadducees; who, thinking it a favorable opportunity, after the death of Festus, governor of Judea, and before the arrival of Albinus, his successor, assembled the Sanhedrim, and therein procured the condemnation of James the brother (or relative) of Christ, who is often called the bishop of Jerusalem, and of some others, whom they stigmatized as guilty of impiety, and delivered to be stoned. This was extremely displeasing to all considerate men in Jerusalem, and they sent privately to king Agrippa, who had just arrived in Judea, entreating that he would prevent Ananus from taking such proceedings in future. He was, in consequence, deprived of his office; and it is thought that he was put to death at Jerusalem, at the beginning of the Jewish wars, A. D. 67.—Several other Jews of this name are mentioned by Josephus in his accounts of the last war between the Jews and the Romans. See AGRIPPA II.

ANATHEMA, Ἀνάθεμα, from ἀνατίθημι, signifies—something set apart, separated, devoted. It is understood principally to denote the absolute, irrevocable, and entire separation of a person from the communion of the faithful, or from the number of the living, or from the privileges of society; or the devoting of any man, animal, city, or thing, to be extirpated, destroyed, consumed, and, as it were, annihilated. The Hebrew חרם, *chȧram*, in Hiph. signifies properly to destroy, exterminate, devote. Moses requires the Israelites to

devote, and utterly extirpate those who sacrifice to false gods, Exod. xxii. 20. In like manner God commands that the cities belonging to the Canaanites which did not surrender to the Israelites, should be devoted, Deut. vii. 2, 26; xx. 17. Achan, having purloined part of the spoil of Jericho, which had been devoted, was stoned, and what he had secreted was consumed with fire, Josh. vi. 17, 21; vii.—The word *cherem*, or *anathema*, is also sometimes taken for that which is irrevocably *consecrated*, vowed, or offered to the Lord, so that it may no longer be employed in, or returned to, common uses, Lev. xxvii. 28, 29. "No devoted thing (absolutely separated) that a man shall devote (absolutely separate) to the Lord, of man, beast, or field, shall be sold or redeemed." Some assert, that persons thus devoted were put to death, and quote Jephthah's daughter as an example. (See JEPHTHAH.) In the old Greek writers, anathema is used for a person, who, on some occasion, devoted himself for the good of his country; or as an expiatory sacrifice to the infernal gods.—Here the reader will recollect Codrus and Curtius. Sometimes particular persons, or cities, were devoted: the Israelites devoted king Arad's country; (Num. xxi. 2, 3.) the people at Mizpeh devoted all who should not march against the tribe of Benjamin; (Judg. xx.) and Saul devoted those who should eat before sunset, while they were pursuing the Philistines, 1 Sam. xiv. 24. It appears by the execution of these execrations, that those involved in them were put to death.

Sometimes particular persons devoted themselves, if they did not accomplish some specific purpose. In Acts xxiii. 12, 13, it is said that above forty persons bound themselves with an oath, that they would neither eat nor drink till they had killed Paul. The Essenians were engaged by oaths to observe the statutes of their sect; and those who incurred the guilt of excommunication, were driven from their assemblies, and generally starved to death, being obliged to feed on grass like beasts, not daring to receive food which might be offered them, because they were bound by the vows they had made, not to eat any. Joseph. de Bello, ii. 12.

Moses (Exod. xxxii. 32.) and Paul (Rom. ix. 3.) in some sort anathematize themselves. Moses conjures God to forgive Israel; if not, to blot him out of the book which he had written; and Paul says that he could wish to be accursed (anathematized, absolutely separated from life, devoted, and made over to death —whether stoning—burning—or in the most tremendous form—as Achan, &c.) for his brethren, the Israelites, rather than see them excluded from the blessings of Christ's covenant, by their malice and obduracy. That is, he would, as it were, change places with them. They were now excluded from being the peculiar people of God; so would he be: they were devoted to wrath in the destruction of their state; so would he be: they were excluded from Christian society; so would he be, if it would benefit them.—I COULD WISH myself anathematized from the body of Christ, if that might advantage Israel: so great is my affection to my nation and people!

Excommunication, anathema, and excision, are the greatest judgments that can be inflicted on any man in this world; whether we understand a violent and ignominious death, or a separation from the society of saints, with exclusion from the benefit of their prayers and communion. Interpreters are much divided on the texts above cited, but they agree, that Moses and Paul gave, in these instances, the most powerful proofs of a perfect charity, and in the strongest manner expressed their ardent desire to procure or to promote the happiness of their brethren. The language must be regarded as hyperbolical, expressing the highest intensity of feeling.

Another kind of anathema, very peculiarly expressed, seems to mean a very different thing from that just explained. It occurs, 1 Cor. xvi. 22. "If any man love not the Lord Jesus Christ, let him be ANATHEMA! MARANATHA." This last word is made up of two Syriac words, signifying, "The Lord cometh;" i. e. the Lord will surely come and will execute this curse, by condemning those who love him not. At the same time the opposite is also implied, i. e. the Lord cometh also to reward those who love him. This probably was not now, for the first time, used as a new kind of cursing by the apostle, but was the application of a current mode of speech to the purpose he had in contemplation. Perhaps, therefore, by inspecting the manners of the East, we may illustrate the import of this singular passage. The following extract from Bruce, (vol. i. p. 112.) though it does not, perhaps, come up to the full power of the apostle's meaning, will probably give the idea which was commonly attached to the phrase. Mr. Bruce had been forced by a pretended saint, in Egypt, to take him on board his vessel, as if to carry him to a certain place; Mr. B. however, meant no such thing, and having set him on shore at some little distance from whence he came, "we slacked our vessel down the stream a few yards, filling our sails and stretching away. On seeing this, our saint fell into a desperate passion, cursing, blaspheming, and stamping with his feet; at every word crying "SHAR ULLAH!" *i. e.* "MAY GOD SEND, AND DO JUSTICE!" This appears to be the strongest execration this passionate Arab could use, q. d. "To punish you adequately is out of my power; I remit you to the vengeance of God:"—Is not this also the import of *Anathema Maranatha?*

Excommunication was a kind of Anathema used among the Hebrews, as it is now among Christians. Anathema was the greatest degree of excommunication; and by it the criminal was deprived, not only of communicating in prayers and other holy offices, but of admittance to the church, and of conversation with believers. Excommunicated persons could not perform any public duty; they could be neither judges nor witnesses; they could not be present at funerals, nor circumcise their own sons, nor sit down in the company of others, nearer than four cubits; they were incapable of the rites of burial; and a large stone was left on their graves, or the people threw stones on their sepulchres, and heaped stones over them, as over Achan, and Absalom, Josh. vii. 26; 2 Sam. xviii. 17. See EXCOMMUNICATION.

ANATHOTH, a city of Benjamin, (Josh. xxi. 18.) about three miles from Jerusalem, according to Eusebius and Jerome, or twenty furlongs, according to Josephus, where the prophet Jeremiah was born, Jer. i. 1. It was given to the Levites of Kohath's family, and was a city of refuge.

ANCHOR, see SHIP.

ANDREW, the apostle, was a native of Bethsaida, and brother of Peter. He was first a disciple of John the Baptist, whom he left, to follow our Saviour, after the testimony of John, John i. 40, 44. Andrew introduced his brother Simon, and after accompanying our Saviour at the marriage in Cana, they returned to their ordinary occupation, not expecting, perhaps, to be further employed in his service. Some months after, Jesus met them while fishing,

and called them to a regular attendance on his person and ministry, promising to make them fishers of men, Matt. iv. 18, 19; John vi. 8. Of his subsequent life nothing is known; the book of Acts makes no mention of him. Some of the ancients are of opinion, that Andrew preached in Scythia; others, that he preached in Greece; others, in Epirus, Achaia, or Argos. The modern Greeks make him founder of the church of Byzantium, or Constantinople, which the ancients knew nothing of. The Acts of his Martyrdom, which are of considerable antiquity, though not authentic, affirm that he suffered martyrdom at Patras, in Achaia, being sentenced to be executed on a cross by Egæus, proconsul of that province. See Fabric. Cod. Apoc. N. T. vol. ii.

ANDRONICUS, one of the great men belonging to the court of Antiochus Epiphanes, was left by that prince to govern the city of Antioch, while he went into Cilicia, to reduce certain places which had revolted. Menelaus, the pretended high-priest of the Jews, thought this circumstance might favor his design of getting rid of Onias, whose dignity he unjustly possessed, and who had arrived at Antioch with accusations against him. He therefore addressed himself to Andronicus with large presents; but Onias, being informed of it, reproached him very sharply, secluding himself all the while in the sanctuary at Daphne, (a suburb of Antioch, wherein was a famous temple, and where Julian the Apostate afterwards sacrificed,) lest any violence should be offered to him. Menelaus solicited Andronicus so powerfully to despatch Onias, that he went in person to Daphne, and promised, with solemn oaths, that he would do him no injury, thereby persuading him to leave his place of refuge. As soon as Onias had quitted the sanctuary, however, Menelaus seized him and put him to death. When the king returned from his expedition, and was acquainted with the death of Onias, he shed tears, commanded Andronicus to be divested of the purple, to be led about the city in an ignominious manner, and to be killed in the very place where he had killed Onias, 2 Macc. iv. A. M. 3834.

ANEM, (lit. *two fountains*,) a city of Issachar, given to the Levites, 1 Chron. vi. 73. In the parallel passage, Josh. xix. 21, it is called En-gannim, i. e. fountain of the gardens.

I. ANER, a city of Manasseh given to the Levites of Kohath's family, 1 Chron. vi. 70.

II. ANER, Eshcol, and Mamre, three Canaanites who joined their forces with those of Abraham, in pursuit of the kings Chedorlaomer, Amraphel, and their allies, who had pillaged Sodom, and carried off Lot, Abraham's nephew, Gen. xiv. 24. They did not imitate the disinterestedness of the patriarch, however, but retained their share of the spoil.

ANGARIARE. The evangelists use this term as equivalent to PRESS:—to *constrain* or *take by force*. The word *angari*, whence *angariare* is derived, comes originally from the Persians, who called the post-boys which carried the letters and orders of the king to the provinces, *angares*. As these officers compelled the people, in places they passed through, to furnish them with guides, horses, and carriages, the word *angariare* became expressive of constraints of that nature. (See Xen. Cyr. viii. 6. 17. Herodot. viii. 98. Compare also Esth. viii. 10, 14.) It appears that the Jews were subject to these *angares* under the Romans. Jesus said to his disciples, "Whosoever shall *compel thee* to go a mile, go with him twain;" and Simon, the Cyrenian, was compelled to bear our Saviour's cross, Matt. v. 41; xxvii. 32.

These remarks will be sufficient to convey a general idea of the import of the word ANGARIARE, but a more accurate conception may be formed, from the following portrait of an *angare*, as furnished by Colonel Campbell:—

"As I became familiarized to my Tartar guide, I found his character disclose much better traits than his first appearance bespoke. The first object he seemed to have in view on our journey, was to impress me with a notion of his consequence and authority, as a messenger belonging to the sultan. As all those men are employed by the first magistrates in the country, and are, as it were, the links of communication between them, they think themselves of great importance to the state; while the great men, whose business they are employed in, make them feel the weight of their authority, and treat them with the greatest contempt: hence they become habitually servile to their superiors, and, by natural consequence, insolent and overbearing to their inferiors, or those who, being in their power, they conceive to be so. As carriers of despatches, their power and authority, wherever they go, are in some points undisputed; and they can COMPEL a supply of provisions, horses, and attendants, wherever it suits their occasion; *nor dare any man resist their right to take the horse from under him*, to proceed on the emperor's business, be the owner's occasion ever so pressing. As soon as he stopped at a caravenserai, he immediately called lustily about him in the name of the sultan; demanding, in a menacing tone of voice, fresh horses, victuals, &c. on the instant. The terror of this great man operated like magic; nothing could exceed the activity of the men, the briskness of the women, and the terror of the children; but no quickness of preparation, no effort could satisfy my gentleman; he would show me his power in a still more striking point of view, and fell to belaboring them with his whip, and kicking them with all his might." (Campbell's Travels, Part ii. pages 92. 94.) If such were the behavior of this messenger, whose character opened so favorably, what may we suppose was the brutality of those who had not the same sensibility in their composition? and what shall we say to that meekness, which directed to go double what such a despot should require?—"if he *compels* thee to go a mile with him—go two," Matt. v. 41. See POSTS.

I. ANGEL, a messenger. This word answers to the Hebrew מלאך, *mălâch*. In Scripture, we frequently read of missions and appearances of angels, sent to declare the will of God, to correct, teach, reprove, or comfort. God gave the law to Moses, and appeared to the patriarchs, by the mediation of angels, who represented him, and who spake in his name, Acts vii. 30, 53; Gal. iii. 19.

Origen, Bede, and others, think that angels were created at the same time as the heavens, and that Moses included them under the expression—"In the beginning, God created the heavens;" others suppose that they are intended under the term *light*, which God created on the first day; while some are of opinion that they were created before the world—which seems countenanced by Job xxxviii. 4. 7. "Where wast thou, when I laid the foundations of the earth;—and all the sons of God shouted for joy?"

Many of the fathers, led into mistake by the book of Enoch, and by a passage in Genesis, (vi. 2.)

wherein it is said, "The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose," imagined that angels were corporeal, and capable of sensual pleasures. It is true, they call them spirits, and spiritual beings, but in the same sense as we call the wind, odors, vapors, &c. spiritual. Others of the fathers, indeed, and those in great number, have asserted, that angels were purely spiritual; and this is the common opinion.

Before the captivity at Babylon, we find no angel mentioned by name; and the Talmudists affirm that they brought their names thence. Some have appropriated angels to empires, nations, provinces, cities, and persons. For instance, Michael is considered as protector of Israel: "Michael, your prince," says the angel Gabriel to Daniel, ch. x. 21. Gabriel speaks also of the angel, protector of Persia, according to the majority of interpreters, when he says, that "the prince of the kingdom of Persia withstood him one-and-twenty days." Luke (Acts xvi. 9.) tells us, that a man of Macedonia appeared to Paul in the night, and said to him, "Come over into Macedonia and help us;" which has been [improperly] understood of the angel of Macedonia inviting him into the province committed to his care. The LXX (Deut. xxxii. 8.) say, that "God had set the bounds of the peoples, according to the number of the angels of Israel;" which has been supposed to mean the government of each particular country and nation, wherewith God had intrusted his angels. But our English translators keep more exactly to the original, and render it, "He set the bounds of the peoples according to the number of the children of Israel."

John addressed letters to the angels of the seven Christian churches in Asia Minor; meaning, in the judgment of many fathers, not the bishops of those churches, but angels, who were appointed by God for their protection. But, as the learned Prideaux observes, the minister of the synagogue, who officiated in offering up the public prayers, being the mouth of the congregation, delegated by them, as their representative, messenger, or angel, to address God in prayer for them, was in Hebrew called *Sheliach-Zibbor, i. e.* the *angel of the church*, and that hence the bishops of the seven churches of Asia are in the Revelation, by a name borrowed from the synagogue, called, angels of those churches. Connect. &c. Part i. Book vi.

Guardian angels, however, appear to be alluded to in the Old Testament. Jacob speaks (Gen. xlviii. 16.) of *the angel who had delivered him out of all dangers*. The Psalmist, in several places, mentions angels as protectors of the righteous; (Ps. xxxiv. 7; xci. 11.) and this was the common opinion of the Jews in our Saviour's time. When Peter, having been released, came from prison to the house where the disciples were assembled, and knocked at the door, those within thought it was his guardian angel, and not himself, Acts xii. 15. Our Saviour enjoins us not to despise *little ones*, (i. e. his followers,) *because their* angels *continually behold the face of our heavenly Father*, Matt. xviii. 10. Both Jews and heathen believed that particular angels were commissioned to attend individuals, and had the care of their conduct and protection. Hesiod, one of the most ancient Greek authors, says, that there are good angels on earth; whom he thus describes:

Aërial spirits, by great Jove designed
To be on earth the guardians of mankind;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below;
The immortal spies with watchful care preside,
And thrice ten thousand round their charges glide.
They can reward with glory or with gold;
Such power divine permission bids them hold.
Oper. et Dies, lib. i. ver. 121.

Plato says (de Legibus, lib. x.) that every person has two *dæmons*, or *genii*, one prompting him to evil, the other to good. Apuleius speaks but of one *dæmon* assigned to every man by Plato, *Ex hac sublimiore dæmonum copiâ, Plato autumat singulis hominibus in vitâ agendâ testes, et custodes singulos additos, qui nemini conspicui semper adsint.* Libel. de Deo Socratis.

The apostle Paul hints at a subordination among the angels in heaven, one differing from another, either in office or glory: but the fathers who have interpreted the apostle's words are not agreed on the number and order of the celestial hierarchy. Origen was of opinion, that Paul mentioned part only of the choirs of angels, and that there were many others of which he said nothing; and this notion may be observed in many of the subsequent fathers. Others have reckoned up nine choirs of angels. The author, who is commonly cited under the name of Dionysius the Areopagite, admits but three hierarchies, and three orders of angels in each hierarchy. In the first, are seraphim, cherubim, and thrones; in the second, dominions, mights, and powers; in the third, principalities, archangels, and angels. Some of the rabbins reckon four, others ten, orders, and give them different names according to their degrees of power and knowledge; but this rests only on the imagination of those who amuse themselves with speaking very particularly of things of which they know nothing.

Raphael tells Tobias, (Tobit xii. 15.) that he is one of the seven angels who attend in the presence of God. Michael tells Daniel, that he is one of the chief princes in the court of the Almighty, Dan. x. 13. In the Revelation, (viii. 2, 3.) John saw seven angels standing before the Lord. In the Apocryphal Testament of the Twelve Patriarchs, they are called angels of the presence, and in the Life of Moses, the eyes of the Lord. These denominations are, probably, imitations of what was a part of the customary order, in the courts of the Assyrian, Chaldean, and Persian kings, where there were seven eunuchs, or great officers, always near the prince. Comp. Esther i. 13. Dan. v. 7.

The number of angels is not mentioned in Scripture; but is always represented as very great, and, indeed, innumerable. Daniel (vii. 10.) says, that on his approach to the throne of the Ancient of Days, he saw a fiery stream issuing from it, and that "thousand thousands of angels ministered unto him, and ten thousand times ten thousand stood before him." Our Lord said that "his heavenly Father could give him more than twelve legions of angels" (Matt. xxvi. 53.)—more than—seventy-two thousand. The Psalmist describes the chariot of God as attended by twenty thousand angels, Ps. lxviii. 17.

The Sadducees denied the existence of angels and spirits; (Acts xxiii. 8.) but other Jews paid them a superstitious worship, Col. ii. 18. The author of the book, entitled, "Of St. Peter's Preaching," a work of great antiquity, cited by Clemens of Alexandria, (Stromat. lib. vi.) says, the Jews pay re-

ligious worship to angels and archangels, and even to the months and the moon. Celsus reproached them almost in the same manner. (apud Origen. contra Cels. lib. v.) Tertullian assures us, that Simon and Cerinthus preferred the mediation of angels to that of Christ. (Lib. de præscript. cap. 12.) Josephus, and after him Porphyry, says, that the Essenes, at their initiation, engaged themselves, by oath, to preserve faithfully the names of angels, and the books relating to their sect. De Bello. ii. 12. Porphyry, de Abstin. lib. iv.

By the "angels of the Lord," are often meant, in Scripture—men of God—prophets; for example, (Judg. ii. 1.) "An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, &c. And it came to pass when the angel of the Lord spake these words, they lifted up their voices and wept; and they sacrificed there to the Lord, and Joshua let the people go." It has been thought, that this angel was Joshua, or the high-priest, or a prophet; and several interpreters have been of opinion, that Joshua is described by Moses, under the name of the angel of the Lord, who was to introduce Israel into the promised land. Prophets are certainly called angels of the Lord; e. g. Haggai i. 3. "Then spake Haggai, the angel of the Lord, from among the angels of the Lord," (Heb. מלאך, Gr. Ἄγγελος,) although our translation agrees with the Vulgate, in interpreting מלאך, *messenger;* "Thus spake Haggai, *the Lord's messenger*, in the *Lord's message*, unto the people." Malachi, the last of the minor prophets, is, by several of the fathers, called "the angel of God;" as his name signifies in Hebrew; but some believe Ezra to be designated by the name Malachi, or angel of the Lord. (Jerome, Praef. in Mal.) Eupolemus, speaking of the prophet Nathan, who convicted David of his sin, calls him "an angel," or messenger, from the Lord. Calmet remarks that Manoah, Samson's father, (Judg. xiii. 2, &c.) calls, indifferently, angel, and man of God, him who appeared to his wife; till his vanishing with the smoke of the burnt-offering convinced him it was an angel; but it seems evident, that neither Manoah, nor his wife, took him for other than a prophet, till after his disappearance, v. 16.

Sometimes the name of God is given in Scripture to an angel. The angel who appeared to Moses in the bush, (Exod. iii. 2, &c. see Acts vii. 30, 31; Gal. iii. 19.) who delivered the law to him, who spake to him, and who guided the people in the wilderness, is often called by the name of God; and the Lord said, "My name is in him," Exod. xxiii. 21. The angel who appeared to the patriarchs, is likewise termed *God:* (Gen. xviii. 3, 17, 22, etc.) not only *Elohim* and *Adonai*, names sometimes attributed to judges and to princes, but also by the name JEHOVAH, which belonged to God only.

II. ANGEL, *Destroying Angel, Angel of Death, Angel of Satan, Angel of the Bottomless Pit.* These terms signify the devil and his agents; evil angels, ministers of God's wrath and vengeance. God smote Sennacherib's army with the sword of the destroying angel; (2 Kings xix. 35.) also, the Israelites, by the sword of the angel of death, 2 Sam. xxiv. 16. The angel or messenger of Satan buffeted Paul; (2 Cor. xii. 7.) the same angel accused the high-priest, Joshua, before the Lord; (Zech. iii. 1, 2.) and disputed with the archangel Michael, about the body of Moses, Jude 9. The angel of the bottomless pit, (Rev. ix. 11.) or the angel king of the bottomless pit, as John, in the Revelation, calls him, is the same as the prince of devils, the destroying angel. See SATAN.

The ANGEL *of Death* is the agent which God commissions to separate the soul from the body.—The Persians call him Mordad, or Asuman; the rabbins and Arabians, Azrael; and the Chaldee paraphrasts, Malk-ad mousa. The book concerning the Assumption, or death of Moses, calls him Samael, prince of the devils; and states that when he advanced towards Moses, with a design of forcing the soul of that conductor of God's people out of his body, he was so struck with the lustre of his countenance, and the virtue of the name of God written on his rod, that he was obliged to retire.

In the Greek of the book of Job, the angel of death (Ἄγγελος θανατοφόρος) is frequently mentioned. See chap. xxxiii. 22; xx. 15; xxxvi. 14. Solomon also says, "An evil man seeketh only rebellion, therefore a cruel angel shall be sent against him," Prov. xvii. 11. This is supposed to be the evil angel mentioned Ps. xxxv. 5, 6.

The devil is considered in Scripture as a prince, who exercises dominion over other devils of a lower rank, and of less power. In this sense, the gospel speaks of Satan's kingdom, Matt. xii. 26. Our Saviour came into the world to overthrow the power of Satan; and at the day of judgment he will condemn those who have rejected the gospel, to that eternal fire which is prepared for the devil and his angels; (ch. xxv. 41.) his ministers and agents, beings of the same nature, and sentenced to the same punishment with himself.

The preceding observations are derived from Calmet; but as the subject to which they relate is in itself very obscure, all we know of it being gathered from incidental hints, scattered here and there in the Bible, the reader is presented with the following additional remarks by Mr. Taylor.

As we must wholly rely on Scripture accounts, and wave all others, except so far as they are perfectly consonant with these, we shall do well to examine, first of all, the language of Scripture, in reference to angels, and their nature; and to ascertain its import in different places where it occurs.

I. The word ANGEL is taken rather as a name of office, than of nature; a messenger, an agent, an envoy, a deputy; (1.) *personally* taken, HE who performs the will of a superior; (2.) *impersonally* taken, THAT which performs the will of a superior.

(1.) *Personally* taken, the word angel denotes *a human messenger:* for instance, in the Old Testament, 2 Sam. ii. 5. "And David sent messengers (*Heb.* angels) to Jabesh Gilead;" Prov. xiii. 17. "A wicked messenger (מלאך, angel) falleth into evil;"—and so in various places. Also, in the New Testament, Matt. xi. 10. "I send my messenger (*Gr.* my angel, τὸν ἄγγελόν μου) before thy face." Also, Mark i. 2; Luke vii. 24. "And when the messengers, (*Gr.* the angels) of John were departed." James ii. 25. "Rahab received the messengers, (*Gr.* the angels.) Gal. iv. 14. "Ye received me as the angel of God, (ἄγγελον Θεοῦ,) as Christ Jesus," the prime messenger from God to man. Some commentators have referred this, which is the simplest idea of the word, to John v. 4. "An angel went down and troubled the water;" as if this were a messenger sent (by the priests or others) for that purpose. So Acts xii. 15. "They said, It is the angel of Peter; i. e. a messenger from him. But this conception fails of the true import of these passages. (See BETHESDA.) It seems, however, certain, from the

Scriptures quoted, and from many others, that, *personally* taken, the sense of a *messenger*, or one deputed by another to act for him, is the genuine idea of the word angel, both in the Old and in the New Testament. Hence, therefore, Christ Jesus may well be called, "The angel of God:" he being eminently the deputy from God to man; the great *Angel of the covenant;* (Mal. iii. 1.) the agent for God.

(2.) Taken *impersonally*, the word ANGEL implies, that agent which executes the will of another: and, as the great natural agents of the world around us are wholly beyond the direction of man, and, therefore, are esteemed as exclusively obedient to God, the word angel imports something empowered or commissioned to execute his will. Now, though all the powers of nature, in all their operations, are, in this sense, angels of God, as acting for him, yet their more extraordinary effects are principally *noticed*, as being most *evidently* his agents: these appearing most remarkable to feeble humanity, and most exciting its attention. In a sense greatly analogous to this, we say, in common speech, "Providence interposed so and so;" such a thing is "the dispensation of Providence." But we rarely express ourselves thus, in respect to the ordinary occurrences of life. Extraordinary operations of providence, then, though accomplished by natural means, are in Scripture considered as angels (agents) of God: and so the Psalmist observes, (civ. 4.) that God can, if he please, "make winds his angels," to conduct his dispensations; "and flames of fire his ministers," or servants, to perform his pleasure.

II. But, beside agencies of natural powers, or providential angels, we have reason to infer, that there exists in the scale of beings, a series of CREATED INTELLIGENT POWERS, who are angels, inasmuch as they are occasionally agents of God towards mankind. These, in capacity and dignity, are vastly superior to ourselves; indeed, they are so much our superiors, that in order to render them in any degree comprehensible by us, their nature, offices, &c. are illustrated by being compared to what occurs among mankind. Thus, if a human prince have his attendants, his servants, his guards, this circumstance is taken advantage of, and is employed to illustrate the nature of celestial angels; and to this effect, by way of similitude, and condescending to the conception of humanity, angels are represented as attendants, servants of God. We know that God needs no attendants to perform his commands, being omnipresent; but being himself likened to a great king, his angels are compared to courtiers and ministers, subordinate to him, and employed in his service. It cannot be said, God does not need angels, therefore angels do not exist; for God does not need man, yet man exists. This principle is evidently the foundation of the apologue which prefaces the poetical part of the book of Job: (chap. i. 6.) "There was a day, when the sons of God came to present themselves (as it were, at court) before the Lord;" also, of 1 Kings xxii. 19. "I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand, and on his left." Isaiah's vision (chap. vi.) is to the same purpose; and our Lord continues the same idea, especially, when speaking of his glorious return,—"The Son of Man shall send his angels, to expel from his kingdom all that offends. He shall sit on the throne of his glory, and all his holy angels around him," Matt. xxv. 31, seq. Throughout the Revelation, many coincident representations may be observed. In reference to the services rendered by angels to mankind, we may safely adopt the idea of their being servants of this Great King, sent from before his throne to this lower world, to execute his commissions: so far, at least, Scripture warrants us. In such services, some of them, probably, are always engaged, though invisible to us. We may receive from them much good, or evil, without being aware of any angelic interference. Thus the activity of Satan (an agent of evil) in Job, is represented as producing great effects, (by storms and other means,) but Job knew not that it was Satan: he referred all the calamities he felt, or feared, to the good pleasure of God acting by natural causes; and thus the angel might long have watched Abraham invisibly, before he called out to forbid the slaying of Isaac, Gen. xxii. In this sense, angels are "ministering spirits, sent forth to do a variety of services to the heirs of salvation," Heb. i. 14.

If angels are thus engaged *invisibly* in the care or service of mankind, then we can find no difficulty in admitting that they have had orders, on particular occasions, to make themselves known, as celestial intelligences. They may often have assumed the human appearance, for ought we can tell; but if they assumed it completely, (as must be supposed, and which nothing forbids,) how can we generally know it? How can we recognize them? This is evidently beyond human abilities, unless it be part of their commission to leave indications of their superior nature. This produces the inquiry—By what tokens have angels made themselves known?

(1.) Such discovery has usually been *after* they had delivered their message, and always for the purpose of a sign, in confirmation of the faith of the party whom they had addressed. It is evident, that the angel which appeared to Manoah, was taken by both Manoah and his wife only for a prophet, till after he had delivered his message, he took leave "wonderfully," to convince them of his extraordinary nature. Thus the angel that wrestled with Jacob, at last put the hollow of his thigh out of joint—a token that he was no mere man. The angel that spake to Zacharias, (Luke i. 20.) rendered him dumb—a token beyond the power of mere man (e. g. an impostor speaking falsely in the name of God) to produce; and so of others.

(2.) But sometimes angels did not reveal themselves fully; they gave, as it were, obscure, and very indistinct, though powerful, intimations of their presence. When angels were commissioned to appear to certain persons only, others who were in company with those persons, had sensations which indicated an extraordinary occurrence. Although the appearance was not to them, yet they seem to have felt the effects of it; as Dan. x. 7. "I, Daniel, alone saw the vision—the men that were with me saw not the vision; *but a great quaking fell upon them, so that they fled to hide themselves.*" So Acts ix. 7. "The men which journeyed with Saul *stood speechless*, hearing a voice, but seeing no man." xxii. 9. "They that were with me saw a peculiar kind of light and *were afraid;* but they heard not the voice (the distinct words) addressed to me." xxvi. 14. "We were ALL fallen to the earth." The guards of the sepulchre (Matt. xxviii. 4.) seem to have been in much the same situation; they probably did not distinctly (i. e. *accurately*, *steadily*,) see the angel; but only saw a general splendid appearance, enough most thoroughly to terrify them, and to cause them to become as *dead men*, but not enough to resist the

crafty explanations of the priests, and the influence of their money.

(3.) These instances evince, that angels discovered themselves to be angels, with different degrees of clearness, as best suited their errand. Sometimes they were conjectured to be angels, but they did not advance those conjectures into certainty; and sometimes they left no doubt who and what they were, and, together with their errand, they declared their nature.

(4.) The general token of *angelic presence*, seems to have been a certain splendor, or brightness, accompanying their persons: but this seems to have had also a distinction in degree. It would seem, that sometimes a person only, not a splendor, was seen; sometimes a splendor only, not a person; and sometimes both a person and his splendor. Of the person only, we have already given instances; of the splendor only, the burning bush seen by Moses, may be one instance; though afterwards a person spake from it; the splendor in the sanctuary might be another. This splendor seems to have been worn by Jesus at his transfiguration;—(Matt. xvii. 2; Mark ix. 2.) at his appearance to Saul;—(Acts ix. 3; xxvi. 13.) also when seen by John, Rev. i. Was not this splendor, when worn by a person, indicative of the presence of the great angel of the covenant?

III. Thus we trace a gradation in the use of the word angel, which it may be proper to exhibit in connection:—(1.) Human messengers; *i. e.* agents for others.—(2.) Divine messengers, yet human persons; *i. e.* agents for God:—as prophets (Haggai i. 13.) and priests, (Mal. ii. 7; Eccles. v. 6.)—(3.) Officers or bishops of the churches.—(4.) Providence, *i. e.* the agency of divine dispensations, conducting natural causes, apparent on remarkable occasions.—(5.) Created intelligences; *i. e.* agents of a nature superior to man; performing the divine commands, in relation to mankind.—(6.) The great angel between God and man; *i. e.* the deputed agent of God, eminently so. Not to extend this very delicate and obscure subject too far, it is sufficient, if this mode of representing it excite the reader's consideration; we should be cautious of intruding into things not seen.

IV. In the same rank as to nature, though very different from celestial angels, as to happiness, Scripture seems to place the angels "who kept not their first estate." But neither their number, their economy, nor their powers are expressed. As the nature and offices of good angels are illustrated by similitudes, so are the nature and disposition of evil angels;—e. g.

(1.) If a part of a prince's court be faithful to his government, and under his obedience, another part may be unfaithful, may be in rebellion, may hate him. This idea, then, is that of REBELS. What is said of Satan, and the fallen angels, his companions, is analogous to such REVOLT in a prince's court; *i. e.* the idea of what passes among men, is transferred to spiritual beings, in order to help us to some conception on a subject otherwise beyond our powers.

(2.) As revolters in provinces distant from court may sometimes injure loyal subjects, so may we suppose that evil (rebel) angels are suffered to injure individuals among mankind. They may inflict diseases, as in the case of Job; *i. e.* having the disposition, they are suffered to take advantage of natural disease, and to augment, and fix it, if possible, as in the case of Saul; or to render it fatal, as in the case of the lunatic, Matt. xvii. 15; Mark v. Luke viii. Also, if the thorn in the flesh, and the angel of Satan, be the same, in the case of Paul, 2 Cor. xii. 7.

(3.) We may suppose, that evil angels would, if permitted, destroy all good from off the earth;—all natural good; would blast the fruits of the earth, spread diseases, and deform the face of nature; would expel all thoughts of God, all emotions of gratitude to him, all piety, divine or human,—all moral good.

(4.) We may suppose, that the endeavors of these malignant beings to destroy, are, when they attempt to exceed their limits, checked and counteracted by the agency of benevolent spirits; or that these are employed to ward off or prevent the evils designed by Satan and his angels.

V. On the whole, we may sum up the contradictory characters of these active and intelligent agents, by combining those particulars in which Scripture supports us. No doubt but many parts of their nature, powers, and offices, must remain hidden from us here; but when we exchange earth for heaven, this subject, like many others, may be infinitely better understood by us; and if we should not become such agents ourselves, yet we may witness the inexpressibly beneficial effects arising among our fellow mortals from that agency which now we call supernatural, and which we can only comprehend in a very small degree, and that by very inadequate comparisons.

GOOD ANGELS are God's host; innumerable; they attend and obey him in heaven, but they occasionally do services, and give instructions, to the sons of men. Good angels attended on Christ, honored him, ministered to him, strengthened him; accompanied his resurrection, his ascension, and will attend his second coming, when they will separate the godly to glory, the ungodly to perdition. Good angels attend good men, defend and save them, direct them, carry their souls to heaven, will rejoice with them in glory, &c. They are humble and modest; obedient, sympathizing, complacent, &c.

EVIL ANGELS are unclean, promoters of darkness—of spiritual wickedness; they oppose good angels, and good men; they are under punishment now; they dread severer sufferings hereafter, everlasting fire being prepared for them.

ANGELS OF LIGHT, AND ANGELS OF DARKNESS. We call good angels *angels of light*, their habitation being in heaven, in the region of light; they are clothed with light and glory; they stand before the throne of the Most High, and they inspire men with good actions, actions of light and righteousness. *Angels of darkness*, on the contrary, are the devil's ministers, whose abode is in hell, the region of darkness. Paul says, that "Satan sometimes transforms himself into an angel of light," (2 Cor. xi. 14.) in like manner as our Saviour says, "that wolves sometimes put on sheep's clothing, to seduce the simple," Matt. vii. 15. They are, however, discovered by their works; sooner or later they betray themselves by deeds of darkness, wherein they engage with their followers.

ANGER is in Scripture frequently attributed to God; not that he is capable of those violent emotions which this passion produces; but *figuratively* speaking, after the manner of men, and because he punishes the wicked with the severity of a superior provoked to anger.

"Anger" is often used for its effects, *i. e.* punishment, chastisement. The magistrate is "a revenger to execute wrath," (Rom. xiii. 4.) that is to say, ven-

geance, or punishment. "Is God unjust, who makes people sensible of the effects of his anger?" or who taketh vengeance, (speaking after the manner of men,) Rom. iii. 5. "Anger is gone out from the Lord, and begins to be felt," (Numb. xvi. 46.) by its effects, in a plague. Anger is often joined with fury, even when God is spoken of; but this is by way of expressing more forcibly the effects of his anger, or what may be expected from the just occasions of his indignation, Deut. xxix. 24. "Turn from us the fury of thine anger," 2 Chron. xxix. 10; Dan. ix. 16.

"The day of wrath," is the day of God's judgment, the day of vengeance, or punishment, (Rom. ii. 5.)—"the wrath to come;" (Matt. iii. 7; 1 Thess. i. 10.) "We were all children of wrath," "vessels of wrath, fitted to destruction," Eph. ii. 3; Rom. ix. 22.

Paul enjoins the Romans to "give way, or place, to wrath;" (Rom. xii. 19.) that is, provoke not the wicked, who are already sufficiently exasperated against you, but let their anger of itself sink and decline; also, do not expose yourselves unseasonably to their passion; as, when we meet a furious and unruly beast, we go out of the way, and avoid him; so behave toward your persecutors. The weapons of God's anger (Jer. l. 25.) are the instruments he uses in punishment, war, famine, barrenness, diseases, &c. but particularly war, which is the conjunction of all misfortunes, and the fulness of "the cup of God's wrath." To consummate, finish, fill, his anger, is to cause the effects of it to be felt with the utmost rigor.

The Hebrews express *anger* by the same word which signifies *nose* and *nostrils*, borrowed from the idea of *hard breathing* or *snuffing*, and the consequent dilatation of the nostrils, which accompanies violent anger. So Theoc. i. 8. Martial vi. 64. See Nose.

ANIM, a city of Judah, (Josh. xv. 50.) probably the Anam, or Anea, mentioned by Eusebius and Jerome, about eight or ten miles east of Hebron.

ANIMALS. The Hebrews distinguish *clean* animals, *i. e.* those which may be eaten and offered in sacrifice to Jehovah, from those which are *unclean*, the use of which is prohibited. The distinction consists in the form of the foot or hoof, which must be thoroughly cloven into two parts, and no more, and in chewing the cud. Those animals which possess both these qualities are clean; those which have neither, or only one, of them, are unclean.

The sacrifices the Hebrews generally offered were, (1.) of the beeve kind; a cow, bull, or calf. When it is said *oxen* were sacrificed, we are to understand bulls, for the mutilation of animals was not permitted or used among the Israelites, Lev. xxii. 18, 19. (2.) of the goat kind; a she-goat, he-goat, or kid, xxii. 24. (3.) of the sheep kind; an ewe, ram, or lamb. In burnt-offerings, and sacrifices for sin, rams were offered; for peace-offerings, or sacrifices of pure devotion, a female might be offered, if pure and without blemish, iii. 1. Besides these three sorts of animals used in sacrifice, many others might be eaten, wild or tame; such as the stag, the roe-buck, and in general, all that have cloven feet, and that chew the cud. All that have not cloven hoofs, and do not chew the cud, were esteemed impure, and could neither be offered nor eaten, Lev. xi. 3, 4. The fat of all sorts of animals sacrificed, was forbidden as food; as was the blood in all cases, on pain of death. Neither did the Israelites eat the sinew which lies on the hollow of the thigh, because the angel that wrestled with Jacob at Mahanaïm, touched it, and occasioned it to shrink. Neither did they eat animals which had been taken, or touched, by a ravenous or impure beast, such as a dog, a wolf, or a boar;—nor the flesh of any animal that died of itself. Whoever touched the carcass of it was impure until the evening; and till that time, and after he had washed his clothes, he could not associate with others, Lev. xi. 39, 40.

Fish that had neither fins nor scales were unclean, Lev. xi. 10. Birds which walk on the ground with four feet, such as bats, and flies that have many feet, were impure; but the law (Lev. xi. 21, 22.) excepts locusts, which have their hind feet higher than those before, and rather leap than walk.—These are clean, and may be eaten; as, in fact, they were, and still are, in Palestine, and other eastern countries.

Interpreters are much divided with relation to the legal purity or impurity of animals. It is believed by some, that this distinction obtained before the flood; since God commanded Noah (Gen. vii. 2.) to carry seven couple of clean animals into the ark, and only two of unclean; (see Ark;) but others, as Augustin, Origen, Irenæus, are of opinion, that it is altogether symbolical, and that it denotes the moral purity which the Hebrews were to endeavor after, or that impurity which they were to avoid, according to the nature of these animals. Thus, if a hog, for example, signified gluttony; a hare, lasciviousness; a sheep, gentleness; a dove, simplicity;—then the principal design of Moses in prohibiting the use of swine's flesh, was to condemn gluttony, and excess in eating or drinking; or in recommending sheep, or doves, it was to recommend gentleness, &c. Others, as Theodoret, believe, that God intended to preserve the Hebrews from the temptation of adoring animals, by permitting them to eat the generality of those which were regarded as gods in Egypt; and leading them to look with horror on others, to which, likewise, divine honors were paid. They never had any idea of worshipping the animals they ate; still less of adoring those which they could not persuade themselves to use, even for nourishment. Tertullian thought, that God proposed, by this means, to accustom the Hebrews to temperance, by enjoining them to deprive themselves of several sorts of food. Many commentators, however, discern in the animals which are forbidden as unclean, merely some natural qualities which are really hurtful, or which, at least, are understood to be so by certain people. Moses forbade the use of those beasts, birds, and fishes, the flesh of which was thought pernicious to health; those which were wild, dangerous, or venomous, or that were so esteemed. God, likewise, who designed to separate the Hebrews from other people, as a nation consecrated to his service, seems to have interdicted the use of certain animals, which were considered as unclean, that by this figurative purity they might be inclined to another purity, real and perfect, as is intimated, Lev. xx. 24.

Most nations have fixed on certain animals as less fit for human food than others; in other words, as unclean; and this, independent of their properties, as more or less salutary or injurious to health. Yet we find considerable variations of opinion and practice, even among nations inhabiting the same countries. The horse, held unlawful by the Hebrews, is eaten by the Tartars; the camel, forbidden to the Jews, is eaten by the Arabs; as is also the hare, and others.

In general, it may be observed, that whatever was forbidden as ordinary food was still more strongly prohibited from the altar; and, among other reasons, because as sacrifices were eaten either in whole or in

part, by the priest or offerer, or both, it is evident, that the admission of animals legally impure would have spread impurity under the sanction of the altar itself. And further, that as the altar partook of the sacrifice, the fat, &c. which were consumed by its fire, that fire, with the sacred implement itself, would have been absolutely desecrated by such unwarrantable departure from the instituted rites. See the histories of this in the Maccabees, &c. The flesh of the swine was usually the pollution forced by persecutors on the Jews; but it is evident, that any kind of prohibited food, from whatever class derived, would have produced the same effect. See further under GOAT, and SHEEP.

We cannot determine precisely the creatures meant in the original, under certain of the following names, as the eastern parts of the world have many animals different from those which inhabit Europe, and to which no English names can properly be given: but under their respective articles, what information we have been able to procure, will appear. The Vulgate has been followed in this catalogue; those who please may consult the large work of Bochart, concerning the animals mentioned in the Bible.

UNCLEAN ANIMALS.

QUADRUPEDS.

The Camel.	The Hare.
The Porcupine, or Hedge-hog.	The Hog.

BIRDS.

The Eagle.	The Screech-owl.
The Ossifrage.	The Cormorant.
The Sea-eagle.	The Ibis.
The Kite.	The Swan.
The Vulture, and all its species.	The Bittern.
The Raven, and all its species.	The Porphyrion.
The Ostrich.	The Heron.
The Owl.	The Curlew.
The Moor-hen.	The Lap-wing.
The Spar-hawk.	The Bat.

CREEPING QUADRUPEDS.

The Weasel.	The Cameleon.
The Mouse.	The Eft.
The Shrew-mouse.	The Lizard.
The Mole.	The Crocodile.

ANISE, an herb well known, which produces small seeds of a pleasant smell. Our Lord reproaches the Pharisees with their scrupulous exactitude in paying tithe of anise, mint, and cummin, while they neglected justice, mercy, and faith, which were the most essential principles and practices of religion, Matt. xxiii. 23.

I. ANNA, wife of Tobit, of the tribe of Naphtali, carried captive to Nineveh, by Shalmaneser, king of Assyria, Tobit i. 1, 2, &c.

II. ANNA, daughter of Phanuel, a prophetess and widow of the tribe of Asher, Luke ii. 36, 37. She was married early, and lived but seven years with her husband, after which she continued, without ceasing, in the temple, serving God, day and night, with fasting and prayers. Dr. Prideaux remarks that this expression is to be understood no otherwise than that Anna constantly attended the morning and evening sacrifice at the temple, and then with great devotion offered up her prayers to God; the time of the morning and evening sacrifice being the most solemn time of prayer among the Jews, and the temple the most solemn place for it. Anna was fourscore and four years of age, when the Virgin came to present Jesus in the temple; and entering there, while Simeon was pronouncing his thanksgiving, Anna, likewise, began to praise God, and to speak of the Messiah to all who waited for the redemption of Israel.

ANNAS, a high-priest of the Jews, Luke iii. 2; John xviii. 13, 24; Acts iv. 6. He is mentioned in Luke as being high-priest *along with* Caiaphas his son-in-law. He is called by Josephus, Ananus the son of Seth; and was first appointed to that office by Quirinus, proconsul of Syria, about A. D. 7 or 8, (Jos. Ant. xviii. 2. 1.) but was afterwards deprived of it by Valerius Gatus, procurator of Judea, who gave the office first to Ismael the son of Phabœus, and a short time after to Eleazar the son of Annas. He held the office one year, and was then succeeded by Simon, who, after another year, was followed by Joseph, also called Caiaphas, the son-in-law of Annas, about A. D. 27 or 28, who continued in office until A. D. 35. In the passages of the New Testament above cited, therefore, it is apparent that Caiaphas was the only actual and proper high-priest; but Annas, being his father-in-law, and having been formerly himself high-priest, and being also perhaps his substitute, (סגן,) had great influence and authority, and could with great propriety be still termed high-priest along with Caiaphas. Jos. Ant. xviii. 2. 2. Kuinoel on Luke iii. 2. *R.

ANNUNCIATION, a festival on which Christian churches celebrate the conception, or incarnation of the Son of God in the womb of the Virgin Mary. It falls on the 25th of March. The angel Gabriel first announced the approach of this event to Zacharias, telling him that his son should be the fore-runner and prophet of the Messiah. Six months afterwards Gabriel was sent to Nazareth, to the Virgin Mary, of the tribe of Judah, and family of David, whom he saluted by saying, "Hail, thou highly-favored of the Lord; the Lord is with thee; blessed art thou among women!" Mary, being greatly perplexed by the salutation, the angel added, "Fear not, Mary, for thou hast found favor with God. Thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest," &c. Then said Mary to the angel, "How shall this be, seeing I know not a man?" The angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that Holy thing which shall be born of thee, shall be called the Son of God. And behold thy cousin, Elisabeth, she also hath conceived a son in her old age; and this is the sixth month with her; for with God nothing shall be impossible." And Mary said, "Behold the handmaid of the Lord, be it unto me according to thy word," Luke i. 5, 26. The angel then departed; and by the operation of the Holy Ghost, Mary conceived the only Son of the Father, who had been four thousand years expected; and who was to be the happiness, the light, and the salvation of men.

In the Koran, (third Sura,) there is this remarkable passage: "Remember what is written of Mary—We sent to her our Spirit, in the human form; she was affrighted, and said, 'God will preserve me from you, unless you have his fear before your eyes.' But the angel answered, 'O Mary! I am the messenger of thy God, and of thy Lord, who will give thee a wise and active son!' She replied, 'How shall I have a

son, without the knowledge of man?' 'He has said it'—answered the angel: 'the event shall be as I have announced to thee.' Then she became pregnant." The history of the annunciation, as a part of the miraculous conception, having been impugned, this extract may serve to show, that it was extant in other authorities, beside our present gospels. Mahomet certainly found it in some ancient writing, since he says, "Remember *what is written*," an appeal which he could hardly have adopted, had not the occurrence been the general belief, prior to his time; as its primary aspect is so favorable to Christianity. [Mahomet doubtless borrowed this passage from the New Testament itself, like many other parts of the Koran. R.

1. This subject has been so often placed before our eyes, by representations (rather misrepresentations) of the pencil, that it becomes necessary to guard against false ideas received through this medium; to dismiss the cloud attending the angel—the flowers—the brilliancy—and all such artful and artificial, but unwarrantable, accessories; and to reduce the story to the simple narrative of Luke. From this it appears, that Mary was in a house—probably in private; (but this is not said, nor in what part of her house;) for the angel entered and advanced towards her. Nor did he appear in splendor, or in any extremely disturbing manner, so as to astonish Mary, but gave her time to consider, to reason with herself, respecting *his saying: Gr.* "what kind of *salutation* (not what kind of person) this could be"—and to recover from her first surprise, at such a compliment paid her. He then proceeded to deliver his message; and she inquires of him—if, indeed, her exclamation, "How can that be!" be not rather the language of surprise. It does not appear that she knew him to be an angel; for then she would have acquiesced in his words without hesitation; but after he had, as a sign, given her information that her cousin Elisabeth was pregnant, he departed. He did not vanish; but went away from her. Mary went "in haste"—directly—to visit Elisabeth, (a considerable journey,) from whom she could acquire information to guide her conduct in this matter.—Had Elisabeth NOT been pregnant, then Mary might have thought the appearance delusive; but finding Elisabeth really pregnant, she could learn from her what kind of vision had appeared to Zacharias in the temple, whereby to identify the person seen by herself. She would thus receive abundant evidence in confirmation of her own experience, and of her confidence in the divine interposition.

Thus simply considered, this narrative has much resemblance to that of the annunciation of the birth of Samson, wherein the angel was repeatedly addressed as a mere man—a prophet; and was not discovered, till after his message had taken its effect. In like manner, an angel announced to Sarah the birth of Isaac; but was not known, at the time, to be an angel; Sarah hesitated, because of her great age; and the Virgin Mary hesitated, because of her (early) youth. Mary, being a person of a reflective turn of mind, could not but ponder, and consider very attentively the language and expression used in both instances, the similarity of appearances, and other circumstances.

It is worthy of remark, that as Mary was referred to Elisabeth, so Elisabeth was in some sense referred to Mary. How, if this were not the case, should Elisabeth know that Mary was the mother of her Lord—and what things were told Mary from the Lord—and how should she know that Mary had believed?—See Luke i. 42.

2. There is another annunciation, which ought not to be overlooked here—that made in a dream to Joseph, (Matt. i. 20.) probably by the same celestial messenger that appeared to Mary and Elisabeth, and certainly to the same import as the former annunciation to Mary. Now, as Joseph appears to have been a thoughtful, well-informed, and considerate man, not a young man, and, above all, a just man, (i. e. very *strict*,) we may be assured that a man of his understanding, his experience in life, his reputation, (perhaps his family pride as descended from David,) and his moderate situation in the world, would not degrade and burden himself with a supposititious issue, unless he had been fully convinced that the case was miraculous.—Thus the mediocrity of Joseph's situation, in respect to property, becomes a reason of considerable weight—since he could so easily have relieved himself from the attendant expenses of a rising family, at his time of life, by fulfilling his first design of putting Mary away privily; which, in fact, unless under complete conviction, was his duty.

It should be remarked, that the angel, in speaking to Mary, uses language which may be taken in reference to a temporal Messiah—(He shall reign, &c.) but to Joseph, he seems to be more explicit, and to speak of a spiritual Messiah,—"He shall save his people from their sins." He also refers Joseph to the prophecy respecting Emmanuel; and informs him, that this event was the completion of that prophecy: "This also all is come to pass, *that it might be fulfilled*." Of course both Joseph and Mary well knew the prophetic writings: Mary, as appears from the allusions to them in her song; and Joseph, to whom, otherwise, the appeal to Isaiah's prophecy had been useless. See Joseph, Mary, &c.

3. As the annunciation of the birth of John the Baptist appears very much to illustrate and to confirm that respecting Jesus, it demands the consideration of some of its circumstances:—

(1.) The age of Zacharias (probably above fifty) rendered it unlikely that he should be imposed upon; and equally unlikely that he should, through warmth of imagination, impose on himself. (2.) Elisabeth apparently was near the same age as her husband, which, for a woman in the East, is a much more advanced period of life than among us. Considering the early age at which the Jews married, this couple had probably lived together, barren, thirty or more years. (3.) The lot determined whose duty it was to burn incense. Zacharias, then, could little have expected this visit—at this time:—nothing could be more contingent, in respect to him. (4.) Being in the sanctuary, he there saw a person standing on the right side of the altar of incense—that being the most convenient situation to permit Zacharias to fulfil his office; and (as we understand it) so that the altar and the smoke of the incense was between them. (5.) The very great sanctity of this place—no person was ever admitted here, but the priests who had duty in it; no ordinary Jew ever approached it; not even a priest had duty in it at this moment of solemn worship, except he who was engaged in that worship; and Zacharias not only must have personally known any intrusive priest, but it was his duty to punish his intrusion. The appearance of the angel, though we suppose it to be completely human, yet was certainly different from that of a priest, in dress, manners, &c. (6.) The angel's discourse to Zacha-

rias. (7.) The unbelief of Zacharias: he urges not only his own age—implying the extinction of corporal vigor in himself; but the same impediment with respect to his wife. (8.) The angel's answer: "I am Gabriel, who stand before God." (9.) The sign given to Zacharias, "thou shalt be dumb."—The effect of this on the people; and his telling them by action, and dumb show, that he had seen a vision. It should seem that he was deaf also, for he received information by signs, ver. 62. (10.) He remained in this state at the temple some days, till "the days of his ministration were accomplished;" so that all the priests in waiting might be informed of these circumstances: for though he could not speak, he could *write* the story. (11.) The conception of Elisabeth, which is, indeed, the main incident in this narrative. For suppose all the former to be void of truth—suppose that a man of Zacharias's character and time of life, to make himself famous, (or rather infamous,) had forged all the former parts of the story—that his dumbness was obstinate, and wilful, yet what effect could all this have had to recall the departed vigor of his person? That is not all:—What effect could his relation of these things to Elisabeth, *by writing*, as must be supposed, have had on a woman of her time of life? If imagination had for a while invigorated Zacharias, could it have had the effect of overcoming even nature itself, in the person of Elisabeth? A woman at fifty, or more, (equal to a woman in England ten years older, at least,) and long barren, was surely past both fears and hopes of child-bearing: let this be duly weighed. (12.) Elisabeth hid herself full five months. This deserves notice; because her condition could not be known, much less could it be blazoned abroad. Now, in the sixth month, (i. e. while Elisabeth's pregnancy was private,) Gabriel visits Mary at Nazareth, and tells her the secret respecting Elisabeth, as a sign that he was no impostor. Mary believed him; but Mary also took rational methods to justify that belief: she went directly to visit Elisabeth.—On inquiry and inspection, she found what Gabriel had told her to be true; and from the accounts of Zacharias and Elisabeth, she acquired information which guided her conduct.

Now, if it be made a question, whether Zacharias could not be deceived, either by others, or by himself, it is best answered, by asking—When did self-deception produce such effects? He could certainly judge of his own incapacity (real incapacity) to speak: but, supposing it assumed, or fancied—what influence could this have had in forwarding the birth of John? The general inference is clear:—if the birth of John, the forerunner of Jesus, was miraculous, its whole weight is in favor of the miraculous conception, and the annunciation, of Jesus. See JOHN BAPTIST, &c.

ANOINTING was a ceremony in frequent use among the Hebrews. They anointed and perfumed, from principles of health and cleanness, as well as religion. They anointed the hair, head, and beard, Psalm cxxxiii. 2. At their feasts and rejoicings they anointed the whole body; but sometimes only the head or the feet, John xii. 3; Luke vii. 37; Matt. vi. 17. The anointing of dead bodies was also practised, to preserve them from corruption, Mark xiv. 8; xvi. 1; Luke xxiii. 56. They anointed kings and high-priests at their inauguration, (Exod. xxix. 7, 29; Lev. iv. 3; Judg. ix. 8; 1 Sam. ix. 16; 1 Kings xix. 15, 16.) as also the sacred vessels of the tabernacle and temple, Exod. xxx. 26, &c.

Anointing, in general, was emblematical of a particular sanctification; a designation to the service of God, to a holy and sacred use. God prescribed to Moses the manner of making the oil, or the perfumed ointment, with which the priests and the vessels of the tabernacle were to be anointed, Ex. xxx. 30, seq. It was composed of the most exquisite perfumes and balsams, and was prohibited for all other uses. Ezekiel upbraids his people with having made a like perfume for their own use, chap. xxiii. 41.

The anointing of sacred persons and sacred ornaments, and utensils of the temple, tabernacle, altars, and basins, removed them from ordinary and common use; separated them to an appropriate dignity, and rendered them holy, sacred, and reverend. The anointing received by Aaron and his sons, devolved on his whole race, which thereby became devoted to the service of the Lord, and consecrated to his worship, Lev. viii; Exod. xxix. 7; Psalm cxxxii. 2. The rabbins think the holy oil was poured on the head of Aaron in the form of an X; according to others, in the form of a caph—כ. Many are of opinion, that of the ordinary priests the hands only were anointed. The Levites did not receive any unction. The ceremonies of anointing were continued for seven days; and the rabbins inform us, that while the ointment or perfume, that was composed by Moses, lasted, they thus anointed all the high-priests that succeeded, for seven days. But when this perfume was exhausted, they contented themselves with installing the high-priest for seven days, in his sacred habit. The former, therefore, were called high-priests anointed, (Lev. iv. 3; v. 16.) the latter were said to be initiated in their habits. They say, also, that there was never made any new oil, after that of Moses was spent, which they think lasted to the captivity of Babylon. But the Christian fathers believe, that the unction of the high-priests continued to the coming of the true anointed, the Messiah, Jesus Christ. Besides, Moses nowhere forbids to renew, or compose again, this ointment. It even appears that he intended it should be repeated as occasion required, by setting down its composition so punctually.

The anointing of kings is not commanded by Moses; but we find it practised in sacred history. Samuel anointed Saul, (1 Sam. x. 1.) which was renewed some time after at Gilgal, (1 Sam. xi. 15.) when Saul had delivered Jabesh-Gilead from the violence of Nahash, king of the Ammonites. Samuel also received orders from the Lord to anoint young David, which he did; (1 Sam. xvi. 13.) but as his title to the crown was much disputed by the house of Saul, the unction was given him three times, reckoning this the first. He was afterwards consecrated at Hebron, by the tribe of Judah, after the death of Saul, (2 Sam. ii. 4.) and lastly, at Hebron, by all Israel, after the death of Abner, 2 Sam. v. When Absalom rebelled against his father, he caused himself to be anointed with the holy oil; and Solomon also was anointed by the high-priest Zadok, and the prophet Nathan, 2 Sam. xix. 10; 1 Kings i. 39.

But we do not find that the kings of Israel generally practised this ceremony. The prophet Elijah received an order from the Lord to anoint Hazael, importing his ruling over Syria; and also Jehu, son of Nimshi, for his reigning over Israel, 1 Kings xix 15, 16. Elijah did not execute this commission himself; but his disciple Elisha performed it on the person of Jehu, who is the only king of Israel whose anointing is expressly mentioned in Scripture. Among the kings of Judah, however, we find

many instances, even down to the fall of the kingdom; especially when any difficulty occurred about the succession to the crown; as under Joash and Jehoahaz, sons of Josiah, 2 Kings xi. 12. After the return from the captivity, anointing was no longer practised on the kings; nor even on the priests, if the Jews may be believed. Lastly, it is said or implied in Scripture, that the prophets were anointed; but we have no particulars of the manner. It is even doubted, whether they did receive any real unction. Elijah is sent to anoint Elisha, (1 Kings xix. 19.) but as to the execution of this command, Elijah did nothing to Elisha but throw his cloak over his shoulders. It is therefore very probable that the word anointing, in this place, only imports a particular appointment, designation, or call, to the office of prophet.

The unction of Christ the Messiah, THE ANOINTED of the Lord, was represented by all these now mentioned. It was foretold in Psalm xlv. 7. "Thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows." And in Isaiah lxi. 1. "The Spirit of the Lord God is upon me, because the Lord hath anointed me," &c. And Dan. ix. 24. "Seventy weeks are determined upon thy people, and upon thy holy city . . . . to seal up the vision and prophecy, and to anoint the Most Holy." In the Christian dispensation we acknowledge the spiritual unction of Jesus Christ, the true anointed of the Father, (Luke vi. 18; Acts iv. 27; x. 38.) who hath anointed us by his grace, sealed us with his seal, and given us the pledge of the Holy Spirit, which dwells in our hearts, 2 Cor. i. 21. Our Lord was anointed personally; at least, some parts of his person; (see MESSIAH;) but especially at his baptism, when the Shekinah settled on him. Some ancient sects thought, that at this time the Christ, i. e. the anointing, was peculiarly communicated to him. Was not the spitting in his face by the soldiers a mock unction; as the crown of thorns, and the purple robe, were mock ensigns of royalty?

Mark (vi. 13.) informs us, that when the apostles were sent by Christ, to preach throughout Judea, they worked many miracles, anointed the sick, and healed them in the name of the Lord. James gives directions that the sick among the faithful should send for the priests of the church, who should pray for them, and anoint them with oil in the name of the Lord. He says, that prayer, accompanied with faith, shall heal the sick; that the Lord will comfort him, and if he have sinned, it shall be remitted to him. On this it is that the church of Rome founds her extreme unction, acknowledges it as an institution of Jesus Christ, and receives it as one of her seven sacraments, to which the sanctifying grace is promised; forgetting that the apostle directs this anointing for the purpose of *restoring the sick to health;* i. e. for life; whereas the church of Rome employs it for the purpose of *dismissing the expiring soul:* i. e. for death.

The custom of anointing is common in the East, where it is used civilly, as a part of personal elegance and dress; medically, as being beneficial in certain disorders, and even, as some say, preventing the plague. It is also used officially, as appears in the former parts of this article.

[The custom of anointing with oil or perfume was also common among the Greeks and Romans; especially the anointing of guests at feasts and other entertainments. See Potter's Grec. Ant. ii. p. 385. Adam's Rom. Ant. p. 444. Hor. Od. ii. 7. ii. 11. iii. 29. Joseph. Ant. xix. 4. 1. and 9. 1. Iliad xiv. 171.

The same custom is still prevalent in the East. Tavernier says that "among the Arabs olive oil is regarded as a very agreeable present. When any one offers it to them, they immediately take off their turban and anoint their head, face, and beard, raising their eyes at the same time to heaven and exclaiming: 'Thanks be to God.'" Rosenm. A. u. N. Morgenland, iv. p. 117.—Sometimes rosewater and perfumes are substituted instead of the ancient custom. Niebuhr relates the following: (Descript. of Arabia, Copenh. 1772. p. 59.) "When the visitor rises to go away, a sign is made to the servants to bring rosewater and the chafing-dish of perfumes. This ceremony, however, is seen only on extraordinary occasions; or when a hint is very civilly to be given, that the master of the house has other business; for so soon as a guest has been sprinkled with rosewater, or has had his beard and wide sleeves fumigated with the perfume, he must not stay any longer. We were received for the first time with all the oriental ceremonies at Rosetta, at the house of a Greek merchant. One of our company was not a little startled, as a servant placed himself directly before him, and began to throw rosewater into his face and upon his clothes. Fortunately there was an European with us, who better understood the customs of these countries, and explained to us in few words how the thing was; otherwise we should have been the laughing-stock of all the orientals present." *R.

ANSWER. In addition to the usage of the phrase, *to answer*, in the sense of a reply, it has the following significations:—(1.) To sing in two choruses, or responses, Exod. xv. 21; Numb. xxi. 17; 1 Sam. xxix. 5.—(2.) It is also taken in the sense of an accusation or defence, Gen. xxx. 33; Deut. xxxi. 21; Hos. v. 5. [But the chief peculiarity lies in the circumstance, that the word *to answer* is frequently employed in the beginning of a discourse, when it does not indicate a *response*, but simply the *commencement* of speaking. The Heb. ענה, and Gr. ἀποκρίνομαι, are used in the same manner, and are chiefly translated in the English version by *to answer*. e. g. Zech. iii. 4; iv. 11, 12; Matt. xi. 25; xii. 38; xvii. 4; Mark ix. 5; Luke vii. 40, etc. In other instances, they are translated more according to the proper sense; e. g. Job iii. 2. Heb. "Then answered Job and said;" Eng. "And Job spake and said." Cant. ii. 10. R.

ANT, *the devourer*, a little insect, famous for its social habits, economy, unwearied industry, and prudent foresight. Proverbs vi. 6—8. is a passage for a long discourse: "Go to the ant, thou sluggard, consider her ways, and be wise. Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest;" but a long discourse would be misplaced here. The same character of foresight is given to the ant, (apparently by a different writer from Solomon,) in chap. xxx. 25: "The ants are a people not strong, yet they prepare their meat in the summer." From these testimonies, and from many others among the ancients, we conclude, that in warmer climates, the ants do not sleep during winter; but continue more or less in activity, and during this season enjoy the advantages arising from their summer stores; which does not invalidate the remark of our naturalists, that in this colder climate ants are torpid during winter. In our hot-houses—we speak from observa-

tion—ants are not torpid. We may appeal (as Scheuchzer does) to Aristotle, Pliny, Plutarch, Virgil, and Jerome; (Life of Malchus;) but we only quote Horace, who says,

Parvula nam exemplo est magni formica laboris:
Ore trahit quodcunque potest, atque addit acervo
Quem struit, haud ignara, ac non incauta futuri.
Sat. 1.

"The ant, small as she is, sets us an example; she is very laborious, she carries in her little mouth whatever she can, and adds it to her constructed store heap, providing against a future period, with great precaution."

"After the example of the ant, some have learned to provide against cold and hunger;" says Juvenal, Sat. 6. These testimonies may convince us that the ant in warmer climates provides against a day of want. As this insect is such a favorite with both naturalists and moralists, we shall quote Barbut's account of it, in his work on British insects, p. 277.

"The outward shape of this insect is singular and curious, when seen through the microscope. With good reason it is quoted as a pattern of industry. A nest of ants is a small, well regulated republic; their peace, union, good understanding, and mutual assistance, deserve the notice of an observer. The males and females, provided with wings, enjoy all the pleasures of a wandering life; while the species of neuters, without wings or sex, labor unremittingly. Follow with your eye a colony that begins to settle, which is always in a stiff soil, at the foot of a wall or tree, exposed to the sun; you will perceive one, and sometimes several cavities, in the form of an arched vault, which lead into a cave contrived by their removing the mould with their jaws. Great policy in their little labors prevents disorder and confusion; each has its task; whilst one casts out the particle of mould that it has loosened, another is returning home to work. All of them employed in forming themselves a retreat of the depth of one foot, or more, they think not of eating, till they have nothing further left to do. Within this hollow den, supported by the roots of trees and plants, the ants come together, live in society, shelter themselves from summer storms, from winter frosts, and take care of the eggs which they have in their trust. The wood-ants are larger than the garden ones, and also more formidable. Armed with a small sting, concealed in the hinder part of their abdomen, they wound whoever offends them. Their puncture occasions a hot, painful itching. They are carnivorous; for they dissect, with the utmost neatness and delicacy, frogs, lizards, and birds, that are delivered over to them. The preservation of the species is in all animated beings the most important care. Behold, with what concern and caution the ants at the beginning of the spring load themselves between their two jaws with the new-hatched larvæ, in order to expose them to the early rays of the beneficent sun! The milder weather being come, the ants now take the field. Fresh cares, new labors, great bustling, and laying up of provisions. Corn, fruits, dead insects, carrion, all is lawful prize. An ant meeting another, accosts it with a salute worthy of notice. The ant overloaded with booty, is helped by her fellow-ant. One chances to make a discovery of a valuable capture, she gives information of it to another, and in a short time a legion of ants come and take possession of the new conquests. No general engagement with the inhabitants of the neighboring nest, only sometimes a few private skirmishes, soon determined by the conqueror. All those stores, collected with so much eagerness during the day, are immediately consumed. The subterraneous receptacle is the hall, where the feast is kept; every one repairs thither to take his repast; all is in common throughout the little republic, and at its expense are the larvæ fed. Too weak and helpless to go a foraging, it is chiefly in their behalf the rest go to and fro, bring home, and lay up. They shortly turn to chrysalids, in which state they take no food, but give occasion to new cares and solicitudes. All human precautions have not hitherto been able to supply that degree of warmth and minute attention, which the ants put in practice to forward the instant of their last metamorphosis. The insect issuing forth to a new life, tears its white transparent veil; it is then a real ant, destitute of wings, if it has no sex; winged, if it be male or female, always to be known by a small erect scale placed on the thread, which connects the body and thorax. The males, who are much smaller, seldom frequent the common habitation; but the females, much larger, repair to it to deposit their eggs, which is all the labor they undergo. The winter's cold destroys them. The fate which attends the males is not well ascertained; do they fall victims to the severity of winter? or are they made over to the rage of the neighboring ants? These latter pass the winter in a torpid state, as some other insects do, till spring restores them to their wonted activity: they have, therefore, no stores for winter, no consumption of provisions. What are commonly sold in markets for ants' eggs, are grubs newly hatched, of which pheasants, nightingales, and partridges, are very fond. In Switzerland, they are made subservient to the destruction of caterpillars; which is done by hanging a pouch filled with ants upon a tree; and they, making their escape through an aperture contrived on purpose, run over the tree, without being able to reach down to the ground, because care has been previously taken to besmear the foot of the tree with wet clay or soft pitch; in consequence of which, compelled by hunger, they fall upon the caterpillars and devour them."

Forskal, speaking of the red ant, says, "It is less than the former, inhabits wood, and is in reputation among the husbandmen for the useful hatred with which it pursues the *dharr*, which greatly infests the date trees."

ANTARADA, a city of Syria, or Phenicia, on the continent, opposite to, and east of, the island Arada, and of the city Arada, in that island. Scripture does not speak expressly of the city Antarada; but in several places, it mentions Arada, or Arva, or the Arvadites, who are reckoned among the Canaanites, whose country God gave to the Hebrews, Gen. x. 18; 1 Chron. i. 16. Antarada is at present called Tortosa, and is still considerable, chiefly on account of its fine harbor. See ARADUS.

ANTELOPE. This animal is not mentioned in the English Bible, but there is little doubt among the best interpreters that the צבי *tzebi*, which our translators have taken for the roe, is really the gazelle or antelope. The roe is extremely rare in Palestine and the adjoining countries, but the antelope is very common in every part of the Levant; and when it is recollected that the צבי was allowed to the Hebrews as an article of food, and it is found that the antelope answers in character to it, we shall have little diffi-

culty in acquiescing in this interpretation. The name צבי, from the verb צבה, *to shine, be splendid*, is very characteristic of the beauty and elegance of the gazelle, to which the ancients were accustomed to compare every thing which was beautiful and lovely, as Cant. ii. 9; iv. 5; vii. 4. &c. The gazelle or antelope is of a gregarious character, and is said to live together in large troops, to the number of two or three thousand; (Russell's Nat. Hist. of Aleppo, vol. ii. p. 153.) whereas the roe is an animal of a very different disposition, living in separate families, and seldom associating with strangers. The LXX uniformly translate the Hebrew name of this animal by δορκάς, *dorcas*, as it primarily signifies beauty, and is so translated in several places. In corroboration of the validity of this interpretation, Dr. Shaw observes, that the characteristics which are attributed to the δορκάς, both in sacred and profane history, will well agree with the antelope. Thus, Aristotle describes it to be the smallest of the horned animals, as the antelope certainly is. The *dorcas* is described to have fine eyes, and those of the antelope are so to a proverb. The damsel whose name was *Tabitha*, which is by interpretation *Dorcas*, (Acts ix. 36.) might be so called from this circumstance. David's Gadites, (1 Chron. xii. 8.) together with Asahel, (2 Sam. ii. 18.) are said to be as swift of foot as the *tzebi*; and few creatures exceed the antelope in swiftness. The antelope is also in great esteem among the eastern nations as an article of food, having a very musky taste, which is highly agreeable to their palates; and therefore the *tzebi*, or antelope, might well be received as one of the dainties at Solomon's table, 1 Kings iv. 23. From Dr. Russell, we learn that the people of Syria distinguish between the antelope of the mountain and that of the plain. The former is the most beautifully formed, and it bounds with surprising agility; the latter is neither so handsome, so strong, nor so active. Both, however, are so fleet, that the greyhounds, though reckoned excellent, cannot, without aid of the falcon, come up with them, except in soft, deep ground. It is to the former species of this animal, no doubt, that the sacred writers allude, when they speak of its fleetness upon the mountain, 1 Chron. xii. 8; Cant. ii. 8, 9, 17; viii. 14.

[The gazelle or antelope of the Bible, is the *Antilopa cervicapra* or *dorcas* of Linnæus, the common antelope. It is about 2½ feet in height, of a reddish brown color, with the belly and feet white, has long naked ears, and a short, erect tail. The horns are black, about 12 inches long, and bent like a lyre. It inhabits Barbary, Egypt, Arabia, and Syria, and is about half the size of a fallow deer. It goes in large flocks, is easily tamed, though naturally very timid; and its flesh is reckoned excellent food.

There are no less than 29 species of antelopes in all. This animal constitutes a genus between the deer and the goat. They are mostly confined to Asia and Africa, inhabiting the hottest regions of the old world, or the temperate zones near the tropics. None of them, except the chamois and the saiga, are found in Europe. In America only one species has yet been found, viz. the Missouri antelope, which inhabits the country west of the Mississippi. Antelopes chiefly inhabit hilly countries, though some reside in the plains; and some species form herds of two or three thousand, while others keep in small troops of five or six. These animals are elegantly formed, active, restless, timid, shy, and astonishingly swift, running with vast bounds, and springing or leaping with surprising elasticity; they frequently stop for a moment in the midst of their course to gaze at their pursuers, and then resume their flight.

The chase of these animals is a favorite diversion among the eastern nations; and the accounts that are given of it, supply ample proofs of the swiftness of the antelope tribe. The greyhound, the fleetest of dogs, is usually outrun by them; and the sportsman is obliged to have recourse to the aid of the falcon, which is trained to the work, for seizing on the animal and impeding its motion, that the dogs may thus have an opportunity of overtaking it. In India and Persia a sort of leopard is made use of in the chase; and this animal takes its prey not by swiftness of foot, but by its astonishing springs, which are similar to those of the antelope; and yet if the leopard should fail in its first attempt, the game escapes.

The fleetness of this animal has been proverbial in the countries which it inhabits, from the earliest time; as also the beauty of its eyes. So that to say, "You have the eyes of a gazelle," is used as the greatest compliment that can be paid to a fine woman. *R.

ANTHEDON, a city of Palestine, lying on the Mediterranean, about twenty furlongs south of Gaza. Herod the Great called it Agrippias, in honor of Agrippa. See Agrippias, and the Map of Canaan.

ANTICHRIST, the name of that Man of Sin who is expected to precede the second coming of our Saviour; and who is represented in Scripture, and in the Fathers, as the epitome of every thing impious, cruel, and abominable. To him is referred what the prophets have said of Antiochus Epiphanes, of Gog and Magog, of the son of perdition, and of the man of sin, mentioned by Paul, which many have applied historically to Nero. For it may be said, that Nebuchadnezzar, Cambyses, Antiochus Epiphanes, and Nero, were so many antichrists, or forerunners of antichrist. John informs us, that in his time there were many antichrists; meaning heretics and persecutors, 1 John ii. 18. But antichrist, the true, real antichrist, who is to come before the universal judgment, will in himself include all the marks of wickedness, which have been separately extant in different persons, his types, or forerunners. Paul (2 Thess. ii. 3, 4.) says, "That this man of sin, this son of perdition, this enemy of God, shall exalt himself above all that is called God, or that is worshipped; so as to sit in the temple of God, showing himself that he is God." This terrible picture of antichrist seemed so like Nero, that many of the ancients thought that prince was antichrist, or at least his forerunner, and that antichrist would appear very soon after him. Others thought, that Nero would rise again before the consummation of ages, to accomplish what was said of antichrist in the Scriptures. John (Rev. xi. 7.) describes antichrist under the name of the "beast that ascendeth out of the bottomless pit, and killeth the two witnesses; who maketh war with the saints; killeth them, and leaveth their dead bodies exposed in the market-place of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." He afterward (ch. xiii.) represents him as "a beast rising up out of the sea, with ten horns, and ten crowns on his horns, and on his head the name of blasphemy. The dragon (or the devil) gave him his strength and power. The beast was worshipped, and had a mouth given him, speaking great things, and blasphemies, and power to make war against the saints

for two and forty months: the beast overcame, and was worshipped for two and forty months." In another place he says, "that the beast should oblige all, both small and great, rich and poor, free and bond, to receive a mark in their right hands, or in their foreheads; so that no one might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom; let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six." Some believe this number 666, to be that of the letters in the name of antichrist, according to their numerical valuation,—for the letters of the Hebrew, Greek, and Latin alphabets have their numerical values.

It has greatly perplexed the curious, to know whether the name of the beast, which John speaks of, should be written in Hebrew, Syriac, Greek, or Latin; whether this name be that of his person, or of his dignity, or that which his followers should give him; or that which he will deserve by his crimes. There are many conjectures on this matter; and almost all commentators have tried their skill, without being able to say, positively, that any one has succeeded, in ascertaining the true mark of the beast, or the number of his name.

The number 666, has been discovered in the names—Ulpius Trajanus (*a*), Dioclesian (*b*), Julian the Apostate (*c*), Luther (*d*), Evanthas (*e*), Latinus (*f*), Titan (*g*), Lampetis (*h*), Niketes (*i*), Kakos Hodegos (*k*) that is, *bad guide;* Arnoumai (*l*) *I renounce;* Romiit (*m*) *Roman;* Abinu Kadescha Papa (*n*) *our holy father the pope;* and, Elion Adonai Jehovah Kadosch (*o*) *the Most High, the Lord, the Holy God.*

(*a*) *O Y A Π I O Σ*
70. 400. 30. 80. 10. 70. 6. 666

(*b*) Diocles Augustus . . . . . dclxvi.

(*c*) C. F. Julianus Cesar. atheus. . . dclxvi.
Or, rather, C. F. Jul. Caes. Aug. . . dclxvi.

(*d*) ל ו ל ח ר
200. 400. 30. 6. 30. 666

(*e*) *E Y A N Θ A Σ*
5. 400. 1. 50. 9. 1. 200. 666

(*f*) *A A T E I N O Σ*
30. 1. 300. 5. 10. 50. 70. 200. 666

(*g*) *T E I T A N*
300. 5. 10. 300. 1. 50. 666

(*h*) *A A M Π E T I Σ*
30. 1. 40. 80. 5. 300. 10. 200. 666

(*i*) *O N I K H T H Σ*
70. 50. 10. 20. 8. 300. 8. 200. 666

(*k*) *K A K O Σ O Δ H Γ O Σ*
20. 1. 20. 70. 200. 70. 4. 8. 3. 70. 200. . . 666

(*l*) *A P N O Y M E*
1. 100. 50. 70. 400. 40. 5. 666

(*m*) ר ו מ י י ח
400. 10. 10. 40. 6. 200. 666

(*n*) א ב י נ ו ה ק ר ו ש א פ י פ י
10. 80. 10. 80. 1. 1. 300. 6. 4. 100. 5. 6. 50. 10. 2. 1.

(*o*) ע ל י ו ן א ד נ י י ה ו ה ק ד ש
300. 4. 100. 5. 6. 5. 10. 10. 30. 4. 1. 50. 6. 10. 30. 70.

This last name could have been invented and calculated, only to show the vanity of all the pains taken in this inquiry; since the number 666 is found in names the most sacred, the most opposite to antichrist. The wisest and the safest way is, to be silent.

We may say the same of the time when antichrist is expected to appear. We know, certainly, that he will come before the consummation of ages, before the second coming of Jesus Christ. But those who have attempted to determine the time of his appearance, have only discovered their ignorance and rashness. Ever since Paul's days, impostors have terrified believers, by affirming, that the day of the Lord was at hand. He writes to the Thessalonians, (2 Epist. ii. 1, 2.) "We beseech you, brethren, be not soon shaken in mind, as if the day of Christ were at hand; for that day shall not come, except there come a falling away first, and that *man of sin* be revealed, the son of perdition." John says, (1 Epist. iv. 3.) "Every spirit that confesseth not that Christ is come in the flesh, is not of God; this is that spirit of antichrist, whereof you have heard that it should come, and even now already is it in the world." The heretics of that period were true signs of antichrist; but these cautions show the expectations of the Christians of that time. The same opinions and dispositions are observable in the generality of the early fathers. The churches of Vienne, and Lyons, in Gaul, seeing the violence of the persecution under Marcus Aurelius, believed that they then beheld the persecution of antichrist. An old ecclesiastical author, called Judas, who lived under Severus, asserted, that antichrist would very soon appear, because of the persecution then raging against the church. Judas Syrus, Tertullian, and Cyprian, who flourished soon after, did not doubt but that the coming of antichrist was very near. Hilary, observing the progress of Arianism, believed he saw those signs which were the forerunners of antichrist; and Basil, Jerome, Chrysostom, and Gregory the Great, were of opinion, that the end of the world was at hand, and the coming of antichrist not distant. After the tenth century, which concluded the sixth millenary, according to that opinion which reckoned the birth of Jesus Christ to have happened about A. M. 5000, people began to get the better of this apprehension of the end of the world, which, according to a tradition of the ancients, was to take place after a duration of 6000 years. They began to build larger churches and edifices. Jerome's translation of the Scriptures, which stated the world to have existed not above 4000 years before Christ, contributed likewise to the persuasion, that the final period of the world, and the coming of antichrist, were not extremely near: this, however, did not hinder some from attempting to fix the time of antichrist's appearance. The council of Florence (A. D. 1105) condemned Fluentius, bishop of that city, for maintaining that antichrist was then born. Abbot Joachim, who lived in the twelfth century, pretended that antichrist was to appear in the sixtieth year of his time. Arnaud de Villeneuve said, antichrist would come A. D. 1326; Francis Melet said, in A. D. 1530, or 1540; John of Paris, A. D. 1560; Cardinal de Cusa, A. D. 1730, or 1734; Peter Daillé was of opinion, that, according to his calculations, he must appear in A. D. 1789; Jerome Cardan, in A. D. 1800; John Pico, of Mirandola, in A. D. 1994. Events have already confuted the generality of these predictions; and we may affirm, without rashness, that the rest are not superior in certainty. A tradition seems to have been received among the ancients, that antichrist should be born of some Jewish family, and of the tribe of Dan. The most ancient commentators on the Revelation were of opinion, that John's omission of the name of Dan, in his enumeration of the tribes of Israel, (Rev. vii. 5.) proceeded from his foreknowledge, that antichrist should arise from this tribe. And how should he arise from this tribe,

since the Jews dwell no longer in Judea, or, at least, are no longer masters of that country? Why, he will come, say these fathers, from the other side of the Euphrates, from Babylonia, where some suppose that the remainder of the ten tribes (and in particular of the tribe of Dan) subsists still. This opinion is followed by almost all who have written since Jerome, in whose time it was common. As to the parents of antichrist, interpreters are not agreed. Some think his father will be a devil, and his mother some corrupt woman; others think, that antichrist will be himself a devil incarnate. Hilary thought that Satan would appear in the person of antichrist, and endeavor to persuade the world that he is God, by working false miracles. As our Lord was born of a virgin, says Hippolytus, so will antichrist boast of having derived his birth from a virgin also; but, whereas the Son of God took upon him real flesh, antichrist, says that author, will assume only the appearance, the image, or phantom of flesh. Chrysostom, Theodoret, Theophylact and others, hold that antichrist will be a real man, though an agent of Satan, in exercising his cruelty and malice against the faithful.

It remains to state some ideas as to the dominion of antichrist. It has been supposed by some writers, that he will be born in Babylonia—that he will there lay the foundation of his empire—that the Jews will be the first to declare for him, to acknowledge his dominion, and to enjoy the principal employments in his government. He will win them by his delusion, his false miracles, and by all the appearances of goodness, piety and clemency; so that this unhappy people will take him for their Messiah; and will flatter themselves with the expectation of seeing the kingdom of Israel restored by his means to its former splendor. After he has subdued Egypt, Ethiopia, and Libya, say the same authors, he will march against Jerusalem, which he will easily conquer,—and there establish the seat of his empire. Gog and Magog will then oppose him; he will give them battle, and defeat them without difficulty, in the midst of Palestine; see Ezek. xxxviii. xxxix. After this, he will direct all his endeavors to the destruction of Christ's kingdom, and the persecution of Christians: he will exalt himself above all that is called God, or that is worshipped; so that he, as God, shall sit in the temple of God; (2 Thess. ii. 4.) in the temple of Jerusalem; which he will rebuild. Some of the ancients believed, that he will be seated in the churches of Christians, (the temples of God,) and there receive the adoration of great numbers of apostates, who will renounce the faith of Christ. Scripture does not mention the duration of antichrist's kingdom: but in several places, it seems to allow three years and a half, for the continuance of his persecutions: at least it assigns three years and a half, for the persecutions of those who are considered as figures of antichrist.

Mussulmans, as well as Jews and Christians, expect another Christ. They call him Daggiel, or Deggiel, from a name which signifies an impostor, or a liar; and they hold that their prophet Mahomet taught one of his disciples, whose name was Tamini-Al-Dari, every thing relating to antichrist; and, on his authority, they tell us, that antichrist must come at the end of the world; that he will make his entry into Jerusalem, like Jesus Christ, riding on an ass; but that Christ, who is not dead, will come at his second advent to encounter him: and that, after having conquered him, he will then die indeed. That the beast, described by John in the Revelation, will appear with antichrist, and make war against the saints. That Imam Mahadi, who remains concealed among the Mussulmans, will then show himself, join Jesus Christ, and with him engage Daggiel; after which they will unite the Christians and the Mussulmans, and of the two religions will make but one. D'Herbelot, Bibl. Orient.

This subject is confessedly obscure: there are some persons in the present day, who, observing late surprising and interesting events, have thought they pointed strongly to the near approach of antichrist: time, however, must ascertain whether their calculations, observations, and determinations are coincident with those appointed by Providence; or whether they are no better founded than those propositions which events have already confuted.

Many Protestant writers have held, that the head of the Romish church, and his power, is the "man of sin" or antichrist of the apostle; an opinion which Calmet, of course, could not entertain. Indeed, why should we attempt a descriptive delineation of a person, whose portrait might, after a little patient waiting, be drawn from the life? especially when so many others have failed in ascertaining him, as appears in this article.

The apostle John asserts (1 Epist. ii. 18.) that in his time there were "many antichrists;" and it is probable that, did we accurately know the number of pretenders to a divine mission, in his days, (meaning before the destruction of Jerusalem,) we should see the propriety of his observation in the strongest light. Not only Judas Gaulonites, Theudas, and others mentioned in Scripture, as making such pretences, were antichrists, but even the disciples of John the Baptist, who formed a numerous sect, not entirely extinct at this day. As the term occurs only in the writings of John, it is desirable to deduce our explanation of it from his authority. He uses it both collectively and individually: whence it should appear to be a power, or an operative principle, actuating many persons, rather than a single person so characterized and so denominated.

I. ANTIGONUS, son of John Hircanus, and grandson of Simon Maccabæus. His brother, Aristobulus, made him his associate in the kingdom; but was at length prevailed upon by their common enemies to put him to death, B. C. 105.—Jos. Ant. xiii. 18 and 19.

II. ANTIGONUS, son of Aristobulus, who was brother to Hircanus and Alexandra, was sent as a prisoner to Rome, with his father and brother, by Pompey, who had taken Jerusalem. After remaining in Italy for some time, he returned to Judea, and after a variety of fortunes, was established king and high-priest, Herod being compelled to fly to Rome. Having obtained assistance from Antony and Cæsar, Herod returned, and, after a firm and protracted resistance on the part of Antigonus, retook Jerusalem, and repossessed himself of the throne. Antigonus was carried to Antioch, and, at the solicitation of Herod, was there put to death by Antony, B. C. 37.—Jos. Ant. xiv. c. 11 and the following.

ANTI-LIBANUS, see LEBANON.

I. ANTIOCH, of Syria, on the Orontes, was formerly called Riblath, according to Jerome. (On Ezek. xlvii; Isa. xiii. 1.) It is mentioned only in the books of the Maccabees, and in the New Testament; but Riblath, or Riblatha, is named Numbers xxxiv. 11; 2 Kings xxiii. 33; xxv. 6, 20, 21; Jer. xxxix. 5; lii. 9, 10, 26, 27. This, however, could not have been

the same as Antioch. (See RIBLAH.) Theodoret says, that in his time there was a city of Riblah, near Emesa, in Syria; which is contrary to Jerome. However that might be, it is certain that Antioch was not known under this name, till after the reign of Seleucus Nicanor, who built it, and called it Antioch, in consideration of his father Antiochus, *ante* A. D. 301. Being centrally situated, it became the seat of empire of the Syrian kings of the Macedonian race, and afterwards of the Roman governors of the eastern provinces. There also the disciples of Jesus Christ were first called Christians, and making it a principal station, they from hence sent missionaries out in various directions, Acts xi. 26. Strabo describes Antioch as being in power and dignity not much inferior to Seleucia or Alexandria. Ammianus Marcellinus says it was celebrated throughout the world; and Josephus characterizes it as the third city of the Roman provinces. It was long, indeed, the most powerful city of the East, and was famous among the Jews for the *Jus Civitatis*, or right of citizenship, which Seleucus had given to them in common with the Greeks and Macedonians, and which Josephus informs us they retained. These privileges, no doubt, contributed to render Antioch so desirable to the Christians, who were every where considered as a sect of Jews, since here they could perform their worship in their own way, without molestation or interruption. This may also contribute to account for the importance attached by the apostles to the introduction of the gospel into Antioch; and for the interest taken by them in its promotion and extension, in a city so distant from Jerusalem.

Antioch was almost square, had many gates, was adorned with fine fountains, and possessed great fertility of soil and commercial opulence. The emperors Vespasian, Titus, and others, granted considerable privileges to Antioch; but it has also been exposed to great calamities and revolutions. In the years A. D. 340, 394, 396, 458, 526, and 528, it was almost demolished by earthquakes. The emperor Justinian repaired it, A. D. 529, and called it Theopolis; that is, "The City of God." Cosrhoes, king of Persia, took it, A. D. 540, massacred the inhabitants, and burnt it. Justinian ordered it to be rebuilt, A. D. 552: Cosrhoes took it a second time, A. D. 574, in the reign of Justin, and destroyed its walls. A. D. 588, it suffered a dreadful earthquake, in which above 60,000 persons perished. It was again rebuilt, and again was exposed to new calamities. The Saracens took it, A. D. 638, in the reign of Heraclius: Nicephorus Phocas retook it, A. D. 966. Cedrenus relates that, A. D. 970, an army of 100,000 Saracens besieged it, without success; but they afterwards subdued it, added new fortifications to it, and made it almost impregnable. Godfrey of Bouillon, when engaged in the conquest of the Holy Land, besieged it, A. D. 1097. The siege was long and bloody; but at length the Christians, by their zeal and by treachery, obtained possession, on Thursday, June 3, A. D. 1098. In 1268, it was taken by the sultan of Egypt, who demolished it, destroyed its renown and magnificence, and placed it under the dominion of the Turk.

Antioch abounded with great men, and its church was long governed by illustrious prelates. It suffered much, however, on several occasions, sometimes being exposed to the violence of heretics, and at other times being rent by deplorable schisms. The bishop of Antioch has the title of Patriarch; and has constantly had a great share in the affairs of the Eastern church.

Antioch is now called Antakia, and, till the year 1822, it occupied a remote corner of the ancient enclosure of its walls; its splendid buildings being reduced to hovels, and its population living in Turkish debasement. At that period it was revisited by its ancient subterranean enemy, and converted by an earthquake into a heap of ruins. It contains now about 10,000 inhabitants.

From the medals of this city which are extant, it appears that it was honored as a Roman colony, a metropolis, and an asylum. It was also *Autonomos*, or governed by its own laws. Among these medals, there are two which require notice. The first reads Ἀντιοχέων τῶν πρὸς Δάφνῃ, which affords proof that Antioch valued itself on its relation to the temple and worship established in that place. Daphne was, indeed, a league from the city, but by the zeal of the devotees, was considered as a suburb, or rather as a part of the city itself. But by far the most interesting medal to us as Christians, is one on which is read, "Of the Antiocheans under Saturninus," who was governor of Syria at the time of our Saviour's birth. See CYRENIUS.

II. ANTIOCH, of Pisidia, a city belonging to the province of Pisidia in Asia Minor, but situated within the limits of Phrygia. It was also built by Seleucus Nicanor. Paul and Barnabas preached here; but the Jews, angry to see that some of the Gentiles received the gospel, raised a tumult, and obliged the apostles to leave the city, Acts xiii. 14. It is at present called Versategli, according to some; but as others say, Tahoya, or Sibi, or Antiochio.

ANTIOCHIS, concubine of Antiochus Epiphanes, who gave her the cities of Tarsus and Mallo, that she might receive their revenues for her own use. This was regarded by their inhabitants as an insupportable mark of contempt: they took arms against Antiochus, who marched in person to reduce them, 2 Macc. iv. 30. It was a custom with the kings of Persia, to give their wives particular cities; some for their table, some for their head-dress, for their attire, for their girdles, &c. The idea was analogous to our pin-money. Cicero in Verrem, v.

I. ANTIOCHUS. There were many kings of this name in Syria, after Seleucus Nicanor, (the second king of Syria, Alexander the Great being the first,) who was father of Antiochus Soter, so named for having hindered the invasion of Asia by the Gauls.

II. ANTIOCHUS THEOS, (the divine,) son and successor of Antiochus Soter, was poisoned by his wife Laodice, and succeeded by his son Seleucus Callinicus.

III. ANTIOCHUS THE GREAT, so celebrated on account of his wars against the Egyptians, Romans, and Jews, was the son of Seleucus Callinicus, and brother of Seleucus Ceraunus, whom he succeeded, *ante* A. D. 223. Having resolved to become master of Egypt, Antiochus seized Cœlo-Syria, (the province lying between Libanus and Antilibanus,) Phœnicia, and Judea. The Jews having submitted, and received him into their cities, he granted them, as a reward, 20,000 pieces of silver, to purchase beasts for sacrifice, 1460 measures of meal, 375 measures of salt, to be offered with the sacrifices, and timber to rebuild the porches of the temple. The

senators, priests, scribes, and singers of the temple, he exempted from the capitation tax, and permitted the Jews to live according to their own laws, throughout his dominions. He remitted the third part of their tribute, to indemnify them for their losses in the war; forbade the heathen from entering the temple without being purified, and from bringing into the city the flesh of mules, asses, and horses to sell, under the penalty of 3000 drachmas. Antiochus married his daughter Cleopatra to Ptolemy Epiphanes, king of Egypt, (B. C. 193,) and gave Cœlo-Syria, Phœnicia, and Judea, as her dowry, on condition that the tribute of these provinces should be equally divided between himself and the king of Egypt. Three years afterwards he was overcome by the Romans, and obliged to cede all his possessions beyond mount Taurus, and to give twenty hostages, (among whom was his own son, Antiochus, afterwards surnamed Epiphanes,) and to pay a tribute of 12,000 Euboic talents, each fourteen Roman pounds in weight. To defray these charges, he resolved to seize the treasures of the temple of Belus, at Elymaïs, which were very great; but the people of that country, informed of his design, surprised and destroyed him, with all his army, *ante* A. D. 187. He left two sons, Seleucus Philopator, and Antiochus Epiphanes, who succeeded him. Josephus Ant. xii. 3.

IV. ANTIOCHUS Epiphanes, son of Antiochus the Great, of the former article. Having continued as a hostage at Rome fourteen years, his brother Seleucus resolved to procure his return to Syria, and therefore sent his own son, Demetrius, as a hostage to Rome, instead of Antiochus; but while Antiochus was on his journey to Syria, Seleucus died; (*ante* A. D. 175;) so that when he landed, the people received him as some propitious deity, come to assume the government, and to oppose the enterprises of Ptolemy, king of Egypt, who threatened to invade Syria. It was upon this occasion that he received the surname of Epiphanes, (the illustrious,) that is, of one appearing as it were like a god.

Antiochus soon directed his attention to Egypt, which he invaded, and reduced almost entirely to obedience, 2 Macc. iv. 5. *ante* A. D. 173. During his siege of Alexandria, an occurrence took place which exhibited that cruel and ferocious temper that subsequently exemplified itself so fully in the person of Antiochus Epiphanes. While besieging this city, a report was spread of his death, and the inhabitants of Jerusalem, among others, who groaned under his yoke, gave expression to their feelings of joy, upon the receipt of the intelligence. The consequence of this was, that Antiochus, when returning from Egypt, entered the city forcibly, treated the Jews as rebels, and commanded his troops to slay all they met: 80,000 were killed in three days' time; 40,000 were made captives; and as many sold, 2 Macc. v. 14. He entered into the holy of holies, being conducted by the corrupt high-priest, Menelaus, from whence he took and carried off the most precious vessels, to the value of 1800 talents. In the year A. C. 171, Antiochus again entered Egypt, which he completely subdued, and in the year following he sent Apollonius into Judea (2 Macc. v. 24, 25.) with an army of 22,000 men, with orders to destroy all who were of full age, and to sell the women and young men. Apollonius executed his commission but too punctually. It was at this time that Judas Maccabæus retired into the wilderness, with his father and his brethren, 2 Macc. v. 29. These calamities, however, were but preludes of what they were to suffer; for Antiochus, apprehending that the Jews would never be constant in obedience to him, unless he obliged them to change their religion, and to embrace that of the Greeks, issued an edict, enjoining them to conform to the laws of other nations, and forbidding their usual sacrifices in the temple, their festivals, and their sabbath. The statue of Jupiter Olympus was placed on the altar of the temple, and the abomination of desolation polluted the house of God. Many corrupt Jews complied with these orders, but others opposed them: Mattathias and his sons retired to the mountains; and old Eleazar, and the seven brethren, Maccabees, suffered death, with great courage, at Antioch, 2 Macc. vii. After the death of Mattathias, Judas Maccabæus put himself at the head of those Jews who continued faithful; and opposed with success the generals who were sent against him. Finding his treasures exhausted, Antiochus went into Persia to levy tributes, and to gather large sums, which he had agreed to pay the Romans. Knowing there were very great riches in the temple of Elymaïs, he determined to carry them off; but the inhabitants of the country made so vigorous a resistance, that he was compelled to retreat towards Babylonia. When he arrived at Ecbatana, he received news of the defeat of Nicanor and Timotheus, and that Judas Maccabæus had retaken the temple of Jerusalem, and restored the worship of the Lord. On receiving this intelligence, transported with indignation, he commanded the driver of his chariot to urge the horses forward, threatening to make Jerusalem a grave for the Jews. He fell from his chariot, however, and died, overwhelmed with pain and grief, in the mountains of Paratacene, in the little town of Tabes, A. M. 3840, *ante* A. D. 164.

V. ANTIOCHUS Eupator, son of Antiochus Epiphanes, was but nine years old when his father died, and left him the kingdom of Syria. Lysias, who governed in the name of the young prince, led against Judea an army of 100,000 foot, 20,000 horse, and thirty elephants, 1 Macc. vi; 2 Macc. xiii. He besieged and took the fortress of Bethsura; from thence he marched against Jerusalem, and, notwithstanding the valor and resistance of the Maccabees, the city was ready to fall into his hands, when Lysias received news that Philip (whom Antiochus Epiphanes, a little before his death, intrusted with the regency of the kingdom, during the minority of his son) was arrived at Antioch to take the government, according to the disposition of the late king. Lysias proposed an accommodation with the Jews, that he might return speedily to Antioch, and oppose Philip; and having thus made peace, he immediately led the young king and his army into Syria. In the mean time Demetrius Soter, son of Seleucus Philopator, nephew of Antiochus Epiphanes, to whom, by right, the kingdom belonged, (for Antiochus Epiphanes procured it by usurpation from his nephew,) having escaped from Rome, where he had been a hostage, came into Syria; and finding the people disposed for revolt, he headed an army, and marched immediately to Antioch, against Antiochus and Lysias. The inhabitants did not wait till he besieged it, but opened the gates, and delivered to him Lysias, and the young king, Antiochus Eupator, who were put to death by his orders, without being suffered to appear before him. A. M. 3842, *ante* A. D. 162.

VI. ANTIOCHUS Theos, or the Divine, son of Alexander Balas, was placed on the throne of Syria by Diodotus, or Tryphon, who had deposed Demetrius Nicanor, and compelled him to retire to Seleu-

cia, 1 Macc. xi. 39, &c. *ante* A. D. 145. To strengthen himself in his new dominions, Antiochus secured the friendship and assistance of Jonathan Maccabæus, whom he confirmed in the high-priesthood, and also granted him four toparchies (considerable districts) in Judea. The career of young Antiochus, however, was but short, for Tryphon, to whose perfidy he owed the crown, resolved to take it for himself. He made Jonathan Maccabæus a prisoner at Ptolemais, and put him to death at Bascama, after which he returned into Syria, and procured the death of Antiochus. Thus Tryphon was left master of Syria. A. M. 3861, *ante* A. D. 143. 1 Macc. xiii; 2 Macc. xiv.

VII. ANTIOCHUS SIDETES, or SOTER, (the saviour,) or EUSEBES, (the pious,) was son of Demetrius Soter, and brother of Demetrius Nicanor. Tryphon, the usurper of the kingdom of Syria, having rendered himself odious to his troops, they deserted him, and offered their services to Cleopatra, wife of Demetrius Nicanor, who lived in the city of Seleucia, shut up with her children, while her husband, Demetrius, was a prisoner in Persia, where he had married Rodeguna, daughter of Arsaces, king of Persia. (Jos. Ant. xiii. 12.) Cleopatra, therefore, sent to Antiochus Sidetes, her brother-in-law, and offered him the crown of Syria, if he would marry her, to which Antiochus consented. He was then at Cnidus, where his father, Demetrius Soter, had placed him with one of his friends: he came into Syria, and wrote to Simon Maccabæus, to engage him against Tryphon, 1 Macc. xv. He confirmed the privileges which the kings of Syria had granted to Simon, permitted him to coin money with his own stamp, declared Jerusalem and the temple exempt from royal jurisdiction, and promised other favors, as soon as he should become peaceable possessor of the kingdom which had belonged to his ancestors.

Antiochus Sidetes, being come into Syria, married his sister-in-law, Cleopatra, A. M. 3865. Tryphon's troops resorted to him in crowds, and Tryphon, thus abandoned, retired to Dora, in Phœnicia, whither Antiochus pursued him with an army of 120,000 foot, and 8000 horse, and with a powerful fleet. Simon Maccabæus sent him 2000 chosen men, but Antiochus refused them, and revoked all his promises. He sent Athenobius to Jerusalem, to oblige Simon to restore Gazara and Joppa, with the citadel of Jerusalem, and to demand 500 talents, as tribute for the places Simon held out of Judea; and 500 talents more, as reparation for injuries the king had suffered, and as tribute for his own cities; threatening war against him if he did not comply. Simon showed Athenobius all the lustre of his wealth and power, told him he had no place in his possession which belonged to Antiochus, and, as to Gazara and Joppa, which cities had done infinite damage to his people, he would give the king one hundred talents for the property of them.

Athenobius returned with great indignation to Antiochus, who was extremely offended at Simon's answer. In the mean time, Tryphon, having stolen privately from Dora, embarked in a vessel and fled. Antiochus pursued him, and sent Cendebeus with troops into the maritime parts of Palestine, with orders to build Cedron, and to fight the Jews. John Hircanus, son of Simon Maccabæus, being then at Gazara, gave notice to his father of Cendebeus's coming. Simon furnished troops to his sons, John Hircanus and Judas, and sent them against Cendebeus, whom they routed in the plain, and pursued to Azotus. Antiochus followed Tryphon, till he forced him to kill himself, after five or six years' reign. Antiochus now thought of nothing but reducing those cities which, in the beginning of his brother's reign, had thrown off subjection. Simon Maccabæus, prince and high-priest of the Jews, being treacherously killed by Ptolemy, his son-in-law, in the castle of Docus, near Jericho, the murderer sent immediately to Antiochus Sidetes to demand troops, that he might recover for him the country and cities of the Jews. Antiochus came in person with an army, and besieged Jerusalem: John Hircanus, however, defended it with vigor, and the siege was long protracted. The king divided his army into seven parts, guarding all the avenues to the city. It being the proper time for celebrating the Feast of Tabernacles, the Jews desired of Antiochus a truce of seven days, which was granted; and sent them bulls with gilded horns, and vessels of gold and silver, filled with incense, to be offered in the temple: he also ordered such provisions to be given to the Jewish soldiers as they wanted. This courtesy of the king so won the hearts of the Jews, that they sent ambassadors to treat of peace, and to desire that they might live according to their own laws. Antiochus required of them to surrender their arms, to demolish the city walls, to pay tribute for Joppa, and the other cities they possessed out of Judea, and to receive a garrison into Jerusalem. They consented to these conditions, the last excepted; for they could not submit to see an army of strangers in their capital: they rather chose to give hostages, and 500 talents of silver. The king therefore entered the city, beat down the breast-work above the walls, and returned to Syria, A. M. 3870, *ante* A. D. 134. Three years afterwards, Antiochus marched against the Parthians, demanding the liberty of his brother, Demetrius Nicanor, who had been made prisoner by Arsaces; but, being deserted by his own forces, he was killed, A. M. 3874, A. C. 130. Demetrius Nicanor, or Nicator, re-ascended the throne, after the death of Sidetes.

VIII. ANTIOCHUS GRYPHUS, or PHILOMETOR, son of Demetrius Nicanor, ascended the throne of Syria, A. M. 3881. He reigned eleven years alone, and fifteen with his brother Cyzicus, and died A. M. 3907.

IX. ANTIOCHUS CYZICUS, having obtained from his brother Gryphus, as his share of the kingdom, Cœlo-Syria, became extremely luxurious, and abandoned himself to excesses of every description.

John Hircanus, prince and high-priest of the Jews, besieged Samaria, A. C. 109. The Samaritans invited Antiochus Cyzicus to their assistance. He advanced speedily to help them, but was overcome by Antigonus and Aristobulus, sons of John Hircanus, who commanded the siege, and who pursued him to Scythopolis; after which they resumed the siege of Samaria, and blocked up the city so closely, that the inhabitants again solicited Cyzicus. Having received 6000 men from Ptolemy Lathyrus, son of Cleopatra, queen of Egypt, he wasted the lands belonging to the Jews, designing thereby to oblige Hircanus to raise the siege of Samaria; but his troops were at last dispersed, and Samaria was taken by storm, and razed by Hircanus. Antiochus was also conquered, and put to death by Seleucus, A. C. 90, after a reign of eighteen years. Jos. Ant. xiii. 18.

I. ANTIPAS HEROD, or HEROD ANTIPAS, son of Herod the Great and Cleopatra of Jerusalem, was declared by Herod, in his first will, to be his succes-

sor in the kingdom; but he afterwards substituted Archelaus, king of Judea, giving to Antipas only the title of tetrarch of Galilee and Peræa. Archelaus going to Rome, to petition Augustus to confirm his father's will, Antipas went also, and the emperor gave Archelaus one moiety of what had been assigned to him by Herod's will, with the title of ethnarch, and promised to grant him the title of king, when he had shown himself deserving of it, by his virtuous conduct. His revenues amounted to 600 talents. To Antipas Augustus gave Galilee and Peræa, which produced 200 talents; and to Philip, Herod's other son, the Batanæa, Trachonitis, and Auranitis, and some other places, whose income was 100 talents. (Jos. Ant. xvii. 13.) Antipas, having returned to Judea, took great pains in adorning and fortifying the principal places of his dominions; he gave the name of Julias to Bethsaida, in honor of Julia, wife of Augustus; and Cinnereth he called Tiberias, in honor of Tiberius, afterwards emperor. He married the daughter of Aretas, king of Arabia, whom he divorced, about A. D. 33, to marry his sister-in-law, Herodias, who was his own niece and wife of Philip, his brother, who was still living. (Jos. Ant. xviii. 2.) (See HEROD II.) John the Baptist, exclaiming against this incest, was seized by order of Antipas, and imprisoned in the castle of Machærus, Matt. xiv. 3, 4; Mark vi. 14, 17, 18; Luke iii. 19, 20. Even Herod feared and respected the virtue and holiness of John, and did many things out of regard to him; but his passion for Herodias had, no doubt, much sooner prevailed against his life, had he not been restrained by his fears of the people, who universally esteemed John the Baptist as a prophet, Matt. xiv. 5, 6, &c. At a time, however, when the king was celebrating his birth-day, with the principal persons of his court, the daughter of Herodias danced before them, and so much pleased him, that he swore to give her whatever she should ask. Her mother, Herodias, who was anxious to get rid of the Baptist, advised her to ask for his head. The king was vexed at the request; but, in consideration of his oath, and of the persons at table with him, he sent one of his guards, who beheaded John in prison. The head was brought in a basin, and given to Herod's favorite, who carried it directly to her mother.

Aretas, king of Arabia, to revenge the insult which Herod had offered to his daughter, declared war against him; and vanquished him in a very obstinate fight. Josephus (Antiq. xviii. 7.) assures us, that the Jews considered the defeat of Antipas as a punishment for the death of John the Baptist. Some years afterwards, (A. D. 39.) Herodias, being jealous of her brother Agrippa's prosperity, (who, from a private person, had become king of Judea,) persuaded her husband, Antipas, to visit Rome, and to solicit the same dignity from the emperor Caius. Agrippa, however, being jealous also, though on another ground, wrote to the emperor and accused Antipas. Agrippa's messenger arrived at the very time when Herod obtained his first audience with the emperor. Caius read Agrippa's letters with great earnestness, and, finding Herod Antipas accused of having been a party in Sejanus's conspiracy against Tiberius, and of still carrying on a correspondence with Artabanus, king of Parthia, against the Romans, he demanded to know if it were true. Antipas, not daring to deny that he had a large quantity of arms in his arsenal, was banished instantly to Lyons in Gaul. Herodias followed her husband, and shared his fortune in banishment. The year of Antipas's death is not known, but it is certain he died in exile, as well as Herodias. (Ant. xviii. 9.)

It was Herod Antipas who mocked Jesus at Jerusalem before his condemnation, sending him back to Pilate arrayed in a gorgeous robe, Luke xxiii. 7, seq.

The manner in which the death of John the Baptist is stated in this narrative to have been procured, is so extraordinary, as compared with what occurs among European nations, that a few remarks upon it may not be without their use.

In the East, then, it is customary for public dancers at festivals in great houses to solicit, from the company they have been entertaining, such rewards as the spectators may choose to bestow. These are usually small pieces of money, which the donor sticks on the face of the performer; and a favorite dancer will sometimes have her face covered with such presents: nothing further is expected. Herod the Great, however, offered half his kingdom to Salome, the daughter of Herodias, who had danced to please him; and in this, if he were not equal in wisdom, he was certainly superior in extravagance, to a monarch, "Shah Abbas, who, being one day drunk, [in his palace,] gave a woman that danced much to his satisfaction the fairest *Hhan* in all Ispahan; which was not yet finished, but wanted little: this *Hhan* yielded a great revenue to the king, to whom it belonged, in chamber-rents." So far the parallel is tolerably exact; for that Herod was far from being sober, is a pardonable suspicion;—but the sequel is different: "The nazer, having put him in mind of it, next morning, took the freedom to tell him, that it was unjustifiable prodigality; so the king ordered to give her a hundred tomans, (200*l.*) with which she was forced to be contented." Thevenot, in Persia, p. 100. This may assign a reason for the hurry of Herodias, to secure the execution of John the Baptist; for, had she waited till the next morning for the fulfilment of the king's oath, he might have been by that time calmer, and some of his servants might have remonstrated with him on the violence and injustice of his order, as the Persian nazer did with his master; and Salome, who now insists, "Give me *here* the head of John in a charger," might have been otherwise forced to accept, in full payment for her activity, the vacant charger only; without accomplishing that death, which was so vehemently desired by Herodias; or, perhaps, the pitiful value of a few tomans, instead of the half of the promised kingdom.

II. ANTIPAS, a faithful witness, or martyr, mentioned Rev. ii. 13. It is said that he was one of our Saviour's first disciples, and suffered martyrdom at Pergamus, of which city he was bishop.

I. ANTIPATER, an Idumæan, father of Herod the Great, was son of another Antipas, or Antipater, who had been appointed governor of Idumæa, by Alexander Jannæus, king of the Jews. (Josephus, Antiq. xiv. 2. de Bello, i. 5.) He was, both for antiquity of family and for riches, the principal person of Idumæa, and obtained from Julius Cæsar the government of Judea for himself, and that of Jerusalem, and the country adjacent, for his eldest son Phasael; and the government of Galilee for his other son, Herod, who was not at that time above fifteen years of age. He was poisoned by Malichus, who afterwards took possession of his government, *ante* A. D. 43.

II. ANTIPATER, son of Herod the Great, and of Doris his first wife, was educated as a private person, and did not appear at court, until his father re-

solved to call him there, in consequence of his suspicion regarding the conduct of his two sons Alexander and Aristobulus. Antipater, taking advantage of Herod's jealousy, plotted the destruction of his brothers, which he accomplished, A. M. 3999. (See ALEXANDER.) This being effected, he determined to destroy his father also, that he might the sooner become possessed of the crown; but Herod, having discovered his unnatural proceedings, had him put to death, by permission of Augustus, A. M. 4001. Herod died a few days afterwards. Jos. Ant. xvii. c. 3, 6, and 11. B. J. i. 17.

The history of these times, and of the troubles in Herod's family, greatly illustrate the gospel accounts of the tyranny and cruelty of this prince. They show, that his bloody jealousy at Bethlehem was nothing extraordinary for him; and that no safety for the infant Saviour was to be expected from his fury, short of a residence in Egypt. In what times, and under what tyranny, was the Prince of Peace born!

ANTIPATRIS, a town anciently called Cafar-Saba, Acts xxiii. 31. Josephus says (Antiq. xiii. 23.) it was about 150 furlongs, or 17 miles, from Joppa. The old Itinerary of Jerusalem places it ten miles from Lydda, and twenty-six from Cæsarea. Herod the Great changed its name to Antipatris, in honor of his father Antipater. Antipatris was situated in a very fruitful and agreeable plain, watered with many fine springs and rivulets, and near the mountains, in the way from Jerusalem to Cæsarea. Josephus, de Bello, i. 16.

ANTONIA, a tower or fortress at Jerusalem, on the west and north angle of the temple, built by Herod the Great, (and named Antonia in honor of his friend, Mark Antony,) on an eminence, cut steep on all sides, and enclosed by a wall three hundred cubits high; it contained many apartments, bagnios, and halls, so that it might pass for a palace. It was in form a square tower, with a turret at each of the four corners. It was so high, that persons might look from thence into the temple; and there was a covered way of communication from the one to the other; so that, as the temple was in some sort a citadel to the town, the tower of Antonia was a citadel to the temple. Josephus, Antiq. xv. 14. et de Bello, vi. 12. There is frequent mention, in Josephus, of the tower of Antonia, particularly in his history of the Jewish war. The Romans generally kept a garrison in it; and from hence it was, that the tribune ran with his soldiers, to rescue Paul out of the hands of the Jews, who had seized him in the temple, and designed to kill him, Acts xxi. 31, 32. See JERUSALEM.

I. APAMEA, a city of Syria, on the Orontes, built, as is believed, by Seleucus I. king of Syria; or by his son, Antiochus Soter, in honor of queen Apamea, wife of Seleucus, and mother of Antiochus. It was probably the same with Shepham, a city of Syria, Numb. xxxiv. 10, 11.

II. APAMEA, a city of Phrygia, on the river Marsyas, near which, as some have been of opinion, Noah's ark rested; whence the city took the surname of (*Kibotos*) Ark. The Sibylline verses place the mountains of Ararat, where the ark rested, on the confines of Phrygia, at the sources of the Marsyas. On a medal, struck in honor of Adrian, is the figure of a man, representing the river Marsyas, with this inscription—*ΑΠΑΜΕΩΝ ΚΙΒΩΤΟΣ ΜΑΡΣΣΙΑ—A medal of the Apameans—the Ark and the river Marsyas.* That this was one of the commemorative notices of the ark, and of the deluge, there is little doubt; but only in the sense, that traditionary memorials of the ark, were here very ancient. In reference to the medal, we may add that Strabo affirms the ancient name of Apamea to have been *Kibotos;* by which name the ark (probably of Noah) was understood. *Kibotos* is apparently not a Greek term: it might be the name of a temple, in which commemoration was made of the ark, and of the preservation of man by it. There are several medals of Apamea extant, on which are represented an ark, with a man in it, receiving the dove, which is flying to him; and part of their inscription is the word NOE: but either this should be read NEO, an abridgement of Neokoron; or, it is the end of a word, *ΑΠΑΜΕΩΝ;* or, (some of) the medals are spurious; which has been suspected. Still, as they are from different dies, yet all referring to Apamea, it seems that their authors had a knowledge of the tradition of commemoration respecting the ark preserved in this city. (See ARK.) Many more such commemorations of an event so greatly affecting mankind were no doubt maintained for many ages, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials; and referred to them as proofs of their antiquity. See ARARAT.

APE. Among the articles of merchandise imported by Solomon's fleet were apes, 1 Kings x. 22; 2 Chron. ix. 21. The Greek writers mention a sort of ape, native of Ethiopia, and around the Red sea, called *Kephos*, or *Keipos*, or *Kebos*, which comes near to the Hebrew *Kuph*, or *Koph*. It was about the size of a roe-buck. The Egyptians of Babylon, in Egypt, adored a kind of ape, which Strabo calls *Keipos;* and they are still worshipped in many places of India.

APHARSACHITES, Ezra v. 6; or APHARSATHCHITES, Ezra iv. 9; the name of an Assyrian people who were sent to inhabit the vacant cities of the Israelites. They are elsewhere unknown. Gesenius compares the name of the *Parætaceni*, who dwelt between Persia and Media. Herodot. i. 101. R.

APHEK. There are several cities of this name mentioned in Scripture. The name signifies *strength*, hence a citadel, fortified city.—I. A city in the tribe of Asher, (Josh. xiii. 4; xix. 30.) called also *Aphik* in Judg. i. 31. This can hardly be any other than the *Aphaca* of Eusebius and Sozomenus, situated in Libanus, famous for a temple of Venus. A village called *Afka* is still found in mount Lebanon, situated in the bottom of a valley; see Burckhardt, p. 25, or p. 70. 493. Germ. ed.—II. A city near which Benhadad was routed by the Israelites, (1 Kings xx. 26, seq.) to which the *Aphaca* of Eusebius corresponds, situated to the east of the sea of Galilee, and mentioned by Seetzen and Burckhardt, under the name of Feik. Euseb. Onom. v. *Ἀφεκά*. Burckh. p. 279. or p. 438. 539. Germ. ed.—III. A city in the tribe of Issachar, near to Jezreel, where the Philistines twice encamped before battles with the Israelites, 1 Sam. iv. 1; xxix. 1; comp. xxviii. 4.—Either

this or the Aphek first above mentioned, is probably the royal city of the Canaanites, spoken of in Josh. xii. 18.—Different from either of these is the *Aphekah* mentioned Josh. xv. 53; which was situated in the mountains of Judah. R.

APHEREMA, one of the three toparchies added to Judea, by the kings of Syria, 1 Macc. xi. 34. Perhaps, the Ephræm, or Ephraim, mentioned John xi. 54.

APHSES, head of the eighteenth sacerdotal family, of the twenty-four which David chose for temple service, 1 Chron. xxiv. 15.

APHUTÆI, Israelites, who returned from the captivity, and settled in their own country. The name *Aphutæi* is perhaps derived from *Jiphtah*, a city, Josh. xv. 43.

APIS. The Egyptians maintained, at Heliopolis, a bullock consecrated to the sun, which they called Mnevis; and at Memphis, another, named Apis, dedicated to the moon, and under which Osiris was adored. This animal was not altogether a common bull; but was distinguished by the following marks: the whole body was black, except, as some think, a white square spot on the forehead; others say, a spot like the figure of an eagle on its back; but rather a crescent-like spot. The hairs of the tail were double, and it had the form of a beetle under its tongue. When, after a very diligent search, a calf of this description was found, it was carried with great joy to the temple of Osiris, where it was fed, and worshipped as a representative of that god, so long as it lived; and after its death, it was buried with great solemnity and mourning. This done, they carefully sought another with the same marks. Sometimes they were many years before they found one; but when they had succeeded, there was a great festival over all the country. It has been generally thought that the golden calf which Aaron made for Israel in the wilderness, and the calves set up by Jeroboam, to be worshipped by the ten tribes, were imitations of the Egyptian Apis. See CALF.

The worship of Apis was not improbably derived from India to Egypt; and the resemblances between the two living deities are well stated, from personal observation, by Fra Paolino da San Bartolomeo. (Voyage to the East Indies, chap. 2. Eng. edit. p. 21.) He says, "On the day of my return to Pondichery, I had an opportunity of seeing a very singular scene; as on that day the god Apis was led in procession through the city. This deity was a beautiful fat, red-colored ox, of a middle size. The Brahmans generally guard him the whole year through, in the neighborhood of his temple; but this was exactly the period at which he is exhibited to the people with a great many solemnities. He was preceded by a band of Indian musicians; that is to say, two drummers, a fifer, and several persons, who, with pieces of iron, beat upon copper basins. Then came a few Brahmans; and behind these was an immense multitude of people. The pagans had all opened the doors of their houses and shops, and before each stood a small basket with rice, thin cakes, herbs, and other articles in which the proprietors of these houses and shops used to deal. Every one beheld Apis with reverence; and those were considered fortunate of whose provisions he was pleased to taste a mouthful as he passed. Philarchus conjectured, as we are told by Plutarch, in his treatise on Isis and Osiris, that Apis was originally brought from India to Egypt by the inhabitants of the latter. Plutarch himself asserts, that the Egyptians considered Apis as an emblem of the soul of Osiris: and, perhaps, he here meant to say, that under this expression they understood that plastic power by which Osiris had produced and given life to every part of the creation. Pliny, in his Natural History, speaking of Apis, uses the following remarkable words: 'When he eats out of the hand of those who come to consult him, it is considered as an answer. He refused to receive any thing from the hand of Germanicus Cæsar, and the latter soon after died.' From this it appears, that the Egyptians entertained the same opinions respecting Apis as the Indians do. In Egypt, as well as in India, people were accustomed to consider him as an oracle; to place food before him, and, according as he accepted or refused it, to form conclusions in regard to their good or bad fortune. The ox [bull] which represents Apis must, every three years, give place to another. If he die in the course of these three years of his deification, he is committed to the earth with all that pomp and ceremony observed at the interment of persons of the first rank. Various pagodas, or pagan temples, have on their front the figure of a cow, or perhaps two, of a colossal size."

Dr. Forster (the translator of Fra Paolino) points out several differences between the practice of the Hindoos and the Egyptians: he says, "The sacred ox of the Indians, for example, remains only three years in life; whereas that of the Egyptians, according to Plutarch, remained twenty-five, after which he was drowned, then embalmed, and deposited in a subterranean burying-place destined for that purpose, near the village of Abusir, the ancient Busiris, not far from Memphis. The coffin of an Apis ox was found there by Paul Lucas and Wortley Montague. [Belzoni also found a tomb of Apis in one of the caves in the mountains of Upper Egypt, which enclose the tombs or *gates* of the kings. In one of these he found a colossal alabaster sarcophagus, transparent and clear toned, sculptured both on the inside and outside with hieroglyphics. In this was the body of an ox [bull] embalmed in asphaltus. This sarcophagus is now in the British museum. R.

APOCALYPSE signifies *revelation*, but is particularly referred to the Revelations which John had in the isle of Patmos, whither he was banished by Domitian, between the years of J. C. 95 and 97. The Apocalypse was not at all times, nor in all churches, admitted as canonical. Jerome, Amphilochius, and Sulpitius Severus remark, that in their time many churches in Greece did not receive it; it is not in the catalogues of the council of Laodicea, or of Cyril of Jerusalem; but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and after them all the fathers of the fourth, fifth, and following ages, quote the Revelation as a book acknowledged to be canonical. Indeed, as Sir Isaac Newton has remarked, there is no book of the New Testament so strongly attested, or commented so early upon, as this.

The book of the Revelation contains twenty-two chapters. The first three are epistolary admonitions and instructions to the angels (or bishops) of the seven churches in Asia Minor,—Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. The fifteen following chapters contain representations of the persecutions which the church was to suffer from Jews, heretics, and heathens; principally from the emperors Dioclesian, Maximian, Heraclius, Galerius Maximian, Severus, Maxentius Maximinus, and Licinius; and, lastly, from Julian the Apostate. After this, we have a display of the

divine vengeance against persecutors, the Roman empire, and the city of Rome, described under the name of Babylon, the great whore seated on seven hills: and the whole is terminated by a description of the victories of the church, and its triumph over its enemies; of the marriage of the Lamb, and the celestial happiness of the church triumphant.

[The book of Revelation belongs, in its character, to the *prophetical* writings, and stands in intimate relation with the prophecies of the Old Testament, and more especially with the writings of the later prophets, as Ezekiel, Zechariah, and particularly Daniel; inasmuch as it is almost entirely symbolical. This circumstance has surrounded the interpretation of this book with difficulties, which no interpreter has yet been able fully to overcome. Most of these are connected with the questions as to the author and the time when the book was composed. As to the author, the weight of testimony throughout all the history of the church, is in favor of John, the beloved apostle. As to the time of its composition, we may better judge after a synoptic view of its contents.

In all prophecy there is a twofold object, viz. of consolation and of exhortation. So here; the despondING Christian community are admonished to fidelity and perseverance by the assurance of the speedy commencement of the kingdom of God, or at least of the overthrow of its most potent enemies. The hortatory part is chiefly contained in the epistles to the seven churches of Asia Minor. The book may be divided into three parts, viz.

I. The *Introduction*, in epistles to the seven churches, both general and particular. (i. 4.—iii. 22.)

II. The *first Revelation*. (iv. 1.—xi. 19.) The book of destiny, sealed with seven seals, is given to the Lamb to open. (iv. v.) He opens four of the seals, and at the opening of each there appears the emblem of a war or plague; at the opening of the fifth and sixth is announced the approach of the great day of judgment and wrath for all the enemies of Christianity. (vi.) Before the seventh seal is opened, the Christians receive a seal as a mark of preservation against the impending destruction. (vii.) The seventh seal is now opened, but the catastrophe is still delayed, being made dependent on the sounding of seven trumpets. At the sounding of the four first trumpets, four plagues appear; and three woes are announced as about to accompany the other three trumpets. (viii.) At the sounding of the fifth appears the strange and fearful plague of the locusts, the first wo; (ix. 1—12.) at the sixth, comes forth a terrible army for war, the second wo. (ix. 13—21.) The annunciation is now given, that with the sounding of the seventh trumpet, the mystery of God will be finished; (x.) and the prophet is commanded to measure the temple and those who worship therein, in order that they may be excepted from the general calamity of the city, which for a time is to be given to the Gentiles. (xi. 1, 2.) Before the final catastrophe, two prophets are still to admonish and exhort to repentance; they will, however, be put to death as martyrs, and the holy city will suffer punishment on account of them, and those who remain will repent and give glory to God. (xi. 3—13.) Now follows the sounding of the seventh trumpet, and the commencement of the great judgment against all enemies, and the approach of the kingdom of God is announced. (xi. 14—19.)

III. But all this does not follow at once; but is described at large in the *second Revelation*, which now begins. (xii.—xxii.) The theocracy, out of which the Messiah springs, is persecuted by Satan, who, being cast out from heaven, is actuated for a time with rage so much the more vehement against the Christians. (xii. 1—17.) His instruments are the heathen, or antichrist, under the figure of a beast with seven heads and ten horns, which persecutes the saints; (xii. 18.—xiii. 10.) and also the false priesthood which is subservient to him, and which is, in like manner, represented under the image of a beast. (xiii. 11—18.) Then follows the blissful peace enjoyed by the Christians who were exempted from the plagues, under the dominion of the Lamb. (xiv. 1—5.) Announcement of the fall of Rome, and of the judgment upon the heathen. (xiv. 6—20.) The wrath of God is to be poured out from seven vials upon the earth. (xv.) As the four first vials are poured out, follow four plagues; (xvi. 1—9.) the three others bring down destruction upon Rome, (xvi. 10—21.) whose destruction, to be completed through the beast himself, is now more minutely described and celebrated. (xvii. 1.—xix. 10.) At last both beasts are subdued by the Messiah, and Satan is bound. (xix. 11.—xx. 3.) The reign of a thousand years and first resurrection. (xx. 4—6.) The last conflict with Gog and Magog, the final overthrow of Satan, (xx. 6—10.) and the last judgment. (xx. 11—15.) The New Jerusalem. (xxi. 1—xxii. 5.) Epilogue. (xxii. 6—21.)

Since Eichhorn published his commentary upon this book in 1791, (in which he made the great mistake of assigning to the whole a *dramatic* character,) most interpreters agree with him in finding in the *first* revelation the destruction of Jerusalem and consequent overthrow of Judaism; and in the *second* revelation, the downfall of heathenism, i. e. the subversion of the influence of pagan Rome and the pagan Roman empire, as such, before the advance and general diffusion of Christianity. This of course implies that the Apocalypse was written at an earlier date than has often been assigned to it. The notices of time which may be drawn from the book itself, are the following. (1.) In c. xi. 1, 2, Jerusalem is spoken of in a manner which pre-supposes that it was still standing. (2.) From c. xvii. 10, it would seem that it was written under the sixth Roman emperor, Vespasian; unless one of the three mock emperors, Galba, Otho, or Vitellius, is to be reckoned as the sixth; which would make but the difference of a year or two. (3.) The persecution of the Christians under Nero is pre-supposed; (vi. 9; xvii. 6.) as also the death of most of the apostles. (xviii. 20.) These data in themselves would seem to fix the time of the composition of the Apocalypse from about A. D. 68 to 70; and as Jerusalem was destroyed in A. D. 72, this date would accord well with Eichhorn's theory.

The general view of the Apocalypse given by Hug in his introduction to the N. T. is similar to the above, but with some modifications. There are in the book three cities, on account of which all these terrible appearances in heaven and earth take place, viz. Sodom or Egypt, Babylon, and the New Jerusalem. Sodom is Jerusalem, for in it our Lord was crucified, (xi. 8.) and there also is the temple, xi. 1. Babylon is Rome, for it stands on seven hills, (xvii. 9.) and has the empire of the world, xvii. 18. Jerusalem and Rome therefore are the cities whose overthrow is foretold; but these are not spoken of literally, but as the emblems or symbols of those religions of which they were the chief seats and supporters,

viz. Judaism and heathenism.—The New Jerusalem comes down from heaven in place of those cities which are overthrown; but as these latter are symbols each of a religion, so also the former is the emblem of Christianity, which is to endure for ever, and secure the eternal bliss of man.

Along with this view, however, the same author holds still to the idea, that the banishment of the apostle John to Patmos, and the consequent composition of this book, did not occur until the reign of Domitian, or about A. D. 95, and more than twenty years after the destruction of Jerusalem. To avoid this anachronism, he applies, of course, all that is said of Jerusalem, symbolically, to the Jewish religion, which still prevailed among that people, although the temple and worship were destroyed. But this seems to be a forced construction, and is not at all necessary, since the historical accounts respecting the time of John's banishment are very uncertain.

But whatever view may be taken of this book in general, the following remarks of Hug are well deserving of the attention of all interpreters. "It is hardly necessary to remark, that all the strokes and figures in this great work are by no means significant. Many are inserted only to give life and animation to the whole; or they are introduced by way of ornament out of the prophets and holy books; and no one who is any judge of such matters, will deny, that the filling up of the whole is in an extraordinary degree rich, and for occidental readers in the highest degree splendid. The description of the chastisements by hail, pestilence, floods which are changed into blood, by insects and vermin, are imitations of the plagues of Egypt; and do not here either require or admit any particular historical explanation or application. The eclipses of the sun and moon, the falling stars, are usual figures employed by the prophets, in order to represent the overthrow of states and empires, or the fall of renowned persons, by means of great and terrible physical phenomena. And in general, the sublimest and most appropriate and striking figures and passages of the prophets are interwoven by the author in his work; and they thus impart to the whole an oriental splendor, which leaves all Arabian writers far behind.

"The numbers also are seldom to be taken arithmetically, unless there exist special grounds for it. Seven seals, seven angels, seven trumpets, seven vials, seven thunders,—who does not here see that this is the holy prophetic number, and is employed only as ornament and costume? So also the round numbers, and times, and half times; they admit neither of a chronological nor numerical reckoning; but are generally put for indefinite times and numbers.

"There are in the whole only two historical events, which, consequently, admit of a historical interpretation. Aside from the general prevalence of Christianity, with which the vision closes, the destruction of Jerusalem is a known fact,—and by the side of this stands also the downfall of Rome.—Here we are necessarily referred to the historical interpretation, so far as it can be applied without violence, and so far as history voluntarily affords her aid. But every thing minute and frivolous, and every thing far-fetched or forced, must be cautiously avoided."

Upon the foregoing principles, the greater part of the book of Revelation must be regarded as having had its accomplishment in the earlier centuries of the church; while subsequent ages are summarily described in the latter part of the book, of which the fulfilment is gradually developing itself. *R.

There have been several other Apocalypses attempted to be imposed on the church, at various times, but their spuriousness is universally maintained. Calmet enumerates the following:—(1.) The Revelations of St. Peter; an apocryphal book mentioned by Eusebius, and Jerome, and cited by Clemens of Alexandria, in his Hypotyposes.—(2.) The Revelation of St. Paul, an apocryphal book, used among the Gnostics and Cainites, and which contained, as they pretended, those ineffable things which the apostle saw during his ecstasy, and which he informs the Corinthians he was not permitted to divulge, 2 Cor. xii. 4.—(3.) The Revelation of St. John, different from the true Apocalypse; and of which Lambecius says, there was a MS. in the emperor's library at Vienna.—(4.) The Revelation of Cerinthus, in which he spoke of an earthly kingdom, and certain sensual pleasures, which the saints should enjoy for a thousand years at Jerusalem. It is probable that the notion entertained by some of the ancients, that Cerinthus was the author of St. John's Revelation, arose from this imitation by him of that work, and the ill use which he had made of the apostle's writings, the better to authorize his own visions.—(5.) The Revelation of St. Thomas is known only by pope Gelasius's decree, which ranks it among apocryphal books.—(6.) The Revelation of Adam, forged, probably by the Gnostics, from what is said in Genesis, of the Lord's causing a deep sleep to fall on Adam; or, as the LXX have it, an ecstasy.—(7.) The Revelation of Abraham, possessed by the Sethian heretics, and which Epiphanius describes as abounding with impurity.—(8.) The Revelation of Moses, which, Cedrenus says, some authors believe to be the same apocryphal work as Genesis the Less, which was extant among the ancients. Syncellus, speaking of this Apocalypse, says, the passage of Paul to the Galatians is taken from it, (ch. vi. 15.) "Neither circumcision availeth any thing, nor uncircumcision, but a new creature."—(9.) The Revelation of Elias, from which Jerome thinks that the passage in 1 Cor. i. 9, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love him," is borrowed. Origen, in his citation of these words, tells us, that they are no where to be found, but in the secret books of Elias.

From this great number of books called by the name of Apocalypses, or Revelations, it should seem that the title, and perhaps the work itself, of the Revelation of St. John, was more popular among the early Christians, than is usually thought to be the case; it is, at least, certain that the Mosaic ornaments of the most ancient churches now existing, have more frequent allusions to scenes in the Revelation, than to any other book in the New Testament. Imitations so numerous might render the question of genuineness and authenticity difficult in those days; but this lays succeeding ages under the greater obligations to the considerate and sedate decision of the early Christians, and to the preference they have adjudged to the book now universally received.

APOCRYPHAL properly signifies *hidden*. Books are called apocryphal on the following accounts: (1.) when the author is not known; whether he has affixed no name to his work, or has affixed a feigned name; (2.) when they have not been admitted into the canon of Scripture, nor publicly read

in the congregation, although they may have been read in private; (3.) when they are not authentic, and of divine authority; even though they may be thought the works of eminent or of sacred authors; e. g. the Epistle of Barnabas; (4.) when they were composed by heretics, to authorize, or to justify, their errors.

There are apocryphal books, therefore, of several degrees. Some are absolutely false, dangerous, and impious, composed to defend error or to promote superstition; such as the Gospels of St. Thomas, of the Valentinians, Gnostics, Marcion, &c. Others are simply apocryphal, and not contrary to faith and good manners; as the books of Esdras, Maccabees, &c. Others, after having been long contested by some, have been by others received as canonical; as the church of Rome admits many, which are by all Protestants regarded as apocryphal, though printed with our English Bibles, and parts of them read in the Episcopal service; all of which Jerome reckons among apocryphal writings, and says, the church reads them, but without receiving them into the canon.

There are a few inconsiderable parts of Scripture, which are at this day received by some as canonical, while others consider them as apocryphal; such as the titles to the Psalms, the preface of Jeremiah, Ecclesiasticus, or the Wisdom of Sirach, and the additions to Esther and Daniel.

[Apocryphal books, in the Protestant sense, are of two classes, viz. (1.) Those which were in existence in the time of Christ, but were not admitted by the Jews into the canon of the Old Testament; either because they had no Hebrew original, or because they were regarded as not divinely inspired. The most important of these are collected in the *Apocrypha* often appended to the English Bible; among which the books of Ecclesiasticus and Maccabees are the most valuable; the former as containing many excellent maxims of wisdom, and the latter as being for the most part true history, but written in a diffuse and legendary manner. Most of the others bear the stamp of legends on the face of them. All of these stand in the Septuagint and Vulgate as canonical. But besides these there existed very many *pseudepigraphia*, or writings falsely attributed to distinguished individuals; e. g. to Adam, Seth, Noah, Abraham, the twelve patriarchs, &c. &c. All that is known of these latter may be seen in *Fabricii Codex Pseudepig. V. T.*

(2.) Those which were written after the time of Christ, but were not admitted by the churches into the canon of the New Testament, as not being divinely inspired. These are mostly of a legendary character. They have all been collected by Fabricius in his *Codex Apoc. N. T.* Among them are no less than 24 Gospels; of which the most important are those of the Egyptians, of the twelve apostles, of Cerinthus, of the Ebionites, of the Gnostics, of Marcion, of Thomas, and the Gospel of the Infancy of Jesus.—There are also 10 different Books of Acts; and six Epistles, or rather correspondences, including the letters said to have passed between Paul and Seneca, an Epistle of Paul to the Laodiceans, one from the Corinthians to Paul, and his reply, &c. &c. For the nine Apocalypses, see that article.—None of all these are received as canonical at the present day by any portion of the Christian church.

Other *pseudepigraphia* of this kind, though not intended to be put forth as parts of the New Testament, are the correspondence of Jesus Christ with Abgar, king of Edessa, (see ABGAR,) and the Epistle of P. Lentulus to the Senate of Rome, describing the person of Christ, &c. See LENTULUS. *R.

APOLLO, one of the gods worshipped by the heathen, to whom they attributed oracles and divination. See GOSPEL, ORACLE, and PYTHON.

APOLLONIA, a city of Macedonia, through which Paul passed in his way from Amphipolis to Thessalonica, Acts xvii. 1. It was formerly celebrated for its trade.

I. APOLLONIUS, an officer belonging to Antiochus Epiphanes, who is called Misarches in the Greek, (2 Macc. v. 24.) and whom Antiochus Epiphanes sent into Judea to execute his design of drawing large sums from Jerusalem. Antiochus came thither at the head of 22,000 men, and, on the sabbath-day, fell on the people, and put great numbers to the sword. The city was burnt and pillaged; 10,000 persons were taken, carried captive, and sold to the king's profit. Two years afterwards, Judas Maccabæus, having gathered an army of 6000 Jews, who continued faithful, defeated and killed Apollonius, dispersed his army, and carried off a very rich booty, 1 Macc. i. 30, 31. A. M. 3838, *ante* A. D. 166.

II. APOLLONIUS DAUS, governor of Cœlo-Syria, and general of Demetrius Nicanor, having abandoned the party of Alexander Balas, and espoused that of Demetrius Nicanor, headed a powerful army, to compel the Jews to declare for Demetrius. A. M. 3856, *ante* A. D. 148. He was defeated by Jonathan Maccabæus, however, and 8000 of his men killed, 1 Macc. x. 69—76. For this victory, Alexander Balas bestowed new favors on Jonathan; among which was a golden buckle, such as the king's relations wear, and the property of Accaron, ver. 77—89.

III. APOLLONIUS, son of Genneus, was one of those governors whom Lysias had left in Judea, after the treaty formed between the Jews and the young king Antiochus Eupator, and who endeavored, by their ill treatment, to compel the Jews to break it, 2 Macc. xii. 2.

APOLLOS, a Jew of Alexandria, who came to Ephesus, A. D. 54, during the absence of Paul, who had gone to Jerusalem. He was "an eloquent man, and mighty in the Scriptures," (Acts xviii. 24.) but he knew only the baptism of John; so that he was, as it were, only a *catechumen*, and not fully informed of the higher branches of gospel doctrine. Nevertheless, he knew Jesus to be the Messiah, and declared himself openly as his disciple. At Ephesus, where he began to speak boldly in the synagogue, demonstrating, by the Scriptures, that Jesus was the Christ, Aquila and Priscilla heard him, and took him home with them, to instruct him more fully in the ways of God. Some time after this, he inclined to go into Achaia, and the brethren wrote to the disciples there, desiring them to receive him. At Corinth he was very useful in watering what Paul had planted. It has been supposed, that the great affection his disciples had for him, almost produced a schism, (1 Cor. iii. 4—7.) "some saying, I am of Paul; others, I am of Apollos; others, I am of Cephas." But this division, which Paul mentions and reproves, in his First Epistle to the Corinthians, did not prevent him and Apollos from being closely united in the bonds of Christian charity and affection. Apollos, hearing that the apostle was at Ephesus, went to meet him, and was there when he wrote the First Epistle to the Corinthians, wherein

he observes that he had earnestly entreated Apollos to return to Corinth, but had not prevailed upon him; that, nevertheless, he gave him room to hope, that he would visit that city at a favorable opportunity, ch. xvi. 12. Some have supposed that the apostle names Apollos and Cephas, not as the real persons in whose names parties had been formed at Corinth, but that, in order to avoid provoking a temper which he desired might subside, he "transfers, by a figure, to Apollos, and to himself," what was said really of other parties, whom, out of prudence, he declines naming. It might be so; but the reluctance of Apollos to return to Corinth seems to countenance the other, which is the general opinion. Jerome says, (ad. Tit. iii.) Apollos was so dissatisfied with the division which had happened on his account at Corinth, that he retired into Crete, with Zeno, a doctor of the law; but that this interruption of Christian harmony having been appeased by the letter of Paul to the Corinthians, Apollos returned to that city, and afterwards became bishop there. The Greeks make him bishop of Duras; but, in their Menæa, they describe him as second bishop of Colophon, in Asia. Ferrarius says he was bishop of Iconium, in Phrygia; others say he was bishop of Cæsarea; but this is all uncertain.

APOLLYON, 'the destroyer;' answering to the Hebrew Abaddon, which see. Rev. ix. 11.

APOSTLE, ἀπόστολος, *a messenger*, or *envoy*. The term is applied to Jesus Christ, who was God's envoy to save the world, (Heb. iii. 1.) though, more commonly, the title is given to persons who were envoys, commissioned by him. Those also who were sent on any errand by a church or Christian community, are called in the N. T. *apostles*. Thus Paul speaks of two *apostles*, Eng. messengers, 1 Cor. viii. 23. So also Phil. ii. 25, where he calls Epaphroditus, in like manner, the *apostle*, i. e. messenger of that church.

Herodotus uses the word to denote a public herald, an ambassador, or nuncio. The Hebrews had apostles sent by their patriarch to collect a certain yearly tribute, which was called *aurum coronarium*. (Cod. Theod. xiv.) Some assert, that, before Jesus Christ, they had another sort of apostle, who collected the half shekel, which was paid by every Israelite to the temple. These might be called apostles; but we cannot perceive that this name was given to them, as it certainly was to other officers, belonging to the high-priests and heads of the people, who were sent to carry their orders to distant cities and provinces, in affairs relating to religion. For example, Paul was deputed to the synagogues of Damascus, with directions to seize and imprison all who professed the religion of Christ; that is, he was the apostle of the high-priest, and others at Jerusalem, for this purpose: and he alludes to this custom, according to Jerome, in the beginning of his Epistle to the Galatians, saying, that he is "an apostle, not of man, neither by [commissioned from] man, but by [commissioned from] Jesus Christ:" as if he had said, an apostle, not like those among the Jews, who derived their mission from the chief priests, or from the principal men of the nation; but an apostle sent by Jesus Christ himself. Eusebius and Jerome speak likewise of apostles sent by the Jews to defame Jesus Christ, his doctrine, and his disciples. Justin Martyr, in his Dialogue against Trypho, says, they sent persons whom they called apostles, to disperse circular letters, filled with calumnies against the Christians: and to this, it is supposed, there is a reference, "we have not received letters concerning thee from Jerusalem;—but this sect is every where spoken against," Acts xxviii. 21, 22. Epiphanius, speaking of these apostles, observes, that theirs was a very honorable and profitable employment among the Jews.

The Apostles of Jesus Christ were his chief disciples, whom he invested with his authority, filled with his Spirit, intrusted particularly with his doctrines and services, and chose to raise the edifice of his church. After his resurrection, he sent his apostles into all the world, commissioned to preach, to baptize, to work miracles, &c. The names of the twelve are,—

1. Peter	6. Bartholomew	10. Jude (Lebbeus,
2. Andrew	7. Thomas	Thaddeus)
3. John	8. Matthew (Levi)	11. James Minor
4. Philip	9. Simon	12. Judas Iscariot.
5. James Major		

The last betrayed his Master; and, having hanged himself, Matthias was chosen in his place, Acts i. 15—26.

The order in which the apostles are named is not the same in all the gospels. See Matt. x. 2; Mark iii. 16; Luke vi. 14; Acts i. 13. This, though a very simple fact and observation, has its weight in showing that the evangelists neither wrote in concert, nor copied from one another. Had they done so, nothing could be more probable than their repetition of a list already formed to their hands, of a number of names so well known as those of the apostles; and the order of which was so perfectly indifferent to any personal object. They all begin with Simon Peter, and end with Judas Iscariot.

From the application of the title apostle, as given above, we may perceive in what sense Paul claims it—"Am not I an apostle?"—a missionary, an envoy, a person authorized by Christ to proclaim his will, 1 Cor. ix. 1. In the same sense he applies the title to Barnabas, whom he includes—"or I only and Barnabas, have not we power to be accompanied by a wife," &c. ver. 6. So that there are, perhaps, three or four persons called apostles in this sense, besides the twelve mentioned in the gospels, as having been chosen to that office by our Saviour when on earth.

[In regard to the apostles of our Lord, there are some particulars deserving of a moment's attention.

1. They were, for the most part at least, Galileans, and from the lower class of society. The greater part of them were fishermen, who prosecuted their employment on the shores of the lake of Tiberias. Matthew was a publican or tax-gatherer employed by the Romans; an occupation regarded by the Jews in general with the utmost contempt and abhorrence. They were 'unlearned and ignorant men,' (Acts iv. 13.) and Paul justly regards it as a proof of the wisdom and power of God, that he had chosen, through the preaching of unlearned men, to overthrow the whole edifice of human wisdom, and lead the world to the light of truth, 1 Cor. i. 27, seq.

2. The apostles all received instruction from Jesus in common; and on the day of Pentecost were all furnished with power from on high, for their great enterprise and destination, through the outpouring of the Holy Spirit. In respect to the religious truths which they were to teach, therefore, they were infallible, and so directed and assisted by the Spirit, that their doctrines were not alloyed by human

errors. In all other respects, however, they were not at all infallible, nor even inspired, as their history clearly shows. Thus, during the whole ministry of Jesus, they were not able to divest themselves of the Jewish notion, that the Messiah was to be a temporal prince, and the deliverer and restorer of the Jewish nation; so that, even after our Lord's resurrection, they put the question to him in a body, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. But even after the extraordinary gifts of the Spirit on the day of Pentecost, and afterwards, we still find Peter needing an express direction from the Spirit, before he could so far overcome his Jewish prejudices, as to preach the gospel to the Gentiles. We find, too, Paul and Barnabas disputing and separating from one another; (Acts xv. 36, seq.) and Paul rebuking Peter and others for their want of consistency, Gal. ii. 11, seq. In respect, also, to certain parts of doctrine, they received only by degrees a fuller illumination; see Acts xv. So also Paul several times distinguishes between what is merely his own judgment or opinion, and that which he receives directly from the Lord, e. g. 1 Cor. vii. 6. At other times the apostle laid plans and attempted to execute them; which plans either remained unfulfilled, or were directly frustrated by the influence of the Spirit; e. g. in Rom. xv. 28, Paul expresses the intention of passing through Rome on his way to Spain; in Acts xvi. 7, it is related that Paul and Silas "assayed to go into Bithynia, but the Spirit suffered them not."

3. There was among the apostles no external distinction of rank; indeed, the whole teaching of Jesus was directed to do away all such distinction, had it been otherwise possible for it to exist, Matt. xx. 24, seq. xxiii. 11, 12; Mark x. 44. Nevertheless, there appears to have been a difference of character and standing among them in respect to influence and activity, so far as this, that Peter, and James, and John act a more prominent part than any of the others, both during the lifetime of Christ, and also after his death; when they became especially *pillars* in the church at Jerusalem, Gal. ii. 9. Among these three, again, Peter seems to have had a special prominence, arising from his zeal, activity, energy, and decision of character. He also was the first to preach the gospel to the Gentiles, Acts xv. 7. But above all the apostles who had personally known our Lord and received his instructions, Paul, who afterwards became an apostle, like one born out of due time, was distinguished for a widely extended and successful activity, particularly among the heathen; and he it was, especially, through whose instrumentality Christianity became what it was intended by its Founder to be, the religion of the whole human race. If it was the zeal, activity, and success of Peter which gave him a pre-eminence in the church, much more would such pre-eminence be due to Paul.—Of the other apostles we have no particular personal accounts, after the day of Pentecost. *R.

APPII FORUM, a city, or market town, founded by Appius Claudius, on the great road (*Via Appii*) which he constructed from Rome to Capua. Some authors suppose it to have occupied the site of the present hamlet of Le Case Nuove. But it is more probably to be found in the present Casarillo di Santa Maria, situated 56 miles from Rome, in the borders of the Pontine marshes, where are the remains of an ancient city. Being thus situated in the marshes, it is no wonder that the water was bad, as mentioned by Horace.

> Egressum magna me excepit Aricia, Roma,
> Hospitio modico.—
> —Inde Forum Appi
> Differtum nautis, cauponibus atque malignis.—
> Hic ego, propter aquam, quod erat deterrima, ventri
> Indico bellum.—Hor. Sat. i. 5.

The "Three Taverns" were about eight or ten miles nearer to Rome than "Appii Forum," as Cicero intimates, who, going from Rome, writes, "ab Appii Foro, horâ quartâ; dederam aliam *paulo ante à Tribus Tabernis*;" a little before he came to the Forum of Appius he had written from the Three Taverns; (ad. Att. ii. 10.) so that probably the chief number of Christians waited for the apostle Paul at a place of refreshment; while some of their number went forward to meet him, and to acquaint him with their expectation of seeing him among them, for which they respectfully waited his coming. See Acts xxviii. 15.

APPLE and APPLE-TREE, Heb. תפוח *tappuach*, Cant. viii. 5; Joel i. 12. Commentators have been at a loss what tree is strictly meant under this name; the manner in which it is employed seeming to imply a tree of great and distinguished beauty; thus Cant. ii. 3, "As the apple-tree among the trees of the wood, so is my beloved among the sons;" and vii. 8, "the smell of thy nose is like apples." Hence Harmar supposes it to be the orange or citron-tree. Obs. lxxv. The corresponding Arabic word, *tyffach*, signifies not only *apples*, but also generally all similar fruits, as oranges, lemons, quinces, peaches, apricots, etc. and it is a common comparison to say of any thing, "It is as fragrant as a *tyffach*." The Hebrew word may, perhaps, have been used in the same general sense. There is, however, no need of such a supposition. Apple-trees were not very common in Palestine, and their comparative rarity would naturally give them a poetical value. The same word, *tappuach*, is also employed as the name of a person, (1 Chron. ii. 43.) and of two cities, one in Judah, (Josh. xii. 17; xv. 34.) and the other on the border between Ephraim and Manasseh, Josh. xvi. 8.

In Prov. xxv. 11, it is said, in our English version, "A word fitly spoken is like apples of gold in pictures of silver." This is translated by Gesenius and others thus: "Like golden apples inlaid with silver figures." On this Rosenmueller remarks, that it is difficult to see for what purpose such apples of gold should be fabricated; and he prefers, therefore, to refer the epithet *golden* to their color, and translates, "like golden apples, or quinces, in vases or baskets of silver;" i. e. as these allure the eye, so a fitly spoken word is pleasant to the understanding. *R.

APPLES OF SODOM. The late adventurous traveller, M. Seetzen, who went round the Red sea, notices the famous *Apple of Sodom;* which was said to have all the appearance of the most inviting apple, while it was filled with nauseous and bitter dust only. It has furnished many moralists with allusions: and also our poet Milton, in whose infernal regions—

> A grove sprung up—laden with fair fruit—
> ——————greedily they plucked
> The fruitage, fair to sight, like that which grew
> Near that bituminous lake, where Sodom flamed.
> This, more delusive, not the touch, but taste
> Deceived. They, fondly thinking to allay
> Their appetite with gust, instead of fruit
> Chewed bitter ashes, which the offended taste
> With spattering noise rejected:—

Seetzen thus explains this peculiarity: "The information which I have been able to collect on the apples of Sodom (*Solanum Sodomeum*) is very contradictory and insufficient; I believe, however, that I can give a very natural explanation of the phenomenon, and that the following remark will lead to it. While I was at Karrak, at the house of a Greek curate of the town, I saw a sort of cotton, resembling silk, which he used as tinder for his match-lock, as it could not be employed in making cloth. He told me that it grew in the plains of el-Gôr, to the east of the Dead sea, on a tree like a fig-tree, called Aoéschaer. The cotton is contained in a fruit resembling the pomegranate; and by making incisions at the root of the tree, a sort of milk is procured, which is recommended to barren women, and is called Lébbin Aoéschaer. It has struck me that these fruits, being, as they are, without pulp, and which are unknown throughout the rest of Palestine, might be the famous apples of Sodom. I suppose, likewise, that the tree which produces it, is a sort of fromager, (*Bombyx*, Linn.) which can only flourish under the excessive heat of the Dead sea, and in no other district of Palestine."

This curious subject is further explained, in a note added by M. Seetzen's editor, who considers the tree to be a species of Asclepias, probably the Asclepias Gigantea. The remark of M. Seetzen is corroborated by a traveller, who passed a long time in situations where this plant is very abundant. The same idea occurred to him when he first saw it in 1792, though he did not then know that it existed near the lake Asphaltites. The umbella, somewhat like a bladder, containing from half a pint to a pint, is of the same color with the leaves, a bright green, and may be mistaken for an inviting fruit, without much stretch of imagination. That, as well as the other parts, when green, being cut or pressed, yields a milky juice, of a very acrid taste: but in winter, when dry, it contains a yellowish dust, in appearance resembling certain fungi, common in South Britain; but of pungent quality, and said to be particularly injurious to the eyes. The whole so nearly corresponds with the description given by Solinus, (Polyhistor,) Josephus, and others, of the Poma Sodomæ, allowance being made for their extravagant exaggerations, as to leave little doubt on the subject.

Seetzen's account is partly confirmed by the lamented Burckhardt. He says, "The tree Asheyr is very common in the Ghor. It bears a fruit of a reddish yellow color, about three inches in diameter, which contains a white substance, resembling the finest silk. The Arabs collect the silk, and twist it into matches for their fire-locks, preferring it to the common match because it ignites more readily. More than twenty camel loads might be produced annually." p. 392.

The same plant is also to be seen on the sandy borders of the Nile, above the first cataracts, the only vegetable production of that barren tract. It is about three feet in height, and the fruit exactly answering the above description. It is there called *Oshom*. The downy substance found within the stem is of too short staple probably for any manufacture, for which its silky delicate texture and clear whiteness might otherwise be suitable. It is used to stuff pillows, and similar articles.

[Chateaubriand supposes the apples of Sodom to be the fruit of a shrub which grows two or three leagues from the mouth of the Jordan; it is thorny, with small taper leaves, and its fruit is exactly like the small Egyptian lemon in size and color. Before the fruit is ripe, it is filled with a corrosive and saline juice; when dried, it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper.—Mr. King found the same shrub and fruit near Jericho, and seems also inclined to regard it as the apple of Sodom. Miss. Herald for 1824, p. 99. Mod. Traveller, i. p. 206.

Most probably, however, the whole story in Tacitus and Josephus is a fable, which sprung up in connection with the singular and marvellous character of this region and its history. The whole account of the Dead sea in Tacitus is of a similar kind. Even to the present day a like fable is current among the Arabs who dwell in the vicinity. Burckhardt says, "They speak of the spurious pomegranate-tree, producing a fruit precisely like that of the pomegranate, but which, on being opened, is found to contain nothing but a dusty powder. This, they pretend, is the Sodom apple-tree; other persons, however, deny its existence." p. 392. *R.

APRIES, king of Egypt, called Pharaoh-Hophrah, in the sacred writings, (Jer. xliv. 30.) was son of Psammis, and grandson of Nechos, or Necho, who fought Josiah king of the Jews. He reigned twenty-five years, and was long considered as one of the happiest princes in the world; but having equipped a fleet, with design to reduce the Cyrenians, he lost almost his whole army in the expedition. The Egyptians, exasperated at the occurrence, rebelled, and proclaimed Amasis, one of his chief officers, king. Amasis marched against Apries, and took him prisoner, and he was afterwards strangled by the people. Such was the end of Apries, according to Herodotus. (ii. c. 161, 162, 169.)

This prince had made a league with Zedekiah, and promised him assistance; (Ezek. xvii. 15.) whereupon Zedekiah, relying on his forces, revolted from Nebuchadnezzar, A. M. 3414, *ante* A. D. 580. Early in the year following, the Babylonians marched into Judea, but as other nations of Syria had likewise shaken off their obedience, he first reduced them to their duty; and, towards the end of the year, he besieged Jerusalem, 2 Kings xxv. 5; 2 Chron. xxxvi. 17; Jer. xxxix. 1; lii. 4. Zedekiah defended himself long and obstinately, in order to give time to Hophrah, or Apries, to come to his assistance. Apries advanced, with a powerful army, and the king of Babylon raised the siege, to meet him; but, not daring to hazard a battle against the Chaldeans, the Egyptian retreated, and abandoned Zedekiah. Jeremiah threatened Apries with being delivered into the hands of his enemies, as he had delivered Zedekiah into the hands of Nebuchadnezzar; and Ezekiel (ch. xxix.) reproaches him severely with his baseness; threatening, since Egypt had been "a staff of reed to the house of Israel, and an occasion of falling," itself should be reduced to a solitude; that God would send the sword against it, which should destroy man and beast. This was afterwards accomplished, first, in the person of Apries as above stated; secondly, in the conquest of Egypt, by the Persians. Comp. Greppo's Essay on the Hieroglyphic System, p. 129.

AQUILA, a native of Pontus, in Asia Minor, who, with his wife Priscilla, (Acts xviii. 2.) entertained Paul at Corinth, whither they had been driven by the edict of the emperor Claudius, which banished all Jews from Rome. (Sueton. Claud. c. 25.) Paul afterwards quitted Aquila's house, and lodged with Justus, near the Jewish synagogue, at Corinth, per-

haps, because Aquila was a convert from Judaism, whereas Justus was a convert from paganism; on which account the Gentiles might come and hear him with more liberty. When the apostle left Corinth, Aquila and Priscilla accompanied him to Ephesus, where he left them to edify the church by their instructions and example, while he went to Jerusalem. They rendered him very great services in this city, and even exposed their own lives to preserve his, (Rom. xvi. 4.)—as some think, on occasion of the tumult raised by Demetrius and his craftsmen in behalf of their goddess Diana. They had returned to Rome when Paul wrote his Epistle to the Romans, (A. D. 58.) in which he salutes them with great encomiums; but they did not continue there; for they were at Ephesus again, when Paul wrote his Second Epistle to Timothy, (A. D. 64.) chap. iv. 19. What became of them afterwards is not known.

AR, Areopolis, Ariel of Moab, or Rabbath-Moab, names which signify the same city, the capital of the territory of the Moabites, on the south of the river Arnon. Eusebius remarks, that the idol of these people, probably Moabites, was called Ariel. Epiphanius says, that a small tract of land, adjoining to Moab, Iturea, and the country of the Nabathæans, is called Arielitis. Isaiah (xvi. 7, 11.) calls it "the city with walls of burnt brick;" in Hebrew *Kirharescheth*, or *Kirjathhares*. Jerome says, the city was destroyed by an earthquake, when he was young. Burckhardt found a place still called Rabba, about 20 miles south of the Arnon, with ruins about a mile and a half in circuit; doubtless the site of the ancient Rabbah. (p. 377, or p. 640 Germ. ed.) Ar was not attacked by Israel, from respect to the memory of Lot; to whose posterity God had assigned it, Deut. ii. 9.

ARAB, a city of Judah, Josh. xv. 52.

ARABAH, a city of Benjamin, Josh. xviii. 22.

ARABIA is a considerable country of Western Asia, lying south and south-east of Judea. It extends 1500 miles from north to south, and 1200 from east to west. On the north it is bounded by part of Syria, on the east by the Persian gulf and the Euphrates, on the south by the Arabian sea and the straits of Babelmandel, and on the west by the Red sea, &c. Arabia is distinguished by geographers into three parts, Arabia Deserta—Petræa, and—Felix.

Arabia Deserta has the mountains of Gilead west, and the river Euphrates east; it comprehends the country of the Itureans, the Edomites, the Nabathæans, the people of Kedar, and others, who lead a wandering life, having no cities, houses, or fixed habitations; but wholly dwelling in tents; in modern Arabic, such are called Bedouins. This country seems to be generally described in Scripture by the word "Arab," which signifies, properly, in Hebrew, *the west*. They may have taken the name of Arabim, or *Westerns*, from their situation, being west of the river Euphrates; and if so, their name *Arab* is prior to the settlement of Israel in Canaan. In Eusebius, and authors of that and the following ages, the country and the greater part of the cities beyond Jordan, and of what they call the Third Palestine, are considered as parts of Arabia.

Arabia Petræa lies south of the Holy Land, and had Petra for its capital. This region contained the southern Edomites, the Amalekites, the Cushites, (improperly called Ethiopians, by our translators, and other interpreters of Scripture,) the Hivites, the Meonians, or Maonim, &c. people at present known under the general name of Arabians. But it is of consequence to notice the ancient inhabitants of these districts, as they are mentioned in the text of Scripture. In this country was Kadesh-barnea, Gerar, Beersheba, Lachish, Libnah, Paran, Arad, Hasmona, Oboth, Phunon, Dedan, Segor, &c. also mount Sinai, where the law was given to Moses.

Arabia Felix lay still farther south; being bounded east by the Persian gulf; south by the ocean, between Africa and India; and west by the Red sea. As this region did not immediately adjoin the Holy Land, it is not so frequently mentioned as the former ones. It is thought, that the queen of Sheba, who visited Solomon, (1 Kings x. 1.) was queen of part of Arabia Felix. This country abounded with riches, and particularly with spices; and is now called Hedjaz. It is much celebrated, by reason of the cities of Mecca and Medina being situated in it.

Arabia is generally stony, rocky, and mountainous; principally in the parts remote from the sea. In the course of ages, a vast plain has been interposed between the mountains, now in the midst of the country, and the sea, which has gradually retired from them. This is now the most fruitful and best cultivated part, but it is also the hottest; for up in the mountains the air is much cooler than below in the plains. The plain is called Tehama; or "the Levels."

The inhabitants of Arabia, who dwelt there before Abraham came into Canaan, are supposed to have descended from Ham. We find there Midianites, of the race of Cush, among whom Moses retired. Abimelech, king of Gerar, is known in the time of Abraham; and the Amalekites, in the time of Moses. The Hivites, the Amorites, the Kenites, and the Meonians, or Mahonians, extended a good way into Arabia Petræa; the Horim occupied the mountains which lie south of the land of Canaan, and east of the Dead sea. The Rephaim, Emim, Zuzim, and Zamzummim (Gen. xiv. 5; Deut. ii. 10, 11.) inhabited the country called afterwards Arabia Deserta, and which was subsequently peopled by the Ammonites, Moabites, and Edomites.

The Arabs derive their remotest origin from the patriarch Heber, whom they called Houd, and who, at the distance of four generations, was the father of Abraham. He settled, they say, in the southern parts of Arabia, and died there about 1817 years before A. D. His son Joctan, named by the Arabs Kathan, or Kahthan, being the father of a numerous family, became, also, the first sovereign of the country: his posterity peopled the peninsula, and from him many tribes of Arabs boast their descent. These are called pure or unmixed Arabs. They say, too, that the name Arabia is derived from Jarab, one of his sons. See Joktan.

The Arabs of the second race derive their descent from Ishmael, son of Abraham and Hagar, who came and settled among the former tribes. Of his posterity, some applied themselves to traffic and husbandry; but the far greater part kept to the deserts, and travelled from place to place, like the modern Bedouins. It is probable that a third description of Arabs might arise from the sons of Abraham by Keturah, as they would naturally associate more or less with their brethren the Ishmaelites. Other occasional accessions of a like nature might augment the migratory population. The present Bedouins are fond of tracing their descent from Ishmael, and consider their numbers as fulfilling the promise made to Hagar, of a numerous posterity to issue from her

son. Their character, too, agrees with that of their alleged progenitor, for *their hand is against every man; and every man's hand is against them.* Their disposition leads them to the exercise of arms, and warlike habits; to the tending of flocks; and to the keen examination of the tracts and passages of their country, in hopes of meeting with booty. They despise the arts of civilized and social life; nor will they intermarry with *settled* tribes, nor with the Turks, nor with the Moors, lest they should degrade the dignity of their pedigree. Their families are now dispersed over Syria, Mesopotamia, Palestine, Egypt, and great part of Africa, beside their original country, the Arabias. They have, indeed, but few kingdoms in which they possess absolute power, but they are governed by (princes) *emirs*, and by (elders) *sheiks*; and though no where composing an empire, yet in the whole they are a prodigious multitude of men—an undeniable fulfilment (in conjunction with the Jews) of the promise made to Abraham, that his posterity should be innumerable, as the stars in heaven, or as the sand of the sea.

To us, who inhabit towns, and have fixed residences, the wandering and migratory lives of the patriarchs have a peculiar, and somewhat strange, appearance; but among the Arabs, that very kind of life is customary at this day. In Egypt, "The Bedouin Arabs are distributed into little companies, each with a chief, whom they call *sheik*; they dwell always under tents, and each platoon forms a little camp. As they have no land belonging to them, they change their abode as often as they please. When they fix themselves any where, for a certain time, they make an agreement with the Bey, the Cacheff, or the Caimakan, and purchase, for a whole year, the permission of cultivating a certain portion of land, or of feeding their flocks there, during the time they agree for. They continue there, then, very peaceably, go forwards and backwards into the villages, or neighboring towns, sell and purchase what they please, and enjoy all the liberty they can desire." But "they often establish themselves on the land they occupy, separating from the jurisdiction of the government the land they have seized on, and taking possession of it, without paying the tax. This is a loss for the government, which is, by this means, deprived of the revenue of those lands." (Norden's Travels in Egypt, p. 96.) This may remind us of the mode of life of the patriarchs, Abraham, Isaac, and Jacob: and so we find Abimelech jealous of Isaac's greatness—"Go from us, for thou art much mightier than we; and if we let thee stay a little longer, thou wilt seize the land as thy property, and we shall lose the revenue of it."—"They go into the villages or neighboring towns;" so "Dinah, the daughter of Jacob, went out to see the daughters of the land;"—i. e. into the town of Shechem, as the story proves. This may also remind us of the injunctions of Jonadab, son of Rechab, on his posterity: (Jer. xxxv. 6.) "Ye shall not build a house, but dwell in tents all your days." Nevertheless, they fled for shelter, from the army of the Chaldeans, to Jerusalem; though even there, no doubt, they continued to abide in their tents; and this singularity distinguished them, not to the prophet only, but to all the inhabitants of Jerusalem. Col. Capper, in his "Observations on the Passage to India," (1778,) thus describes an Arab encampment:—"From this hill, we could plainly perceive, at the distance of about three miles, an immense body of Arabs, which, as they had their families and flocks with them, looked like an encampment of the patriarchs: they first sent out a detachment of about *four hundred men* towards us; but, finding we were drawn up to receive them, five men only advanced from the main body, seemingly with an intention to treat: on seeing which, we also sent five of our people on foot to meet them. A short conference ensued; and then both parties came to our camp, and were received with great ceremony by our sheik: they proved to be Bedouins, under the command of sheik Fadil, amounting together to nearly twenty thousand, *including women and children.* After much negotiation, our sheik agreed to pay a tribute of one chequin for every camel carrying merchandise; but he refused to pay for those carrying tents, baggage, or provisions:—they promised to send a *refeek* [a protecting companion of their own party] with us, till we were past all danger of being molested by any of their detached parties," (p. 63.) This extract may give us some idea of the Israelites' encampment in the wilderness, under Moses. Here we find 20,000 persons, women and children included. How heavy was the burden of Babylon! (Isaiah xiii. 20.) "It shall never be inhabited, neither shall it be dwelt in, from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make a fold there:"—wander where they will, they shall keep aloof from Babylon. To the same purpose speaks Niebuhr:—"Their way of living is nearly the same as that of the other wandering Arabs, of the Kurds, and of the Turcomans. They lodge in tents made of coarse stuff, either *black*, or striped *black and white*; which is manufactured by the women, of goats' hair. The tent consists of three apartments, of which one is for the men, another for the women, and the third for the cattle. Those who are too poor to have a tent, contrive, however, to shelter themselves from the inclemencies of the weather, either with a piece of cloth stretched upon poles, or by retiring to the cavities of the rocks. As the shade of trees is exceedingly agreeable in such torrid regions, the Bedouins are at great pains in seeking out shaded situations to encamp in." (Travels, vol. i. p. 208.) "I am black, but comely," says the spouse; (Cant. i. 5.) black, *as the tents of Kedar*, comely, *as the tent-curtains* of Solomon. It should be remembered, however, that those who are able, have distinct tents, not apartments only, for the men, the women, and the cattle. See TENTS.

The pure and ancient Arabians were divided into tribes, as well as the sons of Ishmael. Some of these tribes still exist in Arabia, others are lost and extinct. The Ishmaelites formed twelve tribes, according to the number of the sons of Ishmael, (Gen. xxv. 13, 14.) viz. Nebajoth, Kedar, Abdiel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah; but although these people very carefully preserve their genealogy, yet they cannot trace it up to Ishmael; they are obliged to stop at Adnan, one of his descendants; the genealogy even of Mahomet rises no higher. Besides the descendants of Ishmael, who peopled the greater part of Arabia, the sons of Abraham and Keturah, of Lot, of Esau, of Nahor, and others, dwelt in the same country, and mixed with, or drove out, the old inhabitants.

The inhabitants of Arabia are divided into those who dwell in cities, and those who live in the field and desert: the latter abide continually in tents, and are much more honest and simple than the Arabians who live in towns. Of these some are Gentiles, others Mussulmans; the former preceded

Mahomet, and are now called among them "Arabians of the Days of Ignorance;" the others, who have received the doctrines preached by Mahomet, are called Moslemoun, or Mussulmans, that is, believers; and are the people who conquered, and who still possess, great part of Asia and Africa; and who founded the four great monarchies of the Turks, the Persians, Morocco, and Mogul; not to mention lesser kingdoms.

The ancient Arabians were idolaters; worshipping a stone, says Clemens Alexandrinus. Maximus Tyrius and the modern Arabians accuse them of the same. The black stone, which has the repute of having been "from time immemorial" the object of their worship, is still to be seen in the Caaba at Mecca. They say this stone was originally white, but has wept itself black, on account of the sins of mankind. Herodotus says they had only two deities—Bacchus and Venus. Strabo tells us that they adored only Jupiter and Bacchus; which Alexander the Great being informed of, resolved to subdue them, that he might oblige them to worship him as their third deity. The modern Arabians mention other names of ancient deities adored in Arabia; as Lakiah, whom they invoked for rain; Hafedah, for preservation from serious accidents in journeys; Razora, for the necessaries of life; Lath, or Allat, which is a diminutive of Allah, the true name of God; Aza, or Uza, from *Aziz*, which signifies the Mighty God; Menat, from *Menan*, distributor of favors. It is very probable that they adored likewise the two golden antelopes, which are frequently mentioned in their histories, and which were consecrated in the temple at Mecca. The ancient Midianites, among whom Moses retired when he was received by Jethro, worshipped Abda and Hinda. (D'Herbelot, p. 476.) Urotalt, mentioned by Herodotus, denotes probably the sun; and Alilat, the moon. The first of these words may signify the God of Light; the second, the God, or Goddess, eminently.

The Arabs glory in the fertility of their language, which, certainly, is one of the most ancient in the world; and is remarkable for its copiousness and the multitude of words which express the same thing. We read in Pococke's Notes on Abulpharagius, that Ibn Chalawaisch composed a book on the names of the lion, which amounted to 500; and those of the serpent to 200. Honey is said to have 80 names; and a sword 1000. The greater part of these names, however, are poetical epithets; just as we say *the Almighty* for God. So in Arabic, the lion is *the strong*, *the terrible*, &c. Some specimens of their poetry are thought by Schultens to be of the age of Solomon. The present Arabic characters are modern. The ancient writing of Arabia was without vowels, like the Hebrew; and so is also the modern Arabic, except in the Koran and other specimens of exact chirography. The Arabs studied astronomy, astrology, divination, &c. They suffer no likeness of animated nature on their coins. See Oriental Languages.

A history of Arabia is that of human nature in its earliest stages of association, and with as little change of manners from generation to generation as may be. "If any people in the world," says Niebuhr, "afford in their history an instance of high antiquity and of great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying one's self suddenly carried backwards to the ages which immediately succeeded the flood. We are tempted to imagine ourselves among the old patriarchs, with whose adventures we have been so much amused in our infant days. The language, which has been spoken from time immemorial, and which so nearly resembles that which we have been accustomed to regard as of the most distant antiquity, completes the illusion which the analogy of manners began." (Travels, vol. ii. p. 2.) "All that is known concerning the earliest period of the history of this country, is, that it was governed in those days by potent monarchs called Tobba. This is thought to have been a title common to all those princes, as the name Pharaoh was to the ancient sovereigns of Egypt." (Ibid. p. 10.) "The country which this nation inhabits affords many objects of curiosity, equally singular and interesting. Intersected by sandy deserts, and vast ranges of mountains, it presents on one side nothing but desolation in its most frightful form, while the other is adorned with all the beauties of the most fertile regions. Such is its position, that it enjoys, at once, all the advantages of sultry and of temperate climates. The peculiar productions of regions the most distant from one another, are produced here in equal perfection. Having never been conquered, Arabia has scarcely known any changes, but those effected by the hand of nature; it bears none of the impressions of human fury which appear in many other places." "The natural and local circumstances of Arabia are favorable to that spirit of independence which distinguishes its inhabitants from other nations. Their deserts and mountains have always secured them from the encroachments of conquest. Those inhabiting the plains have indeed been subdued, but their servitude has been only temporary; and the only foreign powers to whose arms they have yielded, have been those bordering on the two gulfs between which this country lies." (Ibid. p. 99.) "The most ancient and powerful tribes of this people are those which easily retire into the desert when attacked by a foreign enemy." (Ibid. p. 168.) "The Bedouins, who live in tents in the desert, have never been subdued by any conqueror; but such of them as have been enticed, by the prospect of an easier way of life, to settle near towns, and in fertile provinces, are now, in some measure, dependent on the sovereigns of those provinces. Such are the Arabs in the different parts of the Ottoman empire. Some of them pay a rent or tribute for the towns or pasturages which they occupy. Others frequent the banks of the Euphrates, only in one season of the year; and in winter return to the desert. These last acknowledge no dependence on the Porte." (Ibid. p. 164.) "Of all nations the Arabs have spread farthest over the world, and in all their wanderings they have, better than any other nation, preserved their language, manners, and peculiar customs. From east to west, from the banks of the Senegal to the Indus, are colonies of the Arabs to be met with; and between north and south, they are scattered from the Euphrates to the island of Madagascar. The Tartar hordes have not occupied so wide an extent of the globe."

The Arabians in general are cunning, witty, generous, and ingenious; lovers of eloquence and poetry; but superstitious, vindictive, sanguinary, and given to robbery, (that is, of those not under the protection of some of their own people,) which they think allowable, because Abraham, the father of Ishmael, say they, gave his son nothing, Gen. xxv. 5, 6.

The Arabs have various traditions among them of Scripture personages and events. They relate ad-

ventures of Abraham their progenitor, of Moses, of Jethro, of Solomon, and others. They have seen originate in their country those modes of religion to which a great portion of mankind adhere: the Jewish, the Christian, and the Mahometan. We have no complete list of their kings, nor history of their country; but some few fixed periods have been discovered by the learned, of which the mention of a part may be acceptable. A complete history would throw great light on Scripture; and notwithstanding the broken and divided nature of its subject, in relation to various governments, yet the general picture of life and manners which it would exhibit, could not fail of being both interesting and instructive.

Ante A. D. 1817. Joctan, son of Heber. He was succeeded by his son, his grandson, and his great-grandson.

Kabr-Houd—the tomb of Heber—is said to be extant, at the extremity of a district named Seger, situated between Hadramaut and Marah.

——1698. Hamyar, son of Abd-elshams; whose family possessed the sovereignty 2200 years; but not without intervals of privation.

——1458. Afrikis, contemporary with Joshua. The Arab writers say that he granted an asylum to a tribe of Canaanites expelled by Joshua.

——980. Balkis, the queen of Sheba, who visited Solomon.

———Malek, brother of Balkis; who lost an army in the moving sands of the desert.

——890. Amram, not of the Hamyarite family.

——860. Al Alkram, of the Hamyarite family.

———Dhouhabschan, his son. In his reign a prodigious inundation, from a collection of waters, overwhelmed the city of Saba, the capital of Yemen, and destroyed the adjacent country.

A. D. 436. Dhou'lnaovas, deprived of his dominions by the Ethiopians, threw himself into the sea.

502. The Hamyarites cease to reign in Arabia, which is now governed by Ethiopian viceroys.

569. Mahomet born: he invents and propagates a new religion, which he spreads by conquest. In A. D. 622, he flees from Mecca to Medina, July 16th, which constitutes the commencement of the *Hegira*, or Mahometan era.

The early successors of Mahomet removed the seat of empire into Syria, and afterwards to Bagdad; where it continued till the taking of that city by the Tartar Houlogan, in the fourteenth century.

The customs of the Arabians are allied in many respects to those which we find in Holy Writ; and are greatly illustrative of them; many being, indeed, the very same, retained to this day. Their personal and domestic maxims, their local and political proceedings, are the same now as heretofore; and the general character anciently attributed to them, of being plunderers, yet hospitable; greedy, deceitful, and vindictive, yet generous, trust-worthy, and honorable; is precisely the description of their nation at present. The Scripture frequently mentions the Arabians (meaning those adjoining Judea) as a powerful people, who valued themselves on their wisdom. Their riches consisted principally in flocks and cattle; they paid king Jehoshaphat an annual tribute of 7700 sheep, and as many goats, 2 Chron. xvii. 11. The kings of Arabia furnished Solomon with a great quantity of gold and silver, 2 Chron. ix. 14. They loved war, but made it rather like thieves and plunderers, than like soldiers. They lived at liberty in the field, or the desert, concerned themselves little about cultivating the earth, and were not very obedient to established governments. This is the idea which Scripture gives of them; (Isa. xiii. 20.) and the same is their character at this day.

There are many other particulars in which this people appear to resemble their collateral relations, the Jews; and probably the worship of the true God was long preserved among them—to the time of Jethro, at least; but the prevalence of Mahometanism has given a certain character to them, which renders them almost obdurate against the gospel. The true Arabians are not so intolerant as the Turks, and should be carefully distinguished not only from the Turks, the Saracens, and the Moors, but also among the Arabs themselves, because the proportion of vices and virtues which characterize them, differs among the tribes, no less than among individuals.

Since the propagation of the gospel, many Arabians have embraced Christianity; and we know of some bishops and martyrs of Arabia. In Origen's time a council was held there against certain heretics. The Mahometans acknowledge, that before Mahomet there were three tribes in this country which professed Christianity; those of Thanouk, Bahora, and Naclab. That of Thanouk, having had some difference with their neighbors on the subject of religion, retired to the province of Baharäin, on the Persian gulf.

[There are three etymologies usually given of the name *Arabia*; one of which is mentioned under Arabia Deserta, above; the second is also mentioned above, viz. that it was from Jarab, the son of Joktan or Kathan; the third is sanctioned by Rosenmueller, viz. that the Heb. ערב has the same meaning as the feminine ערבה, i. e. *a plain, a desert.*

The ancient Hebrews gave to all the countries afterwards comprehended under the name Arabia, the general appellation of *the East*, and called the inhabitants *children of the East*, Gen. xxv. 6; Judg. vi. 3; Job i. 3, &c. The name *Arab* and *Arabia* was originally applied by the Hebrews only to a small portion of the vast territory now known by that title. In Ezek. xxvii. 21, among several Arabian provinces which traded with Tyre, *Arab* (Arabia) and the *princes of Kedar* are mentioned; compare also 2 Chron. xxi. 16, 17; xxvi. 7. Under *all the kings of Arabia*, mentioned 1 Kings x. 15, Jer. xxv. 24, are doubtless to be understood chiefs of Arab nomadic tribes or Bedouins. The Arabians spoken of in Isa. xiii. 20, Jer. iii. 2, are in like manner Bedouins, who wander in the desert and dwell in tents. When the apostle Paul says, (Gal. i. 17.) that he *went into Arabia and returned again to Damascus*, he means, without doubt, the northern part of Arabia Deserta, which lay adjacent to the territory of Damascus. He uses the name in a wider sense, when he remarks, (Gal. iv. 25.) that mount Sinai lies in Arabia.

For full and particular accounts of Arabia and its inhabitants, see Niebuhr's Travels; Burckhardt's Travels in Arabia, Lond. 1829; Rosenmueller's Bibl. Geogr. vol. iii; and also the Modern Traveller in Arabia, which contains a very good account of the history and geography of Arabia, and especially of the peninsula of mount Sinai, compiled from various authors. *R.

ARACEANS, or Arkites, a people descended from Arak, son of Canaan, who dwelt in the city Arce, or Arca, at the foot of mount Libanus. Josephus and Ptolemy both speak of this city. Antoninus's Itine-

rary places it between Tripolis and Antaradus; and Josephus produces a fragment of the history of Assyria, wherein it is related, that the inhabitants of Arce submitted to the Assyrians, together with those of Sidon and the ancient Tyre. He says, also, that the river Sabbaticus empties itself into the Mediterranean, between Arce and Raphanæa. This is probably the Arce said to belong to the tribe of Asher, and otherwise called Antipas. (Antiq. book v. chap. 1.) In Solomon's time, Baariah was superintendent of the tribe of Asher, according to the Hebrew; (1 Kings iv. 16.) but Josephus says, he was governor of the country around the city of Arce, which lies on the sea. In the later times of the Jewish commonwealth, this city was part of Agrippa's kingdom. See Rosenm. Bibl. Geog. II. i. 10.

ARAD, Arada, Arath, Adraa, or Adra, a city south of the tribe of Judah and the land of Canaan, in Arabia Petræa. The Israelites having advanced towards Canaan, the king of Arad opposed their passage, defeated them, and took a booty from them. But they devoted his country as accursed, and destroyed all its cities, when they became masters of the land of Canaan, Numb. xxi. 1. Arad was rebuilt; and Eusebius places it in the neighborhood of Kadesh, four miles from Malathis, and twenty from Hebron.

ARADUS, in the Bible, Arvad, now *Ruad*, a city and island in the Mediterranean, on the coast of Phœnicia, over against Antaradus. The isle of Aradus is but seven furlongs, or 875 paces about, and is 200 paces distant from the continent. The Aradians, or Arkites, descendants of Canaan, dwelt at Aradus, Gen. x. 17. This country was promised to the Israelites; but they did not possess it until, perhaps, the reign of David, or that of Solomon.

I. ARAM, the fifth son of Shem, (Gen. x. 22.) was the father of the people of Syria, who, from him, are called Aramæans. (See Shem.) Homer and Hesiod call those Aramæans, whom the more modern Greeks call Syrians. The prophet Amos (ix. 7.) seems to say, that the first Aramæans dwelt in the country of Kir, in Iberia, where the river Cyrus runs; and that God brought them from thence, as he did the Hebrews out of Egypt: but at what time this happened is not known. Moses always calls the Syrians, and inhabitants of Mesopotamia, Aramites. The Aramæans often warred against the Hebrews; but David subdued them, and obliged them to pay him tribute. Solomon preserved the same authority; but, after the separation of the ten tribes, it does not appear that the Syrians were generally subject to the kings of Israel; unless, perhaps, under Jeroboam II. who restored the kingdom of Israel to its ancient boundaries, 2 Kings xiv. 25. For the Aramæan language or dialect, see Oriental Languages.

II. ARAM. There are several countries of this name mentioned in Scripture; as—Aram Naharaïm, or Syria of the Two Rivers, that is, of Mesopotamia; Aram of Damascus; Aram of Soba; Aram of Bethrehob; and Aram of Maachah. See Syria.

ARARAT, a country and mountain in Armenia, on which the ark is said to have rested, after the deluge, Gen. viii. 4. It has been affirmed, that there are still remains of Noah's ark on the top of this mountain; but M. de Tournefort, who visited the spot, assures us that there was nothing like it; that the top of the mountain is inaccessible, both by reason of its great height, and of the snow which perpetually covers it. Ararat is twelve leagues from Erivan, east, and is situated in a vast plain, in the midst of which it rises. The Eastern people call mount Ararat, *Ar-dag*, or *Parmak-dagh*, the finger mountain, because it is straight, and stands by itself, like a finger held up; or the mountain of Dag. It is visible at the distance of 180 or 200 miles. Tavernier says, there are many monasteries on mount Ararat; that the Armenians call it *Meresoussar*, because the ark stopped here. It is, as it were, taken off from the other mountains of Armenia, which form a long chain: from the top to the middle, it is often covered with snow three or four months of the year. He adds, that the city of Nekgivan, or Nakschivan, three leagues from mount Ararat, is the most ancient in the world; that Noah settled here, when he quitted the ark; that the word *Nak-schivan* is derived from *Nak*, which signifies *ship*, and *schivan*, *stopped* or *settled*, in memory of the ark's resting on mount Ararat.

The Armenians maintain, by tradition, that, since Noah, no one has been able to climb this mountain, because it is perpetually covered with snow, which never melts, unless to make room for other snow, newly fallen; that Noah, when he left the ark, settled at Erivan, twelve leagues from Ararat, and that at a league from this city, in a very happy aspect, that patriarch planted the vine in a place which at present yields excellent wine. Mr. Morier describes Ararat as being most beautiful in shape, and most awful in height; and Sir Robert Ker Porter has furnished the following graphic picture of this stupendous work of nature:—"As the vale opened beneath us, in our descent, my whole attention became absorbed in the view before me. A vast plain peopled with countless villages; the towers and spires of the churches of Eitch-mai-adzen arising from amidst them; the glittering waters of the Araxes flowing through the fresh green of the vale; and the subordinate range of mountains skirting the base of the awful monument of the antediluvian world, it seemed to stand a stupendous link in the history of man, uniting the two races of men before and after the flood. But it was not until we had arrived upon the flat plain that I beheld Ararat in all its amplitude of grandeur. From the spot on which I stood, it appeared as if the hugest mountains of the world had been piled upon each other, to form this one sublime immensity of earth, and rock, and snow. The icy peaks of its double heads rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. This point of the view united the utmost grandeur of plain and height, but the feelings I experienced while looking on the mountain are hardly to be described. My eye, not able to rest for any length of time on the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse, immediately carrying my eye upwards again, refixed my gaze on the awful glare of Ararat; and this bewildered sensibility of sight being answered by a similar feeling in the mind, for some moments I was lost in a strange suspension of the powers of thought."

Of the two separate peaks, called Little and Great Ararat, which are separated by a chasm about seven miles in width, Sir Robert Porter thus speaks;—"These inaccessible summits have never been trodden by the foot of man, since the days of Noah, if even then, for my idea is that the ark rested in the space between these heads, and not on the top of

either. Various attempts have been made in different ages to ascend these tremendous mountain pyramids, but in vain; their form, snows, and glaciers are insurmountable obstacles, the distance being so great from the commencement of the icy regions to the highest points, cold alone would be the destruction of any person who should have the hardihood to persevere. On viewing mount Ararat from the northern side of the plain, its two heads are separated by a wide cleft, or rather glen, in the body of the mountain. The rocky side of the greater head runs almost perpendicularly down to the north-east, while the lesser head rises from the sloping bottom of the cleft, in a perfectly conical shape. Both heads are covered with snow. The form of the greater is similar to the less, only broader and rounder at the top, and shows to the north-west a broken and abrupt front, opening about half way down into a stupendous chasm, deep, rocky, and peculiarly black. At that part of the mountain, the hollow of the chasm receives an interruption from the projection of the minor mountains, which start from the side of Ararat, like branches from the root of a tree, and run along in undulating progression, till lost in the distant vapors of the plain."

[The following interesting and graphic account, both of the province and mountain of Ararat, is from the pen of the Rev. E. Smith, American missionary to Palestine, who made an exploring tour in Persia and Armenia, in 1830 and 1831. It was written from Tebreez in Persia, under date of Feb. 18th, 1831, and is here extracted from the Biblical Repository, vol. ii. p. 202.

"The name of Ararat occurs but twice in the Old Testament, Gen. viii. 4, and Jerem. li. 27; and both times as the name of a country, which in the last passage is said to have a king. It is well known, that this was the name of one of the fifteen provinces of Armenia. It was situated nearly in the centre of the kingdom; was very extensive, reaching from a point above seven or eight miles east of the modern Erzroom, to within thirty or forty miles of Nakhchewan; yielded to none in fertility, being watered from one extremity to the other by the Araxes, which divided it into two nearly equal parts; and contained some eight or ten cities, which were successively the residences of the kings, princes, or governors of Armenia, from the commencement of its political existence about 2000 years B. C. according to Armenian tradition, until the extinction of the Pagratian dynasty, about the middle of the 11th century; with the exception of about 230 years at the commencement of the Arsacian dynasty, when Nisibis and Orfa were the capitals. It is therefore not unnatural that this name should be substituted for that of the whole kingdom, and thus become known to foreign nations, and that the king of Armenia should be called the king of Ararat. This province we have seen almost in its whole extent, first entering it at the western and then at its eastern extremity.

"On the last occasion we passed very near the base of that noble mountain, which is called by the Armenians, Masis, and by Europeans generally Ararat; and for more than twenty days had it constantly in sight, except when obscured by clouds. It consists of two peaks, one considerably higher than the other, and is connected with a chain of mountains running off to the north-west and west, which, though high, are not of sufficient elevation to detract at all from the lonely dignity of this stupendous mass. From Nakhchewan, at the distance of at least 100 miles to the south-east, it appeared like an immense isolated cone, of extreme regularity, rising out of the valley of the Araxes. Its height is said to be 16,000 feet, but I do not know by whom the measurement was taken. The eternal snows upon its summit occasionally form vast avalanches, which precipitate themselves down its sides with a sound not unlike that of an earthquake. When we saw it, it was white to its very base with snow. And certainly not among the mountains of Ararat or of Armenia generally, nor those of any part of the world where I have been, have I ever seen one whose majesty could plead half so powerfully its claims to the honor of having once been the stepping stone between the old world and the new. I gave myself up to the feeling, that on its summit were once congregated all the inhabitants of the earth, and that, while in the valley of the Araxes, I was paying a visit to the second cradle of the human race. Nor can I allow my opinion to be at all shaken by the Chaldee paraphrasts, the Syrian translators and commentators, and the traditions of the whole family of Syrian churches, which translate the passage in question *mountains of the Kurds*. The Septuagint and Josephus, who support the Hebrew original, certainly speak the language of a tradition quite as ancient. Not to urge the names of places around mount Masis in favor of its claims, as I think in the case of Nakhchewan might be done with some force, there is one passage of Scripture of some importance, which I do not recollect to have ever seen applied to elucidate this subject. In Gen. ii. 2, where the movements of the descendants of Noah are first alluded to, it is said that they journeyed from the *east* and came into the land of Shinar. Now, had the ark rested upon the mountains of Kurdistan, they would naturally have issued at once into Mesopotamia, and have made their way down to Babylon from the north; nor would they have been obliged to go so far to find a *plain*. But in migrating from the valley of the Araxes, they would of course keep on the eastern side of the Median mountains until they almost reached the parallel of Babylon, before they would find a convenient place for crossing them. Such is now the daily route of caravans going from Tebreez to Bagdad. They go south as far as Kermanshah, and then, making almost a right angle, take a western direction to Bagdad; thus making their journey some ten or twelve days longer than it would be, were they to take the more mountainous and difficult road by Soleymania. It has been objected to this location of mount Ararat, that there are now no olive trees near enough for Noah's dove to have plucked her leaf from; and perhaps this opinion gave rise to the tradition in favor of the Kurdish mountains, which are so near to the warm regions of Mesopotamia. In fact, there are no olive trees in the valley of the Araxes, nor of the Cyrus, nor in any part of Armenia we have seen, nor yet, as we have been told, on the shores of the Caspian. They are to be found no nearer than some of the warm valleys of the province of Akhaltzikhi and the basin of the ancient Colchis. We mentioned this objection in a circle of learned monks at Etchmiazin. They shrewdly replied by asking, if it would be very hard work for a pigeon to fly to Akhaltzikhi and back again. Their explanation was in fact satisfactory. The distance, in the direction taken by caravans, is about 130 miles, and in a straight line must be less; a distance which, according to some recent experiments made upon the flight

of carrier pigeons between London and Antwerp, might be easily passed over twice in a day by that bird." *R.

ARAUNAH, or ORNAN, an ancient inhabitant of Jerusalem, whose threshing-floor was on mount Moriah, where the temple was afterwards built, 2 Sam. xxiv. 18; 1 Chron. xxi. 18. See JERUSALEM.

ARBA, otherwise HEBRON, (Josh. xiv. 15.) was first possessed by giants of the race of Anak; afterwards given to the tribe of Judah, and the property of it transferred to Caleb. The rabbins have a tradition that Hebron was called *Arba*, that is, FOUR, because the four most illustrious patriarchs, Adam, Abraham, Isaac, and Jacob, were buried there; or, as others say, because four of the most celebrated matrons of antiquity were interred there, viz. Eve, Sarah, Rebecca, and Leah: but there is no accounting for these rabbinical traditions. See HEBRON.

ARBATTIS, a city of Galilee, taken and destroyed by Simon Maccabæus, 1 Macc. v. 23.

ARBELA, the name of several places in Palestine. It is said (1 Macc. ix. 2.) that Bacchides and Alcimus came into Galilee, and encamped at Maseloth, which is in Arbela. The city Masal, or Misheal, was in the tribe of Asher, near to which was a place called Arbela, Josh. xix. 26.—Eusebius and Jerome mention a city of this name, in the great plain of Esdraelon, nine miles from Legio, probably east; and the former writer mentions another belonging to the region of Pella. See BETH-ARBEL.

ARCA, a city of Phœnicia, allotted to Asher, and situated between Arad and Tripolis. See ARACEANS.

ARCE, (*from* ARKE,) or REKEM, by change of pronunciation, or PETRA, the capital of Arabia Petræa. See REKEM, and PETRA.

ARCHANGEL. See ANGEL.

I. ARCHELAUS, king of Cappadocia, father of Glaphyra, wife of Alexander, son of Herod the Great. See ALEXANDER VII.

II. ARCHELAUS, son of Herod the Great, and Maltace, his fifth wife. Herod having put to death his sons Alexander, Aristobulus, and Antipater, and expunged from his will Herod Antipas, whom he had declared king, substituted Archelaus, giving to Antipas only the title of tetrarch. (See ANTIPAS.) After the death of Herod, Archelaus was proclaimed king by the populace, and afterwards went to Rome to procure from Augustus the confirmation of his father's will. Antipas, his brother, disputed his title before the emperor, and the Jews also sent a solemn embassy to Rome, to desire Augustus to permit them to live according to their own laws, and on the footing of a Roman province; without being subject to kings of Herod's family, but only to the governors of Syria. Augustus, having heard all parties, gave to Archelaus the title, not of king, but of ethnarch, with one moiety of the territories which his father Herod had enjoyed; promising him the crown likewise, if his conduct should deserve it. Archelaus returned to Judea, and under pretence that he had countenanced the seditious against him, he deprived Joazar of the high-priesthood, and gave that dignity to his brother Eleazar. He governed Judea with so much violence, that, after seven years, the chiefs of the Samaritans and Jews accused him before Augustus; who sent for him to Rome, and after hearing his defence, banished him to Vienne in Gaul, where he died. His territory was reduced to the form of a Roman province, Josephus, de Bello, ii. 6; Ant. xvii. ult.

ARCHI, a city of Manasseh, near Bethel, Josh. xvi. 2.

ARCHIPPUS, either a teacher or deacon in the church at Colosse, of whom Paul speaks, as his fellow-soldier, Col. iv. 17; Philem. 2.

ARCHISYNAGOGUS, or ruler of the synagogue, see SYNAGOGUE.

ARCTURUS signifies, properly, *the Bear's tail*, and denotes a star in the tail of the Great Bear, or constellation Ursa Major.

Job is supposed to speak of Arcturus, or the Bear, under the name of *Ash*, (עש) chap. xi. 9; xxxviii. 32.

Niebuhr observes, that the Arabs have no names in their language related to those Hebrew names which occur in Job ix. 9, yet some of them, he adds, call the Great Bear, *Nâsh*, or *Benat Nâsh*; from which the Hebrew *Ash*, עש, is probably a contraction; and from a conversation he held with a Jewish astrologer, at Bagdad, he is of opinion that עש, *Ash*, signifies the Great Bear, (*Ursa Major*,) which is called in Europe, by the common people, a chariot—"Charles's Wain." In the tables of Ulugh Bey, published by Hyde, the stars $\alpha\ \beta\ \gamma\ \delta$, of the Great Bear, are called *el Nash*; and the stars $\varepsilon\ \zeta\ \eta$, *el Benâth*. Aben Ezra says, "*Ash* is the wagon, which is also called the Bear, and is near to the north pole." Aben Ezra also says, "The ancients have assured us, that the seven small stars at the tail of the Ram compose the *Kima*," and Rabbi Isaac Israel says, in express terms, "*Kima* is the Arabian *Thuraiya*—the Pleiades." (Descript. of Arabia, p. 114. Germ. ed.)

We may therefore with great certainty conclude, that the *Ash*, עש, in Job, is Ursa Major, and the *Kimah*, כימה, the Pleiades or seven stars; although the LXX understand *Ash* to be the Pleiades, and *Kimah*, Arcturus.

That the course of the stars influenced the seasons, in the opinion of the ancients, is well known; whence Pliny says, (lib. 2. cap. 39.) "Arcturus seldom rises without bringing hail and tempests;" and (lib. xviii. cap. 28.) "the evils which the heavens send us are of two kinds; that is to say, tempests which produce hail, storms, and other like things, which is called *Vis Major*, and which are caused, as I have often said, by dreadful stars, such as Arcturus, Orion, and the Kids." The ancients, however, were mistaken in this notion, for the stars only marked that time of the year when such things might naturally be expected.

AREOPAGUS, the place, or court, in which the Areopagites, the celebrated and supreme judges of Athens, assembled. It was on an eminence, formerly almost in the middle of the city; but nothing remains by which we can determine its form or construction. "Going out of the gate, which is the present entrance to the Acropolis," says Mr. Stuart, "we had just before us the Areopagus, a hill which gave name, as every one knows, to the most celebrated tribunal of Athens, built either on it, or contiguous to it. This hill is almost entirely a mass of stone; its upper surface is without any considerable irregularities, but neither so level, nor so spacious, as that of the Acropolis, and though of no great height, not easily accessible, its sides being steep and abrupt. On this hill the Amazons pitched their tents, when they invaded Attica in the time of Theseus; and in after-times, the Persians under Xerxes began from hence their attack on the Acropolis. Here we expected to find some vestiges of the tribunal—but were disappointed, for we did not discover the least remaining trace of building upon it. At the foot of this rock, on the part facing the north-east, are some natural caverns, and contiguous to them, rather the

rubbish than the ruins of some considerable buildings. That nearest the Acropolis, according to tradition, was the palace of Dionysius the Areopagite. After Christianity was established at Athens, it became a church, and was dedicated to him. Near it stood the archbishop's palace, but that is at present utterly demolished. It is not improbable, that both the church and the palace were built on the ruins of the ancient tribunal called the Areopagus."

It is said, the Areopagites pronounced sentence in the dark, that they might not be affected by the sight of the persons engaged in the prosecution. It is also said, that before any person could be elected a judge of the Areopagus, he must have discharged the office of archon, or chief magistrate of the city; but this was not attended to in later ages. However, it probably gives a character to Dionysius, who was converted by Paul. The Areopagites took cognizance of murders, impieties, and immoralities; they punished vices of all kinds—idleness included; they rewarded or assisted the virtuous; they were peculiarly attentive to blasphemies against the gods, and to the performance of the sacred mysteries. It was, therefore, with the greatest propriety, that Paul was questioned before this tribunal. Having preached at Athens against the plurality of gods, and declared, that he came to reveal to the Athenians that God whom they adored without knowing him, the apostle was carried before the Areopagites, as the introducer of new deities, (Acts xvii. 19, 22.) where he spoke with so much wisdom, that he converted Dionysius, one of the judges, and was dismissed, without any interference on their part. Our translation, by giving the import of the word Areopagus, "Mars' hill," has lost the correct representation of the passage; since Mars' hill might not be a court of justice; and beside this, the station of Dionysius, as one of the Areopagites, is lost on the reader. Comp. Potter's Antiquities of Greece, b. i. c. 19. See ATHENS.

AREOPOLIS, the same as AR, or ARIEL, or RABBATH-MOAB. See AR.

ARETAS, the proper name of several kings of Arabia Petræa. One was contemporary with Antipater. (Jos. Ant. xiv. c. 2, 3, 4.) Another, the only one mentioned in Scripture, gave his daughter in marriage to Herod Antipas; but she being repudiated by Herod, Aretas made war upon him (A. D. 37) and destroyed his army. In consequence of this, the emperor Tiberius, indignant at the audacity of Aretas, and being entreated by Herod to give him assistance, directed Vitellius, then proconsul of Syria, to make war upon the Arabian king, and bring him alive or dead to Rome. But while Vitellius was in the midst of preparation for the war, and had already sent forward some of his troops, he received intelligence of the death of Tiberius; on which he immediately recalled his troops, dismissed them into winter quarters, and then left the province, A. D. 39. (Jos. Ant. xvii. c. 5.) Aretas, taking advantage of this supineness, seems to have made an incursion and got possession of Damascus; over which he then appointed a governor or ethnarch, who, at the instigation of the Jews, attempted to put Paul in prison, 2 Cor. xi. 32, 33; comp. Acts iv. 24, 25.—Under Nero, however, (A. D. 54 to 67,) Damascus appears again on coins as a Roman city. See Kuinoel on Acts l. c. and Prolegom. *R.

I. ARGOB, (ארגב, with prosth. א for רגב, *a heap of stones*, etc.) a district east of Jordan, in the half-tribe of Manasseh, and in the country of Bashan, one of the most fruitful territories on the other side Jordan. In this district were the sixty towns called Havoth-Jaïr, which had walls and gates; without reckoning villages and hamlets, not enclosed; all belonging to Og, king of Bashan. There are some remains of the word Argob in Ragab, a city east of Jordan, Deut. iii. 4, 14; 1 Kings iv. 13.

II. ARGOB, the capital of the region of Argob. Eusebius says, that Argob was fifteen miles west from Gerasa. It is probably the same as Ragab, or Ragabah, mentioned in the Mishna, in Menachoth, viii. 3. and in Josephus, Antiq. lib. xiii. cap. 23. The Samaritan translation, instead of Argob, generally puts Rigobah.

ARIEL (אריאל, *lion of God*, i. e. hero, or city of heroes) is understood of the altar of burnt-offerings; or of the city of Jerusalem, in Isaiah xxix. 1, 2, 7.

ARIMATHEA, or RAMAH, or RAMATHA, a city whence came Joseph the counsellor, mentioned Luke xxiii. 50. and often supposed to be the modern Ramlè, or Ramla, a pleasant town, standing in a fertile plain, about thirty-five miles north-west of Jerusalem, on the high road to Jaffa, and containing a population of about 5000 souls, who are principally occupied in husbandry. [This, however, is a misapprehension; for the Hebrew for Arimathea is *Ramah*, not Ramleh; and besides, this latter city could not be mentioned in the Scriptures, since it was first founded about A. D. 716, by Soliman Ben Abdolmelek, the seventh caliph of the race of the Ommiadæ. See Abulfedæ Tab. Syr. p. 79; Rosenm. Bibl. Geog. II. ii. p. 338.

Arimathea, then, is the Hebrew *Ramah;* but as there were at least two cities of this name in Palestine, it is still somewhat uncertain which of these is meant. Most probably, however, it was the Ramah of mount Ephraim, (probably identical with that in the tribe of Benjamin, see Rosenm. Bibl. Geog. II. ii. p. 186.) the birth-place and residence of Samuel. This was called also Ramathaim-Zophim, (רמתים צופים, *heights of the Zophim*, 1 Sam. i. 1; comp. v. 19.) from which name, with the article prefixed, *Haramathaim*, (1 Sam. i. 1.) the form *Arimathea* is readily derived. In 1 Macc. xi. 34. it is called *Ramathem*, and by Josephus, *Ramatha*, Ant. vi. 11. 4, 5. See RAMAH. *R.

ARISTARCHUS, a disciple mentioned by Paul, (Col. iv. 10; Phil. 24.) and also in the Acts, (xix. 29; xx. 4; xxvii. 2.) was a Macedonian, of Thessalonica. He accompanied Paul to Ephesus, and continued with him the two years of his abode there, partaking of his labors and dangers. He was nearly killed in a tumult raised by the Ephesian goldsmiths, whose city he left with the apostle, and accompanied him into Greece and Asia, and then as a fellow-prisoner to Rome. The Greeks say, he was bishop of Apamea, in Syria; and was beheaded with Paul, at Rome, under Nero.

I. ARISTOBULUS, a Jew, of the race of the priests, a philosopher, and preceptor to Ptolemy, king of Egypt, 2 Mac. i. 10. Clemens and Eusebius believe him to be the same as is mentioned in the preface to the second book of Maccabees, called "king Ptolemy's master, who was of the stock of the anointed priests," that is, of the priests of the God of Israel, consecrated by holy unction.

II. ARISTOBULUS, of whom Paul speaks, (Rom. xvi. 10.) was, according to the modern Greeks, brother of Barnabas, and one of the seventy disciples; was ordained a bishop by Barnabas, or by Paul, whom he followed in his travels; was sent into Britain,

where he labored much, made many converts, and at last died. See CHRISTIANITY; *History*.

III. ARISTOBULUS, or JUDAS, or PHILELLEN, (lover of the Greeks,) was the son of Hircanus, whom he succeeded, A. M. 3898, but reigned one year only. He was cruel and vindictive. He made war upon the Itureans, a people descended from Jethur, son of Ishmael, who dwelt in Arabia, between Damascus and the half-tribe of Manasseh. He subdued them, and forced them to receive circumcision, by offering them the alternative either of embracing Judaism or of quitting their country. Jos. Ant. xiii. c. 18, 19.

IV. ARISTOBULUS, second son of Alexander Jannæus, and youngest brother of Hircanus the high-priest, (see ALEXANDRA,) whom he made war upon, but was taken by Pompey, and sent prisoner to Rome, with his children, where he remained eight years. He at length escaped, and returned to Judea, where he levied troops, and endeavored to establish himself, but was severely wounded by Gabinius, the Roman general, and again sent to Rome, where he was kept in fetters. He was set at liberty by Julius Cæsar, after a captivity of seven or eight years, and appointed to oppose Pompey's party in Syria, for which purpose two legions were assigned him. He was poisoned by that party, however, before he could quit Rome, and received the honors of a funeral from those in the interest of Cæsar. His body, being embalmed in honey, remained at Rome, till Mark Antony caused it to be carried to Judea, to be interred in the sepulchres of the kings. He died A. M. 3955, *ante* A. D. 49. Jos. Ant. xiii. xiv.

V. ARISTOBULUS, son of Alexander, and grandson of Aristobulus, second son of Alexander Jannæus, was the last of the Asmonæan family. Herod, his brother-in-law, exerted himself to prevent his possessing the high-priesthood, but being overpowered by the solicitations of his wife, Mariamne, and his mother-in-law, Alexandra, he invested Aristobulus with this dignity, who was then but seventeen years of age. He resolved, however, to procure his destruction, and had him drowned, while he was bathing near Jericho, A. M. 3970, *ante* A. D. 34. Jos. Ant. xv. c. 2, 3; xvi. 3.

VI. ARISTOBULUS, son of Herod the Great and Mariamne, and brother of Alexander. See ALEXANDER, VII.

ARIUS, or AREUS, king of Sparta, mentioned 1 Macc. xii. 7. and by Josephus, Antiq. book xii. chap. 5. This prince wrote a letter to the high-priest, Onias, the contents of which are given, 1 Macc. xii. 20. One particular feature in it is, that the Lacedæmonians are acknowledged as brethren of the Jews; that is, sprung from the same origin, having Abraham for their father.

I. ARK, (Noah's,) in Hebrew תבה, *thebah;* Greek, κιβωτός, *a chest*, or λάρναξ, *a coffer*. The term *thebah* used by Moses is different from the common name by which he describes a coffer; and is the same that he employs when speaking of the little wicker basket in which he was exposed on the Nile; whence some have thought that the Ark was of wicker work. It was a sort of bark, in shape and appearance much like a chest or trunk. The ancients inform us, that the Egyptians used on the Nile barks made of bulrushes, which were so light, as to be carried on their shoulders, when they met with falls of water, that prevented their passage. Noah's Ark was, in all probability, in form like these Egyptian boats. The greatest difficulty refers, principally, to its size and capacity; and how Noah was able to build a vessel sufficient to contain the men and beasts, with provisions requisite for their support, during a whole year. To resolve these difficulties, it has been requisite to inquire very particularly into the measure of the cubit mentioned by Moses, into the number of the creatures admitted into the Ark, and into the dimensions of this vast building. After the nicest examination and computation, and taking the dimensions with the greatest geometrical exactness, the most learned and accurate calculators, and those most conversant with the building of ships, conclude, that if the ablest mathematicians had been consulted about proportioning the several apartments in the Ark, they could not have done it with greater correctness than Moses has done; and this narration in the sacred history is so far from furnishing deists with arguments wherewith to weaken the authority of the Holy Scriptures, that, on the contrary, it supplies good arguments to confirm that authority; since it seems, in a manner, impossible for a man, in Noah's time, when navigation was not perfected, by his own wit and invention, to discover such accuracy and regularity of proportion, as is remarkable in the dimensions of the Ark. It follows, that the correctness must be attributed to divine inspiration, and a supernatural direction. (Wilkins's Essay towards a Real Character, part ii. cap. 5. Saurin, Discours Historique, &c. tom. i. p. 87, 88.)

If we reckon the Hebrew cubit at twenty-one inches, the Ark was 512 feet long, 87 wide, and 52 feet high; and the internal capacity of it was 357,600 cubical cubits. If we suppose the cubit to be only eighteen inches, its length was 450 feet, its width 75, and its height 45. Its figure was an oblong square, but the covering might have a declivity to carry off water. Its length exceeded that of most churches in Europe. The height might be divided into four stories, allowing three cubits and a half to the first; seven to the second; eight to the third; and five and a half to the fourth; and allotting five cubits for the thickness of the top and bottom, and the floors. The first story might be the bottom, or what is called the hold of ships; the second might be a granary, or magazine; the third might contain the beasts; and the fourth the fowls. But the hold not being reckoned as a story, and serving only as a conservatory of fresh water, Moses says, there were but three stories in the Ark: and when interpreters say four, they include the hold. Some reckon as many stables as there were kinds of beasts, which is not necessary; because many kinds of birds and beasts, which use the same food, might very well live together.

The number of beasts received into the Ark is not so great as some have imagined. We know about a hundred and forty, or a hundred and fifty, species of quadrupeds; of birds, more in number, but smaller in size; of reptiles, thirty or forty species. We know not of more than six species of beasts larger than a horse; very few equal to a horse, and many much smaller, even under the size of a sheep: so that all the four-footed beasts, including 3650 sheep, if they be supposed necessary for the nourishment of such animals as live on flesh, at the rate of ten sheep daily, scarcely occupy more room than 120 oxen, 3730 sheep, and 80 wolves. Among birds, few are larger than a swan, and most are less. Reptiles, or creeping animals, are generally small: many can live in the water, and these it would not be necessary to receive into the Ark. All the beasts might easily have been lodged in 36 stables, and all the birds in as many lofts; allowing to each apartment 52½ feet in length, 29 in

width, and 13½ in height. There might be more than 31,174 bushels of fresh water in the hold; which is more than is sufficient for drink to four times as many men and beasts, for one year, as were in the Ark. The granary in the first story might contain more provisions than were necessary for all the animals in the Ark, during one year; whether they all lived on hay, fruits, and herbs, (which is very probable, at this juncture, there being none which, in cases of necessity, might not subsist well enough without flesh,) or whether there were sheep designed for the food of such animals as live on flesh. Beside places for the beasts and birds, and their provisions, Noah might find room on the third story for thirty-six cabins occupied by household utensils, instruments of husbandry, books, grains, and seeds; for a kitchen, a hall, four chambers, and a space of about forty-eight cubits in length, to walk in.

Such is the substance of Calmet's reasoning, and though modern discoveries have augmented the variety of species of beasts and birds, the number of them is not sufficiently great to annul the argument he has adduced. Many animals which feed on flesh can endure long fasting; others are torpid in certain degrees of cold; others fold themselves into a very small compass, and pass their time with little or no motion. We must also recollect, that the innumerable varieties of species now known, are greatly the effect of climate, of food, of habit, whether roving or domesticated, and these would allow for considerable deductions from the general mass of creatures in the Ark. As to trees, plants, and vegetables, in general, we know, that most of their seeds can endure water for a long while without rotting; that the taller trees were not long wholly covered with the water of the deluge; and that the eggs, &c. of insects, though extremely numerous, might be attached in various corners of the Ark, and occupy very little space.

Interpreters generally believe that Noah was one hundred and twenty years in building the Ark; an opinion founded on Gen. vi. 3, "My spirit shall not always strive with man; his days shall be a hundred and twenty years." They suppose that God here predicted an interval of only one hundred and twenty years to the deluge; and that this time was necessary for Noah to make preparations, to build the Ark, to preach repentance, to collect provisions, animals, &c. But how shall we reconcile this with what is said Gen. v. 32. of Noah's being five hundred years old at the birth of Shem, Ham, and Japheth? And when God commands him to build the Ark, he says, "And thou shalt come into the Ark, thou, and thy sons, and thy wife, and thy sons' wives with thee," Gen. vi. 18. At that time, his three sons, who were not born till after the five hundredth year of his age, were all married; though the deluge happened in the *six hundredth* year of Noah. It is impossible, therefore, that he should have received orders to build the Ark a hundred and twenty years before the deluge, unless he had other sons, though only these three attended to his orders.

The wood used for the Ark is called in the Hebrew, *gopher wood*, (Gen. vi. 14.) עצי גופר; in the LXX, ξύλα τετράγωνα, *square pieces of wood*. Some render it cedar, or box, or woods that do not easily perish. Bochart maintains, that *gopher* signifies *cypress;* and in Armenia and Assyria, where it is supposed, with reason, that the Ark was constructed, cypress is the only wood fit to make so long a vessel of. Others are of opinion, that *gopher* signifies, in general, oily and gummy woods; such as the pine, the fir-tree, and the turpentine-tree. The word *gophrit*, which comes very near *gopher*, signifies sulphur, and, in a larger sense, may be taken for rosin, pitch, and other combustible matters drawn from wood. Jerome translates it here, polished wood, but elsewhere, wood coated over with bitumen. The point remains undecided; but Calmet prefers the cypress.

Some persons have started difficulties with regard to the square and oblong figure of the Ark; but they did not consider that this vessel was not designed for sailing or rowing, but chiefly for floating on the water a considerable time. Besides, it may be proved, by instances, that its form was not less commodious for rowing, than capacious for carrying. George Hornius, in his "History of the several Empires," tells us, that in the beginning of the 17th century, one Peter Hans, of Horne, had two ships built after the model and proportions of the Ark; one was 120 feet long, 20 wide, and 12 deep. These vessels had the same fate with Noah's, being at first objects of ridicule and raillery; but experience demonstrated, that they carried a third part more than others, though they did not require a larger crew: they were better sailers, and made their way with much more swiftness. The only inconvenience found in them was, that they were fit only for times of peace, because they were not proper to carry guns. (Le Pelletier, Dissert. sur l'Arche de Noe, cap. ii. p. 29, 30.)

The number of men and animals included in the Ark, plentifully supplies matter of dispute. As to the number of men, if we kept to the texts of Moses and Peter, we should have no contest about it; Moses expressly says, that Noah went into the Ark, himself, his wife, his three sons, and their three wives: and Peter tells us, that there were but eight persons saved from the deluge. But the mind of man, fruitful in imaginations, always curious, and perpetually unquiet, has considerably augmented this number. Some have hereby thought to do God service; supposing eight persons were not sufficient to supply the wants of so many animals. Others have imagined, that to affirm eight persons only to have been preserved from the deluge, was to set too narrow bounds to God's mercy. The Mahometan interpreters believe, that beside the eight persons whom we have mentioned, there were seventy-two more who entered; not the sons only of Noah, but their servants likewise. It is, beyond comparison, more difficult to fix the number of animals than that of men. Moses himself helps to perplex us, in these words: "Of every clean beast thou shalt take to thee *seven seven*, the male and his female; and of beasts not clean, *two*, the male and his female." He places *two* here but once: but the Samaritan, the LXX, and Vulgate, read *two* twice; and the Hebrew itself, chap. vii. ver. 9. reads *two two*, *went in*—which leaves the difficulty in all its force; the text bearing equally to be construed *seven and seven*, and two and two; or, of clean beasts, *fourteen*, or *seven pair;* and of unclean, *two pair*, or only one pair. But what are we to understand by *clean* and *unclean* beasts? Was this distinction, declared by Moses in the law, known and practised before the deluge; or did Moses mention it as known and understood by the persons for whom he wrote? It is probable, that this distinction was known to Noah; and that the same animals were esteemed pure (while others were impure) both by Noah and by Moses. It is manifest, that by pure or *clean* animals, in general, those only were meant which might be offered in sacrifice, as bulls, sheep, goats, and their several species; and the like among birds, as pigeons, doves,

hens, and sparrows. For the common uses of life, as food, &c. Moses allows a great number of animals; but it is questionable, whether in this place we are to extend the pure animals beyond those admitted in sacrifice. The *pair* of unclean could be only one male and one female; but the seven clean beasts might be two males and five females; one male for sacrifice, the other for multiplication of the species.

[The preceding remarks are from Calmet. The English editor has expended much time and fruitless labor, in attempting to ascertain the *form* of the Ark; and has, for this purpose, compared it with an oriental house, and with a variety of objects in heathen mythology. But all oriental houses are not alike. We can only draw the conclusion from the Scripture account, that the Ark was not a ship, but a building in the form of a parallelogram, 300 cubits long, 50 cubits broad, and 30 cubits high. The length of the cubit, in the great variety of measures which bore this name, it is impossible to ascertain, and useless to conjecture. The Ark is called in Hebrew *thêbah*, by the Sept. κιβωτός, *kibotos;* and by Josephus, λάρναξ, *larnax*, a *chest*. So far as these names afford any evidence, they also go to show that the Ark of Noah was not a regularly built vessel; but merely intended to float at large upon the waters. We may, therefore, probably with justice, regard it as a large, oblong, floating house, with a roof either flat, or only slightly inclined. It was constructed with three stories, and had a door in the side. There is no mention of windows in *the side;* but above, i. e. probably in the flat roof, where Noah was commanded to make them of a cubit in size, Gen. v. 16. That this is the meaning of the passage, seems apparent from Gen. viii. 13; where Noah removes the covering of the Ark, in order to behold whether the ground was dry;—a labor surely unnecessary, had there been windows in the sides of the Ark.

The form and dimensions of Noah's Ark have given rise to an infinite amount of useless speculation. Besides the *practical* illustration of building similar ships, mentioned above, many books have also been written on the subject. One of the most important was written by the Jesuit Kircher, under the title "Arca Noæ," published at Rome, 1669, in folio, and republished at Amsterdam in 1675, fol. pp. 250. This work is divided into three parts, and contains an illustration of what took place before, during, and after the deluge. All the different stories and compartments of the Ark are here delineated; and the beasts, birds, and reptiles, are all appropriately distributed! The plate given by Calmet to represent the Ark, does not fall much short of the same fanciful particularity.

As Noah was the progenitor of all the nations of the earth, we might naturally expect to find memorials of him also among heathen nations, and especially interwoven into their mythological traditions. This appears to have been undoubtedly the fact. The traces of the deluge in heathen mythology have been laboriously collected by Mr. Bryant, in his Mythology, vol. ii. p. 193, seq.

It appears, from many circumstances, that the great patriarch was highly reverenced by his posterity. They styled him Prometheus, Deucalion, Theuth, Zuth, Xuthus, Inachus, Dionnusus, etc. In the East, his true name was better preserved; he was there called Noas, Naus, and sometimes contracted, Nous. Indeed, it must ever remain a striking fact, that throughout the whole kindred family of languages, from India to us, the syllable *Na*, or *Nach*, is one of the fundamental sounds by which *water*, and a multitude of ideas connected with it, are designated; as ναίειν, νάμα, ναῦς, *navis*, *navigate*, *nass*, *Nachen*, etc.

Suidas relates an account of this personage, whom he calls Annacus, agreeing in its main points with the story of Noah, and which is further illustrated by Stephen of Byzantium. Diodorus, and other Greeks, call him Deucalion; and describe the deluge as universal. We are assured by Philo, (De præmio et pœna. vol. ii. p. 412.) that Deucalion was Noah. "The Grecians call the person Deucalion, but the Chaldeans style him Noe, in whose time there happened the great eruption of waters." The Chaldeans likewise mentioned him by the name of Xisouthros. (Cedren. p. 10.)—Eusebius has preserved a passage from Abydenus, (Præf. Evang. ix. 12.) in which he speaks of Noah as a king under the name of Seisithrus, and says that "during the prevalence of the flood, Seisithrus sent out birds, that he might judge whether the waters had subsided; but that the birds, not finding any resting place, returned to him again. This was repeated three times; when the birds were found to return with their feet stained with soil; by which he knew that the flood was abated. Upon this he quitted the ark." Abydenus concludes with a particular in which all the eastern writers are unanimous, viz. that the place of descent from the Ark was in Armenia.—Plutarch also mentions the dove of Noah, (Deucalion,) and its being sent from the Ark. (de solert. Animal. v. ii. p. 968.)

But the most particular account of the deluge, and the nearest of any to that of Moses, is given by Lucian. He also describes Noah under the name of Deucalion, (De Dea Syra, v. ii. p. 882.) and says he "put all his family into a vast ark which he had provided; and went into it himself. At the same time animals of every species, boars, horses, lions, serpents, whatever lived upon the face of the earth, followed him by pairs; all of which he received into the ark, and experienced no evil from them. Thus they were wafted with him as long as the flood endured." After the receding of the waters, Lucian says Deucalion went out from the Ark and raised an altar to God; but he transposes the scene to Hierapolis in Syria; where the natives pretended to have particular memorials of the deluge.

Most of the authors who have transmitted these accounts, likewise affirm that the remains of the Ark were visible in their days upon one of the mountains of Armenia. So also some of the fathers. This, however, we may properly assume as fabulous. See Ararat.

Part of the ceremonies, in most of the ancient mysteries, consisted in carrying about a ship or boat; which may, perhaps, relate to nothing else but Noah and the deluge. So the ship of Isis, so celebrated among the Egyptians. (Pitiscus Lexicon.)

Mr. Bryant is of opinion that the appellation of many cities, as of Thebes in Egypt and in Bœotia, and also of others in Cilicia, Ionia, Attica, Syria, and Italy, is derived from the Hebrew *thêbah*, the word signifying *ark*. But this we may justly regard as verging too much upon the fanciful.

The Ark was also called by the Greeks κιβωτός, *kibotos*, which would seem not to be a word of Greek origin. It is in this way that the city Apamea in Phrygia seems to have become particularly connected with the memory of the deluge. This city was anciently called Cibotus, whether in commemoration of the deluge, or whether, being so called, the name was afterwards referred to the Ark, it is difficult to

say. At any rate, the people of this city seem to have collected or preserved more particular and authentic traditions concerning the flood, and of the preservation of the human race, than are elsewhere to be met with out of the Bible. *R.

A specimen of this is given in the annexed medal, which is preserved in the cabinet of the king of France, and is too remarkable to be overlooked; and having been particularly scrutinized by the late Abbé Barthelemy, at the desire of the late Dr. Combe, was, by that able antiquary, pronounced authentic. It bears on one side the head of Severus; on the other a history in two parts; representing, first, two figures enclosed in an ark, or chest, sustained by stout posts at the corners, and well timbered throughout. On the *side* are letters; on the top is a dove; in *front*, the same two figures which we see in the ark are represented as come out, and departing from their late residence. Hovering over them is the dove, with a sprig in its bill. (Double histories are common on medals.) The situation of these figures implies the situation of the door; and clearly commemorates an escape from the dangers of water, by means of a floating vessel. Whether these particulars can be, without difficulty, referred to the history of Deucalion and Pyrrha, as usually understood, will be strongly doubted by all who duly contemplate the subject. Moreover, the Abbé Barthelemy informs us, that the letters on the ark are—"the letter N, followed by two or three others, of which there remain only the slightest traces; or, to speak more accurately, there is nothing but the contour of the second letter to be distinguished, which, according to different lights, appears sometimes an Ω, (O,) sometimes an *E*. There are traces of two or three others;" say of *two* others; one of which "in some lights appears to be O (Ω)." [These letters Mr. Bryant reads as *NΩE*. The inscription refers it to Apamea. There seems, indeed, to have been a notion that the ark rested on the hills of Celæna, where the city Cibotus was founded; and the Sibylline oracles, wherever they were written, also include these hills under the name of Ararat, and mention this circumstance. See Apamea, and Ararat. R.

It is possible, says Mr. Taylor, that the reader may not *at first* perceive the propriety of attaching so great importance to the history of Noah's deliverance and its commemoration. The outcry of a certain class of *reasoners* against Revelation has long been, "Bring us FACTS WHICH ALL THE WORLD AGREE IN; FACTS ADMITTED, ESTABLISHED, BY UNBIASED EVIDENCE," &c. If, in answer to this, we adduce proof that the Christian dispensation is from above, we are reminded—"How few of mankind receive it! Christ's own nation deny the subject of it; heathen lands refuse him." If we advert to Moses—"What! a leader of a pitiful horde of leprous slaves! at most, a legislator acknowledged by a single nation! and that a stupid nation too." To establish the assertion, therefore, that Deity *has* condescended to make known his intentions to man, he invites such persons to investigate the instance of Noah:—Was the deluge, he asks, a real occurrence?—All mankind acknowledge it. Wherever tradition has been maintained, wherever written records are preserved, wherever commemorative rites have been instituted, what has been their subject?—The deluge; deliverance from destruction by a flood. The savage and the sage agree in this: North and South, East and West, relate the danger of their great ancestor from overwhelming waters.—But he was saved: and how?—By personal exertion? By long supported swimming? By concealment in the highest mountains? No: but by enclosure in a large floating edifice of his own construction—his own construction, for this particular purpose. But this labor was long; this was not the work of a day; he must have FOREKNOWN so astonishing an event, a considerable time previous to its actual occurrence.—Whence did he receive this FOREKNOWLEDGE? Did the earth inform him, that at twenty, thirty, forty years' distance it would disgorge a flood?—Surely not. Did the stars announce that they would dissolve the terrestrial atmosphere in terrific rains?—Surely not. Whence, then, had Noah his FOREKNOWLEDGE? Did he begin to build when the first showers descended? This was too late. Had he been accustomed to rains formerly—why think them now of importance? Had he never seen rain—what could induce him to provide against it? Why this year more than last year?—why last year more than the year before? These inquiries are direct: we cannot flinch from the fact. Erase it from the Mosaic records; still it is recorded in Greece, in Egypt, in India, and in Britain: it is registered in the very *sacra* of the pagan world; and is annually renewed by commemorative imitation, where the liberty of opinion is not fettered by prejudices derived from Hebrew institutions, or by the "sophisticated" inventions of Christianity.—"Go, infidel," he adds, "turn to the right hand, or to the left hand: take your choice of difficulties: disparage all mankind as fools, as willing dupes to superstitious commemoration, as leagued throughout the world to delude themselves in order to impugn your wisdom, your just-thinking, your love of truth, your unbiased integrity; or allow that THIS FACT, at least this ONE fact, is established by testimony abundantly sufficient; but remember, that if it be established, it implies a COMMUNICATION FROM GOD TO MAN.—WHO COULD INFORM NOAH? Why did not that great patriarch provide against *Fire*?—against *Earthquakes*?—against *Explosions*?—Why against a *Deluge*?—why against *Water*?—Away with subterfuge. Say frankly, 'This was the dictation of Deity;' say, 'Only HE who made the world could *predict* the time, the means, the causes of this devastation; only HE could excite the hope of restoration, or suggest a method of deliverance.' Use your own language; but permit a humble believer to adopt language already recorded: '*By faith, Noah—being warned of God—of things never seen as yet—in pious fear—prepared the Ark* (Kibotos) *to the saving of his family—by which he condemned the world.*' May a similar condemnation never rest on us, who must at least admit the truth of *one* text in the Bible—or stand convicted by the united voice of all mankind, and by the testimony of the earth, the now shattered, the now disordered earth itself!"

II. ARK OF THE COVENANT. The Hebrew word ארון, which Moses employs to denote the sacred coffer in which the tables of the law were deposited, signifies a *chest* or *box*. It was of Shittim-wood, covered with plates of gold; two cubits and a half in length, a cubit and a half wide, and a cubit and a half high. On the top of it, all round, ran a kind of gold crown; and two cher-

ubim were over the cover. It had four rings of gold, two on each side, through which staves were put, by which it was carried, Exod. xxv. 10—22. After the passage of the Jordan, the Ark continued some time at Gilgal; (Josh. iv. 19.) whence it was removed to Shiloh, 1 Sam. i. 3. From hence the Israelites took it to their camp; but when they gave battle to the Philistines, it was taken by the enemy, chap. iv. The Philistines, oppressed by the hand of God, however, returned the Ark, and it was lodged at Kirjath-jearim, chap. vii. 1. It was afterwards, in the reign of Saul, at Nob. David conveyed it from Kirjath-jearim to the house of Obed-Edom; and from thence to his palace at Sion; (2 Sam. vi.) and, lastly, Solomon brought it into the temple at Jerusalem, 2 Chron. v. 2. (See Armies.) It remained in the temple with all suitable respect, till the times of the later kings of Judah, who, abandoning themselves to idolatry, were so daring as to establish their idols in the holy place itself. The priests, unable to endure this profanation, removed the Ark, and carried it from place to place, to preserve it from the pollution and impiety of these princes. Josiah commanded them to bring it back to the sanctuary, and forbade them to carry it, as they had hitherto done, into the country, 2 Chron. xxxv. 3.

It is doubted, with good reason, whether the Ark was replaced in the temple, after the return of the Jews from Babylon. Dr. Prideaux is of opinion, that as the Jews found it necessary, for the celebration of their worship in the second temple, to have a new altar of incense, a new shew-bread table, and a new candlestick, they had likewise a new Ark; and he asks, Since the holy of holies, and the veil drawn before it, were wholly for the sake of the Ark, what need had there been of these in the second temple, if there had not been the Ark also to which they referred? Some think that Nebuchadnezzar conveyed the Ark to Babylon, among the spoil of rich vessels carried off by him from the temple; others, that Manasseh, having set up idols in the temple, took away the Ark, which was not returned during his reign. The author of Esdras (2 Esd. x. 22.) represents the Jews lamenting, that the Ark of the Covenant was taken by the Chaldeans, among the plunder of the temple. The Gemara of Jerusalem, and that of Babylon, both acknowledge, that the Ark of the Covenant was one of the things wanting in the second temple. The Jews flatter themselves, that it will be restored by their Messiah, says Abarbanel; but Jeremiah, (chap. iii. 16.) speaking of the time of the Messiah, says, they shall neither talk nor think of the Ark, nor remember it any more. Esdras, Nehemiah, the Maccabees, and Josephus, never mention the Ark in the second temple; and Josephus says expressly, that when Jerusalem was taken by Titus, there was nothing in the sanctuary. Lastly, the rabbins agree in saying, that, after the captivity of Babylon, the Ark was not at Jerusalem; and that the foundation-stone, which they believe to be the centre of the holy mountain, was placed in the sanctuary in its room. The fathers, and Christian commentators, agree generally with the Jews on this point.

Beside the tables of the covenant, placed by Moses in the sacred coffer, God appointed the blossoming rod of Aaron to be lodged there, (Numb. xvii. 10.) and the omer of manna which was gathered in the wilderness, Exod. xvi. 33, 34.

The heathen, likewise, had, in their religious rites, little chests, or *cistæ*, in which they locked up their most sacred things. Apuleius says, that in processions in Egypt there was a chest-bearer, who carried a box, enclosing the richest things for their religious uses. Plutarch, on the rites of Isis and Osiris, says the same. Pausanias mentions a chest, in which the Trojans locked up their mysteries, which, at the siege of Troy, fell to Euripulus's share. The ancient Etrurians had also *cistæ*; so had the Greeks and Romans: but these *chests* often enclosed things profane, superstitious, and ridiculous; whereas the Ark of God contained the most sacred and serious things in the world.

ARKITES, (Gen. x. 17.) and Archites, (1 Chron. i. 15.) a Canaanitish tribe inhabiting the city *Arca* (Ἄρκη) in Syria, some miles north of Tripolis. Arca was the birth-place of Alexander Severus. Burckhardt found here ruins, which serve to show its ancient importance. Travels in Syr. p. 162, or Germ. ed. p. 520, with Gesenius's note.

ARM. This word is frequently used in the Scriptures in a metaphorical sense, to denote power, as 1 Sam. ii. 31; Ps. x. 15; Ezek. xxx. 21. Hence, any remarkable or striking manifestation of God's power is referred to his arm, Exod. vi. 6; Ps. xliv. 3; xcviii. 1; Luke i. 51; Acts xiii. 17. The prophet represents God as the arm of his people, (Isa. xxxiii. 2.) in affording them strength and protection. In allusion to the ancient custom of warriors making bare the arm when closely engaged in combat, God is said to "make bare his arm," when in any signal manner he interposes his power for the deliverance of his people, and the destruction of his enemies, Isa. lii. 10.

ARMAGEDDON, (*mountain of Megiddo,*) a place mentioned Rev. xvi. 16. Megiddo is a city in the great plain, at the foot of mount Carmel, which had been the scene of much slaughter. Under this character it is referred to in the above text, as the place in which God will collect together his enemies for destruction. See Megiddo.

ARMENIA, a considerable province of Asia; having Media on the east, Cappadocia on the west, Colchis and Iberia on the north, Mesopotamia on the south, and the Euphrates and Syria on the south-west. Care should be taken to distinguish Armenia from Aramæa, or Syria, with which it has been sometimes confounded.

The name Armenia is probably derived from Harminni, the mountainous country of the Minni, or Mineans, who are noticed Jer. li. 27. In Gen. viii. 4, Moses says the ark rested on the mountains of Armenia; in the Hebrew, the mountains of Ararat: and in 2 Kings xix. 37, it is said the two sons of Sennacherib, after having killed their father, escaped into Armenia; in the Hebrew, the land of Ararat.

ARMIES. The Lord, in Scripture, assumes the name "Jehovah of Hosts:" יהוה צבאות. The Hebrew nation, in many places, is called the "army of the Lord," because God was considered as its head and general; who named the captains of its armies; who ordained war and peace; whose priests sounded the trumpets, &c. The armies of Israel were not composed of regular troops kept constantly in pay; the whole nation were fighting men, ready to march as occasion required. The army expected no reward beside honor, and the spoils taken, which were divided by the chiefs. Each soldier furnished himself with arms and provisions, and their wars were generally of short duration: they fought on foot, having no horse, till the reign of Solomon. David is

the first who had regular troops; his successors, for the most part, had only militia, excepting their body-guards, which were not numerous. When they expected to give battle, proclamation was made at the head of every battalion, according to Deut. xx. 5. (See WAR.) The ark of God was often borne in the army, (1 Sam. iv. 4, 5; 2 Sam. xi. 11; xv. 24.) and the Israelites of the ten tribes, in imitation of Judah, carried their golden calves with them in their camp, as the Philistines did their idols, 1 Chron. xiv. 12; 2 Chron. xiii. 8.

Few things in history are more surprising than the great numbers which are recorded as forming eastern armies; even the Scripture accounts of the armies that invaded Judea, or were raised in Judea, often excite the wonder of their readers. To parallel these great numbers by those of other armies, is not ALL that is acceptable to the inquisitive; it is requisite also to show how so small a province as the Holy Land really was, could furnish such mighty armies of fighting men; with the uncertainty of the proportion of these fighting men to the whole number of the nation; in respect to which many unfounded conjectures have escaped the pens of the learned. With a view to this, Mr. Taylor has attempted, by adducing instances of numerous armies which *have been* occasionally raised, to show what *may* be done by despotic power, or the impulse of military glory; and also that the composition of Asiatic armies is such as may render credible those numbers which express their gross amount; while no just inference respecting the entire population of a country can be drawn from the numbers stated as occasionally composing its armies.

The account given by Knolles, in his "History of the Turks," of the contending armies of *Bajazet* and *Tamerlane*, is no bad specimen of the "I will" of military power, of the cares and anxieties attending on the station of command, and of the feelings of great minds on great occasions. "So, marching on, Tamerlane at length came to Bachichich, where he staid to refresh his army eight daies, and there againe took a generall muster thereof, wherein were found (as most write) *four hundred thousand horse*, and *six hundred thousand foot*; or, as some others that were there present affirme, *three hundred thousand horsemen*, and *fiue hundred thousand foot of al nations*. Vnto whom he there gaue a generall pay, and, as his manner was, made vnto them an oration, informing them of such orders as he would haue kept, to the end they might the better obserue the same: with much other militarie discipline, whereof he was very curious with his captains. At which time, also, it was lawfull for euery common soldier to behold him with more boldness than on other daies, forasmuch as he did for that time, and such like, lay aside imperial majestie, and shew himselfe more familiar unto them." p. 215. "*Malcozzius* hauing made true relation vnto *Baiazet*, was by him demanded 'whether of the two armies he thought bigger or stronger?' for now *Baiazet* had assembled a mightie armie of *three hundred thousand men*, or, as some report, of *three hundred thousand horsemen* and *two hundred thousand foot*. Whereunto *Malcozzius*, hauing before craued pardon, answered, 'That it could not be, but that *Tamerlane* might in reason haue the greater number, for that he was a commander of farre greater countries.' Wherewith proud *Baiazet* offended, in great choller replied, 'Out of doubt, the sight of the Tartarian hath made this coward so affraid, that he thinketh euery enemie to be two." p. 216. "All which *Tamerlane*, walking this night vp & down in his campe, heard, and much reioiced to see the hope that his soldiers had alreadie in general conceiued of the victorie. Who after the second watch returning vnto his pauillion, and there casting himself upon a carpet, had thought to haue slept a while; *but his cares not suffering him so to do, he then, as his manner was, called for a booke, wherein was contained the liues of his fathers and ancestors, and of other valiant worthies, the which he vsed ordinarily to read, as he then did:* not as therwith vainly to deceiue the time, but to make vse thereof, by the imitation of that which was by them worthily done, & declining of such dangers as they by their rashness or ouersight fel into." p. 218. [See the same kind of occupation of Ahasuerus, Esther vi. 1.] "My will is, said *Tamerlane*, 'that my men come forward vnto me as soon as they may, for I will aduance forward with *an hundred thousand footmen*, fiftie thousand vpon each of my two wings, and in the middest of them *forty thousand* of my best horsemen. My pleasure is, that after they haue tried the force of these men, that they come vnto my avauntgard, of whom I wil dispose, & *fifty thousand horse more* in three bodies, whom thou shalt command: which I wil assist with 80,000 horse, wherein shal be mine own person: hauing 100,000 footmen behind me, who shal march in two squadrons: and for my arereward I appoint 40,000 horse, and fiftie thousand footmen, who shal not march but to my aid. And I wil make choice of 10,000 of my best horse, whom I wil send into eury place where I shal thinke needfull within my armie, for to impart my commands." p. 218.

It is impossible, on this occasion, not to recollect the immense army led by Napoleon into Russia, exceeding *six hundred thousand* troops; also, the forces engaged around Leipsic; amounting (including both sides) to half a million of men.

But it may be said, that "such mighty empires may well be supposed to raise forces, to which the small state of Judea was incompetent." This may safely be admitted; but what was, in all probability, the nature and *composition* of the Jewish, as of other eastern armies, we may learn from the following relations; which contribute to strengthen the credibility of the greater numbers recorded as composing them. Baron du Tott reports as follows of the armies raised by the Cham of the Crimea: "It may be presumed that the rustic frugal life which these pastoral people lead favors population, while the wants and excesses of luxury, among polished nations, strike at its very root. In fact, it is observed, that the people are less numerous under the roofs of the Crimea, and the province of Boodjack, than in the tents of the Noguais. The best calculation we can make, is from a view of the military forces which the Cham is able to assemble. We shall soon see this prince raising *three* armies at the same time; one of a *hundred thousand men*, which he commanded in person; another of *sixty thousand*, commanded by the Calga; and a third of *forty thousand*, by the Nooradin. He had the power of raising *double the number*, without prejudice to the necessary labors of the state." (Vol. i. p. 113.) "The invasion of New Servia, which had been determined on at Constantinople, was consented to in the assembly of the Grand Vassals of Tartary, and orders were expedited, throughout the provinces, for the necessary military supplies. *Three horsemen* were to be furnished by *eight families*; which number was estimat-

ed to be sufficient for the *three* armies, which were all to begin their operations at once. That of the Nooradin, consisting of *forty thousand men*, had orders to repair to the Little Don; that of the Calga, of *sixty thousand*, was to range the left coast of the Boristhenes, till they came beyond the Orela; and that which the Cham commanded in person, of a *hundred thousand*, was to penetrate into New Servia." (Vol. i. p. 150.) The following descriptive account of Asiatic armies is from Volney:—"*Sixty thousand men*, with them, are very far from being synonymous with *sixty thousand soldiers*, as in our armies. That of which we are now speaking affords a proof of this: it might amount, in fact, to forty thousand men, which may be classed as follows:—Five thousand Mamlouk cavalry, *which was the whole effective army*; about fifteen hundred Barbary Arabs, on foot, and no other infantry, for the Turks are acquainted with none; with them the cavalry is every thing. Besides these, each Mamlouk having in his suite *two* footmen, *armed with staves*, these would form a body of ten thousand valets, besides a number of servants and *serradgis*, or attendants on horseback, for the Bey and Kachefs, which may be estimated at two thousand: all the rest were sutlers, and the usual train of followers.—Such was this army, as described to be in Palestine, by persons who had seen and followed it." (Travels, vol. i. p. 124.) "The Asiatic armies are *mobs*, their marches ravages, their campaigns mere inroads, and their battles bloody frays. The strongest, or the most adventurous party, goes in search of the other, which not unfrequently flies without offering resistance: if they stand their ground, they engage pell-mell, discharge their carbines, break their spears, and hack each other with their sabres; for they rarely have any cannon, and when they have, they are but of little service. *A panic frequently diffuses itself without cause:* one party flies; the other pursues, and shouts victory; the vanquished submits to the will of the conqueror, and the campaign often terminates without a battle." p. 126. It appears, by these extracts, that the numbers which compose *the gross* of Asiatic armies are very far from denoting the *true number of soldiers*, fighting men of that army; in fact, when we deduct those whose attendance is of little advantage, it may be not very distant from truth, if we say nine out of ten are such as, in Europe, would be forbidden the army; nor is the suggestion absolutely to be rejected, that when we read 40, instead of 400, the true fighting corps of soldiers only are reckoned and stated. However that may be, these authorities are sufficient to justify the possibility of such numbers as Scripture has recorded, being assembled for purposes of warfare; of which purposes plunder is not one of the least in the opinion of those who usually attend a camp. It follows, also, that no conclusive estimate of the population of a kingdom can be drawn from such assemblages, under such circumstances; and, therefore, that no calculation ought to be hazarded on such imperfect *data*.

But there is another circumstance connected with eastern armies that ought not to be lost sight of, especially as it affords an opportunity for illustrating a passage of Scripture. We mean, the apparently singular request made by Barak, the general of the Israelites, to Deborah the prophetess, Judg. iv. 6. Deborah commanded him in the name of the Lord to encamp on mount Tabor, with ten thousand men: "And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." Modern warfare would much rather decline the company of a woman, who, under the circumstances stated, was little other than commander-in-chief. But we learn from Xenophon, (Cyrop. lib. iv.) "that most of the inhabitants of Asia are attended in their military expeditions by those whom they live with at home."—"The army brought chariots which they had taken;—some of them full of the most considerable women, ...for to this day all the inhabitants of Asia, in time of war, attend the service accompanied with what they value most; and they say, that they fight the better when the objects most dear to them are present." Herodotus (Polhymnia, cap. 39.) narrates the following history: "Pythius, the Lydian, had highly honored king Xerxes by contributions, entertainments, &c.—whom he thus addressed: 'Sir, I have five sons, who are all with you in this Grecian expedition; I would entreat you to pity my age, and dispense with the presence of the eldest. Take with you the four others, but leave this to manage my affairs.'—Xerxes in great indignation made this reply: 'Infamous man! you see me embark my all in this Grecian war; myself, *my children*, my brothers, my domestics, and my friends;—how dare you, then, presume to mention your son, you who are my slave, and whose duty it is to accompany me on this occasion—with *all your family*, and even your *wife*?'" We may now form a better notion of the policy of Barak, in stipulating for the presence of the prophetess who judged Israel with his army. She was a public person, was well known to all Israel, and her appearance would no less stimulate the valor of the troops to "fight the better for an object most dear to them," than it would sanction the undertaking determined on and executed against an oppressor so powerful as Jabin, king of Canaan.

This notion may be extended somewhat further; for Deborah, in her triumphant song, supposes that Sisera's mother attributed the delay in his return to the great number of captives—female captives—taken from the enemy—"to every man a damsel, or two;"—families of the warriors of Israel, taken prisoners in their camp, equally with seizures made in the villages and towns. Whether this be correct or not, no striking objection seems to oppose it—and we are sure that the presence of women of rank in the camps of the orientals was not uncommon. Every body is acquainted with the generosity of Alexander in the tent of Darius, when the royal family of Persia became his captives; and the story of Panthea is so beautifully told by Xenophon; (Cyrop. lib. v.) that if it be already familiar to the reader, he cannot be displeased with its repetition. The generosity of Alexander might emulate, but it could not excel, the generosity of Cyrus. "When we first entered her tent (that of Panthea) we did not know her; for she was sitting on the ground, with all her women-servants round her, and was dressed in the same manner as her servants were: but when we looked around, being desirous to know which was the mistress, she immediately appeared to excel all the others, though she was sitting with a veil over her, and looking down upon the ground. When we bid her arise, she and the servants around her rose. Standing in a dejected posture, her tears fell at her feet," &c. This idea of women attending

soldiers contributes an illustration to a verse in that sufficiently obscure effusion, Psalm lxviii. 12.

Kings of armies did flee, did flee,
And she who tarried at home divided the spoil.

[Here the phrase "she that tarries at home," or, more properly, "that abides in the house," is poetically put for *female;* since in the East it is customary for the women to remain within doors. The distribution of the plunder is here, therefore, attributed to the women; and appropriately; for it was enough for the men to have vanquished the enemies and conquered in battle; the spoil, obtained through their valor, was left to the equitable division of others; and who more proper for this than the females? Comp. Judg. v. 24. R.

ARMS, MILITARY, and ARMOR. The Hebrews used in war offensive arms of the same kinds as were employed by other people of their time, and of the East; swords, darts, lances, javelins, bows, arrows, and slings. For defensive arms, they used helmets, cuirasses, bucklers, armor for the thighs, &c. At particular periods, especially when under servitude, whole armies of Israelites were without good weapons. In the war of Deborah and Barak against Jabin, there were neither shields nor lances among 40,000 men, Judg. v. 8. In the time of Saul (1 Sam. xiii. 22.) none in Israel, beside Saul and Jonathan, was armed with swords and spears; because the Philistines, who were then masters of the country, forbade the Hebrews using the trades of armorers and sword cutlers; and even obliged them to employ Philistines to sharpen their tools of husbandry; but these, being their masters, would make no arms for them.

We have in Scripture, not only histories in which armor and some of its parts are described, but also allusions to complete suits of armor, and to the pieces which composed them. Without any formal attempt to expose the errors of critics, whose information on this article might have been improved by greater accuracy, the following remarks may contribute to our better acquaintance with the subject.

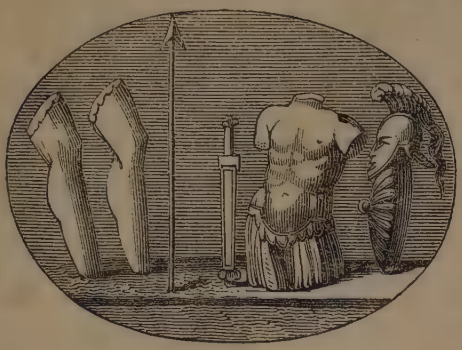
The following figure, which is from Calmet, is usually offered, by way of illustrating the armor of the famous champion Goliath. As it is drawn from the description given of him, and according to the signification of the words used to describe each separate part, it *may* be something like the original.

It should be observed, however, (1.) that swords so long as this are not known in antiquity; and that had it been of the length here represented, David would have found it cumbersome to use afterwards, constantly, as we learn he did; (2.) that this figure is composed on the principle that the armor was worn without any other dress, which we think may be questioned, and is not easily determined; (3.) that the forms of Roman or Greek armor are not decidedly applicable to the Palestine history; yet the armor of these people has been studied for this figure.

The next is a soldier in armor, from the column usually called that of Antoninus, but perhaps more properly referred to Aurelius. The apostle (Eph. vi. 13, 14.) advises believers to "take unto themselves the whole armor of God;" and he separates this *panoply* into its parts: "your loins," says he, "girt about with truth." Now, this figure has a very strong composition of cinctures round his waist (loins); and if we suppose them to be of steel, as they appear to be, the defence they form to his person is very great; such a defence to the mind is truth. Undoubtedly there were, as we shall see, other kinds of girdles; but none that could be more thoroughly defensive than that of this soldier. Moreover, these cinctures surround the person, and go over the back, also. So truth defends on all sides. The remark that "Paul names no armor for the back," is also somewhat impaired; because if this part of the dress was what he referred to by περιζωσάμενοι, "girded *round about*," then its passing round the back, pretty high up, at least, was implied.—The apostle proceeds to advise "having on the breast-plate of righteousness," to defend the vital parts; as our figure has on a breast-plate; and as one below has a covering made in one piece for the whole upper part of his body. "Having the feet shod with the *preparation* of the gospel of peace;" not iron, not steel; but patient investigation, calm inquiry; assiduous, laborious, lasting; if not, rather, with *firm footing* in the gospel of peace. Whether the apostle here means stout, well-tanned leather, leather well prepared, by his "preparation of the gospel *of peace*," or shoes which had spikes in them, which, running into the ground, gave a steadfastness to the soldier who wore them, may come under remark hereafter. We shall only add, that Moses seems, at least according to our rendering, to have some allusion to shoes, either plated, or spiked, on the sole, when he says, (Deut. xxxiii. 25.) "Thy shoes shall be iron and brass; and as thy days shall thy strength be."—"Above all taking the shield of faith:" not *above all* in point of value; but of situation; *over* all—*before* all; as our soldier holds his shield; for his protection. Faith may be a prime grace, but if raised too high, like a shield over elevated, the parts it should defend may become exposed to the enemy. "Take the helmet of salvation;" security—safety. So far our figure applies; however, it has no sword: it had originally a spear, but that weapon has been destroyed by time. "Praying," says the apostle, "and watching;" these are duties of soldiers, especially of Christian soldiers, but they are not of a nature to be explained by this figure; however, we very frequently meet with them in monuments of antiquity: nothing is more common than sacrifices, &c. in camps, and the very first soldiers in the Antonine pillar are *sentinels*. It may be remarked, that this soldier has no armor for his legs, or thighs, or arms: they are merely sheltered by clothing, but are not defended by armor. We

do not find that the apostle alludes to any pieces of defence for the legs, or the thighs, of his Christian warrior.

This engraving shows the parts of a complete suit



of armor, separately; from an ancient gem: as, (1.) the Leg-pieces, which not only cover the legs pretty low down, but also the thighs, up above the knee; (2.) the Spear stuck in the ground; (3.) the Sword, in this instance in its sheath; (4.) the Cuirass, or defence of the body: this appears to be made of leather, or some pliant material, capable of taking the form of the parts: (5.) the Shield; upon which, in our gem, is placed (6.) the Helmet, with its flowing crest.

The next is among the most curious statues of antiquity remaining, being a portrait of Alexander the Great fighting on horseback; and probably, also, a portrait of his famous horse Bucephalus. The figure has a girdle round his waist; in which it is rather singular; and close to this girdle falls the sheath for his sword; his loins are girt about with a single piece of armor, buckled at the sides; which answers the purposes of a breast-plate, by covering high up on the thorax: his feet are not only shod, but ornamented with straps, &c. a considerable way up the leg. He has neither shield nor helmet; and Mr. Taylor remarks, that he has not found a commanding officer—a general—with a helmet on, neither during his actual engagement in fighting, as this figure is represented, nor when addressing his soldiers, though that could hardly be the fact. The form, size, &c. of this sword deserve notice; it is very different from the ideal sword of Goliath, in the first figure above. That girdles were of several kinds we need not doubt; if we did, the entire difference between that of this figure and that of the second above would justify the assertion. In that there is no room for concealing, or for carrying, any thing, but we know that one use of the girdle in the East was, and still is, to carry various articles. So we read, 2 Sam. xx. 8. that "Joab's garment that he had put on, was girded (close) unto him, and upon it a sword-girdle, (or belt,) that is, a girdle of a military nature, fit for holding a sword: and in this girdle was a sword in its sheath; and as he went IT fell out." Notwithstanding that there was much hypocritical baseness in Joab's behavior, we ought to observe, that a sword might thus fall out of the girdle which contained it; for so we are told by Herodotus, that the sword of Cambyses fell out of the girdle, and wounded him in the thigh, of which wounds he died.

We read of swords having two edges; and of the great execution expected to be done by them. See Psalm cxlix. 6, and Prov. v. 4. That a sword so short as that of this figure might have two edges seems probable enough, while that of Goliath would be both the weaker and the worse for such a form. The sharp sword issuing out of the mouth of our Lord (Rev. ii. 12.) will be noticed elsewhere; we only observe here, that to imagine a *long* sword issuing out of the mouth of a person, suggests a very awkward image, or idea, to say the least; an idea which hardly could have its prototype in nature.

The annexed figures represent Standards or Ensigns of the Roman legions; and explain on what principles the Jews might regard them as idolatrous, not only because they had been consecrated to idols, and by heathen priests, but as they have images on them; which, if they might be those of the emperor, *might* also be those of idol deities.

The passage 2 Sam. i. 9. has divided interpreters: "Slay me," says Saul, "for anguish (vertigo) is come upon me;" so reads our translation, with the Vulgate; but the LXX and Syriac read, "deep darkness surrounds me;" the Chaldee paraphrast, "I am wholly terrified;" and some rabbins, "I have the cramp." The Hebrew word (שבץ, SHABATZ) signifies to surround—enclose—interweave: it occurs several times as descriptive of a coat, or covering; as Exod. xxviii. 4, 39: "And thou shalt make an *embroidered* coat;" a *close coat*, says the Vulgate, Aquila, Symmachus, and Theodotion; the LXX to the same effect, κοσυμβωτόι; and elsewhere: but perhaps, a coat wrought with eye-let (*oilet*, Fr.) holes; whence the word signifies, the holes in which jewels are set. Since, then, this word, or its derivatives, in more than a dozen places, describes a *bodily* vesture, and of a particular kind, should it in this passage be understood to signify *mental* sufferings? Should it not rather, as rabbi Levi Ben Gershon and M. Saurin think, be rendered a close coat, made of rings (*oilets*) in the nature of a coat of mail, worn by

Saul, for his personal security and defence in battle? There are still extant among our ancient armory some of these close coats, which appear to be composed of small steel rings, connected into each other; and thereby permitting a free motion of the body on all sides. It is difficult to determine this question; for though it cannot be denied that the ancient Hebrews *might* use such coats, yet we cannot *prove* it to have been the case.

The nature of the difficulties arising in this history being understood, the reader is requested to examine the annexed engraving, which represents a combat between a person on horseback and another

on foot: it is from Montfauçon, (Supplement, vol. iii. page 397.) who thus remarks on it: "The horseman represented on an Etruscan vase, of Cardinal Gualteri, is armed in such a singular manner, that I thought it necessary to give the figure here. This horseman is mounted on a naked horse with only a bridle: though the horse seems to have something on his neck, which passes between his two ears, but it is impossible to distinguish what it is." "The armor also of this horseman is as extraordinary as that of the Samaritan horseman on Trajan's Pillar. His military habit is *very close, and fitted to his body, and covers him even to his wrist, and below his ankles*, so that his feet remain naked; which is very extraordinary. For, I think, both in the ancient and modern cavalry, the feet were a principal part which they guarded; excepting only the Moorish horse, who have for their whole dress only a short tunic, which reaches to the middle of the thigh; and the Numidians, who ride quite naked, upon a naked horse, except a short cloak which they have fastened to their neck, and hanging loose behind them in warm weather, and which they wrap about themselves in cold weather. Our Etruscan horseman here hath his feet naked; but he hath his head well covered with a cap folded about it, and large slips of stuff hanging down from it. He wears a collar of round stones. The *close bodied coat* he wears, is wrought all over with zigzags, and large points, down to the girdle; which is broad, and tied round the middle of his body; the same flourishing is continued lower down his habit quite to his ankle, and all over his arms to his wrist. He brandishes his spear against his adversary, who is a naked man on foot, who hath only a helmet on, and holds a large oval shield in his left hand, and a spear in his right, which he darts at his enemy, without being frighted at his being so well equipped. The horseman, besides his spear, hath a sword fastened to his belt, or breast girdle. The hilt of his sword terminates in a bird's head. Behind the man on foot, is a man well dressed, with his hat (which is like the modern ones) falling from his head. He is the esquire of the horseman; and holds a spear ready for him, which he may take if he happens to break his own." This may assist our inquiries on the subject of the supposed close coat of Saul's armor. (1.) This being an Etruscan vase, is probably of pretty deep antiquity; as vases of the kind were not manufactured in later ages. (2.) These vases have, very often, histories depicted on them, referring to eastern nations: they have events, deities, fables, &c. as well as dresses, derived from Asia; whence the Etruscans were a colony. We risk little, therefore, in supposing that our subject is ancient, even advancing towards the time of King Saul; and that it is also Asiatic. Our next inquiry is, What it represents.—Certainly we may consider the person on horseback as no common cavalier; he is an officer at least, probably a general; if not rather a king: in which case, this is the very common subject of a king vanquishing an enemy; a subject which occurs in numerous instances on gems, medals, &c. as is well known to antiquaries. But the peculiarities of his dress are what demand our present attention. (1.) His coat is so close as to cover his whole person. (2.) It seems to have marks, which, though they *may* be ornaments, yet are analogous to *quiltings*, and raise that idea strongly. Now supposing, that under these quiltings is a connected chain of iron rings, extending throughout the whole, it presents a dress well known in later ages, and, as this example proves, in times of remote antiquity; and to which agree the words used in describing Saul's *shabatz*, as already noticed.

In order further to justify these conjectures on the nature of the defence afforded by Saul's coat of mail, Mr. Taylor copied one of the Samaritan horsemen

from the Trajan Pillar. This dress, it will be seen, is wholly composed of scales, and fits the wearer with consummate accuracy; even his feet and his hands are covered with scales: and though his dress is divided into two parts, one for his body, the other for his legs, yet the whole shows not only his shape, but also every muscle of his body. This dress was made of horny substances, such as horses' hoofs, (Pausanias Attic. cap. 21.) or other materials of equal toughness and hardness: but scaly coats of mail were frequently made of iron, and, very commonly, we find parts of armor of defence *imbricated* in this manner.

[The above remarks on the case of Saul have been permitted to remain, partly as an instance of the fanciful, and often groundless, speculations of Taylor; but principally for the sake of the general illustrations of ancient armor. R.

An observation or two on the story of Saul's attempt to dress David in his armor, (1 Sam. xvii. 38.) and we may dismiss this subject. That youth being

introduced into the royal presence, in consequence of his proposal to meet Goliath, our translation says, "Saul *armed* David with his *armor*, and he put a helmet of brass on his head; also he armed him with a coat of mail." [This ought, however, to be translated: "Saul *clothed* David with his *garments;* and he put a helmet of brass upon his head; and clothed him also with a coat of mail." There is here no difficulty. David, as a shepherd youth, had been accustomed to rove the hills and deserts in his simple dress, with all his limbs at full liberty; and of course he could not at once feel himself at ease in the garments and close armor of a warrior. He had never *tried* them, i. e. he was not accustomed to them, and could move in them neither with ease nor agility. Being, too, the armor of Saul, who was taller than the rest of the people, they might also be too large for David. At any rate, he preferred to lay them aside; and to go against the Philistine in that garb to which alone he had been accustomed, and in which alone he felt himself free, and able to act with energy and dexterity. Can we wonder at his preference? R.

ARNON, a river frequently mentioned in Scripture, (Deut. ii. 24, &c.) and which rises in the mountains of Gilead or Moab, and runs by a north-west course into the eastern part of the Dead sea. It is now called *Wady Mod-jeb*, and divides the province of Belka from that of Kerek, as it formerly divided the kingdom of the Moabites and Amorites, Numb. xxi. 13. [It flows through a deep and wild ravine of the same name, (in the Heb. Numb. xxi. 15; Deut. ii. 24; iii. 9.) and in a narrow bed. Burckhardt describes it as follows: "From the spot where we reached the high banks of the Modjeb, we followed the top of the precipice at the foot of which the river flows, in an eastern direction, for a quarter of an hour; when we reached the ruins of Araayr, the *Aroer* of the Scriptures, standing on the edge of the precipice. From hence a footpath leads down to the river. The view which the Modjeb presents is very striking. From the bottom, where the river runs through a narrow stripe of verdant level about forty yards across, the steep and barren banks arise to a great height, covered with immense blocks of stone which have rolled down from the upper strata; so that when viewed from above, the valley looks like a deep chasm, formed by some tremendous convulsion of the earth, into which there seems to be no possibility of descending to the bottom. The distance from the edge of one precipice to that of the opposite one, is about two miles in a straight line.

"We descended the northern bank of the Wady by a footpath which winds among the masses of rock, dismounting on account of the steepness of the road. We were about thirty-five minutes in reaching the bottom.—The river, which flows in a rocky bed, was almost dried up; but its bed bears evident marks of its impetuosity during the rainy season, the shattered fragments of large pieces of rock which had been broken from the banks nearest the river, and carried along by the torrent, having been deposited at a considerable height above the present channel of the stream. A few Defle and willow trees grew on its banks.—The principal source of the Modjeb is at a short distance to the north-east of Katrane, a station of the Syrian Hadji or caravans to Mecca." Travels in Syria, p. 372; Gesenius, Comm. on Is. xvi. 2. *R.

ARNONA, a district beyond Jordan, along the river Arnon. See Reland, p. 495.

AROER, the name of various cities. (1.) A city on the north side of the river Arnon, which was the southern border of the Moabitish-Ammonitish territory, or of the tribes of Reuben and Gad, Deut. ii. 36; iii. 12; Josh. xii. 3; xiii. 16. In Jerem. xlviii. 19. it is called a Moabitish city. Burckhardt found its ruins on the Arnon, under the name Araayr; see the extract from Burckhardt in the preceding article. —(2.) Another city, farther north, situated over against Rabboth Ammon, (Josh. xiii. 25.) on the brook Gad, i. e. an arm of the Jabbok, (2 Sam. xxiv. 5.) and built by the Gadites, Num. xxxii. 34.—(3.) A third city, in the tribe of Judah, 1 Sam. xxx. 28. R.

ARPAD or Arphad, a town in Scripture always associated with Hamath, the Epiphania of the Greeks, 2 Kings xviii. 34, &c. Some make it the same as the Arphas noticed in Josephus, as limiting the provinces of Gamalitis, Gaulanitis, Batanæa, and Trachonitis, north-east; (Joseph. Bel. J. iii. c. 2;) but this is improbable. Michaelis and others compare the Raphan or Raphanæa, which Stephen of Byzantium places near Epiphania.

I. ARPHAXAD, son of Shem, and father of Salah; born one year after the deluge; died A. M. 2096, aged 438 years, Gen. xi. 12, &c.

II. ARPHAXAD, a king of Media, mentioned Judith i. 1. Calmet supposes him to be the same with Phraortes, the son and successor of Dejoces, king of Media. But in this he differs from the learned Prideaux, who thinks Arphaxad to be Dejoces, and not Phraortes, his successor; for, as he observes, Arphaxad is said to be that king of Media who was the founder of Ecbatane, which all other writers agree to have been Dejoces; and the beginning of the twelfth year of Saosduchinus exactly agrees with the last year of Dejoces, when the battle of Ragau is said to have been fought. Herodotus says that Phraortes first subdued the Persians, and afterwards almost all Asia; but at last, attacking Nineveh, and the Assyrian empire, he was killed, in the twenty-second year of his reign. The book of Judith informs us, that he built Ecbatane, and was defeated in the great plains of Ragau, those probably about the city of Rages, or Rey, in Media, Tobit i. 16; iii. 7; iv. 11.

ARROW, a missile offensive weapon, sharp, slender, barbed, and shot from a bow, 1 Sam. xx. 36. Divination with arrows was a practice formerly much in use, and is not unknown even in modern times. Ezekiel (chap. xxi. 21.) informs us that Nebuchadnezzar, marching against Zedekiah and the king of the Ammonites, when he came to the head of two ways, mingled his arrows in a quiver, to divine from them in which direction he should pursue his march; that he consulted Teraphim, and inspected the livers of beasts, in order to determine his resolution. Most commentators believe that he took several arrows, and on each of them wrote the name of the king, or city, &c. which he designed to attack; as on one—Jerusalem; on another—Rabbah; on another—Egypt, &c.; and that these, being put into a quiver, were shaken together, and one of them drawn out; that coming first being considered as declarative of the will of the gods to attack first that city, province, or kingdom, whose name was upon the arrow.

This notion of the manner in which the divination was performed, may be correct; but the following mode of doing it, transcribed from Della Valle, (p. 276.) is worthy of notice:—"I saw at Aleppo a Mahometan, who caused two persons to sit upon the ground, one opposite to the other; and gave them *four* arrows *into their hands*, which both of them

held with their points downward, and, as it were, in two right lines united one to the other. Then a question being put to him, about any business, he fell to murmur his enchantments, and thereby caused the said four arrows, of their own accord, *to unite their points together in the midst*, (though he that held them stirred not his hand,) and, according to the future event of the matter, those of the right side were placed over those of the left, or on the contrary."—Della Valle then proceeds to refer this to diabolical agency. Without affirming that this mode of divination was that practised by the king of Babylon, the passage in the prophet would seem to be entitled to examination, with special reference to it.

There were many other ways of divination by arrows; such as shooting one, or more, into the air, and watching on which side it (or the greater number) fell, &c. Comp. 2 Kings xiii. 14—19. [Pococke in his *Spec. Hist. Arab.* (p. 329.) relates, that when one is about to set out on a journey, or to marry a wife, or to undertake any important business, he usually consults three arrows which are kept in a vase or box. The first has the inscription *God orders it;* the second, *God forbids it;* and the third has no inscription. He draws out an arrow with one hand; and if it be the first, he prosecutes his purpose with alacrity, as by the express command of God; if it be the second, he desists; if the third, he puts it back and draws again, until he obtains one of the other two. Comp. Rosenm. Com. in Ezek. xxi. 26. R.

The word ARROW is often taken figuratively for lightning, and other meteors, (the same as the heathen would call the thunderbolts of their Jupiter,) but there is a passage, (Psalm xci. 5.) where it has been thought dubious whether it should be taken *literally*, for war, or *figuratively*, for some natural evil:

> Thou shalt have no occasion of fear,
> From the terror by night;
> From the arrow that flieth by day;
> From the pestilence in darkness walking;
> From the destruction which wasteth at noon-day.

[But *arrow* is here used, no doubt, figuratively for *danger* in general; *terror* by night and *arrows* by day include all species of calamity; while the next lines go on to specify more particularly the pestilence. This, indeed, like every other calamity, may be reckoned among the *arrows* of divine judgment. So the Arabs. R.

The following is from Busbequius: (Eng. edit.) "I desired to remove to a less contagious air. . . . I received from Solyman, the emperor, this message; that the emperor wondered what I meant, in desiring to remove my habitation. *Is not the pestilence God's* ARROW *which will always hit his mark?* If God would visit me herewith, how could I avoid it? Is not the plague, said he, in my own palace, and yet I do not think of removing?" We find the same opinion expressed in Smith's Remarks, &c. on the Turks: (p. 109.) "What, say they, *is not the plague the* DART *of Almighty God?* and can we escape the blow he levels at us? is not his hand steady to hit the persons he aims at? can we run out of his sight, and beyond his power?" So Herbert, (p. 99.) speaking of Curroon, says, "that year his empire was so wounded with God's *arrows* of plague, pestilence, and famine, as this thousand years before was never so terrible." See Ezek. v. 15. "When I send upon them the evil *arrows* of famine," &c.

ARSACES, or MITHRIDATES, king of the Parthians, 1 Macc. xiv. ii. Demetrius Nicanor, or Nicator, king of Syria, having invaded his country, at first obtained several advantages. Media declared for him, and the Elymæans, Persians, and Bactrians joined him; but Arsaces having sent one of his officers to him, under pretence of treating for peace, he fell into an ambuscade; his army was cut off by the Persians, and he himself fell into the hands of Arsaces. Joseph. Antiq. lib. xiii. cap. 9; Justin lib. xxxvi. and xli.

ARSENAL. The ancient Hebrews had each man his own arms, because all went to the wars; they had no arsenals, or magazines of arms, because they had no regular troops, or soldiers, in constant pay. There were no arsenals in Israel, till the reigns of David and Solomon. David made a large collection of arms, and consecrated them to the Lord, in his tabernacle. The high-priest, Jehoiada, took them out of the treasury of the temple, to arm the people and Levites, on the day of the young king Joash's elevation to the throne, 2 Chron. xxiii. 9. Solomon collected a great quantity of arms in his palace of the forest of Lebanon, and established well-provided arsenals in all the cities of Judah, which he fortified, 2 Chron. xi. 12. He sometimes compelled the conquered and tributary people to forge arms for him, 1 Kings x. 25. Uzziah not only furnished his arsenals with spears, helmets, shields, cuirasses, swords, bows, and slings, but also with such machines as were proper for sieges. Hezekiah had the same precaution; he *made stores of arms of all sorts.* Jonathan and Simon Maccabæus had arsenals stored with good arms; not only such as had been taken from their enemies, but others which they had purchased, or commissioned to be forged for them.

ARTABA, Ἀρτάβαι, a measure used by the Babylonians, containing seventy-two sextarii, according to Epiphanius, (de Ponderib. et Mens.) and Isidore of Seville; (lib. xvi. Origen.) or, according to Dr. Arbuthnot's tables, one bushel, one gallon, and one pint; allowing, with him, four pecks and six pints to the medimnus, and one pint to the choinix. It is found only in the apocryphal Daniel, or Dan. xiv. 3. Vulg.

ARTAXERXES, (ארתחישׁשׂתא,) a name or title common to several kings of *Persia*, Ezra iv. 7. In Ezra vii. 21. the same name is written ארתחישׁסתא.

I. ARTAXERXES, a name given by Ezra (iv. 7, 8, 23; comp. 24.) to the Magus, called by Justin Oropastes; by Herodotus, Smerdis; by Æschylus, Mardus; and by Ctesias, Sphendadates. After the death of Cambyses, he usurped the government of Persia, (*ante* A. D. 522,) pretending to be Smerdis, son of Cyrus, whom Cambyses had put to death. He probably, also, assumed the title of Artaxerxes, though this is not mentioned by the Greek historians. This is the Artaxerxes who wrote to his governors beyond the Euphrates, signifying, that, having received their advices relating to the Jews, he required them to forbid the Jews from rebuilding Jerusalem. Thus, from about *ante* A. D. 522, the Jews did not dare to forward the repairs of the city walls, till about *ante* A. D. 520, when Darius Hystaspes renewed the royal permission to build them, Ezra iv. 24; v. vi.—Smerdis reigned only about six months; when seven noblemen conspired against him, assassinated him, and placed Darius Hystaspes, one of their number, on the throne, *ante* A. D. 521.

II. ARTAXERXES LONGIMANUS, the second son and successor of Xerxes, ascended the Persian throne *ante* A. D. 464. In the seventh year of his reign he permitted Ezra to return to Judea, with all who inclined to follow him, (Ezra vii. viii.) and in the twen-

tieth year of his reign Nehemiah also obtained leave to return, and to rebuild the walls and gates of Jerusalem, Neh. ii. From this year some chronologers compute Daniel's seventy weeks of years, (Dan. ix. 24.) but Dr. Prideaux, who discourses very copiously and with great learning on this prophecy, maintains that the decree mentioned in it for restoring and rebuilding Jerusalem cannot be understood of that granted to Nehemiah, in the twentieth year of Artaxerxes; but of that granted to Ezra, by the same prince, in the seventh year of his reign. From thence to the death of Christ, are exactly four hundred and ninety years, to a month; for in the month of Nisan was the decree granted to Ezra; and in the middle of the same month, Nisan, Christ suffered; just four hundred and ninety years afterwards. (Connect. part 1. b. v.) [Others suppose the Artaxerxes mentioned in Ezra vii. viii. to have been Xerxes, the predecessor of Artaxerxes Longimanus; so Winer and others following Josephus. But the Scripture name of Xerxes is AHASUERUS; (see this article;) and the authority of Josephus in this respect is very slender; since he makes Xerxes reign 35 years; whereas we know from other accounts that he was assassinated in the twenty-first year of his reign.— This Artaxerxes is said to have received the name of Longimanus from the unusual length of his arms, which were so much out of due proportion, that when standing erect, he could touch his knees. Others say he had one arm or hand longer than the other. He died *ante* A. D. 425, after a mild reign of 39 years. R.

ARTEMAS, a disciple who was sent by the apostle Paul into Crete, in the room of Titus, while the latter continued with Paul at Nicopolis, where he passed the winter, Tit. iii. 12. We know nothing particular either of his life or death.

ARUBOTH, or ARABOTH, a city or country belonging to Judah, (1 Kings iv. 10.) the situation of which is not known.

ARUMAH, otherwise RUMAH, a city near Shechem, (Judges ix. 41.) where Abimelech encamped.

ARVAD, properly ARADUS, the name of a Phœnician city upon the island of the same name, not far from the coast, founded, according to Strabo, (xvi. 2. § 13, 14.) by Sidonian deserters, Ezek. xxvii. 8, 11. Their gentile name is ARVADITES, Gen. x. 18; 1 Chron. i. 16. See ARADUS, and ANTARADA. R.

ARZA, governor of Tirzah, in whose house Zimri killed Elah, king of Israel, 1 Kings xvi. 9.

ASA, son and successor of Abijam, king of Judah, (1 Kings xv. 8.) began to reign A. M. 3049, *ante* A. D. 955; and reigned forty-one years at Jerusalem. Asa expelled those who, from sacrilegious superstition, prostituted themselves in honor of their false gods; purified Jerusalem from the infamous practices attending the worship of idols; and deprived his mother of her office and dignity of queen, because she erected an idol to Astarte: which idol he burnt in the valley of Hinnom. (See KING'S MOTHER.) Scripture, however, reproaches him with not destroying the high places, which he, perhaps, thought it was necessary to tolerate, to avoid the greater evil of idolatry. He carried into the house of the Lord the gold and silver vessels which his father, Abijam, had vowed he would consecrate; and fortified and repaired several cities, encouraging his people to this labor while the kingdom was at peace. After this, he levied 300,000 men in Judah, armed with shields and pikes; and 280,000 men in Benjamin, armed with shields and bows, all men of courage and valor. About this time, Zerah, king of Ethiopia, (or of Cush, that is, part of Arabia; see CUSH, III.) marched against Asa with a million of foot, and 300 chariots of war, and advanced as far as Mareshah; probably in the fifteenth year of Asa's reign. See 2 Chron. xiv. 9. A. M. 3064. Asa advanced to meet him, and encamped in the plain of Zephatha, (or Zephalah,) near Mareshah. Asa prayed to the Lord, and God terrified Zerah's army by a panic fear; it began to fly, and Asa pursued it to Gerah, slaying a great number. Asa's army then returned to Jerusalem, loaded with booty, (2 Chron. xiv. 15; xv. 1, 2.) and were met by the prophet Azariah, who encouraged, warned, and exhorted them. Asa, being thus animated with new courage, destroyed the idols of Judah, Benjamin, and mount Ephraim; repaired the altar of burnt-offerings; assembled Judah, and Benjamin, with many from the tribes of Simeon, Ephraim, and Manasseh; and on the third month, in the fifteenth year of his reign, celebrated a solemn festival. Of the cattle taken from Zerah, they sacrificed 700 oxen, and 7000 sheep; they renewed the covenant with the Lord; and declared, that whosoever would not seek the Lord should be put to death. God gave them peace; and the kingdom of Judah, according to the Chronicles, was quiet till the thirty-fifth year of Asa. But there are difficulties concerning this year; and it is thought probable, that we should read the twenty-fifth, instead of the thirty-fifth, since Baasha, who made war on Asa, lived no longer than the twenty-sixth year of Asa, 1 Kings xvi. 8. In the thirty-sixth (rather, says Calmet, the *twenty-sixth*) year of Asa, Baasha, king of Israel, began to fortify Ramah, on the frontiers of the two kingdoms of Judah and Israel, to hinder the Israelites from resorting to the kingdom of Judah, and the temple of the Lord at Jerusalem. Whereupon Asa sent to Benhadad, king of Damascus, all the gold and silver of his palace, and of the temple, to prevail on him to break his alliance with Baasha, and to invade his territories, that Baasha might be obliged to abandon his design at Ramah. Benhadad accepted Asa's presents, and invaded Baasha's country, where he took several cities belonging to Naphtali; Baasha being forced to retire from Ramah, to defend his dominions nearer home, Asa immediately ordered his people to Ramah, carried off all the materials prepared by Baasha, and employed them in building Geba and Mizpah. At this time, the prophet Hanani came to Asa, and said, (2 Chron. xvi. 7.) "Because thou hast relied on the king of Syria, and not on the Lord thy God, herein thou hast done foolishly; therefore, from henceforth, thou shalt have wars." Asa, offended at these reproaches, put the prophet in chains, at the same time ordering the execution of several persons in Judah. Toward the latter part of his life, he was afflicted with the gout in his feet, and the disorder, rising upward, killed him. Scripture reproaches him with having recourse rather to physicians than to the Lord. His ashes were buried in the sepulchre which he had provided for himself, in the city of David, after his body had been burned. A. M. 3090, *ante* A. D. 914.

ASAHEL, son of Zeruiah, and brother of Joab; one of David's thirty heroes, and extremely swift of foot; killed by Abner, at the battle of Gibeon, 2 Sam. ii. 18, 19.

ASAHIAH, one of the persons sent by king Josiah to consult Huldah, the prophetess, concerning the book of the law, found in the temple, 2 Kings xxii. 14.

ASAPH, son of Barachias, of the tribe of Levi, father of Zaccur, Joseph, Nethaniah, and Asarelah, and a celebrated musician, in David's time, 1 Chron. xxv. 1, 2. In the distribution of the Levites, which that prince directed for the service of the temple, he appointed Kohath's family to be placed in the middle, about the altar of burnt sacrifices; Merari's family to the left; and Gerson's family to the right. Asaph, who was of Gerson's family, presided over this band; and his descendants had the same place and rank. There are twelve Psalms with Asaph's name prefixed, viz. the 50th, and from the 73d to the 83d; but whether Asaph composed the words and the music; or David the words, and Asaph the music; or whether some of Asaph's descendants wrote them, and prefixed to them the name of that eminent master of the music of the temple, or of that division of singers of which Asaph's family was the head, is not certain. All these psalms, though generally distinguished for their beauty, do not suit Asaph's time; some were written during the captivity, others in Jehoshaphat's time. "A Psalm for Asaph," might mean a Psalm for Asaph's family.

ASENATH, daughter of Potiphar, priest of Heliopolis, and the wife of Joseph (Gen. xli. 45.) and mother of Ephraim and Manasseh. (See POTIPHAR, *ad fin.*) [The Seventy, whose authority is worth something in Egyptian names, write *Ἀσενὶθ*, which is equivalent to the Egyptian or Coptic *As-Neith*, i. e. *belonging to Neith*, the Egyptian goddess of wisdom, corresponding to the Minerva of the Greeks. See Greppo, Hieroglyph. Syst. Append. p. 226. Champollion, Pantheon Egyptien, no. 6. R.

ASHAN, (*smoke,*) a city of Judah, (Josh. xv. 42.) but afterwards apparently yielded to Simeon, Josh. xix. 7. Eusebius says that, in his time, Beth-Ashan was sixteen miles from Jerusalem, west. In 1 Sam. xxx. 30, it is called Chor-ashan, i. e. *furnace of smoke.*

ASHDOD, one of the five cities of the Philistines, assigned to the tribe of Judah, but never conquered by them, Josh. xiii. 8; xv. 46, 47; 1 Sam. v. 1; vi. 17, etc. It was called by the Greeks AZOTUS. Here stood the temple of Dagon; and hither the ark was first brought, after the fatal battle at Ebenezer, 1 Samuel v. 1, seq. It sustained many sieges, e. g. by Tartan, the Assyrian general, in the time of Hezekiah; (Is. xx. 1.) afterwards by Psammetichus, king of Egypt, contemporary with Manasseh, Amon, and Josiah. This siege is said by Herodotus (ii. 157.) to have lasted twenty-nine years! It was afterwards taken by the Maccabees, and destroyed by Jonathan; (1 Macc. v. 16; x. 77, seq.) but was again restored by the Roman general Gabinius. (Jos. Ant. xiv. 5. 3.) At the present day, it is a miserable village, still called *Esdud.* See also the article AZOTUS. R.

ASHDOTH, a city in the tribe of Reuben, called Ashdoth-pisgah, (Josh. xii. 3; xiii. 20.) because it was seated in the plains at the foot of mount Pisgah. The word signifies *low places*, or *ravines*, at the foot of a mountain.

ASHER, one of the sons of Jacob and Zilpah, Leah's maid. He had four sons and one daughter, Gen. xlix. 20; Deut. xxxiii. 24. The inheritance of his tribe lay in a very fruitful country, on the seacoast, with Libanus north, Carmel and the tribe of Isaachar south, and Zebulun and Naphtali east. Tyre and Sidon, with the whole of Phœnicia, were assigned as the territory of this tribe, (Josh. xix. 25, seq.) but it never possessed the whole range of district assigned to it, Judg. i. 31. See CANAAN.

ASHER, a city between Scythopolis and Shechem, and, consequently, remote from the tribe of Asher, Josh. xvii. 7. In the Old Itinerary to Jerusalem, it is placed between Scythopolis and Neapolis, which is the same as Shechem. Eusebius says, it was in Manasseh, 15 miles from Neapolis, towards Scythopolis.

ASHES. To repent in sackcloth and ashes, or to lie down among ashes, was an external sign of self-affliction for sin, or of grief under misfortune. We find it adopted by Job; (chap. ii. 8.) by many Jews when in great fear; (Esth. iv. 3.) and by the king of Nineveh, Jonah iii. 6. Homer describes old Laertes grieving for the absence of his son,—"sleeping in the apartment where the slaves slept, in the ashes near the fire." Compare Jer. vi. 26. "Daughter of my people,—wallow thyself in ashes." "I am but dust and ashes," said Abraham to the Lord; (Gen. xviii. 27.) indicating his deep sense of his own meanness in comparison with God. God threatens to shower down dust and ashes on the lands instead of rain; (Deut. xxviii. 24.) thereby to make them barren instead of blessing them. (See RAIN.) The Psalmist, in great sorrow, says, poetically, that he had "eaten ashes," Ps. cii. 9. He sat on ashes, and threw them on his head; his food was sprinkled with the ashes wherewith he was himself covered. So Jeremiah (Lam. iii. 16.) introduces Jerusalem, saying, "The Lord hath covered me with ashes." There was a sort of ley and lustral water, made with the ASHES of the heifer, sacrificed on the great day of expiation; these ashes were distributed to the people, and used in purifications, by sprinkling, to such as had touched a dead body, or been present at funerals, Numb. xix. 17.

The ancient Persians had a punishment which consisted in executing certain criminals by stifling them in ashes. (Valerius Maximus, lib. ix. cap. 2.) Thus the wicked Menelaus was despatched, who caused the troubles which had disquieted Judea; (2 Macc. xiii. 5, 6.) being thrown headlong into a tower, fifty cubits deep, which was filled with ashes to a certain height. The action of the criminal to disengage himself, plunged him still deeper in the whirling ashes; and this agitation was increased by a wheel, which kept them in continual movement, till he was entirely stifled.

ASHIMA, a deity of very uncertain origin, adored by the men of Hamath, who were settled in Samaria, 2 Kings xvii. 30. Some of the rabbins say, that Ashima had the shape of an ape; others that of a lamb, a goat, or a satyr. (Selden, *de Diis Syr. Syntagm.* ii. cap. 9. *et Additiones* And. Beyr. *ibidem.*) They who think this divinity was an ape seem to have had regard to the sound of the word *Sima*, which has some relation to the Greek word for an ape, *Simia:* but the Hebrews have another word for an ape, Levit. xvii. 7. Both the ape and the goat were worshipped in Egypt, and in the East. (Diodor. Sicul. lib. i. Basnage, Antiq. Jud. tom. i. p 190.)—The name *Ashima* may very well be compared with the Persian *asuman*, heaven; in Zend, *acmânô;* so Gesenius, in his Manual Lex. 1832. This, also, according to the magi, is the name of the angel of death, who separates the souls of men from their bodies, and also presides over the 27th day of every solar month in the Persian year; which, therefore, is called by his name. (D'Herbelot, Bibl. Orient. p. 141.)—It may be further observed, that these peo-

ple came from Hamath, or Emesa, a city of Syria, on the river Orontes; and we read, in Herodian, that the sun was adored in this city, under the name of *Elah-Gabalah;* whence the emperor Heliogabalus took his name. The god, Elagabal, was represented by a large stone, round at the bottom, which, rising insensibly to a point, terminated in a conic or pyramidal figure. His worship became celebrated at Rome, from the time of Heliogabalus, who caused a magnificent temple to be erected to him. Around this temple were several altars, on which hecatombs of bulls, and great numbers of sheep, were sacrificed every morning, and abundance of excellent wine and spices poured out.

ASHCHENAZ, (Jer. li. 27.) and ASHKENAZ, (Gen. x. 3.) proper name of a son of Gomer, and of a tribe of his descendants. In Jeremiah, this tribe is mentioned as one of those that shall execute the divine judgments upon Babylon, and is placed together with *Ararat* and *Minni*, provinces of Armenia. Hence the conjecture is not improbable, that Ashkenaz itself was also a tribe and province of Armenia; or, at least, lay not far from it, near the Caucasus, or towards the Black sea. Further than this we can have no data. See Rosenmueller, Bib. Geog. I. i. 238. R.

ASHNAH, a city of Judah, Josh. xv. 33.

ASHPENAZ, intendant, or governor of king Nebuchadnezzar's eunuchs, who changed the name of Daniel and his companions, Dan. i. 3.

ASHTAROTH, see ASTAROTH.

ASHUR, a son of Shem, who gave name to Assyria. It is believed, that he dwelt originally in the land of Shinar, and about Babylonia; but was compelled by Nimrod to remove thence, higher towards the springs of the Tigris, in the province of Assyria, where he built Nineveh, Rehoboth, Calah, and Resen. This is the sense sometimes given to Gen. x. 11, 12: "Out of that land (Shinar) went forth Ashur, and builded Nineveh," &c. But others understand it to speak of Nimrod, who left his own country, and attacked Assyria, which he overcame, built Nineveh, and here established the seat of his empire. The prophet Micah (chap. v. 6.) calls Assyria the land of Nimrod. (See Bochart, in Phaleg, lib. iv. cap. 12.) See ASSYRIA.

ASIA. The ancient Hebrews were strangers to the division of the earth into parts or quarters; and hence we never find the word Asia in any Hebrew book. It occurs only in the books of the Maccabees, and in the New Testament.

Asia is separated from Europe by the Tanais or Don, the Euxine, Ægean, and Mediterranean seas; the Red sea and isthmus of Suez divide it from Africa. This part of the globe is regarded as having been the most favored. Here the first man was created; here the patriarchs lived; here the law was given; here the greatest and most celebrated monarchies were formed; and from hence the first founders of cities and nations in other parts of the world conducted their colonies. In Asia, our blessed Redeemer appeared, wrought salvation for mankind, died, and rose again; and from hence the light of the gospel has been diffused over the world. Laws, arts, sciences, and religions, almost all have had their origin in Asia. The soil is fruitful, and abounds with all the luxuries as well as necessaries of life.

Asia was generally divided into Major and Minor. Asia Minor was a large country, (Acts xix. 10.) lying between the Euxine or Black sea northward, and the Mediterranean southward. It is now called Anatolia, or Natolia. Asia Major denotes all the rest of the Asiatic continent. Asia Minor contained the provinces of Bithynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas—all of which are mentioned in the New Testament;—Lydia, Ionia, and Æolis—which are sometimes included under Lydia—Caria, Doris, and Lycia. Of these, Lydia and Caria—taken in their larger acceptations, the latter including Doris—Mysia and Phrygia, including Troas or Phrygia Minor, formed the Roman proconsular Asia, which has been thought by some to be the same as the Scripture Asia. But, as Dr. Wells remarks, it is evident that Mysia, Phrygia, and Troas, are reckoned by the sacred writer as distinct provinces from the Asia so called in Scripture. [It is therefore more reasonably supposed, that by Asia, in the New Testament, is to be understood, (1.) the whole of Asia Minor, as Acts xix. 26, 27; xx. 4, 16, 18; xxvii. 2, &c. or (2.) only proconsular Asia, i. e. the region of Ionia, or the whole western coast, of which Ephesus was the capital, and which Strabo also calls Asia; (lib. xiv.) thus in Acts ii. 9; vi. 9; xix. 10, 22; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia. (Pro. Flacc. 27. Ep. Fam. ii. 15.) R.

ASIARCHÆ, or *Asiæ Principes*, as they are called in the Latin version of the Acts, (chap. xix. 31, "Certain of the chief of Asia," Eng. tr.)—were high-priests of Asia. [In the eastern provinces of the Roman empire, persons were selected from among the more opulent citizens, to preside over the things pertaining to religious worship, and to exhibit annual games and theatrical amusements, at their own expense, in honor of the gods, in the manner of the ædiles at Rome. These officers received their titles from the province to which they belonged, as *Syriarch*, (2 Macc. xii. 2.) *Lyciarch*, *Cariarch*, etc. and, of course, in proconsular Asia, they were called *Asiarchs*. Their appointment was annual, and was made in the following manner: At the beginning of each year, i. e. about the autumnal equinox, the several cities of Asia held each a public assembly, in order to nominate one of their citizens as Asiarch. A person was then sent to the general council of the province, at some one of the principal cities, as Ephesus, Smyrna, Sardis, etc. who publicly announced the name of the individual who had been selected. From the persons thus nominated by the different cities, the council designated ten; and from these the Roman proconsul appointed one to preside over all that pertained to the honor and worship of the gods. This person was especially called *Asiarch;* while those, also, who had formerly held the office, still retained the name; or perhaps it was also borne by the other nine persons who were designated by the council, and who were the colleagues and advisers of the chief *Asiarch*. Their place of residence was at Ephesus, Smyrna, Sardis, Cyzicus, or at any other city where the council was held. See on Acts xix. 31, Kuinoel, Hammond, Poli Synops. Also Winer, Bib. Realw. p. 61. R.

These chiefs, then holding such games at Ephesus, out of friendly consideration for Paul, restrained him from appearing, as he proposed, in the theatre, during the sedition raised by Demetrius, the goldsmith, respecting Diana of Ephesus. The Asiarchs were frequently priests of the religion whose games they celebrated: thus, in the martyrdom of Polycarp, Philip the Asiarch (a little afterwards called the high-priest) is solicited to let out a lion against

Polycarp, which he declares he could not do, because that kind of spectacle was over. These ASIARCHS should by no means be confounded with the archon, or chief magistrate of Ephesus; for they were representatives, not of a single city, but of many cities united. The dignity was great; but the expense also was great; so that only men of wealth could undertake it. Hence we find Aristides exerting himself strenuously to be discharged from this costly office, to which he had been three or four times nominated. This notion of the Asiarchs is confirmed by a medal of Rhodes, struck under Hadrian, on the reverse of which we read, "a coin struck in common by thirteen cities, in honor of the magistrate of Rhodes, Claudio Fronto, ASIARCH and high-priest of the thirteen cities."

The consideration of these Asiarchs for the apostle Paul, during the tumult, is not only extremely honorable to his character, and to theirs, but is also a strong confirmation of the remark made by the evangelist, (ver. 10.) that "all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks." It shows also in what light the tumult of Demetrius was beheld, since he took especial care to observe that "all Asia" worshipped their goddess. Yet were the very Asiarchs, now engaged in this worship, intent on saving the man whom Demetrius represented as its most formidable enemy. Though there was, properly speaking, only one Asiarch at a time, yet those who had passed through the office retained the title; for which reason they are mentioned in the plural by the evangelist.

ASKELON, a city in the land of the Philistines, between Ashdod and Gaza, on the coast of the Mediterranean. After the death of Joshua, the tribe of Judah took Askelon; but it subsequently became one of the five governments belonging to the Philistines, Judges i. 11. [The prophets Amos, (i. 8.) Zephaniah, (ii. 4.) and Jeremiah (xlvii. 5, 7.) announce destruction to it, as also to the other cities of the Philistines. In the fourth century, Askelon, like Ashdod, became the seat of a bishop; and remained till the middle of the seventh century, when the Arabs took possession of Palestine. The city underwent various fortunes during the crusades, till at length it was razed, by the labors of Christians and Mussulmans in common, in accordance with the treaty between Richard and Saladin, A. D. 1192. Since that time, this formerly opulent, splendid, and strong city, has remained a desolate heap of ruins. Dr. Richardson thus describes its present state: "Askelon was one of the proudest satrapies of the Philistines; now there is not an inhabitant within its walls; and the prophecy of Zechariah is fulfilled, 'The king shall perish from Gaza, and Askelon shall not be inhabited,' Zech. ix. 6. When the prophecy was uttered, both cities were in an equally flourishing condition, and nothing but the prescience of Heaven could pronounce on which of the two, and in what manner, the vial of his wrath should thus be poured out. Gaza is truly without a king. The lofty towers of Askelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator!"

The ancients mention the wine of Askelon with applause; as also the onions, which grew here in abundance. (Pliny, H. N. xix. 6.) Indeed, the name *shalot*, Fr. *echalotte*, Ital. *scalognia*, seems to be corrupted out of *Ascalonia*, it being properly the *allium Ascalonicum*. According to an ancient tradition, Derceto, the mother of the Babylonish queen Semiramis, cast herself headlong into a lake in the vicinity of this city, in order to preserve her honor from a young man who was pursuing her; and was there transformed into a fish. On this account, the Syrians ate no fish; and worshipped Derceto as a goddess in the form of a fish with the head of a woman. This same divinity, probably the emblem of the prolific powers of nature, the Greeks seem to have adored as the heavenly Venus. At least this latter had a temple at Askelon, which was plundered of its riches by the Scythians. (Herodot. i. 105.) Compare the article DAGON.

Askelon was the birthplace of Herod the Great, and of several distinguished Mussulmans. *R.

ASMODEUS, or ASMODI, an evil spirit, mentioned in the apocryphal book Tobit, as having beset Sarah, the daughter of Raguel, and killed her seven first husbands, whom she had married before Tobit. (iii. 8; vi. 14; viii. 2, 3.) The rabbins have various legends respecting this spirit. He is properly the same as *Ashmadai*, and also *Abaddon*, and, therefore, the same as the Greek *Apollyon*, i. e. the angel of death.

ASMONEANS, a name given to the Maccabees, descendants of Mattathias, who was, according to Josephus, (Antiq. lib. xii. cap. 8.) the great-grandson of Asmonæus. The family of the Asmonæans became very illustrious in the later times of the Hebrew commonwealth; it was the support of the religion and liberty of the Jews; and possessed the supreme authority, from Mattathias to Herod the Great. See MACCABEES. It is no where said whether the Asmonæans were of the race of Jozedeck, in whose family the office of high-priest continued in a lineal descent, till Alcimus was promoted to that dignity. This is certain of the Asmonæans, that they were of the course of Joarib, which was the first class of the sons of Aaron; and, therefore, on failure of the former pontifical family, (which had now happened by the flight of Onias, son of Onias, into Egypt,) they had the best right to succeed to that station. Under this right Jonathan took the office, when nominated to it by the reigning king in Syria; being also elected thereto by the general suffrage of the people. Prid. Connect. &c. Part II. book iv.

ASNAPPER, a king of Assyria, who sent the Cuthæans into Israel, Ezra iv. 10. Many think this was Salmaneser; but others, with more probability, think it was Esar-haddon.

ASP, a kind of serpent, whose poison is of such rapid operation, that it kills almost the instant it penetrates, without a possibility of remedy. It is said to be very small. The most remarkable mention of it in Scripture is in Psalm lviii. 4. where the adder or *asp* (פתן) is said to "stop its ears, that it may not hear the voice of the charmer." This is supposed by Forskal to be the *coluber Baetaen*, whose bite causes instant death. Some are of opinion that there is a sort of asp really deaf, which is the most dangerous of its kind, and that the Psalmist here speaks of this. (Bochart, de Animal. Sacr. Part II. lib. iii. cap. 6.) Others think that the asp, when old, becomes deaf; others, that it, as well as other serpents, hears exquisitely well, but that, when any one attempts to charm it, it stops its ears, by applying one very close to the earth, and stopping the other with the end of its tail. The expression is, probably, taken from actual observation of nature. That serpents are overcome, as if charmed, so that, while they would bite some persons with great violence, they are harmless to others, is a known fact: but the mode of producing this effect

has not yet been communicated to European travellers. A Hottentot informed Mr. Taylor, that in his country, the naja, or hooded snake, was charmed by a peculiar whistle, which he repeated several times: but from his description of the attitude and situation of the creature, as hiding itself behind rocks, in holes, &c. and putting out its head from its retreat, as if to listen, he could conceive no idea of a charm, strictly so called. The attention of the creature seemed to be excited by the whistled tune, and that instant opportunity was taken to knock him on the head. But if there be a kind of asp, over which such a whistle, &c. has no power to excite his attention, but he steadily keeps himself safe within his hole of concealment, this may coincide with the Psalmist's idea, and justify the expression used by him. Such a serpent, so hid in the cleft of a rock, may look at his enemy, and may preserve himself motionless and secure, notwithstanding every art to entice him from his hiding place.

[The true asp of the ancients seems to be entirely unknown. It is frequently mentioned by ancient writers; but in such a careless and indefinite manner, that it is impossible to ascertain the species with precision. Critics are still undecided with respect to the species by which Cleopatra procured her death; and, indeed, whether she was bitten or stung at all. In the English version, the word is uniformly used for the Heb. פתן, the *coluber Baetaen* of Forskal. In Rom. iii. 14, the Greek word ἀσπὶς occurs, and it is also used by the Seventy in Ps. cxl. 4. (3.) where it is for the Heb. עכשׁוב, *adder*. R.

ASPHALTUS, or Jews' Pitch, *bitumen*, a gummy, inflammable mineral substance, with a smooth, shining surface, and usually of a dark brown color, not unlike common pitch. It is found in nature, partly as a dry, hard fossil, mingled with chalk, marle, gypsum, or slate; and partly as a fluid, tar-like substance, issuing from crevices in rocks, and from the earth, or swimming on inland lakes. This last occurs most frequently on the Dead sea; compare Gen. xiv. 10. Tacitus Hist.—The ancients used this production, among other things, instead of mortar, and the walls of Babylon were cemented by it, Gen. xi. 3. In the neighborhood of Babylon there were abundant springs of asphaltus, at the place called *Is*, or *Hit*; see D'Herbelot, Bib. Orient. art. *Hit*. It was used also to cover boats, etc. (Gen. vi. 14; Ex. ii. 2.) and was, moreover, much employed in the preparation of medicines, and particularly in embalming dead bodies. Joseph. Ant. lib. v. de Bello, cap. iv. *seu* cap. v. in Lat. p. 892. The asphaltus of the Dead sea, which rises, at particular seasons, from the bottom of the lake, is thought to be superior to every other kind. The Arabians fish for it diligently, or gather it on the shore, whither the wind drives it. It is shining, dark, heavy, and of a strong smell when burnt.

ASPHAR, a lake in the district of Tekoah, (1 Macc. ix. 33.) which Calmet takes to be the Dead sea.

I. ASS, an animal well known for domestic uses; and frequently mentioned in Scripture. People of the first quality in Palestine rode on asses. Deborah, in her song, describes the nobles of the land as those *who ride on white asses*; (Judg. v. 10; comp. Bib. Repos. i. p. 588.) Jair of Gilead had thirty sons, who rode on as many asses, and commanded in thirty cities; (ib. x. 4.) and Abdon, one of the judges of Israel, had forty sons and thirty grandsons, who rode on seventy asses, (Judg. xii. 14; comp. 2 Sam. xvii. 23. etc.) The oriental asses are not to be compared with those of northern countries; but are far more stately, active, and lively. Indeed they were anciently, as still, highly prized; and were also preferred for riding, especially the she-asses, on account of their sure-footedness. Hence we so often find mention of she-asses alone.—The ass was unclean by the law, because it did not chew the cud. To draw with an ox and an ass together was prohibited, Lev. xi. 26.

We read in Matt. xxi. 4. that, in order to accomplish a prophecy of Zechariah, (ix. 9.) our Saviour rode on an ass into Jerusalem, in a triumphant manner. This has been made a subject of ridicule by some; but we ought to consider, not only that the greatest men in Israel rode on asses anciently, as we have seen above, but, also, that God had thought fit absolutely to prohibit the use of horses and of chariots for war; (Deut. xvii. 16; compare Josh. xi. 6.) that David rode on a mule, and ordered Solomon to use it at his coronation; (1 Kings i. 33, 34.) that afterwards, when Solomon and succeeding princes multiplied horses, they were rebuked for it; (Isaiah ii. 6, 7; xxxi. 1; Hosea xiv. 3.) and that the removal of horses is promised in the days of the Messiah, Hosea i. 7; Micah v. 10, 11; Zech. ix. 10. So that on the whole we find, that this action of our Lord is to be viewed not *merely* as an accomplishment of a prophecy, but also as a revival of an ancient and venerable Hebrew custom. An uncertainty, if not a difficulty, has been started, whether to adhere to the opinion of Dr. Doddridge, or to that of Mr. Hervey, in respect to the kind of ass on which our Lord rode into Jerusalem. Dr. Doddridge observes, that the eastern asses are larger and much better than ours, and that our Lord's triumphant entry was not *degraded* by indignity; though *humble*, it was not *mean*. Mr. Hervey on the contrary, glories in whatever of meanness and disrepute attached to that circumstance. It may, however, be remarked, that much of that extreme meanness, which some have found in the character and situation of Jesus, arises from their imperfect acquaintance with local customs and manners, and is greatly diminished on closer inspection; for, however humble might be his appearance, yet it was neither vulgar nor mean. How far the following extracts support this idea, in respect to the kind of ass rode by our Lord when entering Jerusalem, is left to the reader; but this is not the only instance in which the *medium* is safest and best. Niebuhr says, "Christians cannot, indeed, repine at being forbidden to ride on horseback in the streets of Cairo, for *the asses are there* VERY HANDSOME; *and are used for riding, by the greater part of the Mahometans; and by the most distinguished women of the country*," p. 39. (*French edition.*) In fact, this use of asses is general in the East; and only the grandees use horses in the cities. This excepts the Arabs of the country, those in offices of government, &c.

In the gospel is mentioned the μύλος ὀνικός, (Matt. xviii. 6; Mark ix. 41.) to express a large mill-stone, turned by asses, heavier than that turned by women, or by slaves. See Jahn's Archæol. § 138, 139.

The Jews were accused by the pagans of worshipping the head of an ass. Apion, the grammarian, who seems to have been the author of this slander, (Joseph. lib. ii. contra Apion,) affirmed, that the Jews kept the head of an ass in the sanctuary; that it was discovered there when Antiochus Epiphanes took the temple, and entered into the most holy place. He added, that one Zabidus, having secretly got into the temple, carried off the ass's head, and conveyed

it to Dora. Suidas (in Damocrito, and in Juda) says, that Damocritus, or Democritus, the historian, averred that the Jews adored the head of an ass, made of gold; and sacrificed a man to it every three, or every seven, years, after having cut him in pieces. Plutarch (Symposia, lib. iv. cap. 5.) and Tacitus, (Hist. lib. v.) being imposed on by this calumny, report, that the Hebrews adored an ass, out of gratitude for the discovery of a fountain by one of these creatures in the wilderness, at a time when the army of this nation was parched with thirst, and extremely fatigued. The heathen imputed the same worship to the early Christians; and Tertullian (Apolog. cap. 16.) reports, that certain enemies to the Christians exposed to public view a picture, wherein was represented a person holding a book in his hand, dressed in a long robe, with ass's ears, and a foot like an ass, which picture was inscribed, "The God of the Christians has an ass's hoof." Epiphanius, (de Hæres.) speaking of the Gnostics, says, they taught that the god Sabaoth had the shape of an ass; but that others described him as shaped like a hog. Learned men who have endeavored to discover the origin of this slander, are divided in their opinions. The reason which Plutarch and Tacitus give for it, would be the most plausible, were there any truth in the fact on which they ground it. But nothing in the history of the Jews can be interpreted to favor it. Tanaquil Faber has attempted to prove, that this accusation proceeded from the temple in Egypt, called *Onion*, after Onias, the high-priest; (having been built by him at Heliopolis, B. C. 150;) as if this name came from *onos*, an *ass;* which is, indeed, a plausible conjecture. Others have asserted, that the mistake of the heathen proceeded from an ambiguous mode of reading, as if the Greeks, meaning to say that the Hebrews adored heaven, *Ouranon*, might in abbreviation write *Ounon;* whence the enemies of the Jews concluded that they worshipped *onos*, an *ass*. Bochart (de Animal. Sacr. lib. ii. cap. 18.) is of opinion that the error arose from an expression of Scripture: (Isaiah i. 20; xl. 5; lviii. 14.) "The mouth of the Lord hath spoken it;" in the Hebrew, *Pi-Jehovah*, or *Pi-Jeo*. Now, in the Egyptian language, *pieo* signifying an *ass*, the Alexandrian Egyptians, hearing the Jews often pronounce this word *pieo*, might believe that they called on their god, and thence inferred that they adored an ass. But though these explications are ingenious, they are not solid.—It is probable that no good reason can be given for the accusation, which might have arisen from a joke, or from accident. M. Le Moine seems to have succeeded best, who says, that in all probability the golden urn containing the manna, which was preserved in the sanctuary, was taken for the *head of an ass;* and that the *omer* of manna might have been confounded with the Hebrew *hamor*, which signifies an *ass*. See Assaron.

II. ASS of Balaam. In the article Balaam, some account of his ass may be seen. Here we shall only inquire, whether it were a reality, or an allegory; an imagination, or a vision of Balaam. Augustin, with the greater number of commentators, supposes it was a certain fact, and takes it literally. (Quæst. in Gen. 48, 50.) He discovers nothing in the whole relation more surprising than the stupidity of Balaam, who heard his ass speak to him, and who replied to it, as to a reasonable person; and adds, as his opinion, that God did not give the ass a reasonable soul, but permitted it to pronounce certain words, to reprove the prophet's covetousness.

Gregory of Nyssa (in Vita Mosis) seems to think, that the ass did not utter words; but that having brayed as usual, or a little more than usual, the diviner, practised in drawing presages from the voices of beasts, and of birds, easily comprehended the meaning of the ass; and that Moses, designing to ridicule this superstitious art of augury, relates the matter as if the ass really spoke articulately. (But see 2 Peter ii. 16.) Maimonides asserts the whole dialogue to be but a kind of fiction and allegory; whereby Moses relates what passed only in Balaam's imagination as real history. Philo, in his life of Moses, suppresses it entirely. And the greater part of the Jewish authors consider it, not as a circumstance which actually took place, but as a vision, or some similar occurrence.

Le Clerc solves the difficulty, by saying, Balaam believed in the transmigration of souls, passing from one body into another, from a man into a beast, reciprocally; and, therefore, he was not surprised at the ass's complaint, but conversed with it as if it were rational. Others have imagined different ways of solving the difficulties of this history.

In considering this question, Mr. Taylor assumes as facts, (1.) That Balaam was accustomed to augury and presages. (2.) That on this occasion he would notice every event capable of such interpretation, as presages were supposed to indicate. (3.) That he was deeply intent on the issue of his journey. (4.) That the whole of his conduct towards Balak was calculated to represent himself as an extraordinary personage. (5.) That the behavior of the ass did actually PREFIGURE the conduct of Balaam in the three particulars of it which are recorded.—*First*, the ass turned aside, and went into the field; for which she was smitten, punished, reproved: so Balaam, on the first of his perverse attempts to curse Israel, was, as it were, smitten, reproved, punished, (1.) by God, (2.) by Balak. The *second* time the ass was more harshly treated for hurting Balaam's foot against the wall: so Balaam, for his second attempt, was, no doubt, still further mortified. *Thirdly*, the ass, seeing inevitable danger, fell down and was smitten severely: in like manner Balaam, the third time, was overruled by God, to speak truth, to his own disgrace; and escaped, not without hazard of his life, from the anger of Balak. Nevertheless, as Balaam had no sword in his hand, though he wished for one, with which to slay his ass, so Balak, notwithstanding his fury, and his seeming inclination, had no power to destroy Balaam. In short, as the ass was opposed by the angel, but was driven forward by Balaam, so Balaam was opposed by God, but was driven forward by Balak, against his better knowledge. Were we sure that Balaam wrote this narrative, and that Moses copied it, as the rabbins affirm, (see Balaam,) this view of the subject would remove the difficulties which have been raised about it. It might then be entitled "a specimen of Balaam's augury."

III. ASS, Wild. This animal, which was formerly well known in the East, and is frequently mentioned in Scripture, is a much handsomer and more dignified animal than the common ass. It is called פרא, *para*, by the Hebrews, and ὄναγρος, or *onager*, by the Greeks. That the wild ass was known and valued for its mettle, appears from a passage in Herodotus, (Pol. 86.) where that writer says, "The Indian horse were well armed like their foot: but, beside led horses, they had chariots of war, drawn by horses and wild asses." The reference of these

animals to the troops of India (a province at the head of the Indus, not our Hindoostan) deserves attention; because the troops of the onager are said by Gmelin to "return towards India, where they winter." Aristotle (Hist. lib. vi. cap. 36.) mentions the wild ass, which is said to exceed horses in swiftness; and Xenophon says (Cyrop. lib. i.) that he has long legs, is very rapid in running, swift as a whirlwind, having strong and stout hoofs. Ælian says the same; but that he may be tired, and when taken, is so gentle that he may easily be led about. Martial gives the epithet "handsome" to the wild ass—"Pulcher adest onager;" (lib. xiii. Epig. 100.) and Oppian describes it as "handsome, large, vigorous, of stately gait, and his coat of a silvery color, having a black band along the spine of his back; and on his flanks patches as white as snow." Mr. Morier says, "We gave chase to two wild asses, which had so much the speed of our horses, that when they had got at some distance, they stood still and looked behind at us, snorting with their noses in the air, as if in contempt of our endeavors to catch them." (Second Journey in Persia, p. 200.) The latest traveller who has described the onager is Sir R. K. Porter, in his "Travels in Persia," who also gives a figure of the animal. The mode of hunting it is, as it was in Xenophon's time, by means of several horses relieving each other, till the onager is completely tired. The color of Sir Robert's figure is a bright bay.

[These animals inhabit the dry and mountainous parts of the deserts of Great Tartary, but not higher than about lat. 48°. They are migratory, and arrive in vast troops to feed during the summer, in the tracts to the east and north of the sea of Aral. About autumn they collect in herds of hundreds, and even thousands, and direct their course southward towards India, to enjoy a warm retreat during winter. But they more usually retire to Persia, where they are found in the mountains of Casbin, and where part of them remain the whole year. They are also said to penetrate even to the southern parts of India, to the mountains of Malabar and Golconda.—These animals were anciently found in Palestine, Syria, Arabia Deserta, Mesopotamia, Phrygia, and Lycaonia; but they rarely occur in those regions at the present time; and seem to be almost entirely confined to Tartary, some parts of Persia and India, and Africa.—Their manners greatly resemble those of the wild horse. They assemble in troops under the conduct of a leader or sentinel; and are extremely shy and vigilant. They will, however, stop in the midst of their course, and even suffer the approach of man for an instant, and then dart off with the utmost rapidity. They have been at all times celebrated for their swiftness. Their voice resembles that of the common ass, but is shriller.

The Persians catch these animals alive for the sake of domesticating them, or improving the breed of tame asses. The breed of asses in such high esteem in the East, is produced by crossing the tame kind with the ass thus reclaimed from a state of wildness.—These facts rest principally on the authority of the Russian professors Pallas and Gmelin. *R.

It is to professor Gmelin, however, who brought a female and a colt from Tartary to St. Petersburgh, that we are principally indebted for our acquaintance with the wild ass. The female, which had been caught when very young, though of small stature, and probably stinted in growth by its captivity, and by want of suitable food, travelled from Astracan to Moscow (1400 werstes) with the ordinary post, without any other repose than that of a few nights; she also travelled from Moscow to Petersburgh (730 werstes,) and did not seem to have suffered by the journey; though she died in the autumn following, apparently from the effect of the herbage of a marshy soil, and the cold and humidity of so northern a climate. She had nothing of the dulness and stupidity of the common ass. "I remarked that she often passed two days without drinking, especially in moist weather, or when very heavy dews fell. She also preferred brackish water to fresh; and never drank of what was troubled. She loved bread sprinkled with salt, and sometimes would eat a handful of salt. I was told, that when at Derbent, she always ran to drink of the Caspian sea, though fresh water was nearer to her. She also selected plants impregnated with saline particles . . . or those of bitter juices. She loved raw cucumbers; and some herbs, which she refused when green, pleased her when dried. She would not touch odoriferous or marsh plants, nor even thistles. I was informed that the Persians, when taming the young onagers, feed them with rice, barley, straw, and bread. Our animal was extremely familiar, and followed persons who took care of her, freely, and with a kind of attachment. The smell of bread strongly attracted her; but, if any attempt was made to lead her against her will, she showed all the obstinacy of the ass: neither would she suffer herself to be approached behind, and if touched by a stick, or by the hand, on her hinder parts, she would kick; and this action was accompanied by a slight grumbling, as expressive of complaint. The male onager, which was bought at the same time as the female, but which died in the voyage from Derbent to Astracan, was larger and less docile. His length from the nape of the neck to the origin of his tail was five feet; his height in front, four feet four inches; behind, four feet seven inches; his head two feet in length; his ears one foot; his tail, including the tuft at the end, two feet three inches. He was more robust than the female; and had a bar or streak crossing at his shoulders, as well as that streak which runs along the back, which is common to both sexes. Some Tartars have assured me that they have seen the cross-bar double in some males. Our onager was higher on her legs than the common ass; her legs also were more slender than those of the ass; and she resembled a young filly: she could also scratch her neck and head easily with her hind foot. She was weak on her fore legs, but behind she could very well support the heaviest man. Notwithstanding her state of exhaustion, she carried her head higher than the ass, her ears well elevated, and showed a vivacity in all her motions. The color of the hair on the greater part of the body, and the end of the nose, is silvery white; the upper part of the head, the sides of the neck, and the body, are flaxen, or pale isabella color. The mane is deep brown; it commences between the ears, and reaches the shoulders; its hair is soft, woolly, three or four inches long, like the mane of a young filly. The coat in general, especially in winter, is more silky and softer than that of horses, and resembles that of a camel. The Arabs, no less than the Tartars, esteem the flesh of the onager; and the Arab writers, who permit the eating of its flesh, make the same difference between this ass and the domestic ass, as the Hebrews did, whose law did not permit the coupling of the onager with the she ass, as being of different kinds."

ASSIDÆANS, a term occurring in the books of the Maccabees, which some think comes from the Hebrew חסידים, *chasidim*, merciful, pious. Ecclesiasticus, (ch. xliv. 10.) praising the greatest men of his nation, calls them "merciful men;" which is equivalent to Assidæans, taken in this sense. Others maintain, that the Assidæans are the same as the Essenians, whose manner of living is so much commended by Josephus, Philo, Pliny, and others; an opinion which seems confirmed by 1 Macc. vii. 13. which calls the Essenians *Asdanim*. Others have thought the Assidæans were afterwards divided, and produced the Sadducees and Pharisees. The name of Sadducees signifies *just;* that of Pharisees, *separated;* to indicate their distinction above other Jews, by their justice and sanctity. The members of the Jewish church, after the captivity, were divided into the *Zadikim*, or righteous, who observed only the written law of Moses; and the *Chasidim*, or pious, who superadded the constitutions and traditions of the elders. These Chasidim Prideaux supposes to be the Assidæans, or Chassidæans; the Hebrew *cheth*, answering to our *ch*, being expressed sometimes in Greek by an *aspirate;* in Latin sometimes by an *h;* and sometimes being entirely omitted, as in *Assidæans*. Scaliger supposed the Assidæans to be a confraternity of Jews, whose principal devotion consisted in keeping up the edifices belonging to the temple; and who, not content with paying the common tribute of half a shekel a head, appointed for temple reparations, voluntarily imposed on themselves other taxes. They swore by the temple; every day, except the eleventh of Tizri, they offered a lamb in sacrifice, which was called the sin-offering of the Assidæans; and from this sect sprung the Pharisees, who produced the Essenians. 1 Macc. ii. 42. represents the Assidæans as a numerous sect, distinguished for valor and zeal. See Essenes.

ASSOS, a maritime city, by some geographers described as belonging to Mysia, by others, to Troas. Luke, and others, went by sea from Troas to Assos; but Paul went by land thither, and meeting them at Assos, they went together to Mitylene, Acts xx. 13, 14. A. D. 56. But there were many cities of this name. (1.) A maritime city in Lycia. (2.) Another in the territory of Eolis. (3.) Another in Mysia. (4.) Another in Lydia. (5.) Another in Epirus Minor, the native country of Cleanthes the philosopher, which also was called Apollonia, as Pliny says. To this last city Paul sailed, Acts xx. 13. It was between Troas and Mitylene, therefore in the district of Troas; and is marked accordingly in the maps. Strabo says, that the luxurious kings of Persia had the grain of which their bread was made brought from Assos, the wine which they drank from Syria, and the water which they drank from the river Ulæus. This need not be taken literally; the import of the phrase being that their power extended over these places; and that they received tribute from them.

ASSYRIA, a celebrated territory and empire, has its name from *Ashur*, (אשור,) or *Assur*, the second son of Shem, (Gen. x. 22.) who settled in that country. But as the Chaldeans and Syrians in their dialect pronounced the name *Athur*, (instead of *Ashur*,) so it is also called by the Greeks and Romans *Atyria* and *Aturia*. The name *Athur* has maintained itself in an ancient city on the Tigris, not far from Mosul, which already lay in ruins in the time of Abulfeda. R.

The boundaries of Assyria have varied according to its success in arms. It was at first bounded by the Lycus and Caprus; but the name of Assyria, more generally speaking, is applied to all that territory which lies between Media, Mesopotamia, Armenia, and Babylon. It is now called Kurdistan. The empire of Assyria is generally supposed to have been founded by Ashur, son of Shem, who was driven from Shinar by Nimrod, Gen. x. 10, 11. Bochart, however, adopts the marginal reading of the passage—"Out of that land, he (Nimrod) went forth into Assur or Assyria, and builded Nineveh,"—in which he has been followed by Faber, Hyde, Marsham, Wells, the authors of the Universal History, Hales, Rosenmueller, Gesenius, and others. This opinion is supported, too, by the Targums of Onkelos and Jerusalem, by Theophilus of Antioch, and Jerome; and though not free from difficulty, appears to be the more consistent of the two interpretations. (See Nimrod.) Nimrod, then, may be considered as the founder of the new empire at Nineveh, which, being seated in a country almost exclusively peopled by the descendants of Ashur, had been called *Ashur*, or *Assyria*. Of Nimrod's successors we are ignorant. We read (Gen. xiv.) that in Abraham's time, about A. M. 2092, Chedorlaomer, king of Elam, in confederacy with certain kings, attacked the kings of Sodom and Gomorrha, and the neighboring cities, which had rebelled. Under the Judges, (Judg. iii. 8.) about A. M. 2591, the Lord delivered Israel into the hands of Cushan-rishathaim, king of Mesopotamia, who oppressed them eight years. Julius Africanus says, that Evechous reigned in Chaldea 224 years before the Arabians, (i. e. A. M. 2242,) in the time of Isaac. The Arabians conquered the Chaldean empire, A. M. 2466, and kept it about 216 years, to A. M. 2682; and Belus, the Assyrian, succeeded the Arabians fifty-five years before the foundation of the latter Assyrian empire by Ninus. Dionysius Halicarnassus (Antiq. Rom. lib. i.) justly observes, that the Assyrian empire was, in the beginning, but of small extent; and what we have said confirms this; since we see kings of Shinar, Elam, Chaldea, and Ellasar, at a time when the Assyrian empire, founded by Nimrod, must have subsisted; and before Ninus, son of Belus, had founded, or rather aggrandized, the only empire of Assyria known to profane authors; for they had no knowledge of that established by Nimrod. During the reigns of David and Solomon, the Assyrian monarchs possessed nothing on this side the Euphrates. David subdued all Syria, without their concerning themselves about it; and when he attacked the Ammonites, they sent for succor to the other side of the Euphrates; (2 Sam. x. 16.) but David defeated those troops, and even obliged certain people on the other side the river to pay him tribute.

The first king of Assyria mentioned in Scripture is the sovereign who reigned at Nineveh, when Jonah went thither, about A. M. 3180. The prophet does not inform us who this monarch was; but he describes the city as being prodigiously large. From 2 Kings xv. 19. and 1 Chron. v. 26. we learn that about 50 years after this, Pul, king of Assyria, invaded the territories of Israel, under the reign of Menahem. It is conjectured that Pul was the father of Sardanapalus; who began to reign, according to Usher, A. M. 3237, and under whom the history of Assyria assumes a more consistent aspect.

The measure of Nineveh's sins being completed, God raised up enemies against Sardanapalus, in the persons of Arbaces, governor of Media, and the Per-

sians and other of his allies, who besieged and took the capital, and induced the king to put himself to death. Thus terminated the ancient empire of the Assyrians, which had lasted from Nimrod, about 2500 years, and from Ninus, son of Belus, about 520 years, A. M. 3254. (Herodot. lib. i. c. 95.) Upon the death of Sardanapalus the empire was divided into the Assyrian, properly so called, and the Babylonian kingdoms. Arbaces, whom Prideaux believes to be the Tiglath-pileser of the Scriptures, (2 Kings xv. 29, &c.) fixed the seat of his government at Nineveh, which continued the capital of the Assyrian empire. He was succeeded by Salmaneser, whose son and successor, Sennacherib, is so famous in sacred and profane history. He was killed by two of his sons, and succeeded by a third, Esarhaddon; who, after having re-united the dissevered enemies of Chaldea and Assyria, left the throne to Saosduchinus, who reigned twenty years. This is supposed by some to be the prince who is named Nabuchodonosor, in Judith, but without probability. Saosduchinus was succeeded by Chyniladon, the Nebuchodonosor mentioned in the Apocrypha, upon whose death the throne was filled by Sarachus, or Chynaladanus, the true Sardanapalus. Sarachus having rendered himself contemptible to his subjects by his effeminacy, Nabopolassar, to whom he had committed the government of Chaldea, determined upon seizing the crown, and for this purpose formed an alliance with Astyages, or Ahasuerus, son of the king of Media. With their united forces they besieged Nineveh, took the city, and terminated the monarchy of the Assyrians; Sarachus having burned himself to death in his palace. *Ante* A. D. 612.—With this event the prophecies of Jonah, Zephaniah, and Nahum against Nineveh were fulfilled. See NINEVEH.

[The history of the Assyrian empire is one of the most obscure portions of ancient biblical literature; and the manner in which it has hitherto been treated, has not contributed, in any measure, to dispel the darkness. In the want of all native historians, the only original sources from which the fragments of the earlier history of this country can be drawn, are the Old Testament, Herodotus, and Ctesias. These sources are all evidently independent of each other; but the accounts derived from them are so far from constituting an harmonious whole, that they are in the chief points entirely discordant. Indeed the two Greek historians are so much at variance with the biblical writers, and also with themselves, especially in regard to the origin and duration of the Assyrian and Median empires, that most critics have assumed a double Assyrian dynasty; the first closed by Sardanapalus, about 888 B. C. and followed by Arbaces and the Median kings; and the second commencing about 800 or 775 B. C. and subsisting along with the Median race. But as Herodotus and Ctesias both profess to have drawn from genuine sources, and yet differ from each other in important particulars, as much as if they were speaking of different states; and as there is no ground whatever for distrusting the accounts contained in the Old Testament respecting the nations with which the Hebrews came in contact, it would seem preferable, on every critical as well as other ground, to make the biblical accounts the foundation of the Assyrian history, illustrating them, nevertheless, so far as possible, by the Greek accounts, whenever these latter harmonize with them. This is done in the following synopsis; which has been compiled chiefly from the collections made by Rosenmueller and Gesenius. (Rosenm. Bibl. Geogr. I. ii. 91, seq. Gesen. Comm. zu Isa. xxxix. 1, etc. Thesaur. Ling. Heb. p. 163, seq.)

That Assyria was one of the most ancient empires of Asia, appears from the united testimony both of the Bible and of foreign historians. In the genealogical and ethnographical table of Genesis it is said, (Gen. x. 11.) that Nimrod went forth from Babylon to Assyria, i. e. conquered it, and built there Nineveh and other cities. That this is the proper translation of this passage, and not (as in the English version) that *Ashur* went forth and built Nineveh, is apparent from the connection; which is entirely broken up and destroyed by the latter mode of rendering,—Ashur, a son of Shem, being thus anomalously inserted among the descendants of Ham, and an event in his history narrated before his birth, which is first mentioned in v. 22. In the other mode, the narrative is uninterrupted; and hence the prophet Micah calls Assyria the *land of Nimrod*, Mic. v. 6. The native accounts preserved by Ctesias (in Diod. Sic. ii. 1, seq.) call the founder of the Assyrian kingdom *Ninus;* but there is no good reason extant for regarding him as a different person from Nimrod. The stories related by Ctesias of the extraordinary deeds of Ninus and his queen Semiramis, bear the stamp of exaggerated tradition, in which the actions of several kings, or perhaps of a whole dynasty, would seem to be referred to a single pair. The most that can be assumed from these accounts as true, is the probable fact, that the successors of Ninus continued to extend their conquests on every side. Indeed, as early as the time of Moses, the Assyrians appear to have made themselves already formidable as conquerors, who carried away the nations whom they subdued; for Balaam, who came from the Euphrates, announces to the Kenites, a Canaanitish tribe on the east side of the Jordan, that they should be carried into captivity by the Assyrians, (Num. xxiv. 22.) and adds that these conquerors should also in their turn be subjugated by ships from Chittim, i. e. coming from the west, xxiv. 24. In Ps. lxxxiii. 8, the Assyrians are mentioned among David's enemies, in connection with the Moabites, Edomites, Philistines, and Tyrians; a proof that, in David's time, (1000 B. C.) the Assyrian dominion had extended itself into Syria.

The first king of Assyria mentioned in the Old Testament is PUL, who made his appearance on the border of Israel about 770 B. C. and compelled king Menahem to pay him a thousand talents of silver to spare him and confirm him in his usurpation, 2 Kings xv. 19. In the subsequent internal divisions of the kingdom of the ten tribes, one of the parties seems also to have appealed to the Assyrians for aid; compare Hos. v. 13. x. 6. When, at a later period, Pekah king of Israel, and Rezin king of Syria, made an alliance against Judah, king Ahaz invited TIGLATH-PILESER, king of Assyria, to become his ally, and sent him all the silver and gold of the temple as a present. He accordingly besieged and took Damascus, put Rezin to death, and carried the inhabitants away to Kir, or Kur, a province of Assyria, 2 Kings xvi. 5—10. He did the same also with a part of the Israelites, 2 Kings xv. 29. Under the following king SHALMANESER, (Enemessar, Tob. i. 2.) the Assyrian empire appears to have reached its most flourishing point. The king of Israel, Hoshea, became his tributary, (2 Kings xvii. 3.) but soon made an alliance with Egypt, and refused to pay the

promised tribute. Shalmaneser now invaded Israel, (about 730 to 720 B. C.) besieged Samaria three years, and took it; reduced the country to an Assyrian province; transported the former inhabitants to Mesopotamia, Assyria, and Media; and introduced new inhabitants or colonists from other parts of his kingdom, *and also from Babylonia*, 2 Kings xvii. 6, 24; xviii. 9—11. He subdued, also, all Phœnicia, except the island of Tyre. (Jos. Ant. ix. 14. 2.) At this time, therefore, about 720 B. C. the Assyrian empire was at the summit of its power, and included all Upper Asia, from Persia to the Mediterranean, and from the Caspian to the Persian gulf. But the monarchs were not yet satisfied with these colossal dominions. Fearing, it would seem, that the southwestern provinces might ally themselves with Egypt, and thus help to augment the power of that state, (as was actually the wish of a large party among the Jews; see Is. xx. 5, 6; xxx. 2, seq. xxxi. 1, seq.) the successor of Shalmaneser, Sargon, undertook the conquest of Egypt. Tartan, his general, opened the way thither by the siege and capture of Ashdod; (Is. xx. 1.) and that about this time an Assyrian host actually penetrated into Egypt and captured No-Ammon, i. e. Thebes, or Diospolis, the capital of Upper Egypt, seems apparent from the passage in Nahum iii. 8—10. But Sargon must soon have died, and his host withdrawn itself from Egypt and Palestine; for Hezekiah ventured, in the very first years of his reign, to fall away from Assyria and ally himself with Egypt, 2 Kings xviii. 7. Again, therefore, Sargon's successor, Sennacherib, made his appearance in Judea with an army, on his way to Egypt, took possession of all the Jewish cities, and demanded the surrender of Jerusalem, Is. xxxvi. 1; 2 Kings xviii. 14—16. But in the mean time, hearing that Tirhakah, king of Ethiopia, was advancing against him, (Is. xxxvii. 9; 2 Kings xix. 9.) and the Lord also having almost destroyed his army by a pestilence, he raised the siege of Jerusalem, and retired to Nineveh, 2 Kings xviii. 13, seq. xix; Isa. xxxvi, xxxvii.

Encouraged, it would seem, by this unsuccessful expedition of Sennacherib against the western countries, the eastern provinces also of the Assyrian empire seized this moment to throw off the yoke. About this time Media seems to have become independent under Dejoces; and also in Babylonia Merodach-baladan had set himself up as an independent sovereign, but was murdered after a reign of six months. His successor, Belibus, was vanquished by Sennacherib in a battle, who took him prisoner, and thus brought Babylonia again under his dominion. He appointed his son Esarhaddon viceroy over it, and returned himself to Assyria. He now made an expedition against the Greeks as far as to Cilicia, overcame them, and founded the city of Tarsus. (These last circumstances are related by Berosus, in a fragment preserved in the Armenian version of the *Chronicon* of Eusebius, and hitherto not referred to. See Gesen. Comm. z. Isa. xxxix. 1. p. 999.) After a reign of eighteen years, Sennacherib was assassinated by two of his sons, who fled to Armenia; and Esarhaddon, the viceroy of Babylon, became his successor, 2 Kings xix. 37; Isa. xxxvii. 38. Of this monarch the Bible makes no mention, except merely the passing notice, (Ezra iv. 2.) that he sent colonists to Samaria. It is the not improbable conjecture of many learned men, that Esarhaddon is the Sardanapalus of Ctesias, (Diod. Sic. ii. 24—27.) who, being driven back by the rebellious Medes and Babylonians into Nineveh, his capital, and pushed to extremities, destroyed himself, his wives, and his treasures, in one common conflagration.

After Sennacherib, however, the Hebrews do not appear to have been troubled by the inroads of the Assyrians; except, perhaps, the incursion mentioned 2 Chron. xxxiii. 11, when Manasseh was carried off as a captive. But the name of the Assyrian king under whom this took place, is not mentioned; and very soon after Sennacherib, certainly, the Chaldeans appear as the conquerors of Hither Asia. Meantime, however, Assyria, although weakened and reduced perhaps within its original limits, appears to have maintained itself as a separate state. But about 120 years after Esarhaddon, (597 B. C.) Cyaxares, king of Media, made an alliance with Nabopolassar vice-king of Babylon, against Assyria; and the two captured and destroyed Nineveh, and divided the kingdom between them. Assyria itself became a Median province.

As to the interior constitution, and the civil and social institutions of the Assyrian state, the fragments of its history that have come down to us are entirely silent. The Assyrians stand out on the historic page solely as conquerors. That they possessed any important commerce, that they paid any attention to arts and sciences, that they exercised any influence on the moral cultivation of the nations whom they subdued, we find no trace. Their language and religion, i. e. the worship of the stars and of nature, under symbolic forms, they appear to have had in common with the Medo-Persian tribes, their neighbors.

In reference to this historical view of the Assyrian empire, we find that the name *Assyria* is employed in the Old Testament in three different significations, viz:

1. Assyria *ancient* and *proper*, lay east of the Tigris, between Armenia, Susiana, and Media; and appears to have comprehended the six provinces attributed to it by Ptolemy, (vi. 1.) viz. Arrapachis, (Heb. Arphaxad?) Adiabene, Arbelis, (now Erbil,) Calachene, (Heb. Halah? 2 Kings xvii. 6.) Apollonias, and Sittacene. It is the region which mostly comprises the modern Kurdistan and the pashalik of Mosul. Of these provinces Adiabene was the most fertile and important; in it was situated Nineveh, the capital; and the term Assyria in its most narrow sense seems sometimes to have meant only this province. Plin. v. 12.

2. Most generally Assyria means the *kingdom of Assyria*, including Babylonia and Mesopotamia, and extending to the Euphrates, which is therefore used by Isaiah as an image of this empire, Isa. vii. 20; viii. 7. In one instance the idea of the *empire* predominates so as to exclude that of Assyria proper, viz. Gen. ii. 14, where the Hiddekel or Tigris is said to flow *eastward* of Assyria.

3. After the overthrow of the Assyrian state, the name continued to be applied to those countries which had been formerly under its dominion, viz. (*a*) To *Babylonia*, 2 Kings xxiii. 29; Jer. ii. 18, etc. So Judith i. 5; ii. 1; v. 1. etc. where Nebuchadnezzar is called king of Assyria. (*b*) To *Persia*, Ezra vi. 22, where Darius is also called king of Assyria. (*c*) Roman writers also apply this name to *Syria*; but this use of it is unknown to the orientals; see Bocharti Phaleg. ii. 3; Relandi Palæst. 1012, seq. *R.

I. ASTAROTH, or Astoreth, or Astarte, a celebrated Phœnician goddess. In Scrip-

ture, this word is often plural, עשתרות; sometimes, אשרה, *aserah*, the grove; אשרות, *aseroth*, or אשרים, *aserim*, woods; groves were her temples; in groves consecrated to her, such obscenities were committed, as rendered her worship infamous. She was goddess of the woods, the celestial goddess, and was also called the "queen of heaven;" (Jer. xliv. 17, 18.) and sometimes her worship is described by that of the "host of heaven." (See MENI.) She is almost always joined with Baal, and is called gods; Scripture having no particular word for expressing a goddess. It is supposed that the moon was adored under this name. Temples of the moon generally accompanied those of the sun; and while bloody sacrifices, or human victims, were offered to Baal, bread, liquors, and perfumes were presented to Astarte; tables were prepared for her on the flat terrace-roofs of houses, near gates, in porches, and at cross-ways, on the first day of every month, which the Greeks called Hecate's supper. Jerome, in several places, translates the name of *Astarte* by *Priapus*, as if to denote the licentiousness of her worship. The eastern people, in many places, worshipped the moon as a god, and represented its figure with a beard, and in armor. The statue in the temple of Heliopolis, in Syria, Pliny says, was that of a woman clothed like a man. Solomon, seduced by his foreign wives, introduced the worship of Astarte into Israel; but Jezebel, daughter of the king of Tyre, and wife of Ahab, principally established her worship. Augustin assures us, that the Africans (descendants from the Phœnicians) maintained Astarte to be Juno. But Herodian says, the Carthaginians call the heavenly goddess, the moon, *Astroarche*. The Phœnicians asserted confidently, says Cicero, that their Astarte was the Syrian Venus, born at Tyre, and wife of Adonis; very different from the Venus of Cyprus. Lucian, who wrote particularly concerning the goddess of Syria, (Astarte,) says, expressly, that she is the moon, and no other; and it is indubitable, that this luminary was worshipped under different names in the East. Astarte was probably the same as the Isis of Egypt, who was represented with the head of an ox, or with horns on her head. But the manner of representing Astarte on medals, is not always the same. Sometimes she is in a long habit; at other times, in a short habit; sometimes holding a long stick, with a cross on its top; sometimes she has a crown of rays; sometimes she is crowned with battlements; or by a victory. In a medal of Cæsarea Palestina, she is in a short dress, crowned with battlements, with a man's head in her right hand, and a staff in her left. This is believed to be the man's head mentioned by Lucian, which was every year brought from Egypt to Biblos, a city of Phœnicia. Sanchoniathon says, she was represented with a cow's head, the horns describing royalty, and the lunar rays.

[Thus far Calmet, in accordance with the views of most of the earlier commentators; compare also Jahn, Bibl. Archæol. § 409; Münter, Religion der Babylonier, p. 20. But Gesenius, Rosenmüller, and others, who have devoted particular attention to the subject, have been led to adopt views somewhat different, and of the following purport. See Gesenius, Thesaur. p. 162. Comm. zu. Isa. ii. p. 337, seq.

Astarte, or Heb. Ashtoreth, plur. Ashtaroth, is the name of a Phœnician goddess, (2 Kings xxiii. 13.) whose worship was also introduced among the Israelites and Philistines, 1 Kings xi. 5, 33; 1 Sam. vii. 3; xxxi. 10. She is more commonly named in connection with Baal, Judg. ii. 13; x. 6: 1 Sam. vii. 4; xii. 10. Another Hebrew name of the same goddess is אשרה, *Asherah*, i. e. the happy, the fortunate; or more simply *fortune*. This last name is commonly rendered in the English version *grove;* as also in the Septuagint, Vulgate, Luther, and others. But after reviewing all the passages in which the word occurs, Gesenius comes decidedly to the conclusion, that the meaning *grove* cannot be supported in any one of them, but is manifestly contrary both to the etymology and to the context. Both these Hebrew names of Astarte, when used in the plural, often signify *images* or *statues of Astarte;* which are then said to be broken down, destroyed, &c. In connection with the worship of Astarte there was much of dissolute licentiousness; and the public prostitutes of both sexes were regarded as consecrated to her. See 2 Kings xxiii. 7; comp. Lev. xix. 29; Deut. xxiii. 18.

As now *Baal*, or *Bel*, denotes, in the astrological mythology of the East, the male star of fortune, the planet Jupiter, so *Ashtoreth* signifies the female star of fortune, the planet Venus. The word עשתרת, *Ashtoreth*, for which an etymology has long been sought, is equivalent to the Syriac *ashteruth* and *estero*, and to the Persian *sitareh*, which all signify *star;* and it therefore denotes by way of eminence, *the* STAR, i. e. Venus. The ancient Orient regarded this planet as the goddess of *love* and *fortune;* hence it was called by the Babylonians MENI, (which see,) and by the Hebrews also *Asherah, the fortunate;* see above. It was also worshipped under the names of *Anaïtis*, *Nanæa*, *Mylitta*, among the Babylonians and Armenians, with many licentious rites, which are mentioned in the Zabian books. It should be here remarked, that bishop Münter concedes this view of the subject only in respect to a later age; but supposes that *originally* Baal and Astarte were the representatives of the sun and moon; Rel. der Babylonier, p. 20. See BAAL.

A part of the Phœnician *mythus* respecting Astarte is given by Sanchoniathon, Euseb. de Præp. Evang. i. 10. "Astarte the most high, and Jupiter Demarous, and Adodus king of the gods, reigned over the country, with the assent of Saturn. And Astarte placed the head of a bull upon her own head, as an emblem of sovereignty. As she was journeying about the world, she found a star wandering in the air, and having taken possession of it, she consecrated it in the sacred island of Tyre. The Phœnicians say that Astarte is Venus." This serves to account for the horned figure under which she was represented; and affords testimony of a star consecrated as her symbol. *R.

II. ASTAROTH, ASTAROTH-CARNAÏM, or KARNAÏM, (Gen. xiv. 5.) was a city beyond Jordan, six miles from Adraa, or Edreï, between that city and Abila, now Mezaraib. Astaroth-Carnaïm is supposed to be derived from the goddess Astarte, adored there, who was represented with horns, or a crescent; for *carnaïm* signifies horns. In 2 Macc. xii. 26. mention is made of a temple of the goddess Atargatis, in Carnion, which is doubtless the same as Astaroth-

Carnaïm. Atargatis, (which see,) was the same as Derceto, of Askelon, represented as a woman with the lower parts of a fish. See ASKELON, and DAGON.

ASTARTE, see ASTAROTH, I.

ASTONISHMENT, WINE OF. See WINE.

I. ASTYAGES, otherwise Cyaxares, king of the Medes, successor of Phraortes, reigned forty years, and died A. M. 3409, *ante* A. D. 595. He had a son, called Astyages, or Darius; and two daughters, Mandane and Amyit. For Astyages, or Darius, see the following article. Amyit married Nebuchadnezzar, son of Nabopolassar, king of Chaldea, and was mother of Evil-merodach. Mandane married Cambyses the Persian, and was mother of Cyrus.

II. ASTYAGES, otherwise AHASUERUS, (Tobit xiv. 15; Dan. ix. 1.) or ARTAXERXES, (Dan. vi. 1. *Gr.*) or DARIUS THE MEDE, (Dan. v. 31.) or CYAXARES, (by his father's name,) or APANDAS, was, by his father, Cyaxares, appointed governor of Media, and sent with Nabopolassar, king of Babylon, against Sarachus, (or Chiniladanus,) king of Assyria, whom they besieged in Nineveh, took that city, and dismembered the Assyrian empire. See ASSYRIA. Astyages was with Cyrus at the conquest of Babylon, and succeeded Belshazzar, king of Babylon, Dan. v. 30, 31. A. M. 3447. Cyrus succeeded him, 3456, Dan. xiii. 65. See Isa. xiii. xiv. xxi. xlv. xlvi. xlvii. Jer. l. li.

ASUPPIM, house of. This word occurs 1 Chron. xxvi. 15. but considerable diversity of opinion exists among learned men as to its import. Dr. Geddes renders it, "the store-rooms," and understands it of the upper galleries of the temple, where the stores were probably kept. Others understand by it the treasury of the temple. This opinion is grounded—1. upon the import of the word; 2. because Obed-Edom (whose sons are said to be placed at Asuppim) is said (2 Chron. xxv. 24.) to have the custody of the treasures. Dr. Lightfoot, who has a long discussion on the subject, concludes that Asuppim were two gates in the western wall, which stood most south, or nearest to Jerusalem; and that the HOUSE OF ASUPPIM was a large building which ran between them, and was a treasury of divers rooms, for laying up things that served for the use of the temple. (Temple Service, chap. v. sec. 3.) [The meaning of the word is *collections*, i. e. stores; and house of *Asuppim* is, therefore, *a store-house* connected with the temple, probably on the southern part, 1 Chr. xxvi. 15, 17. R.

ASYLUM, *Gr.* Ἄσυλον, from α and σύλη, prey. This word signifies a sanctuary, whither unfortunate persons might retire for security from their enemies, and from whence they could not be forced. It has been supposed, that Hercules's grandsons were the institutors of these places of refuge, in Greece, if not in Europe; for, apprehending the resentment of those whom Hercules had ill-treated, they appointed an asylum or temple of mercy at Athens. Cadmus erected another at Thebes, and Romulus another at Rome, on mount Palatine. That of Daphne, near Antioch, was very famous, 2 Macc. iv. 34. Theseus built an asylum at Athens in favor of slaves, and of the poor who should fly thither, from the oppression of the rich. There was one in the isle of Calauria. The temples of Apollo at Delphi, of Juno at Samos, of Esculapius at Delos, of Bacchus at Ephesus, and many others in Greece, had the privilege of being asyla. Romulus gave this right to a wood adjoining the temple of Vejovis. (Virgil, Æneid. viii. 342.) Ovid speaks of a wood near Ostium, that enjoyed the same privilege. (Fast. l. 1.) Augustin observes, (de Civit. lib. i. cap. 34.) that the whole city of Rome was an asylum to all strangers. The number of these privileged places was so much increased in Greece, under the emperor Tiberius, that he was obliged to recall their licenses, and to suppress them. (Sueton. in Tiberio. Tacit. Annal. lib. iii. cap. 6.) But his decree was little observed after his death.

The altar of burnt sacrifices, and the temple at Jerusalem, were sanctuaries. Hither Joab retired; (1 Kings ii. 28, 29, 31.) but Solomon, observing that he would not quit the altar, ordered him to be killed there. Moses commands (Exod. xxi. 14.) that any who had committed murder, and fled for protection to the altar, should be dragged from thence. Sanctuaries were not for the advantage of wicked men, but in favor of the innocent, when attacked unjustly. When criminals retired to the sanctuary of a temple, they were either starved, or forced thence by fires kindled around them. See REFUGE.

ATAD. At Atad's threshing floor (Gen. l. 11.) the sons of Jacob, and the Egyptians who accompanied them, mourned for Jacob, whence it was afterwards called Abel-Mizraim, "the mourning of the Egyptians." See ABEL-MIZRAIM.

ATARGATIS, a goddess of the Philistines, called by the Greeks Derceto, Plin. v. 23. She was represented with the head and upper parts of a beautiful female, and the tail of a fish. She was worshipped particularly at Askelon, which see. She had also a temple at Carnaïm, i. e. Astaroth-Carnaïm, 2 Macc. xii. 26; comp. 1 Macc. v. 43. This last circumstance would naturally lead to the conclusion, that Atargatis or Derceto was the same as Astaroth or Astarte; and further, Herodotus expressly calls the goddess worshipped at Askelon, *Venus*, (i. 105.) i. e. Astarte. See Jahn, Bibl. Archæol. iii. 509. Gesen. *R.

ATAROTH. There are several cities of this name.—(1.) One in the tribe of Gad, beyond Jordan, (Numb. xxxii. 3, 34.) the same, probably, with Atroth-Shophan, given to this tribe, verse 35.—(2.) Another on the frontiers of Ephraim, between Janohah and Jericho, (Josh. xvi. 7.) probably Ataroth-Addar, xvi. 5; xviii. 13.—(3.) ATAROTH BETH-JOAB, in Judah, 1 Chron. ii. 54.

ATHALIAH, daughter of Ahab, king of Israel, and wife of Joram, king of Judah. Being informed that Jehu had slain her son Ahaziah, and forty-two princes of his family, she resolved to destroy all the princes of the blood-royal of Judah, that she might ascend the throne without a rival, 2 Kings xi. 1; 2 Chr. xxii. 10. But Jehosheba, daughter of Joram, and sister of Ahaziah, took Joash, son of Ahaziah, and kept him secretly, for six years, in the temple. In the seventh year, the high-priest Jehoiada determined to place him on the throne of his ancestors; which he accomplished amid the acclamations of the multitude. Athaliah, hearing the noise, entered the temple; seeing the young king seated on his throne, she tore her clothes, and cried, "Treason! Treason!" Jehoiada commanded the Levites, who were armed, to carry her without the temple, where she was slain, A. M. 3126; *ante* A. D. 884.

ATHAR, see ETHER.

ATHENS, a celebrated city and powerful commonwealth of Greece, distinguished by the military talents, learning, eloquence, and politeness of its inhabitants. When Paul visited it, A. D. 52, he found it plunged in idolatry; occupied in inquiring and reporting news; curious to know every thing; and divided in opinion concerning religion and happiness,

Acts xvii. The apostle, taking opportunities to preach Jesus Christ, was brought before the judges of the Areopagus; where he gave an illustrious testimony to truth, and a remarkable instance of powerful reasoning. (See AREOPAGUS.) The schools, professors, and philosophers of Athens were very famous. The Lyceum, where Aristotle taught, was on the banks of the river Ilissus. The academy was part of the Ceramicus, which, being at first marshy and unwholesome, was drained and planted; in these shady walks Plato read his lectures; whence his disciples were called Academics. There were other sects of philosophers at Athens, as the Stoics, the Cynics, and the Epicureans.

As the customs of this city illustrate certain passages of Scripture, we shall add a few particulars relating to them; principally extracted from Stuart's Antiquities of Athens.

On the architrave of a Doric portico, yet standing in Athens, are inscriptions to the following purport:

"The people [of Athens] out of the donations bestowed [on them] by Caius Julius Cæsar, the god; and by the emperor Augustus Cæsar, the son of the god; [dedicate this] to Minerva Archegetia [chief conductress]" &c.

"The people [honor] Lucius Cæsar, the son of the emperor Augustus Cæsar, the son of the god."

"The senate of the Areopagus, and the senate of the six hundred, and the people [honor with this statue] Julia goddess, Augusta, Providence," &c.

The reader will compare these public memorials with the observation of the apostle, that Athens was *too much addicted to the adoption of objects for worship* and devotion. It was not, indeed, singular in worshipping the reigning emperor; but flattery could be carried no higher than to characterize his descendants as deities, and one of them as no less a deity than Providence itself. (Compare Luke xxii. 25.)

The great festival at Athens in honor of Minerva, called the Pan-Athenaic procession, deserves particular notice. One of its greatest ornaments was a ship, which was kept in a repository near the Areopagus, and is mentioned by Suidas, who says, among the Athenians, the *peplus* is the sail of the Pan-Athenaic ship, which every fourth year they prepare for Minerva, conducting it through the Ceramicus to the Eleusinium. The peplus was also esteemed as the veil of Minerva. This reference of a ship to Minerva, Mr. Taylor thinks, is not without its meaning; and indeed, he adds, we find that almost every ancient divinity is directly, or indirectly, related to the sea. The famous statue of Minerva, of ivory and gold, was the work of Phidias. Pausanius says, it was standing erect, her garment reaching to her feet; she had a helmet on; and a Medusa's head on her breast; in one hand she held a spear, and on the other stood a Victory of about four cubits high. Pliny informs us, that the statue was twenty-six cubits high; in which, perhaps, he included the pedestal, on which, they both say, the birth of Pandora was represented. It is probable this statue was painted. The gold about it weighed forty talents; and might be worth 120,000*l.* sterling. Lachares stript it off about one hundred and thirty years after the statue had been finished. The Areopagus was not far from the ascent and entrance to the Acropolis, called the Propylea; but this is described in its proper place. See AREOPAGUS.

From the invasion of Xerxes to the irruption of Alaric into Greece, (A. D. 396,) Athens changed masters upwards of twenty times. It was twice burnt by the Persians; destroyed by Philip II. of Macedon; again by Sylla; the Acropolis was plundered by Tiberius; desolated by the Goths in the reign of Claudius; and the whole territory ravaged and ruined by Alaric. That conqueror, however, spared much of Athens, and perhaps most of the antiquities. From the reign of Justinian to the thirteenth century, the city remained in obscurity, though it continued to be a town, and the head of a small state. It supplied Roger, king of Sicily, with silkworms, in 1130; was besieged by Sgure, a petty prince of the Morea, in 1204; but was successfully defended by the archbishop. It was seized by Boniface, marquis of Montserrat, who appointed one of his followers duke of Athens. It was a fief of the kingdom of Sicily, during the latter part of the fourteenth century; and then fell into the possession of Reinier Acciajuoli, a Florentine, who bequeathed it to the Venetians. Omar, general of Mahomet the Great, seized it in 1455. It was sacked by the Venetians in 1464; was bombarded and taken by them in 1687; and lost to the Turks, again, in 1688. It was always of some consideration; and those writers who describe it as reduced to a village [Bos Ant. Græc. p. 20.] were misinformed. The name *Settines*, which they give it, is a corruption of εἰς Ἀθήνας.

The population of Athens, in 1812, was about 12,000, about a fifth part only of which were Turks; but the sanguinary contest which has been since carried on between the Greeks and the Turks, has left it but a mass of ruins.

ATONEMENT, i. e. RECONCILIATION. We have evidently lost the true import of this word, by our present manner of pronouncing it. When it was customary to pronounce the word *one* as *own*—(as in the time of our translators) then the word *atonement* was resolvable into its parts, AT-ONE-MENT, or the means of being *at one*, i. e. reconciled, united, combined in fellowship. This seems to be precisely its idea, Rom. v. 11. "being (to God) reconciled—or *at-one-ed*, we shall be saved by his (Christ's) life, by whom we have received the *at-one-ment*," or means of reconciliation. Here, it appears, the word *atonement* does not mean a ransom, price, or purchase paid to the receiver, but a restoration of *accord*, which is, perhaps, the most correct idea we can affix to the term *expiation* or *atonement* under the Mosaic law. Sacrifices, &c. were appointed means for restoring fellowship and *accord* between God and the nation of Israel; in other words, of rendering God, or certain of the divine attributes, as justice, &c. ritually propitious, capable of holding (i. e. satisfied to hold) communion with the people; by their interposition effectually *restoring* that *one-ness* which transgression had violated.—In Job xxxiii. 24. where our translators have placed in the text *ransom*, and in the margin *atonement*, the marginal word seems preferable—"*deliver him from going down to the pit* of death, for I have accepted an atonement for his life; therefore his youth shall return—his flesh become fairer than a child's." To justify these ideas, we may refer to Numb. xvi. 46: "Go quickly, make reconciliation, for wrath is gone out." Lev. xvi. 11. "Aaron shall make reconciliation for himself and his house." Lev. iv. 20. *et al.* "The priest shall make reconciliation for him, and he shall be forgiven." 2 Sam. xxi. 3. David said to the Gibeonites, "Wherewith shall I make the reconciliation, that ye

may bless the inheritance of the Lord?"—i. e. that ye may be *at one* with the people of Israel. Eng. tr. reads atonement. From all this it is evident, that the expiatory sacrifice offered by our Saviour on Calvary, was the price or ransom, on the efficacy of which the at-one-ment of the race of mankind depended; but to call that sacrifice the atonement, instead of the means of atonement, is an incorrect application of the word. See SACRIFICE, and MERCY-SEAT.

ATONEMENT, DAY OF, was the tenth of Tizri, which nearly answers to our September. The Hebrews call it *Kippur*, pardon, or expiation, because the faults of the year were then expiated. The principal ceremonies were the following: (Lev. xvi.) The high-priest, after he had washed, not only his hands and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, wearing neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests, putting his hands on the heads of the victims, and confessing his own sins, and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt-offering, to be offered in the name of the whole nation. The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the high-priest put some of the sacred fire of the altar of burnt-offerings into a censer, threw incense upon it, and entered with it, thus smoking, into the sanctuary. After having perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, carried that also into the sanctuary, and, dipping his fingers in it, sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary, or most holy. Then he came out a second time, and beside the altar of burnt-offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he carried into the most holy place, and sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary; from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. During this time, none of the priests, or people, were admitted into the tabernacle, or into the court. This being done, the high-priest came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat, and young bullock, and sprinkled it seven times with the same blood. The sanctuary, the court, and the altar being thus purified, he directed the goat which was set at liberty by the lot, to be brought to him, which being done, he put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered it to a person to carry it to some desert place, and let it loose, or throw it down some precipice. (See SCAPE GOAT.) This being done, the high-priest washed himself all over in the tabernacle, and, putting on other clothes, (some think his pontifical dress, his robe of purple, the ephod, and the pectoral,) sacrificed two rams for burnt-offering, one for himself, and the other for the people. The day was a great solemnity of the Hebrews; a day of rest, and of strict fasting. Leo of Modena, Buxtorf, and others, have collected many particulars relative to the solemnities of this day, from the rabbins, as may be seen in the larger edition of this work, art. EXPIATION, AZAZEL, &c.

ATROTH, see in ATAROTH.

ATTALIA, a maritime city of Pamphylia, which Paul and Barnabas visited, Acts xiv. 25. A. D. 45. It still subsists under the name of *Antali*. It was built (or refounded) by Attalus Philadelphus, king of Pergamus, who gave to it his own name.

ATTALUS, a king of Pergamus, surnamed Philadelphus, (1 Macc. xv. 22.) to whom the Romans wrote in favor of the Jews. The arrival of the Jewish ambassadors at Rome, to renew their alliance, in consequence of which the Roman senate wrote to Attalus, is fixed to A. M. 3865; and Attalus Philadelphus began to govern in 3845. He governed twenty-one years; and, in 3866, resigned the kingdom to his nephew Philometor, to whom of right it belonged.

ATTITUDE AT TABLE, see EATING.

AUGUSTUS, emperor of Rome, succeeded Julius Cæsar, nineteen years before A. D.—A. M. 3985. Augustus was the emperor who appointed the enrolment (Luke ii. 1.) which obliged Joseph and the Virgin to go to Bethlehem, the place where the Messiah was to be born.

Augustus procured the crown of Judæa for Herod, whom he loaded with honors and riches; and was pleased also to undertake the education of Alexander and Aristobulus, his sons, to whom he gave apartments in his palace. When he came into Syria, Zenodorus, and the Gadarenes, waited on him with complaints against Herod; but he cleared himself of the accusations, and Augustus added to his honors and kingdom the tetrarchy of Zenodorus. He also examined into the quarrels between Herod and his sons, and reconciled them. (Joseph. Antiq. lib. xv. cap. 13.) Syllæus, minister to Obodas, king of the Nabatheans, having accused Herod of invading Arabia, and destroying many people there, Augustus, in anger, wrote to Herod about it; but he so well justified his conduct, that the emperor restored him to favor, and continued it ever after. He disapproved, however, of the rigor exercised by Herod toward his sons, Alexander, Aristobulus, and Antipater; and when they were executed he is said to have observed, "that it were better a great deal to be Herod's hog than his son." (Macrob. Saturn. lib. ii. cap. 4.) After the death of Lepidus, Augustus assumed the office of high-priest; a dignity which gave him the inspection over ceremonies and religious concerns. One of his first proceedings was, an examination of the Sibyls' books, many of which he burnt, and placed the others in two gold boxes, under the pedestal of Apollo's statue, whose temple was within the enclosure of the palace. See SIBYL. This is worthy of note, if these prophecies had excited a general expectation of some great person about that time to be born, as there is reason to suppose was the fact. It should be remembered, also, that Augustus had the honor to shut the temple of Janus, in token of universal peace, at the time when the Prince of Peace was born. This is remarkable, because that temple was shut but a very few times. Augustus died A. D. 14.

AURANITIS, see HAURAN.

AURITÆ, sons of Cush. See UR.

AVEN, a plain in Syria; the same, probably, as the plain of Baal-beck, or valley of Baal, where there was a magnificent temple dedicated to the sun. It is situate between Lebanon and Anti-Lebanon, and hence called the valley of Lebanon, Josh. xi. 17; Amos i. 5.

AVENGE. See REVENGE.

I. AVIM, a city of Benjamin, Josh. xviii. 3.

II. AVIM, a people descended from Hevæus, son of Canaan, who dwelt originally in the country afterwards possessed by the Caphtorim, or Philistines, Deut. ii. 23; Josh. xiii. 3. There were also Avim, or Hivites, at Shechem, or Gibeon, Josh. ix. 7; Gen. xxxiv. 2. There were some also beyond Jordan, at the foot of mount Hermon, Josh. xi. 3. Bochart thinks that Cadmus, who conducted a colony of Phœnicians into Greece, was a Hivite; his name, Cadmus, deriving from the Hebrew *Kedem, the East*, because he came from the eastern parts to Canaan; and the name of his wife, Hermione, from mount *Hermon*, at the foot of which the Hivites dwelt. In this case, the metamorphosis of Cadmus's companions into serpents, is founded on the signification of the name *Hivites*; which, in the Phœnician language, signifies *serpents*. The country of the Avim was also called Hazerim; (Deut. ii. 23.) in the eastern interpreters and Pliny, Raphia. Their territory ended at Gaza, beginning at the river of Egypt; and thus extending forty-four miles. Sometimes this country appears to be called Shur; which the Arabic renders Gerarim, Gen. xx. 1. See GERAR.

AVITH, the capital city of Hadad, king of Edom, Gen. xxxvi. 35.

AXE, a well-known instrument of iron, used for cutting; and often metaphorically employed in Scripture, for a person or power, who, as a cutting instrument in the hand of God, is employed to lop off branches and boughs, and sometimes to cut down the tree itself. Thus, if sinners be compared to trees in a forest, he who smites them is compared to an axe, Isa. x. 15. This is especially apparent in the proverbial phraseology used by John the Baptist: (Matt. iii. 10; Luke iii. 9.) "The axe is laid to the root of the trees"—irresistible punishment, destruction, is near. We risk little in referring this (ultimately) to the Roman power and armies; which, as an axe, most vehemently cut away the very existence of the Jewish polity and state. In this sense it coincides with our Lord's expression, "I am come to send a sword on the *earth*"—more properly on the *land*; that is, of Judea. See Judges ix. 8: Psalm lxxiv. 5: Isa. xiv. 6—8: Ezek. xvii. 22—24: xxxi. 3.

AZA. Gaza and Azoth are sometimes so called. Josephus notices a mountain of this name, near to which Judas Maccabæus fought against Bacchides, in his last encounter. In 1 Macc. ix. 15, it is called mount Azotus.

I. AZARIAH, high-priest of the Jews, (1 Chron. vi. 9.) and perhaps the same with Amariah, who lived under Jehoshaphat, king of Judah, 2 Chron. xix. 11. about A. M. 3092.

II. AZARIAH, son of Johanan, high-priest of the Jews, 1 Chron. vi. 10. Perhaps the same with Zechariah, son of Jehoiada, killed A. M. 3164, 2 Chron. xxiv. 20, 22.

III. AZARIAH, the high-priest who opposed Uzziah, king of Judah, in offering incense to the Lord, 2 Chron. xxvi. 17.

IV. AZARIAH, a high-priest in the reign of Hezekiah, 2 Chron. xxxi. 10.

V. AZARIAH, the father of Seraiah, the last high-priest before the captivity, 1 Chron. vi. 14.

VI. AZARIAH, son of the high-priest Zadok; but we do not read that he succeeded his father, 1 Kings iv. 2.

VII. AZARIAH, captain of Solomon's guards, 1 Kings iv. 5.

VIII. AZARIAH, or UZZIAH, a king of Judah, began to reign at sixteen years of age, and reigned fifty-two years at Jerusalem, 2 Kings xv. 27. 2 Chron. xxvi. 18, 19. The beginning of Uzziah's reign was very happy. Having obtained great advantages over the Philistines, Ammonites, and Arabians, he added to the fortifications of Jerusalem, and kept up an army of 307,500 men, with great magazines of arms. He was also a great lover of agriculture, had numerous husbandmen in the plains, vine-dressers in the mountains, and shepherds in the valleys. Presuming to offer incense in the temple, however, which office was peculiar to the priests, he was struck with a leprosy, and continued without the city, separated, to his death, A. M. 3246.

IX. AZARIAH, a prophet, who, by God's appointment, met Asa, king of Judah, when returning after his success against Zerah, king of Ethiopia, or Cush, 2 Chron. xv. 1.

X. AZARIAH, a person to whom the high-priest, Jehoiada, discovered that the young prince, Joash, was living; and who contributed to place him on the throne, 2 Chron. xxiii. 1.

XI. AZARIAH, the name of two sons of Jehoshaphat, king of Judah, 2 Chron. xxi. 2.

XII. AZARIAH, the son of Hoshaiah, who accused the prophet Jeremiah (chap. xliii. 2.) of deceiving the people; because he advised the Jews, who remained after the transportation to Babylon, against going into Egypt. He carried Jeremiah and Baruch into Egypt, with the people who had been left behind.

XIII. AZARIAH, the Chaldean name of Abednego, who was cast into the fiery furnace by Nebuchadnezzar, for refusing to adore his golden statue, Dan. i. 7. iii. 19.

AZAZEL. See GOAT, SCAPE.

AZEKAH, a city of Judah, (Josh. xv. 35; 1 Sam. xvii. 1.) which Eusebius and Jerome place between Jerusalem and Eleutheropolis.

AZEM, a city of Simeon, Josh. xix. 3. The same, perhaps, as Esmonia, or Asmona.

AZMAVETH, or AZMOTH, or BETH-AZMOTH, a city, probably in Judah, adjacent to Jerusalem and Anathoth, Nehem. vii. 28; xii. 29.

AZMON, or JESHIMON, a city in the wilderness of Maon, south of Judah, belonging to the tribe of Simeon, Numb. xxxiv. 4; Josh. xv. 4.

AZNOTH TABOR, or simply AZANOTH, or AZNOTH, a city of Naphtali, (Josh. xix. 34.) which Eusebius places in the plain, not far distant from Diocæsarea.

AZOTUS is the Greek name of the same city which is called, in the Hebrew, Ashdod. It was not taken by Joshua, and, being surrounded with a wall of great strength, it became a place of great importance, and one of the five governments of the Philistines. Hither was sent the ark of God, when taken from the Israelites; and here was Dagon cast down before it, 1 Sam. v. 2, 3. Uzziah, king of Judah, broke down its wall, and built cities, or watch-towers, about it, 2 Chron. xxvi. 6. It was taken by Tartan, general of the king of Assyria, (2 Kings xviii. 17.) when it appears to have been very severely treated; as Jeremiah (chap. xxv. 20.) gives the cup of desolation to be drunk by "the remnant of Ashdod." It was not wholly destroyed, however, for Amos (chap. i. 8.) mentions "the inhabitant of Ashdod;" Zephaniah (chap. ii. 4.) says, "Ashdod shall be driven out at noon-day;" and Zechariah (ix. 6.) says, "a bastard shall dwell in Ashdod." From these notices, it appears,

that Ashdod was a place of great strength and consequence. Its New Testament name is Azotus, and here Philip was found, after his conversion of the eunuch at Gaza, distant about thirty miles, Acts viii. 40.

Azotus was a port on the Mediterranean, between Askalon and Ekron, or between Jamnia and Askelon, (Judith iii. 2. *Gr.*) or between Gaza and Jamnia, (Josephus, Antiq. xiii. 23.) i. e. it lay between these cities, but not directly, nor in the same sense. The present state of the town is thus described by Dr. Wittman: (Travels in Syria, &c. p. 285.) "Pursuing our route through a delightful country, we came to Ashdod, called by the Greeks Azotus, and under that name mentioned in the Acts of the Apostles; a town of great antiquity, provided with two small entrance gates. In passing through this place, we saw several fragments of columns, capitals, cornices, &c. of marble. Towards the centre is a handsome mosque, with a minaret. By the Arab inhabitants Ashdod is called Mezdel. Two miles to the south, on a hill, is a ruin, having in its centre a lofty column still standing entire. The delightful verdure of the surrounding plains, together with a great abundance of fine old olive trees, rendered the scene charmingly picturesque. In the villages, tobacco, fruits and vegetables are cultivated abundantly by the inhabitants; and the fertile and extensive plains yield an ample produce of corn. Ashdod may be seen from the 'sloping hill of easy ascent,' near Jaffa, or Joppa." See ASHDOD.

B

BAAL

I. BAAL, or BEL, (*governor, ruler, lord,*) a god of the Phœnicians and Canaanites. Baal and Astaroth are commonly mentioned together; and, as it is believed that Astaroth denotes the moon, Calmet concludes that Baal represents the sun. The name Baal is used, in a generical sense, for the superior god of the Phœnicians, Chaldeans, Moabites, and other people, and is often compounded with the name of some place or quality; as Baal-Peor, Baal-zebub, Baal-Gad, Baal-Zephon, Baal-Berith. Baal is the most ancient god of the Canaanites, and, perhaps, of the East; and the Hebrews too often imitated the idolatry of the Canaanites, in adoring him. They offered human sacrifices to him, and erected altars to him, in groves, on high places, and on the terraces of houses. Baal had priests and prophets consecrated to his service; and many infamous actions were committed in his festivals. Some learned men have maintained that the Baal of Phœnicia was the Saturn of Greece and Rome; and certainly there was great conformity between their services and sacrifices. Others are of opinion that Baal was the Phœnician (or Tyrian) Hercules, (an opinion not inconsistent with the other,) but it is generally concluded that Baal was the sun; and, on this admission, all the characters which he assumes in Scripture, may be easily explained. The great luminary was adored over all the East, and is the most ancient deity acknowledged among the heathen. See IDOLATRY.

The Hebrews sometimes called the sun *Baal-Shemesh;—Baal the sun.* Manasseh adored Baal, planted groves, and worshipped all the host of heaven; but Josiah, desirous to repair the evil introduced by Manasseh, put to death "the idolatrous priests that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He commanded all the vessels that were made for Baal, and for the grove, (Ashreh, or Astaroth,) and for all the host of heaven, to be brought forth out of the temple. He took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun with fire." Here the worship of the sun is particularly described; and the sun itself is clearly expressed by the name of Baal, 2 Kings xxiii. 11. The temples and altars of the sun, or Baal, were generally on eminences. Manasseh placed in the two courts of the temple at Jerusalem altars to all the host of heaven, and, in particular, to Astarte, or the moon, 2 Kings xxi. 5. 7. Jeremiah threatens those of Judah, who had sacrificed to Baal on the house-top, (ch. xxxii. 29.) and Josiah destroyed the altars which Ahaz had erected on the terrace of his palace, 2 Kings xxiii. 12.

Human victims were offered to Baal, as they were to the sun. The Persian Mithra (who is also the sun) was honored with like sacrifices, as was also Apollo. Jeremiah reproaches the inhabitants of Judah and Jerusalem with "building the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal," (chap. xix. 5.)—an expression which appears to be decisive, for the actual slaying by fire of the unhappy victims to Baal.

The Scripture calls temples consecrated to Baal, i. e. to the sun, *chamanim*, Lev. xxvi. 30; Isa. xvii. 8; xxvii. 9; Ezek. vi. 4, 6, and 2 Chron. xxxiv. 4. They were places enclosed with walls, in which a perpetual fire was maintained: they were frequent in the East, particularly among the Persians; and the Greeks called them *pyreia*, or *pyratheia*, from the Greek *pyr*, fire, or *pyra*, a funeral pile. There was in them, says Strabo, (lib. xv.) an altar, abundance of ashes, and a fire never suffered to go out. Maundrel, in his journey from Aleppo to Jerusalem, observed some remains of them in Syria. [The word חמנים, *chamanim*, signifies, to judge from the clearest passage, (2 Chr. xxxiv. 4.) a species of idol statues, or images, which stood upon the altars of Baal. The word is, therefore, always properly rendered in the English version *images*. The explanation of Jarchi is not improbably the correct one, viz. solar pillars, sun-columns. The god *Baal Chaman* (חמן) is not unfrequently mentioned in Phœnician inscriptions, which is best explained by *Baal* i. e. *Deus solaris*. R.

Some critics have thought that the god Belus of the Chaldeans and Babylonians was Nimrod, their first king; others, that he was Belus the Assyrian, father of Ninus; and others, a son of Semiramis. Many have supposed Belus to be the same with Jupiter; but Calmet concludes that Baal was worshipped as the sun among the Phœnicians and Canaanites; and that he was often taken in general for the great god of the eastern people.

[The preceding observations are mostly from Calmet himself; but as very much of the idolatry alluded to in the Old Testament is derived from, or connected with, the rites of Baal, it seems important to give here the views of later commentators, who

have been led to investigate the subject with particular care. The principal of these are Gesenius, (in his Thesaurus Ling. Heb. p. 224, and in his Commentar zu Isa. ii. p. 335.) and bishop Münter, of Copenhagen, in his work entitled "Religion der Babylonier," Copenh. 1827, p. 16, seq.

The word *Baal*, in the Old Testament, when employed with the article, and without further addition, i. e. *the Baal*, i. q. *the Lord*, denotes an idol of the Phœnicians, and particularly of the Tyrians, whose worship was also introduced, with great solemnities, among the Hebrews, and especially at Samaria, along with that of Astarte; Judg. vi. 25, seq. 2 Kings x. 18, seq. (See ASTAROTH I.) In the plural, *Baalim*, the word signifies *images* or *statues of Baal*, Judg. ii. 11; x. 10, &c.—Of the extent to which the worship of this idol was domesticated among the Phœnicians and Carthaginians, we have an evidence in the proper names of persons; as among the former Ethbaal, Jerubbaal; and among the latter, Hannibal, Asdrubal, &c.—Among the Babylonians the same idol was worshipped under the name of *Bel;* which is only the Aramæan form of Baal, i. e. בל for בעל, e. g. Isa. xlvi. 1; Jer. l. 2; li. 44, &c. His worship was established in that city in the famous tower of Babel, the uppermost room of which served at the same time as an observatory, and was the repository of a collection of ancient astronomical observations. (Herodot. i. 181—183. Diod. ii. 10. Strabo, xvi. 1. 6.) See also the article BABEL.—By Greek and Roman writers the Phœnician Baal is called Hercules and Hercules Tyrius. (Her. ii. 14. Arrian, Exp. Alex. ii. 16. 2 Macc. iv. 18, 20.)

That in the astronomical, or rather astrological mythology of the East, we are to look for the origin of this worship in the adoration of the heavenly bodies, is conceded by all critics. But, in consequence of the varying statements of ancient authors, who lived at different periods, a considerable diversity of opinion has arisen in respect to what heavenly body we are to regard Baal as representing. The more common opinion has been, that Baal, or Bel, is the *sun;* and that, under this name, this luminary received divine honors. Bishop Münter supposes that this was the case at least *originally;* (p. 17.) that the fundamental idea of all oriental idolatry,—which may also be traced from India to the north of Europe,—is *the primeval power of nature*, which divides itself into the *generative*, and the *conceptive* or *productive* power. Of these two, the male and female powers of nature, he supposes (with others) the sun and moon to have been worshipped as the representatives under the names of Baal and Astarte, at least by the most ancient Babylonians and other Semitish tribes.—Gesenius, fixing his view more particularly on a later period, finds that the Greek and Roman writers give to the Babylonian Bel the name of *Jupiter Belus*. (Plin. H. N. xxxvii. 10. Cic. de Nat. Deor. iii. 16. Diod. ii. 8, 9.) By this name, however, they did not mean the "father of the gods," but the *planet* Jupiter, *stella Jovis*, (Cic. de Nat. Deor. ii. 20.) which was regarded, along with the planet Venus, as the principle of all good, the guardian and giver of all good fortune; and forms with Venus the most fortunate of all constellations, under which alone fortunate sovereigns can be born. (Comm. z. Isa. ii. p. 355, seq.) Hence it is also called, by the Arabians, *Fortuna major*. (See GAD, and MENI.) This planet, therefore, Gesenius supposes to have been the object of worship under the name of Baal; as also the planet Venus under that of Astarte. Not that the sun was not an object of idolatrous worship among these nations; but in that case he is represented under his own name, *Shemesh*, also *Baal-shamaim*, (lord of the heavens,) *Baal-hamman*, *Baal-shemesh*, &c. (Thesaur. p. 224, col. 2.)—This view, it will be observed, is directly controverted by Münter, only in reference to the very earliest ages.

The following passages have been retained from the English edition of this work, not as illustrating, in any way, the Bible or the idolatrous worship of Baal, but as being in themselves interesting, and as, perhaps, casting a faint light on the remark of bishop Münter above, in reference to the worship of the male and female powers of nature, "from India to the north of Europe." *R.

The worship of Bel, Belus, Belenus, or Belinus, was general throughout the British islands; and certain of its rites and observances are still maintained among us, notwithstanding the spread and the establishment of Christianity during so many ages. It might have been thought, that the pompous rituals of popery would have superseded the Druidical superstitions; or that the reformation to Protestantism would have banished them; or that the prevalence of various sects would have reduced them to oblivion: but the fact is otherwise. Surely the roots of Druidism were struck extremely deep! What charm could render them so prevalent and permanent?—"A town in Perthshire, on the borders of the Highlands, is called *Tillie-* (*or Tullie-*) *beltane*, i. e. *the eminence*, or rising-ground, *of the fire of Baal*. In the neighborhood is a Druidical temple of eight upright stones, where it is supposed the fire was kindled. At some distance from this is another temple of the same kind, but smaller, and near it a well still held in great veneration. On *Beltane* morning, superstitious people go to this well, and drink of it; then they make a procession round it, as we are informed, nine times. After this they in like manner go round the temple. So deep-rooted is this heathenish superstition in the minds of many who reckon themselves good Protestants, that they will not neglect these rites, even when Beltane falls on sabbath." (Statist. Accounts of Scotland, vol. iii. p. 105.) "On the first day of May, which is called *Beltan*, or *Bal-tein*, day, all the boys in a township, or hamlet, meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black. They put all the bits of cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit, is the devoted person who is to be sacrificed to Baal, whose favor they mean to implore, in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country, as well as in the East, although they now pass from the act of sacrificing, and only compel the devoted person to leap three times through the flames; with which the ceremonies of this festival are closed." (Id. vol. xi. p. 621.)

This pagan ceremony of lighting fires in honor of the Asiatic god Belus, gave its name to the entire month of May, which is to this day called *mi na Bealtine*, in the Irish language. Dr. Keating, speaking of this fire of Beal, says, that the cattle were driven through it, and not sacrificed; and that the chief design of it was to keep off all contagious disorders from them for that year; and he also says, that all the inhabitants of Ireland quenched their fires on that day, and kindled them again out of some part of that fire. He adds, from an ancient glossary: "The Druids lighted two solemn fires every year, and drove all four-footed beasts through them in order to preserve them from all contagious distempers during the current year." In Wales this annual fire is kindled in autumn, on the first day of November. In North Wales, especially, this fire is attended by many ceremonies; such as running through the fire and smoke, each participator casting a stone into the fire, &c.

This superstition, says Dr. Macpherson, prevailed throughout the North, as well as throughout the West. "Although the name of *Bel-tein* is unknown in Sweden, yet, on the last day of April, i. e. the evening preceding our *Bel-tein*, the country people light great fires on the hills, and spend the night in shooting. This with them is the eve of Walburgh's Mess." Leopold Von Buch, who travelled through Norway in 1807, noticed this practice at Lödingen, N. lat. 68½. His words are—"It was *Hansdagsaften*, the eve of St. John's day. The people flocked together, on an adjoining hill, to keep up St. John's fire till midnight, as is done throughout all Germany and Norway. It burnt very well, but it did not render the night a whit more light. The midnight sun shone bright and clear on the fire, and we scarcely could see it. The St. John's fire has not certainly been invented in these regions, for it loses here all the power and nightly splendor which extend over whole territories in Germany. Notwithstanding this circumstance, we surrounded the fire in great good humor, and danced in continual circles the whole night through." This extract informs us, not only that this custom maintains itself in the extreme north, but also throughout Germany: in short, we see that it involves all Europe. It can, therefore, occasion no surprise that we find it so inveterately established in the countries mentioned in Scripture, where the sun had infinitely more power and influence, and which are much nearer to the seat of the original observances. The world was then plunged in idolatry, and we cannot wonder that this branch of it prevailed, since many of its ceremonies and superstitious rites still exist, notwithstanding the influence of the gospel.

There were many cities in Palestine, into whose name the word Baal entered by composition.

I. BAALAH, otherwise KIRJATH-JEARIM, or KIRJATH-BAAL, or BAALE-JUDAH, (Josh. xv. 9, 60; 2 Sam. vi. 2; 1 Chron. xiii. 6.) a city of Judah, not far from Gibeah and Gibeon, and where the ark was stationed after the Philistines returned it, 1 Sam. vi. 21. It lay about 9 or 10 miles north-west of Jerusalem.

II. BAALAH, a mountain on the border of the lot of the tribe of Judah, Josh. xv. 11.

BAALATH, a city of Dan, Josh. xix. 44; 1 Kings ix. 18. Josephus speaks of Baleth, not far from Gazara, Antiq. lib. viii. cap. 2. It was fortified by Solomon, 2 Chron. viii. 6.

BAALATH-BEER, a city of Simeon, Josh. xix. 8, probably the same as *Baal*, 1 Chron. iv. 33.

BAAL-BERITH, *Lord of the covenant*, a deity of the Shechemites, (Judg. viii. 33; ix. 4.) which the Israelites made their god after the death of Gideon. There was at Shechem a temple of Baal-Berith, in whose treasury they accumulated that money which they afterwards gave to Abimelech, son of Gideon. The most simple explanation of the name *Baal-Berith*, is to take it generally for the god who presides over alliances and oaths. In this sense the true God may be termed the God of covenants; and if Scripture had not added the name *Baal* to *Berith*, it might have been so understood. The most barbarous nations, as well as the most superstitious, the most religious, and the most intelligent, have always invoked the Deity to witness oaths and covenants. The Greeks had their *Zeus Horkios*, Jupiter the witness and arbitrator of oaths; and the Latins had their *Deus Fidius*, or *Jupiter Pistius*, whom they regarded as the god of honesty and integrity, and who presided over treaties and alliances.

BAAL-GAD, a city at the foot of mount Hermon, which derived its name from the deity Baal, there adored, Josh. xi. 17. Some have erroneously supposed it to be the same as Heliopolis, or Baalbeck. It is probably i. q. BAAL-HERMON, which see.

BAAL-GUR, or GUR-BAAL, i. e. *sojourn of Baal*. We read, 2 Chron. xxvi. 7. "the Lord assisted Uzziah against the Philistines, and against the Arabians, that dwelt at Gur-Baal." The Septuagint has, "the Arabians that dwelt above Petra." It seems to have been a town in Arabia Petræa, where was probably a temple to Baal.

BAAL-HAZOR, a city of Ephraim, where Absalom kept his flocks, 2 Sam. xiii. 23.

BAAL-HERMON, Judg. iii. 3; 1 Chron. v. 23. See HERMON, and BAAL-GAD.

BAALIS, a king of the Ammonites, who sent Ishmael to kill Gedaliah, who governed the remnant of the Jews, not carried captive to Babylon, Jer. xl. 14.

BAAL-MEON, a city of Reuben, (Numb. xxxii. 38; 1 Chron. v. 8.) sometimes called Beth-Baal-Meon, (Josh. xiii. 17.) the house, or temple, of Baal-Meon; and also Beth-Meon, Jer. xlviii. 23. The Moabites took it from the Reubenites, and were masters of it in the time of Ezekiel, Ezek. xxv. 9. Eusebius and Jerome place it nine miles from Esbus, or Esebon, at the foot of mount Baaru, or Abarim.

BAAL-PEOR. The import of this name is uncertain. Simon takes it to denote "the lord of mount *Peor*," where this deity was worshipped; as the heathen had their Jupiter *Olympius*, Apollo *Clarius*, Mercurius *Cyllenius*, &c. It has been taken in an obscene sense, and with too much truth; for it is certain that the deities of the heathen were, and still are, often of the grossest kind; not that we know their worshippers to have thought them scandalous, or to have connected them with any offence against decency, or with that sense of shame and indignation which they excite in us. They may have considered them as commemorative memorials of distant persons and times, or as employed to bring to recollection truths, in themselves perfectly innoxious; although such means of recording historical facts, of whatever nature, are in our opinion criminally indecorous, and utterly unfit for *public* exposure. Of this the compound of the Lingam and Yoni, among the Hindoos, affords open and popular proof; but there are other observances in some of their festivals, usually postponed till after all

Europeans are departed, which too obscenely justify the most offensive derivation of the name.

This false god is, by some, supposed to be the Adonis, or Orus, adored by the Egyptians, and other eastern people. Scripture informs us (Numb. xxv. 1—3.) that the Israelites, being encamped in the wilderness of Sin, were seduced to worship Baal-Peor, to partake of his sacrifices, and to sin with the daughters of Moab; and the Psalmist, (Psalm cvi. 28.) adverting to the same event, says, "they ate the offerings of the dead." Peor is Or, or Orus, if we cut off the article *Pe*, which is of no signification. Orus is Adonis, or Osiris. The feasts of Adonis were celebrated after the manner of funerals; and the worshippers at that time committed a thousand dissolute actions, particularly after they were told that Adonis, whom they had mourned for as dead, was alive again. (See Adonis.) Origen believed Baal-Peor to be *Priapus*, or the *idol of turpitude*, adored principally by women, and that Moses did not think proper to express more clearly what kind of turpitude he meant; and Jerome says, this idol was represented and worshipped in the same obscene manner as Priapus. His opinion is, that effeminate men and women, who prostituted themselves in honor of idols, as frequently mentioned in Scripture, were consecrated to Baal-Peor, or Priapus. Maimonides asserts that Baal-Peor was adored by the most immodest actions; and there is no doubt that he was the god of impurity. We know with what impudence the daughters of Moab engaged the Israelites to sin; (Numb. xxv. 3.) and the prophet Hosea, (chap. ix. 10.) speaking of this crime, says, "They went unto Baal-Peor, and separated themselves unto that *shame*." Selden suggests that Baal-Peor is Pluto, the god of the dead, founding his conjecture on Psalm cvi. 28, where "offerings to the dead" are mentioned, and which he takes to be those that were offered to appease the manes of the dead. Apollinarius, in his paraphrase on this Psalm, says, the Hebrews polluted themselves in the sacrifices of Baal-Peor, by eating hecatombs offered *to the dead*; and some affirm that Saturn ranked his son Muth, whom he had by Rhea, among the gods, and that he was adored by the Phœnicians, sometimes under the name of *Death*, (which is the signification of the word *Muth*,) and sometimes by that of *Pluto*. (Sanchon. apud Euseb. Præpar. lib. i. cap. viii.) But these opinions seem less probable than that above proposed, that this deity was (the dead) Adonis, or Osiris. It may be added, that some believe Adonis to have been the father of Priapus; and that funeral entertainments were made in his honor, which may well be understood by the name of sacrifices: "The priests roar and cry before their gods, as men do at the feast when one is dead," Baruch vi. 32. The Psalmist expresses himself in the plural number; "they ate the *sacrifices*,"—for the sacrifices of Baal-Peor were repasts, such as were used at funerals; with this difference, that the latter were often accompanied with real and sincere sorrow; whereas, in those of Adonis, the tears were feigned, and the debauchery, afterwards indulged, real. See Chiun, and Adonis.

BAAL-PERAZIM, a place in the valley of Rephaïm, not very far distant from Jerusalem, 2 Sam. v. 20; 1 Chron. xiv. 11; comp. Is. xxviii. 11. Here David gained a victory over the Philistines.

BAAL-SHALISHA, (2 Kings iv. 42; 1 Sam. ix. 4.) a district placed by Jerome and Eusebius fifteen miles from Diospolis north, near mount Ephraim.

BAAL-TAMAR, *lord of the palm-tree*, a village near Gibeah, where the children of Israel engaged the tribe of Benjamin, Judg. xx. 33.

The palm-tree occurs on many coins as a symbol attending Astarte; a branch of palm is held by the goddess sitting on the rock; and often by Jupiter, who, most probably, answers to the character of the lord of the palm-tree. It may be supposed that this symbol was chiefly adopted where the palm was best known; nevertheless, we find it applied where it cannot be restrained to the idea of a production of the country merely, and therefore, most probably, it was introduced from where this symbol was locally applicable.

BAALTIS, the same as Astarte, or the moon; next to Baal, the god most honored by the Phœnicians. See Astarte, and Astaroth.

BAAL-ZEBUB, see Beel-zebub.

BAAL-ZEPHON, a station of the Hebrews, (Exod. xiv. 2, 9; Numb. xxxiii. 7.) near Clysma, or Colsum. Baal-Zephon was, probably, a temple to Baal, at the *northern* point of the Red sea; and, most likely, in or near an establishment, or town, like the present Suez. [See, on this point, Stuart's Course of Heb. Study, ii. p. 186, seq. Rosenmueller and Gesenius suppose the name to mean *place* or *temple of Typhon*, the evil genius of Egypt and enemy of fertility, who was worshipped at Heroopolis. R.]—Some describe this deity, viz. Baal-Zephon, as a dog in shape, (see Anubis,) signifying his vigilant eye over this place, and his office by barking, to give notice of an enemy's arrival; and to guard the coast of the Red sea, on that side. It is said, he was placed there, principally, to stop slaves that fled from their masters. The Jerusalem Targum assures us, that all the statues of the Egyptian gods having been destroyed by the exterminating angel, Baal-Zephon alone resisted; whereupon, the Egyptians, conceiving great ideas of his power, redoubled their devotion to him. Moses, observing that the people flocked thither in crowds, petitioned Pharaoh that he, too, might make a journey thither with the Israelites; which Pharaoh permitted; but as they were employed on the shore of the Red sea, in gathering up the precious stones which the river Phison had carried into the Gihon, and from thence were conveyed into the Red sea, (a notable instance of *rabbinical* geography!) Pharaoh surprised them, and sacrificed to Baal-Zephon, waiting till the next day to attack Israel, whom he believed his god had delivered into his hands: but, in the mean time, they passed the Red sea and escaped.

BAANAH *and* RECHAB, officers of Ishbosheth, son of Saul, who privately slew that prince while reposing, and were punished for it by David, 2 Sam. iv. 2, seq.

BAASHA, son of Ahijah, and commander of the armies of Nadab, king of Israel. He killed his master treacherously at the siege of Gibbethon, and usurped the kingdom, which he possessed twenty-four years. He exterminated the whole race of Jeroboam, as God had commanded; but by his bad conduct, and his idolatry, incurred God's indignation, 1 Kings xv. 27; xvi. 7. A. M. 3051. Baasha, instead of making good use of admonition, transported with rage against a prophet, the messenger of it, killed him.

BABEL, or Babylon, a city and province, which received this name, because, when the tower of Babel was building, God confounded the languages of those who were employed in the undertaking, (Gen. x. 10.) about A. M. 1775, 120 years after the deluge.

Others derive the name from the Arabic word *bâb*, *a door* or *gate*, compounded with *Bel*, e. g. the gate or city of Bel.—For an account of the *city* of Babylon, see the next article; and for the geographical description, as well as an historical notice of the *province* or kingdom, see Babylonia. Here we confine ourselves to the *tower*.

Very different conceptions have been formed on the nature and figure of the tower of Babel. Some have delineated it as being round in shape, with a spiral pathway leading up to the top; but it appears more credible that it was square; and that certain buildings, yet remaining in various parts of the world, may be considered as transcripts, or imitations, of it. To enable the reader to judge of this proposition, Mr. Taylor copied several instances, apparently nearly related to it in form and destination, from which we select the following.

This pyramid, rising in several steps or stages, is

at Tanjore, in the East Indies; and affords, it is presumed, a just idea of the tower of Babel. It is, indeed, wholly constructed of stone, in which it differs from that more ancient edifice, which, being situated in a country destitute of stone, was, of necessity, constructed of brick. On the top of this pyramid is a chapel or temple; affording a specimen of the general nature of this kind of sacred edifices in India. These amazing structures are commonly erected on, or near, the banks of great rivers, for the advantage of ablution. In the courts that surround them, innumerable multitudes assemble at the rising of the sun, after having bathed in the stream below. The gate of the pagoda uniformly fronts the east. The internal chamber commonly receives light only from the door. An *external* pathway, for the purpose of visiting the chapel at the top, merits observation.

This is an ancient pyramid, built by the Mexicans in America; it agrees in figure with the former; and has, on the outside, an ascent of stairs leading up one side to the upper story, proceeding to the chapels on its summit. This ascent implies that the chapels were used, from time to time; and no doubt, it marks the shortest track for that purpose, as it occupies one side only.

That the tower of Belus had a chapel on the top, appears from Herodotus, who, after mentioning the spiral ascent, says, "In the last tower is a *large chapel*, but no statue," &c. (See in Baal.) Diodorus implies the same, when he says, there were statues of gold, of which one was forty feet high: it must have been a large chapel that could be supposed to contain such a figure. The ideas collected from the foregoing subjects lead us, (1.) to a pyramid of solid construction, in its principal parts, but of less laborious materials internally: (2.) to a chapel, or temple, on the top of such pyramid: (3.) to one or more passages leading to the summit. There are certain points of comparison between the pyramids of Egypt (see Pyramids) and the tower of Babel to which our attention may be directed. (1.) A river runs before the pyramids, which agrees with the notion of their being sacred structures, since the stream was suitable to purposes of ablution; in like manner, a river ran before the tower of Babel. (2.) The general form of these structures were alike, that is, broad at bottom, rising very high, tapering at top. (3.) The internal construction was of less costly materials than the external; being of sun-baked bricks, at best; while the external was furnace-baked bricks at Babel, but immense stones in Egypt, which insured the durability of the Egyptian edifices. (4.) A city extended on each side of the river in both instances. (5.) The royal palace was separated from the temple by a considerable width of water. (6.) There were apartments, or chapels, in each. (7.) There were sacred cloisters or courts around. (8.) There was (or was intended to be) at the top a great image: there are indications of such an intention on the top of the open pyramid. This thought is not new; the Jerusalem Targum asserts it of Babel, and says that the image was to have held a sword in its hand, as a kind of protector against men and demons—*Faciamus nobis* Imaginem adorationis *in ejus fastigio, et ponamus Gladium in manu ejus, ut conferat contra acies prælium, prius quam dispergamur de superficie terræ.* These obvious agreements sufficiently evince that the structures were alike in form and in destination [?] so that we may judge pretty accurately on what we do not know of the one by what we do know of the other. They contribute, also, to establish the inference, that the same people (though not the same branch of that people) were the builders of both.

Being now enabled, by means of these points of comparison, to comprehend the intention of the builders of the tower of Babel, we proceed to consider the mode of its construction. We read (Gen. xi. 3.) that they proposed to make bricks and to burn them thoroughly; that these bricks were employed by them as stones, of which it should appear the country was destitute;—"instead of (mortar) *chomar* they had *chémar*," where the reader will observe, that the same word is used under two pronunciations, and this, probably, ought to be thus understood—"instead of clay-mortar," which is the kind used in countries east of Shinar for buildings not expected to exceed ordinary duration, these determined builders employed the bitumen which rises in the lands adjacent to this tower, or was brought from sources higher up the Euphrates:—bitumen-mortar, to resist moisture from morasses formed by the river. The quantity of bitumen that must have been employed in building Babylon is scarcely credible. Most probably it was procured from Hit on the Euphrates, where it still abounds.

"The master-mason told me, (says M. Beauchamp,) that he found some in a spot where he was digging, about twenty years ago; which is by no means strange, as it is common enough on the banks of the Euphrates. I have myself seen it on the road from Bagdad to Juba, an Arabian village, seated on that river."

The men engaged at Babel had two objects in view; (1.) to build a city, and (2.) a tower. There could be no impiety in proposing to build a city; yet it is expressly stated, that, in consequence of the divine interposition, the continuation of the city was relinquished. On the other hand, the tower was certainly intended as a place for worship, but not of the true God; yet it is no where said in Scripture that it was destroyed, or its works suspended. This is not easily explained; and the circumstance is rendered the more obscure, by the accounts of its overthrow which have been preserved in heathen writers. Eupolemus, quoted by Eusebius, (Præp. lib. ix.) says, "The city Babel was first founded, and afterwards the celebrated tower; both which were built by some of the people who had escaped the deluge.—The tower was eventually ruined by the power of God." Abydenus, in his Assyrian Annals, also mentions the tower; which, he says, was carried up to heaven; but that the gods ruined it by storms and whirlwinds, frustrated the purpose for which it was designed, and overthrew it on the heads of those who were engaged in the work. The ruins of it were called Babylon. (Euseb. Chron. p. 13.) The reader will bear this in mind, as it will assist in determining our judgment on the character of the ruins still extant.

We do not find in Scripture any subsequent allusion to the tower of Babel; but there is in the LXX a remarkable variation from our Hebrew copies in Isaiah x. 9, where we read, *Is not Calno as Carchemish?* those translators read, "Have I not taken the region which is above Babylon and Chalane, where the tower was built?" That they referred to the ancient attempt of the sons of men cannot be doubted; and the passage is so understood by the Christian fathers, as may be seen in Bochart. The latest accounts by our travellers, especially the tract of Mr. Rich, with his plates, had raised a doubt whether the original tower of Babel were the same with that known to us by the descriptions of ancient authors as the tower of Belus, at Babylon. The same doubt had occurred to Father Kircher, (Turris Babel, lib. ii. cap. 3.) but he produces no authority in support of his conjecture, that a second tower was built by Ninus and Semiramis. Certain it is, that no ancient author mentions two towers; but if we might be allowed to admit the supposition, it would obviate almost every difficulty that at present appears insurmountable, in attempting to reconcile ancient accounts with actual appearances.—[The supposition of Calmet and others is not improbable, viz. that the tower of Belus was not the tower of Babel itself, but was rather built upon the old foundations of the latter. R.

We submit here an instance of a building very similar in form and proportions to the original tower; and producing effects on the eye and mind of a British traveller analogous to what it may be presumed was intended by the priests and the builders of Babel. It is Mr. Wathen's account of the great pagoda at Conjeveram, the Dewal, or temple of Vurdaraujah; extracted from his voyage to Madras. "The tower, or most elevated part of this building, consisted of fifteen stories, or stages; the floor of the lowest of these was covered with boards somewhat decayed, and was about twenty feet square, having much the appearance of the belfry of a country church in England. A ladder of fifteen rounds conducted us to the next stage, and so on, from story to story, until we reached the top, each stage or floor diminishing gradually in size to the summit. Here our labor was most amply repaid; for never had I witnessed so beautiful and so sublime a prospect. It so far surpassed every idea I had or could have formed of its grandeur and effect, that I was almost entranced in its contemplation. I forgot all the world beside, and felt as if I could have continued on this elevated spot for ever."

Modern travellers vary in their descriptions of the remains of the tower of Babel. Fabricius says, it might have been about a mile in circumference. Guion says the same. Benjamin, who is much more ancient, informs us, that the foundations were two thousand paces in length. The Sieur de la Bonlaye le Gour, a gentleman of Anjou, who says he made a long stay at Babylon, or Bagdad, declares, that about three leagues from that city, is a tower, called Megara, situated between the Tigris and Euphrates, in an open field, which is solid within, and more like a mountain than a tower. The compass of it is above five hundred paces; and as the rain and winds have very much ruined it, it cannot be more than about a hundred and thirty-eight feet high. It is built of bricks four inches thick; and between every seven courses of bricks there is a course of straw, three inches thick, mixed with pitch and bitumen; from the top to the bottom are about fifty courses.

The following particulars of the tower of Belus are from Dr. Prideaux:—"Till the time of Nebuchadnezzar, the temple of Belus contained no more than the [central] tower only, and the rooms in it served all the occasions of that idolatrous worship. that he enlarged it by vast buildings erected round it, in a square of two furlongs on every side, and a mile in circumference, which was one thousand eight hundred feet more than the square at the temple of Jerusalem, for that was but three thousand feet round; whereas this was, according to this account, four thousand eight hundred; and on the outside of all these buildings, was a wall enclosing the whole, which may be supposed to have been of equal extent with the square in which it stood, that is, two miles and a half in compass, in which were several gates leading into the temple, all of solid brass; and the brazen sea, the brazen pillars, and the other brazen vessels, which were carried to Babylon, from the temple of Jerusalem, seem to have been employed in the making of them; for it is said, that Nebuchadnezzar did put all the sacred vessels, which he carried from Jerusalem, into the house of his god at Babylon, that is, into this house or temple of Bel. This temple stood till the time of Xerxes, but on his return from the Grecian expedition, he demolished the whole of it, and laid it all in rubbish, having first plundered it of its immense riches, among which were several images or statues of massy gold; and one of them is said by Diodorus Siculus to have been forty feet high, which might perchance have been that which Nebuchadnezzar consecrated in the plains of Dura."

[A succinct account of the tower of Belus may be given as follows; and it will also serve as an illustration of the worship of Bel, or Baal, i. e. of the planet Jupiter. (See Baal.) Herodotus saw this temple, still unimpaired. (Herodot. i. 181, seq.) It

stood within the city, in the midst of a square area, surrounded by walls which were furnished with iron gates. It was built of burnt bricks laid in bitumen, and rose to the height of a stadium, i. e. according to Volney, (Recherches, P. iii. p. 72, seq.) about 320 feet. There were eight stages or stories; to which the ascent was by slanting stairs along the external walls. These stories gradually diminished in breadth from the base upward; thus giving to the tower the form of a pyramid. Hence Strabo also calls it a square pyramid. (xvi. 1. 5.) The upper story contained a chamber, with a bed, before which stood a golden table. In this chamber Herodotus says no one slept at night except a female, whom the god Belus, according to the Chaldeans the priests of this temple, had selected from the females of the city. Diodorus Siculus says, this chamber served also for astronomical observations. In the next story below was a chapel, with a gigantic statue of Belus, sitting upon a throne with a table before it. The image, throne, and table, throughout, were of pure gold.—Niebuhr and R. K. Porter suppose that the remains of this temple are extant in the ruin *Birs Nimrood;* and to this Rosenmueller also gives his assent. Bib. Geog. I. ii. p. 24. See under Babylon. R.

It is highly probable, that the remains of towers, shown in Babylonia, are only ruins of old Babylon, built by Nebuchadnezzar. See further in the next article.

"Babel," says Ibn Haukal, "is a small village, but the most ancient spot in all Irak. The whole region is denominated Babel, from this place. The kings of Canaan resided there, and ruins of great edifices still remain. I am of opinion, that, in former times, it was a very considerable place. They say that Babel was founded by Zokah Piurasp; and there was Abraham, to whom be peace! thrown into the fire. There are two heaps, one of which is in a place called Koudi Fereik, the other Koudi Derbar: in this the ashes still remain; and they say that it was the fire of Nimrod into which Abraham was cast; may peace be on him!" Now, as it is evidently impossible that a monarch of the Peishdadian, or first dynasty of the Persian kings, supposed to have reigned *ante* A. D. 780, should have seen Abraham, may not this tradition have some reference to the story of Shadrach, and his companions, cast into the fiery furnace, as recorded in Daniel? The circumstances of the miraculous delivery are the same, and the memory of this, so much later miracle, is more likely to have been preserved than the other. At all events, these traditions of deliverance from the power of fire, show that the memory of a history, of which that was the subject, was strongly and generally impressed on the minds of the inhabitants in neighboring countries; though they might not accurately report all the particulars of it.

I. BABYLON, (derived from Babel, which see,) the capital of Babylonia, or Chaldea, was probably built by Nimrod; but it was long before it obtained its subsequent size and splendor. It was enlarged by Belus; and Semiramis added so many and so very considerable works, that she might be called, not improperly, the foundress of it; as Constantine is called the founder of Constantinople, although that city had long been the city Byzantium. It was, long afterwards, embellished by Nebuchadnezzar; and hither a considerable portion of the Jewish captives were led by their haughty and politic conqueror. In consequence of this transportation to the chief city of the empire, the name *Babylon* became symbolical among the Jews for a state of suffering and calamity; and is, accordingly, used in this figurative sense in the Revelations; not for the city of Babylon in Chaldea, but for another place and state which might justly be compared to the ancient Babylon. [But see under Apocalypse.] The Jews carry this notion still further, and give the name of Babylon to any place, whether in Babylonia Proper, or out of it, where any division of their nation had been held in a state of captivity.

Belus the Assyrian is said to have reigned at Babylon A. M. 2682, *ante* A. D. 1322, in the time of Shamgar, judge of Israel; and to have been succeeded by Ninus, Semiramis, Ninyas, and others: but none of these princes are noticed in Scripture, at least not under the title of kings of Babylon. Ninus, according to Herodotus (lib. i. cap. 95.) founded the Assyrian empire, which subsisted in Upper Asia 520 years. During this interval, the city and province of Babylon was under a governor appointed by the king of Assyria, till the reign of Sardanapalus, (A. M. 3257,) when Arbaces, governor of the Medes, and Belesis, or Nabonassar, governor of Babylon, are said to have revolted against him. Sardanapalus burnt himself in his palace; and the insurgents divided the monarchy; Arbaces reigning in Media, and Belesis at Babylon. (See Assyria.) Nebuchadnezzar the Great, who destroyed Jerusalem, was the most magnificent king of Babylon known. Evilmerodach succeeded him, and Belshazzar succeeded Evilmerodach. (Beros. apud Joseph. lib. 1. contra Apion. p. 1045.) Darius the Mede succeeded Belshazzar, and Cyrus succeeded Darius, otherwise called Astyages. The death of Belshazzar is fixed to A. M. 3448, and the first year of Cyrus's reign at Babylon, to A. M. 3457. The successors of Cyrus are well known: the following is their order: Cambyses, the Seven Magi, Darius son of Hystaspes, Xerxes, Artaxerxes Longimanus, Xerxes II. Secundianus or Sogdianus, Ochus, or Darius Nothus, Artaxerxes Mnemon, Ochus, Arses, Darius Codomannus, who was overcome by Alexander the Great A. M. 3673, *ante* A. D. 331. For a fuller sketch of the history, &c. of Babylon, see the next article, Babylonia.

Scripture often speaks of Babylon, particularly after the reign of Hezekiah, who, on his recovery, was visited by ambassadors from Merodach-Baladan, king of Babylon, 2 Kings xx. 12. Isaiah, who lived at the time, especially foretells the calamities which the Babylonians should bring upon Palestine; the captivity of the Hebrews at Babylon, and their return; the fall of the great city, and its capture by the Medes and Persians. The prophets who lived after Isaiah, in the reign of Nebuchadnezzar, and who saw the desolation of Jerusalem, and the surrounding country, enlarge still further on the grandeur of Babylon, its cruelty, and the desolation with which God would overwhelm it.

Babylon is described as the greatest and most powerful city in the world—Babylon the Great. Of what other city are terms used equally haughty, equally magnificent?—*the Golden City!* (Isaiah xiv. 4.)—*the Glory of Kingdoms!*—*the Beauty of the Chaldees' excellency!* (xiii. 19.)—*the Tender and Delicate! the Lady of Kingdoms! a Lady! a Queen for ever!* who says, *I am; and none else beside me!* (xlvii.) These and other terms, altogether peculiar, express her *beauty;* and as for her power, she is called,—*the Hammer of the whole Earth!* (Jer. l. 23.)—*the*

Battle Axe! the weapons of war! proper to break in pieces nations, and to destroy kingdoms, li. 20. Kingdoms and nations she did destroy; but, after a while, her turn came; and we now contemplate in her ruins a speaking instance of the vicissitude of human affairs; a most impressive evidence of the fulfilment of prophecies wherein were foretold the devastations which those ruins now witness.

Herodotus, who visited Babylon, and is the most ancient author who has written upon it, has left the following description of this celebrated city. It was square; 120 furlongs every way, i. e. fifteen miles, or five leagues square; and the whole circuit of it was 480 furlongs, or twenty leagues. The walls were built with large bricks, cemented with bitumen; and were 87 feet thick, and 350 feet high. The city was encompassed with a vast ditch, which was filled with water; and brick work was carried up on both sides. The earth which was dug out was employed in making the bricks for the walls of the city; so that one may judge of the depth and width of the ditch by the extreme height and thickness of the walls. There were a hundred gates to the city, twenty-five on each of the four sides; these gates, with their posts, &c. were of brass. Between every two of them were three towers, raised ten feet above the walls where necessary. A street answered to each gate, so that there were fifty streets in all, cutting one another in right angles; each fifteen miles in length, and 151 feet wide. Four other streets, having houses only on one side, the ramparts being on the other, made the whole compass of the city: each of these streets was 200 feet wide. As the streets of Babylon crossed one another at right angles, they formed 676 squares, each square four furlongs and a half on every side, making two miles and a quarter in circuit. The houses of these squares were three or four stories high, their fronts were adorned with embellishments, and the inner space was courts and gardens. The Euphrates divided the city into two parts, running from north to south. A bridge of admirable structure, about a furlong in length, and 60 feet wide, formed the communication over the river; at the two extremities of this bridge were two palaces, the old palace on the east side of the river, the new palace on the west; and the temple of Belus, which stood near the old palace, occupied one entire square. The city was situated in a vast plain; and to people it Nebuchadnezzar carried thither an almost infinite number of his captives of all nations. The famous hanging gardens which adorned the palace in Babylon, and which are ranked among the wonders of the world, contained four hundred feet square; and were composed of several large terraces, the platform of the highest terrace equalling the walls of Babylon in height, i. e. 350 feet. From one terrace to that above it, was an ascent by stairs ten feet wide. This whole mass was supported by large vaults, built one upon another, and strengthened by a wall twenty-two feet thick, covered with stones, rushes, and bitumen, and plates of lead to prevent leakage. On the highest terrace was an aqueduct, said to be supplied with water from the river, by a pump, (probably the *Persian wheel*,) from whence the whole garden was watered. It is affirmed, that Nebuchadnezzar undertook this wonderful and famous edifice out of complaisance to his wife Amytis, daughter of Astyages; who, being a native of Media, retained strong inclinations for mountains and forests, which abounded in her native country. (Diod. Sicul. ii. Strabo, xvi. 2. Quint. Curt. v. 1.) Scripture no where notices these celebrated gardens; but it speaks of willows planted on the banks of the rivers of Babylon: "We hanged our harps on the willows in the midst thereof," says Ps. cxxxvii. 2. Isaiah, describing, in a prophetic style, the captivity of the Moabites by Nebuchadnezzar, says, "They shall be carried away to the valley of willows," xv. 7. The same prophet, (ch. xxi. 1.) describing the calamities of Babylon by Cyrus, calls this city the desert of the sea; where the word *sea* is applied to the river Euphrates, (comp. xxvii. 1.) as also to the Nile, Is. xix. 5; Nah. iii. 8. [See also the additions under BABYLONIA.] Jeremiah, to the same purport, says, (li. 36, 42.) "I will dry up the sea of Babylon, and make her springs dry. The sea is come up upon her: she is covered with the multitude of the waves thereof." Megasthenes (ap. Euseb. Præp. ix. 41.) assures us, that Babylon was built in a place which had before abounded so greatly with water, that it was called the sea. But the language of the Psalmist, above quoted, suggests the idea that the city of Babylon was refreshed by a considerable number of streams; "By the rivers [streams, flowing currents] of Babylon we sat down."—"On the willows (plural) in the midst thereof we hanged our harps" (plural). There must then have been gardens visited by these streams, easily accessible to the captive Israelites; not the royal gardens, exclusively, but others less reserved. We know, also, that there was but one river at Babylon then, as there is but one now, the Euphrates; so that when these captives represent themselves as "sitting by the rivers of Babylon," in the plural, they inform us, that this river was divided into several branches, or canals; and these were, doubtless, works of art. See under BABYLONIA.

From the history in Daniel, (chap. iii.) of the consecration of Nebuchadnezzar's "Golden Image," we know that Babylon [i. e. the province] contained a vast plain, capacious enough to accommodate the assembled officers of his empire, with all the pomp and preparations in the power of this mighty monarch, and, beyond all doubt, also a very great proportion of the prodigious population of Babylon. This is called the plain of *Dura*, דורא; and, deducing its name from the meaning of the root, it imports the *round*, or *circular*, enclosure. As the occasion was the consecration of a statue, it is natural to suppose that the ceremony would take place as near as might be, and, if possible, immediately before, the temple, or sacred station, in which this idol deity was to remain: it would not be dedicated in a distant place, and afterwards conveyed to its appointed residence; but the homages of its worshippers would be more appropriate on its arrival at home, and its inhabitation of its destined residence. This enables us to affix a character to a large circular enclosure, of which the remains are still visible at Babylon, and which surrounds the principal mounds, which may be those of the temple of Belus, and the royal palace. In fact, admitting this very natural supposition, [which, however, is entirely fanciful, R.] it contributes at the same time an argument, not without its use, in attempting to identify and distinguish these extensive structures. We do not find that this plain is described by ancient authors, unless it be included in what they report of the accommodations and *enceinte* of the palace. Diodorus says that the temple occupied the centre of the city; Herodotus says, the centre of that division of the city in which it stood; as the palace in the centre of its division.

But the description of Diodorus is pointed with respect to the fact of the palace being near to the bridge, and, consequently, to the river's bank: and he is borne out by the descriptions of Strabo and Curtius, both of whom represent the hanging gardens to be very near the river; and all agree that they were within, or adjacent to, the square of the fortified palace.

Great boastings have been made of the antiquity of the astronomical observations taken by the Babylonians. Josephus tells us, (c. Apion. i. p. 1044.) that Berosus, the Babylonian historian and astronomer, agreed with Moses concerning the corruption of mankind, and the deluge; and Aristotle, who was curious in examining the truth of what was reported relating to these observations, desired Calisthenes to send him the most certain accounts that he could find of this particular, among the Babylonians. Calisthenes sent him observations of the heavens, which had been made during 1903 years, computing from the origin of the Babylonish monarchy to the time of Alexander. This carries up the account as high as the one hundred and fifteenth year after the flood, which was within fifteen years after the tower of Babel was built. For the confusion of tongues, which followed immediately after the building of that tower, happened in the year in which Peleg was born, 101 years after the flood, and fourteen years before that in which these observations begin.

In ancient authors much confusion is occasioned by a too general application of the name Babel: it has denoted the original tower, the original city, the subsequent tower, the palace, the later city, and we shall find it expressing the province of Babylonia: in fact, it stands connected in that sense with the plain of Dura, which is said to be in the province of Babylon, and which might be placed at a distance from the city, were it not for considerations already recited. Ancient authors have raised the wonder of their readers, by allowing to the walls of Babylon dimensions and extent which confound the imagination, and rather belong to a province than to a city. But that they really were of extraordinary dimensions, should appear from references made to them by the prophet, who threatens them with destruction. Jeremiah (i. 15.) says, "Her foundations are fallen: her walls are thrown down;" and again, (li. 44.) "The very wall of Babylon shall fall:" and (verse 58.) "the broad wall of Babylon shall be utterly broken:"—observe, the *broad* wall; and in verse 53. we read, "Though Babylon shall mount up to heaven, [that is, her defences,] and though she should fortify the height of her strength," [that is, her wall.] Thus we find allusions to the height, the breadth, and the strength, of the walls of Babylon: but, before we proceed to examine these passages more fully, we shall avail ourselves, in part at least, of what descriptions are afforded by heathen writers.

Public belief has been staggered by the enormous dimensions allowed to Babylon by the different authors of ancient times—Herodotus, Strabo, Diodorus, Pliny, and Quintus Curtius; because, even if the most confined of those measures reported by the followers of Alexander (who viewed it at their fullest leisure) be adopted, and the stadia taken at a moderate standard, they will give an area of 72 square miles. We therefore conceive, that, with respect to the extent of the buildings and population of Babylon, we ought not to receive the above measure as a scale; from the great improbability of so vast a contiguous space having ever been built on: but that the wall might have been continued to the extent given, does not appear so improbable, for we cannot suppose that so many ancient writers could have been misled concerning this point. But, although we may extend our belief to the vastness of the *enceinte*, it does not follow that we are to believe that 80, or even 72 square miles, contiguous to each other, were covered with buildings. The different reports of the extent of the walls of Babylon are given as follow:—By Herodotus, at 120 stadia each side; or 480 stadia in circumference. By Pliny and Solinus, at 60 Roman miles; which, at 8 stadia to a mile, agrees with Herodotus. By Strabo, at 385 stadia. By Diodorus, from Ctesias, 360: but from Clitarchus, who accompanied Alexander, 365. And, lastly, by Curtius, at 368. It appears highly probable that 360, or 365, was the true statement of the circumference. That the area enclosed by the walls of Babylon was only partly built on, is proved by the words of Quintus Curtius, who says (lib. v. cap. 4.) that 'the buildings (in Babylon) are not contiguous to the walls, but some considerable space was left all round .... Nor do the houses join; perhaps from motives of safety. The remainder of the space is cultivated; that, in the event of a siege, the inhabitants might not be compelled to depend on supplies from without.' Thus far Curtius. Diodorus describes a vast space taken up by the palaces and public buildings. The enclosure of one of the palaces (which appears to be what is called by others the citadel) was a square of 15 stadia, or near a mile and a half; the other of five stadia: here are more than two and a half square miles occupied by the palaces alone. Besides these, there were the temple and tower of Belus, of vast extent; the hanging gardens, &c. But, after all, it is certain, and we are ready to allow, that the extent of the buildings of Babylon was great, and far beyond the ordinary size of capital cities then known in the world; which may indeed be concluded from the manner in which the ancients in general speak of it. The population of this city, during its most flourishing state, exceeded twelve hundred thousand; or perhaps a million and a quarter.

The hanging gardens, (as they are called,) which had an area of about three and a half acres, had trees of a considerable size growing in them: and it is not improbable that they were of a species different from those of the natural growth of the alluvial soil of Babylonia. Curtius says, that some of them were eight cubits in the girth; and Strabo, that there was a contrivance to prevent the large roots from destroying the superstructure, by building vast hollow piers, which were filled with earth to receive them. These trees may have been perpetuated in the same spot where they grew, notwithstanding that the terraces may have subsided, by the crumbling of the piers and walls that supported them.

Now, it appears that we ought to make a distinction here. That the province of Babylonia should be surrounded by a wall of immense thickness, for the purpose of a fortification, is little less than ridiculous; but that an enclosure or wall might embrace a large extent of country, is credible. Ibn Haukal speaks of villages "extending for nearly twenty farsang by twelve farsang; all about this space is a wall, and within it the people dwell winter and summer."—This may be allowed to justify the extent assigned to the walls of Babylonia, as a province; while those more proximate to the city of Babylon were certainly constructed with wonderful labor, skill, and solidity, according to the duty demanded

of them in protecting a narrower space. This seems rather to militate against the sentiment of Dr. Blayney, who would keep to the singular, wall, where the term occurs; as Jer. li. 58: "The walls [plural] of Babylon; the broad [wall, singular] shall be utterly broken." It would be hazardous to insist that the prophet intended a distinction from narrower walls by using the term *broad*; but those who observe that in chap. l. 15. we have also walls, in the plural—"her walls are thrown down," as the doctor himself renders, will hesitate on reducing this term in this place to the singular.

We are now prepared to examine somewhat more closely the predictions quoted from the prophet. With regard to the first, (Jer. l. 15.) "Her foundations are fallen," Dr. Blayney observes, very justly, that foundations cannot fall: they are already deep in the ground; they may be razed, or uprooted, but they can go no lower. He therefore renders, with the LXX, ἐπάλξεις, *her battlements*, or the *turrets* filled with men who fought in defence of the walls. They might be somewhat analogous to the bastions of modern fortification; but, most likely, they were raised higher than the wall itself. Another passage deserves remark, as being manifestly intended by the writer to display uncommon emphasis, (li. 58.) "The broad wall of Babylon shall be utterly broken." These last words are but a feeble resemblance of the original, which is very difficult to be rendered into English, ערער תתערער, *in utterly razing it most utterly raze it*,—doubly destroy it with double destruction. And this is denounced on the broad wall of Babylon. If, therefore, traces should be found of any narrow wall of this ill-fated city, they may be allowed to possess their interest: but hitherto no indications of the broad wall have been so much as suspected by the most inquisitive, and probably no such discovery ever will be achieved.

We have now touched on the particulars connected with Babylon, except one that has puzzled all commentators, Jer. li. 41. "How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!" On which Dr. Blayney says, "That Babylon is meant by Sheshach is certain; but why it is so called, is yet matter of doubt." We have this term, also, chap. xxv. 26. "And the king of Sheshach shall drink—after the other kings of the earth." [That it is a name for Babylon, there can be no doubt, from the first passage above; but the derivation is extremely obscure. The Jewish commentators, and Jerome, suppose it to be the name בבל, *Babel*, written in the cabalistic manner called *Atbash*, i. e. in which ת is put for א, ש for ב, etc. But even supposing, though not admitting, that this secret mode of writing is really so ancient, there seems to be no good reason why, in the very same verse, (li. 41.) Babel should be mentioned once by its true name, and then again by a concealed one. Others suppose it to be for *Shikshak*, χαλκόπυλος, i. e. the city of iron plated gates. But the most apt and probable derivation is that of Von Bohlen, (Symbol. ad Interp. S. Cod. ex Ling. Pers. p. 22.) viz. that it is the same as the Persian *Shih-Shâh*, or *Shah-Shâh*, i. e. *house* or *court of the prince*, an appellation which could be more suitable to no city than to Babylon. R.

[Thus far the mingled contributions of Calmet and Taylor, in regard to the ancient Babylon. Before proceeding to give an account of the mighty ruins, which at the present day alone mark its former site, it may not be improper to subjoin a few particulars relating more especially to the decline and fall of this proud city; leaving the more detailed account of the geographical character of the surrounding country, and of the history of the state, to be added under the article Babylonia.

The original foundation of the city is referred, in the Bible, to the attempt of the descendants of Noah to build "a city and a tower;" on account of which their language was confounded and they were scattered, by the interposition of God himself, Gen. xi. 1, seq. Hence the name *Babel*, i. e. confusion. With this coincide the traditions related by other ancient writers, and professedly extracted from Assyrian historians. (See the extract from Abydenus, under the article Babel, and compare the Armenian Hist. of Moses Choren. i. c. 8.—Josephus, Ant. i. 4, 3. quotes a similar tradition from the Sibylline oracles, which is found in the edition of Gallæus, lib. iii. p. 336, seq. with which compare also Gallæi Dissertat. de Sibyllis, p. 459.) Another Assyrian account, handed down by Ctesias, (Diod. Sic. ii. 7.) makes Semiramis, the queen of Ninus, to be the founder of Babylon; and a later Chaldean account, given by Megasthenes and Berosus, describes Nebuchadnezzar as its builder. (In Euseb. Præp. Evang. ix. 41. Joseph. c. Apion. i. 19.) These accounts may all be reconciled, by supposing that Semiramis rebuilt or greatly extended the ancient city; and that Nebuchadnezzar afterwards enlarged it still farther, and rendered it more strong and splendid. The description of the city itself by Herodotus, who personally visited it, has already been given above.

Under Nebuchadnezzar, at any rate, Babylon reached the summit of her greatness and splendor. She was now the capital of the civilized world, and into her lap flowed, either through conquest or commerce, the wealth of almost all known lands. Justly, therefore, might the prophets call her *the great*, (Dan. iv. 30.) *the praise of the whole earth*, (Jer. li. 41.) *the beauty of the Chaldees' excellency*, (Is. xiii. 19.) *the lady of kingdoms*, (Is. xlvii. 5.) but also *the tender and delicate*, and *given to pleasures*, Is. xlvii. 1. 8. Indeed, these last epithets are gentle, in comparison with the real state of the case; for, in consequence of the opulence and luxury of the inhabitants, the corruptness and licentiousness of manners and morals were carried to a frightful extreme. Herodotus assures us, (i. 199.) that the daughters even of the nobles prostituted themselves in the temple of Mylitta, i. e. the planet Venus, or Ashtaroth. Quintus Curtius gives us the following picture of the horrid profligacy and beastly indecency of the inhabitants, which is quite too bad to be translated: (lib. v. 1.) "Nihil urbis ejus corruptius moribus, nec ad irritandas illiciendasque immodicas voluptates instructius. Liberos conjugesque cum hospitibus stupro coire, modo pretium flagitii detur, parentes maritique patiuntur.—Feminarum convivia ineuntium in principio modestus est habitus; dein summa quæque amicula exuunt, paulatimque pudorem profanant; ad ultimum (honos auribus sit) ima corporum velamenta projiciunt: nec meretricium hoc dedecus est, sed matronarum virginumque, apud quas comitas habetur vulgati corporis vilitas." Well, therefore, might the prophets proclaim woes against her! Well might we expect Jehovah to bring down vengeance on her crimes! Indeed, the woes denounced against Babylon by the prophets, constitute some of the most awfully splendid and sublime portions of the whole Bible, Is. xiii; xlvii; Jer. l; li. et al. sæp. Hence,

too, as the great capital, in which all the corruptions of idolatry were concentrated, Babylon, in the Revelation of St. John, is put symbolically for Rome, at that time the chief seat and capital of heathenism.

The city of Babylon, however, did not long thus remain the capital of the world; for already, under the reign of Nebuchadnezzar's grandson, Nabonnid, the Belshazzar of the Scriptures, it was besieged and taken by Cyrus. The accounts of Greek historians harmonize here with that of the Bible, that Cyrus made his successful assault on a night when the whole city, relying on the strength of the walls, had given themselves up to the riot and debauchery of a grand public festival, and the king and his nobles were revelling at a splendid entertainment. Cyrus had previously caused the *Pallacopas*, a canal which ran west of the city, and carried off the superfluous water of the Euphrates into the lake of Nitocris, (see under BABYLONIA,) to be cleared out, in order to turn the river into it; which, by this means, was rendered so shallow, that his soldiers were able to penetrate along its bed into the city. From this time its importance declined; for Cyrus made Susa the capital of his kingdom; and Babylon thus ceased to be the chief city of an independent state. He is said also to have torn down the external walls; because the city was too strongly fortified, and might easily rebel against him. It did thus revolt against Darius Hystaspes; who again subdued it, broke down all its gates, and reduced its walls to the height of fifty cubits. (Herod. iii. 159.) According to Strabo, (xvi. 1, 5.) Xerxes destroyed the tower of Belus. The same writer mentions, that under the Persians, and under Alexander's successors, Babylon continued to decline; especially after Seleucus Nicator had founded Seleucia, and made it his residence. A great portion of the inhabitants of Babylon removed thither; and in Strabo's time, i. e. under Augustus, Babylon had become so desolate, that it might be called a vast desert. Diodorus Siculus, in the same century, says, (ii. 27.) that only a small portion of Babylon was inhabited; and, in the time of Pausanias, in the first half of the second century, only the walls remained. (Arcad. c. 33.) After this, the sole mention of Babylon, (and only as a village on that site,) until the time of Della Valle, (see below,) is in the last half of the fourth century, and at the beginning of the fourteenth. *R.

We shall now direct our attention to the remains of those once magnificent structures which distinguished Babylon as the wonder of the world: of their elegance we cannot judge, as that has ceased to exist; of their magnitude we can form some estimate, though not of their connection, or mutual dependence; we shall, nevertheless, find, on examination, sufficient particulars attached to these monuments of persevering labor, to justify the predictions of the prophets, and to clear them from the charge of inconsistency, or prevarication; which is our principal object.

[For the easier understanding of the subjoined quotations, it should be borne in mind, that all the principal ruins yet discovered, are on the *east* bank of the Euphrates. They lie within a triangular area, of which the river is the base, and the two sides are formed by the ruins of the ancient wall, which commence at the river above and below, and meet in a right angle at the most eastern point. The latest traveller who has visited these stupendous ruins is Sir R. K. Porter, who has examined them with more attention than any former traveller. R.

The first traveller who communicated an intelligible account of these antiquities was Della Valle, who, in 1616, examined them more minutely and leisurely than some who went before him. His account of the more northerly of these ruins, which he calls the tower of Belus, is instructive, notwithstanding later information: "In the midst of a vast and level plain, about a quarter of a league from the Euphrates, appears a heap of ruined buildings, like a huge mountain, the materials of which are so confounded together, that one knows not what to make of it. Its figure is square, and it rises in form of a tower or pyramid, with four fronts, which answer to the four quarters of the compass, but it seems longer from north to south than from east to west, and is, as far as I could judge, by my pacing of it, a large quarter of a league. Its situation and form correspond with that pyramid which Strabo calls the tower of Belus. The height of this mountain of ruins is not in every part equal, but exceeds the highest palace in Naples; it is a mis-shapen mass, wherein there is no appearance of regularity; in some places it rises in sharp points, craggy and inaccessible; in others it is smoother and of easier ascent; there are also traces of torrents from the summit to the base, caused by violent rains. It is built with large and thick bricks, as I carefully observed, having caused excavations to be made in several places for that purpose; but they do not appear to have been burned, but dried in the sun, which is extremely hot in those parts. These sun-baked bricks, in whose substance were mixed bruised reeds and straw, and which were laid in clay mortar, compose the great mass of the building, but other bricks were also perceived at certain intervals, especially where the strongest buttresses stood, of the same size, but baked in the kiln, and set in good lime and bitumen." (Vol. ii. Let. 17.) He paced the circumference, and found it to be 1134 of his ordinary steps; say about 2552, or 2600, feet: consequently the dimensions of each side should have been about 640 or 650 feet. He observed foundations of buildings around the great mass, at the distance of fifty or sixty paces. This ruin has subsequently been known under the appellation of "Della Valle's Ruin;" it is the same as the natives call Makloube, Mujelibè, that is, overturned; or "the pyramid of Haroot and Maroot."

M. Beauchamp, Vicar General of Babylon, and Corresponding Member of the French Academy of Sciences, visited these celebrated ruins several times within the (then) last twenty years [1799.] He says, "The ruins of Babylon are very visible a league north of Hellah. There is, in particular, an elevation which is flat on the top; of an irregular figure; and intersected by ravines. It would never have been suspected for the work of human hands, were it not proved by the layers of bricks found in it. Its height is not more than 60 yards. It is so little elevated, that the least ruin we pass in the road to it conceals it from the view. To come at the bricks it is necessary to dig into the earth. They are baked with fire, and cemented with zepth, or bitumen: between each layer are found osiers. Above this mount, on the side of the river, are those immense ruins which have served, and still serve, for the building of Hellah, an Arabian city, containing 10 or 12,000 souls. Here are found those large and thick bricks, imprinted with unknown characters, specimens of which I have presented to the Abbé Barthelemy. This place, and the mount of Babel, are commonly called by the Arabs Makloube, that

is, turned topsy-turvy. I was informed by the master mason employed to dig for bricks, that the places from which he procured them were large, thick walls, and sometimes chambers. He has frequently found earthen vessels, engraved marbles, and, about eight years ago, a statue as large as life, which he threw among the rubbish. On one wall of a chamber he found the figures of a cow, and of the sun and moon, formed of varnished bricks. Sometimes, idols of clay are found, representing human figures. I found one brick on which was a lion, and on others a half-moon in relief. The bricks are cemented with bitumen, except in one place, which is well preserved, where they are united by a very thin stratum of white cement, which appears to me to be made of lime and sand. The bricks are every where of the same dimensions, one foot three lines square by three inches thick. Occasionally, layers of osiers in bitumen are found, as at Babel. The master mason led me along a valley, which he dug out a long while ago, to get at the bricks of a wall, that, from the marks he showed me, I guess to have been sixty feet thick. It ran perpendicular to the bed of the river, and was probably the wall of the city. I found in it a subterranean canal, which, instead of being arched over, is covered with pieces of sand-stone, six or seven feet long, by three wide. These ruins extend several leagues to the north of Hellah, and incontestably mark the situation of ancient Babylon."

The increasing curiosity of travellers, with the arrival in Europe of several inscribed bricks, and other instances of the kind of letters used in these inscriptions, induced the visits of others: the following are extracts from Kinneir's Memoir on Persia. "In the latitude of 32 deg. 25 min. north, and, according to my reckoning, fifty-four miles from Bagdad, stands the modern town of Hilleh, on the banks of the Euphrates. It covers a very small portion of the space occupied by the ancient capital of Assyria, the ruins of which have excited the curiosity and admiration of the few European travellers, whom chance or business has conducted to this remote quarter of the globe, and have been partially described by Benjamin of Tudela, Beauchamp, and Pietro Della Valle. p. 269. The town of Hilleh is said, by the people of the country, to be built on the site of Babel; and some gigantic ruins, still to be seen in its vicinity, are believed to be the remains of that ancient metropolis. I visited these ruins in 1808; and my friend, captain Frederick, whose name I have had frequent occasion to mention in this Memoir, spent six days in minutely examining every thing worthy of attention, for many miles round Hilleh. I shall, therefore, without noticing the description given by former travellers, state first what was seen by myself; and afterwards the result of captain Frederick's inquiries. The principal ruin, and that which is thought to represent the temple of Belus, is four miles north of Hilleh, and a quarter of a mile from the east bank of the Euphrates. This stupendous monument of antiquity is a huge pyramid, nine hundred paces in circumference, [Captain Frederick measured the east and south faces at the top, and found the former to be one hundred and eighty, and the latter one hundred and ninety, paces, at two feet and a half each pace,] and, as nearly as I could guess, about two hundred and twenty feet in height at the most elevated part. It is an exact quadrangle. Three of its faces are still perfect; but that towards the south has lost more of its regularity than the others. This pyramid is built entirely of brick dried in the sun, cemented in some places with bitumen and regular layers of reeds, and in others with slime and reeds, which appeared to me as fresh as if they had been used only a few days before. [All that captain Frederick saw were cemented with bitumen. On entering a small cavern, however, about twenty feet in depth, I found that the bricks in the interior of the mass were invariably cemented with slime and layers of reeds at each course.] Quantities of furnace-baked brick were, however, scattered at the foot of the pyramid: and it is more than probable that it was once faced with the latter, which have been removed by the natives for the construction of their houses. The outer edges of the bricks, from being exposed to the weather, have mouldered away: it is, therefore, only on minute examination that the nature of the materials of which it is composed can be ascertained. When viewed from a distance, the ruin has more the appearance of a small hill than a building. The ascent is in most places so gentle that a person may ride all over it. Deep ravines have been sunk by the periodical rains; and there are numerous long, narrow cavities, or passages, which are now the unmolested retreat of jackals, hyænas, and other noxious animals. The bricks of which this structure is built are larger, and much inferior to any other I have seen; they have no inscriptions on them, and are seldom used by the natives, on account of their softness. The name given by the Arabs to this ruin is Haroot and Maroot; for they believe that, near the foot of the pyramid, there still exists (although invisible to mankind) a well, in which those two wicked angels were condemned by the Almighty to be suspended by the heels until the end of the world, as a punishment for their vanity and presumption. Della Valle mentions several smaller mounds, as being situated in the plain in the immediate vicinity of the pyramid. Captain Frederick and myself looked in vain for these mounds; we could only discern the high banks of a canal, running parallel to the S. W. face of the square, and a mound, about half a mile distant, of which I shall speak hereafter.

"On the opposite [the W.] side of the river, about six miles S. W. of Hilleh, a second eminence, not quite so large as that just mentioned, but of greater elevation, would seem to have escaped the observation of modern travellers; with the exception of Niebuhr, by whom it is slightly mentioned. It is formed of furnace-baked and sun-dried brick, about one foot in diameter, and from three to four inches thick. This pyramid is styled Nimrood by the Arabs; and on its summit are the remains of a small square tower, the wall of which is eight feet thick, and, as nearly as I could guess, about fifty in height. It is built of furnace-baked bricks, of a yellowish color, cemented with slime, but no reeds or bitumen were perceptible. From this tower there is a most extensive view of the windings of the Euphrates, through the level plain of Shinar. Its banks are lined with villages and orchards, and here and there a few scattered hamlets in the desert appeared like spots on the surface of the ocean. On the top and sides of the mound I observed several fragments of different colors, resembling, in appearance, pieces of mis-shapen rock. Captain Frederick examined these curious fragments with much attention, and was at first inclined to think that they were consolidated pieces of fallen masonry; but this idea was soon laid aside, as they were found so hard as to

resist iron, in the manner of any other very hard stone, and the junction of the bricks was not to be discerned. It is difficult to form a conjecture concerning these extraordinary fragments, (some of which are six and eight feet in diameter,) as there is no stone of such a quality to be procured any where in the neighboring country, and we could see or hear of no building of which they could form a part. Here those bricks which have inscriptions on them are generally found by the Arabs, who are constantly employed in digging for them, to build the houses at Hilleh. About a hundred and twenty paces from this pyramid is another, not so high, but of greater circumference at the base. Bricks are dug in great quantities from this place; but none, I believe, with inscriptions.

"[To return to the E. side.] About one mile and a half from Hilleh, on the eastern bank of the Euphrates, captain Frederick discovered a longitudinal mound, close on the edge of the river; and two miles further up, in an easterly direction, a second, more extensive than the first. He was given to understand that the Arabs were in the habit of procuring vast quantities of burnt bricks from this mound, none of which, however, had any inscription. He perceived, on examination, a wall of red bricks, in one part even with the surface of the ground, and open to the depth of thirty feet in the mound, the earth having been moved for the purpose of procuring the bricks. At another place, not far distant, were the remains of an extensive building. Some of its walls were in great preservation, ten feet above the surface of the rubbish; and the foundation, at another part, had not been reached at the depth of forty-five feet. It was six feet eight inches thick, built of a superior kind of yellowish brick, furnace-baked, and cemented, not with bitumen or reeds, but lime mixed with sand. A decayed tree, not far from this spot, was shown by the country people, as being coeval with the building itself. Its girth, two feet from the ground, measured four feet seven inches, and it might be about twenty feet in height: it was hollow, and apparently very old. [Former travellers have asserted that they saw a number of very old and uncommon looking trees along the banks of the river: but neither captain Frederick nor myself saw any but this one; and it certainly differed from the other trees which grow in the neighborhood.] The great pyramid, first mentioned, is only about half or three quarters of a mile from this mound. Captain Frederick, having carefully examined every mound or spot, described by the natives as belonging to Babel, endeavored to discover if any thing remained of the ancient city wall. He commenced by riding five miles down the bank of the river, and then by following its windings sixteen miles north of Hilleh, on the eastern side. The western bank was explored with the same minuteness; but not a trace of any deep excavation, or any rubbish, or mounds, (excepting those already mentioned,) were discovered. Leaving the river, he proceeded from Hilleh, to a village named Karakooli, a distance of fifteen miles in a N. W. direction, without meeting any thing worthy of remark. He next rode in a parallel line, six miles to the west, and as many to the east of the pyramid of Haroot and Maroot, and returned to Hilleh, disappointed in all his expectations; for, within a space of twenty-one miles in length and twelve in breadth, he was unable to discover any thing that could admit of a conclusion, that either a wall or ditch had ever existed within this area. [Captain Frederick informed us, that he dedicated eight or ten hours each day to his inquiries, during his stay at Hilleh.] The size, situation, and construction of the pyramid of Haroot and Maroot have led major Rennell and D'Anville to suppose it to be the remains of the temple of Belus. The latter, as we have already stated, is described as being a square of a stadium in breadth, and of equal dimensions at the base, and built of brick cemented with bitumen. The mass which we now see, is an exact quadrangle, which, ten feet within the outer edge of the rubbish, measured nine hundred paces, or two thousand two hundred and fifty feet, exceeding the circuit of the base of the tower of Belus by two hundred and fifty feet—a trifling excess, when we consider how much it must have increased by the fallen ruins. Its elevation, at the S. W. angle, is still upwards of two hundred feet; which is very great, considering its antiquity, and the soft materials of which it is composed. Strabo represents the temple of Belus as having an exterior coat of burnt brick; and, as I have before said, there is every reason to believe, from the accumulation of pieces of furnace-baked bricks at the foot of each face, that this was the case with the great pyramid to the north of Hilleh. We are, however, left in some doubt respecting the situation of the temple. Diodorus says, that it stood in the centre of the city: but the text is obscure; and it may be inferred, that the palace on the east bank of the Euphrates and [the] temple were the same. If this be the case, we may be permitted to conjecture, that the Euphrates once pursued a course different from that which it now follows, and that it flowed between the pyramid of Haroot and Maroot, and the mound and the ruins, already mentioned as half a mile farther to the west. The present course of the river would appear to justify this conclusion; for it bends suddenly towards these mounds, and has the appearance of having formerly passed between them. Should this conjecture be admitted, then will the ruins just mentioned be found to answer the description given by the ancients of the materials, size, and situation of the two principal edifices in Babylon. But if not, we shall continue in ignorance concerning the remains of the palace; for the pyramid is far too distant from the river and the other ruins, to incline us to suppose it to have been the royal residence." p. 279.

To Mr. Rich, Resident at Bagdad for the East India Company, we are indebted for a still more particular account of these monuments of antiquity; his tracts have greatly engaged the attention of the public, and have given occasion to much investigation. The following are extracts from his first work. (Lond. 1815.) "The ruins of Babylon may in fact be said almost to commence from Mohawil, a very indifferent khan, close to which is a large canal, with a bridge over it, the whole country between it and Hellah exhibiting at intervals traces of building, in which are discoverable burnt and unburnt bricks and bitumen. Three mounds in particular attract attention from their magnitude. The district called by the natives El-Aredh Babel extends on both sides of the Euphrates. The ruins of the eastern quarter of Babylon commence about two miles above Hellah, and consist of two large masses or mounds connected with, and lying N. and S. of, each other; and several smaller ones which cross the plain at different intervals. [At] the northern termination of the plain is Pietro Della Valle's ruin;

from the S. E. (to which it evidently once joined, being only obliterated there by two canals) proceeds a narrow ridge or mound of earth, wearing the appearance of having been a boundary wall. This ridge forms a kind of circular enclosure, and joins the S. E. point of the most southerly of the two grand masses. The whole area, enclosed by the boundary on the east and south, and the river on the west, is two miles and six hundred yards from E. to W.—as much from Pietro Della Valle's ruin to the southern part of the boundary, or two miles and one thousand yards to the most southerly mound of all. The first grand mass of ruins [south] is one thousand one hundred yards in length, and eight hundred in the greatest breadth. The most elevated part may be about fifty or sixty feet above the level of the plain, and it has been dug into for the purpose of procuring bricks. On the north is a valley of five hundred and fifty yards in length, the area of which is covered with tussocks of rank grass, [is longest from E. to W.] and crossed [from S. to N.] by a line of ruins of very little elevation. To this succeeds [going N.] the second grand heap of ruins, the shape of which is nearly a square of seven hundred yards length and breadth. This is the place where Beauchamp made his observations; and it certainly is the most interesting part of the ruins of Babylon: every vestige discoverable in it declares it to have been composed of buildings far superior to all the rest which have left traces in the eastern quarter: the bricks are of the finest description, and, notwithstanding this is the grand store-house of them, and that the greatest supplies have been and are now constantly drawn from it, they appear still to be abundant. In all these excavations walls of burnt brick, laid in lime mortar of a very good quality, are seen; and in addition to the substances generally strewed on the surfaces of all these mounds, we here find fragments of alabaster vessels, fine earthen ware, marble, and great quantities of varnished tiles, the glazing and coloring of which is surprisingly fresh. In a hollow, near the southern part, I found a sepulchral urn of earthen ware, which had been broken in digging, and near it lay some human bones, which pulverized with the touch.

"To be more particular in my description of this mound:—not more than two hundred yards from its northern extremity is a ravine, hollowed out by those who dig for bricks, in length near a hundred yards, and thirty feet wide by forty or fifty deep. On one side of it a few yards of wall remain standing, the face of which is very clear and perfect, and it appears to have been the front of some building. The opposite side is so confused a mass of rubbish, that it should seem the ravine had been worked through a solid building. Under the foundations of the southern end, an opening is made, which discovers a subterranean passage, floored and walled with large bricks laid in bitumen, and covered over with pieces of sand stone, a yard thick and several yards long, on which the whole [weight rests] being so great as to have given a considerable degree of obliquity to the side walls of the passage. It is half full of brackish water; (probably rain water impregnated with nitre, in filtering through the ruins, which are all very productive of it;) and the workmen say that some way on it is high enough for a horseman to pass upright: as much as I saw of it, it was near seven feet in height, and its course to the south.—This is described by Beauchamp, who most unaccountably imagines it must have been part of the city wall. The superstructure over the passage is cemented with bitumen; other parts of the ravine [are cemented] with mortar, and the bricks have all writing on them. The northern end of the ravine appears to have been crossed by an extremely thick wall of yellowish brick, cemented with a brilliant white mortar, which has been broken through in hollowing it out; and a little to the north of it I discovered what Beauchamp saw imperfectly, and understood from the natives to be an idol. I was told the same, and that it was discovered by an old Arab in digging, but that, not knowing what to do with it, he covered it up again. [It is probable that many fragments of antiquity, especially of the larger kind, are lost in this manner. The inhabitants call all stones with inscriptions or figures on them idols.] On sending for the old man, I set a number of men to work, who, after a day's hard labor, laid open enough of the statue to show that it was a lion of colossal dimensions, standing on a pedestal of a coarse kind of gray granite, and of rude workmanship; in the mouth was a circular aperture into which a man might introduce his fist. A little to the west of the ravine is the next remarkable object, called by the natives the Kasr, or Palace, by which appellation I shall designate the whole mass. It is a very remarkable ruin, which, being uncovered and in part detached from the rubbish, is visible from a considerable distance; but so surprisingly fresh in its appearance, that it was only after a minute inspection that I was satisfied of its being in reality a Babylonian remain. It consists of several walls and piers, (which face the cardinal points,) eight feet in thickness, in some places ornamented with niches, and in others strengthened by pilasters and buttresses, built of fine burnt brick, (still perfectly clean and sharp,) laid in lime-cement of such tenacity, that those whose business it is have given up working, on account of the extreme difficulty of extracting them whole. The tops of these walls are broken, and many have been much higher. On the outside they have in some places been cleared nearly to the foundations, but the internal spaces formed by them are yet filled with rubbish; in some parts almost to their summit. One part of the wall has been split into three parts, and overthrown as if by an earthquake; some detached walls of the same kind, standing at different distances, show what remains to have been only a small part of the original fabric; indeed it appears that the passage in the ravine, together with the wall which crosses its upper end, were connected with it. There are some hollows underneath, in which several persons have lost their lives; so that no one will now venture into them, and their entrances have become choked up with rubbish. Near this ruin is a heap of rubbish, the sides of which are curiously streaked by the alternation of its materials, the chief part of which, it is probable, was unburnt brick, of which I found a small quantity in the neighborhood, but no reeds were discoverable in the interstices. There are two paths near this ruin, made by the workmen who carry down their bricks to the river side, whence they are transported by boats to Hellah; and a little to the N. N. E. of it is the famous tree which the natives call Athelè, and maintain to have been flourishing in ancient Babylon, from the destruction of which they say God purposely preserved it, that it might afford Ali a convenient place to tie up his horse after the battle of Hellah! It stands on a kind of ridge, and nothing more than one side of its trunk remains; (by which

it appears to have been of considerable girth;) yet the branches at the top are still perfectly verdant, and, gently waving in the wind, produce a melancholy rustling sound. It is an evergreen, something resembling the *lignum vitæ*, and of a kind, I believe, not common in this part of the country, though I am told there is a tree of the same description at Bassora. All the people of the country assert that it is extremely dangerous to approach this mound after night-fall, on account of the multitude of evil spirits by which it is haunted.

"A mile to the north of the Kasr [palace] and nine hundred and fifty yards from the river bank, is the last ruin of this series, described by Pietro Della Valle. The natives call it Mukallibè, (or, according to the vulgar Arab pronunciation of these parts, Mujelibè,) meaning overturned. It is of an oblong shape, irregular in its height and the measurement of its sides, which face the cardinal points; the northern side being two hundred yards in length; the southern two hundred and nineteen; the eastern one hundred and eighty-two; and the western one hundred and thirty-six; the elevation of the S. E. or highest angle, one hundred and forty-one feet. Near the summit, W. appears a low wall, built of unburnt bricks, mixed up with chopped straw or reeds, and cemented with clay-mortar of great thickness, having between every layer a layer of reeds. . . . All are worn into furrows by the weather;—in some places of great depth. The summit is covered with heaps of rubbish;—whole bricks with inscriptions on them are here and there discovered: the whole is covered with innumerable fragments of pottery, brick, bitumen, pebbles, vitrified brick, or scoria, and even shells, bits of glass, and mother-of-pearl. There are many dens of wild beasts in various parts, in one of which I found the bones of sheep and other animals, and perceived a strong smell like that of a lion. I also found quantities of porcupine quills, and in most cavities are numbers of bats and owls. It is a curious coincidence, that I here first heard the oriental account of satyrs. I had always imagined the belief of their existence was confined to the West: but a Choadar, who was with me when I examined this ruin, mentioned, by accident, that in this desert an animal is found resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat; he said, also, that the Arabs hunt it with dogs, and eat the lower parts, abstaining from the upper, on account of their resemblance to those of the human species. 'But the wild beast of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there,' Is. xiii. 21."

It was in this Mujelibè that a quantity of marble was found, some years ago, and afterwards a coffin of mulberry-wood, containing a human body, enclosed in a tight wrapper, and apparently partially covered with bitumen. The report of this induced Mr. R. to set laborers to work, for the purpose of discovery. "They dug into a shaft or hollow pier, sixty feet square, lined with fine brick laid in bitumen, and filled up with earth; in this they found a brass spike, some earthen vessels, (one of which was very thin, and had the remains of fine white varnish on the outside,) and a beam of date-tree wood. On the third day's work they made their way into the opening, and discovered a narrow passage nearly ten feet high, half filled with rubbish, flat on the top, and exhibiting both burnt and unburnt bricks; the former with inscriptions on them, and the latter, as usual, laid with a layer of reeds between every row, except in one or two courses near the bottom, where they were cemented with bitumen; a curious and unaccountable circumstance. This passage appeared as if it originally had a lining of fine burnt brick, cemented with bitumen, to conceal the unburnt brick, of which the body of the building was principally composed. Fronting it is another passage, (or rather a continuation of the same to the eastward, in which direction it probably extends to a considerable distance, perhaps even all along the northern front of the Mujelibè,) choked up with earth, in digging out which I discovered, near the top, a wooden coffin, containing a skeleton in high preservation. Under the head of the coffin was a round pebble; attached to the coffin, on the outside, a brass bird, and inside an ornament of the same material, which had apparently been suspended to some part of the skeleton. These, could any doubt remain, place the antiquity of the skeleton beyond all dispute. This being extracted, a little further in the rubbish the skeleton of a child was found; and it is probable that the whole of the passage, whatever its extent may be, was occupied in a similar manner. No skulls were found, either here or in the sepulchral urns at the bank of the river."

These are all the great masses of ruins on the eastern side of the river. The western side affords none immediately adjacent to the river; but about six miles south-west of Hellah is a vast mass, previously known to us only by the cursory report of Niebuhr, who had not opportunity to examine it. It is called by the Arabs *Birs Nimrood*, by the Jews, Nebuchadnezzar's Prison. Of this Mr. Rich says, "I visited the Birs under circumstances peculiarly favorable to the grandeur of its effect. The morning was at first stormy, and threatened a severe fall of rain; but as we approached the object of our journey, the heavy cloud separating discovered the Birs frowning over the plain, and presenting the appearance of a circular hill, crowned by a tower, with a high ridge extending along the foot of it. Its being entirely concealed from our view during the first part of the ride, prevented our acquiring the gradual idea, in general so prejudicial to effect, and so particularly lamented by those who visit the pyramids. Just as we were within the proper distance, it burst at once upon our sight in the midst of rolling masses of thick black clouds, partially obscured by that kind of haze whose indistinctness is one great cause of sublimity, whilst a few strong catches of stormy light, thrown upon the desert in the back ground, served to give some idea of the immense extent, and dreary solitude, of the wastes in which this venerable ruin stands. It is a mound of an oblong figure, the total circumference of which is seven hundred and sixty-two yards. At the eastern side it is not more than fifty or sixty feet high; at the western it rises in a conical figure to one hundred and ninety-eight feet; and on its summit is a solid pile of brick, thirty-seven feet high, by twenty-eight in breadth, diminishing in thickness to the top, which is irregular. It is built of fine burnt bricks, which have inscriptions on them, laid in lime-mortar of admirable cement. The other parts of the summit of this hill are occupied by immense fragments of brick-work of no determinate figure, tumbled together, and converted into solid vitrified masses, as if they had undergone the fiercest fire, or been blown up with gunpowder, the layers of bricks being perfectly discernible—a curious fact, and one for which I am

utterly incapable of accounting. The whole of this mound is itself a ruin, channeled by the weather, and strewed with the usual fragments, and with pieces of black stone, sand stone, and marble. No reeds are discernible in any part. At the foot of the mound a step may be traced, scarcely elevated above the plain, exceeding in extent by several feet the base: and there is a quadrangular enclosure round the whole, as at the Mujelibè, but much more perfect and of greater dimensions. At a trifling distance from the Birs, and parallel with its eastern face, is a mound not inferior to the Kasr in elevation; much longer than it is broad. Round the Birs are traces of ruins to a considerable extent."

[This ruin was afterwards examined by Sir R. K. Porter, who gives some additional facts and notices. He found the base of the brick wall, which is still standing, to be entirely free from marks of fire, and apparently still in its original condition. He thence draws the not improbable conclusion, that the destroying agent, whatever it was, must have acted from above, in a downward direction; and that the immense fragments of vitrified brick-work which lie strewed around, must have fallen from some point higher than the summit of the remnant of wall at present standing. The fire which produced these remarkable effects, must have had the glow of the hottest furnace; and from the character of the disruption or fissure of the wall, and of the vitrified masses, he is disposed to believe that the destruction was effected by lightning. (Travels, vol. ii. p. 312.)

Through the researches of Ker Porter and Mr. Rich, the former suggestion of Niebuhr, that this ruin is the remains of the tower of Belus, is supposed by Rosenmueller to be placed nearly beyond doubt. (Bib. Geog. I. ii. p. 24.) The traditional name, also, *Birs Nimrood*, tower of Nimrod, favors the supposition, so far as this species of proof is of any value. The mound to the eastward of the Birs may then be the ruins of ancient buildings occupied by the numerous priests and servants of the temple. —All these heaps of ruins occupy the area of a large parallelogram, around which the remains of a strong wall or mound are still distinctly to be traced.

Della Valle, major Rennell, and others, as may be seen in the preceding extracts, have supposed that the tower of Belus is to be sought for in Della Valle's ruin, situated on the east side of the river at the most northern point of all the ruins. Against this supposition, K. Porter brings very cogent reasons; (ii. p. 346.) but supposes that ruin to have been formerly the royal palace or castle. The objection urged by Rosenmueller against this latter conjecture is a strong one, viz. that this ruin lies quite out of the city itself, being connected, according to the drawings, with the wall which here sweeps around it; while it is also too remote from the river, which divided the palace or castle into two parts. The latter writer, with great probability, conjectures, that we see here the ruins of a fortification or citadel, which commanded and protected the walls of the city on this side. *R.

Descending from this ruin southward, we arrive at that grand mass of ruins, called by tradition the Kasr, or palace. There is no difficulty in deferring to this tradition; or even in believing that perhaps the single remaining tree, the Athele, may be a descendant of some which formerly composed the ornaments of the famous hanging gardens. This building has, evidently, been constructed with the greatest care; and its peculiar "freshness," on which major Rennell founds an argument against its Babylonish origin, appears to be nothing beyond what might be expected from more careful selection of materials, better manipulation and workmanship, and, in one word—from royal liberality and patronage. Uniformity of plan is seldom consulted in the palaces of eastern monarchs, nor is the arrangement of their several offices, such as European judgment would prefer. Unless, therefore, we could suppose that the palace of Semiramis, or of Nebuchadnezzar, or of any other Babylonish monarch, with the additions of later times, was conceived on principles of more than common correctness, we must allow that in its best condition it was little other than a labyrinth; and, consequently, its ruins can be nothing but confusion.

Mr. Rich says, (Second Memoir, p. 10.) "The strong embankment built by the Babylonian monarchs was intended to prevent the overflow, not to secure its running in one channel; and ever since the embankment was ruined, the river has expended itself in periodical inundations. This is the case in many parts of its progress; for instance at Feluja, the inundation from whence covers the whole face of the country as far as the walls of Bagdad, ... with a depth of water sufficient to render it navigable for rafts and flat-bottomed boats. . . . . At Hellah, notwithstanding the numerous canals drawn from it, when it rises it overflows many parts of the western desert; and on the east it insinuates itself into the hollows and more level parts of the ruins, converting them into lakes and morasses." The reader, who has seen the overflowing Nile called sea, by Nahum, in the instance of Memphis, will, without reluctance, allow the same appellation to the overflowing Euphrates; and truly enough may it be said, that the sea has come up over Babylon; since the more level parts of the ruins are converted into lakes and morasses, during the seasons of the river's swelling; though at intervals these swamps may be tolerably dry.

It is evident from what has been adduced, that no other remains of ancient Babylon than those of its public buildings can now be discovered or distinguished: the houses of individuals, which Herodotus describes as being three stories in height, have disappeared, with all their accommodations and accompaniments. No doubt they had gardens and pleasure grounds, embellished and refreshed by streams of water, and by plantations affording shade and privacy, those indispensable luxuries in the East. These are destroyed; no trace of them exists; and, therefore, we cannot wonder that more accessible retreats, in which those who carried them captive demanded of the forlorn Israelites to sing the Lord's song in this foreign land, should have shared in the general fate. We see by what means the willows on which they hanged their harps might grow among the water-courses; but the water-courses are ruined, and the willows are extinct.

Whether we should seek the exterior walls of the province of Babylon in the direction taken by captain Frederick is of small importance, since we have ventured to conjecture that they were not distinguished by magnitude or solidity: whether those more proximate to the city, and especially whether those which have left long mounds, in ruins, but which evidently enclosed the temple and the palace, may be any part of the broad walls, is a question of greater importance, and, at present, of difficult

solution. Whether these long enclosures have ever been faced with brick, whether they have ever had a ditch before them, and whether their breadth answers to that assigned to the famous walls of Babylon by ancient writers, we can neither affirm nor deny, till possessed of more accurate information.

Mr. Rich has very properly called the attention of his readers to the accomplishment of that prophecy of Isaiah which predicts the overthrow of Babylon, "as when God overthrew Sodom and Gomorrha. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there: and the wild beasts shall cry in their desolate houses, and dragons in their pleasant palaces." The prophet adds in the following chapter: (xiv. 23.) "I will make it a possession for the bittern, (see BITTERN,) and pools of water"—rather, stagnant marshes of reeds. Almost every word of these prophecies may be justified from Mr. Rich himself: he mentions his perception of a strong smell like that of a lion;—his finding bones of sheep, &c. doubtless of animals carried there and devoured by the wild beasts, many dens of which are in various parts; he found quantities of porcupine quills;—numbers of bats and owls;—and, to close the list of these doleful creatures, here he learned the existence of satyrs;—here he was cautioned against the violence of evil spirits after night-fall;—and, in short, his "tussocks of rank grass" are no other than the "reeds of the stagnant marshes" of the prophet.

There would be something extremely melancholy in the fate of Babylon, its desolation, its disappearance, its external annihilation, after so vigorous and so long continued exertion to raise it to pre-eminence, did we not know that its pride was excessive, and its power was cruel. The fierceness of war was the delight of its kings. Nebuchadnezzar himself had been a warrior of no limited ambition; the Chaldeans were bitter, hasty, sanguinary, ferocious; and to read the accounts of their inhumanity prepares us for a reverse, which we await, but do not regret. There is something in the idea of retaliation from which the human mind is not averse—"As she hath done, so do to her;" is the language not of prophecy or of poetry only, but of "even-handed justice," in the common acceptation of mankind. It is not only because we are better acquainted with the miseries inflicted on Jerusalem and the sanctuary that we admit these feelings in respect to Babylon: there can be no doubt, but what other nations had equally suffered under her oppression: the people who are emphatically called on to execute the vengeance determined against her, had certainly been galled under her yoke. Cyrus and Xerxes, who captured her city and destroyed her temple, were but the avengers of their country. Alexander considered himself in the same light. It is rather from a deficiency of historical accounts than from the facts of the case, that Babylon has been supposed to have been reduced by a gradual decay only. Already have more symptoms of violence been discovered than were formerly supposed, and it is more than possible, that our intercourse with eastern writers may bring us acquainted with events, which will enable us to account for appearances that now present nothing but uncertainties. Idolatry took its rise at Babylon, was fostered and protected there, and from thence was diffused throughout (at least) the western world: the liberal arts, the more recondite sciences, with every power of the human mind, were rendered subservient to systematic idolatry.—Its doom, therefore, must correspond with its crimes It is enough for us, that we know its punishment to be just; and that we are happily enabled to trace in its ruins the unequivocal and even the verbal accomplishment of those predictions which denounced its calamities—the monuments of miseries long deserved, but not remitted though postponed.

The following are the comparative dimensions of the principal ruins of ancient Babylon.

Mujelibè, circumference 2111 feet; height remaining on the S. E. 141 feet.
Kasr, or Palace, square, 700 yards.
Sea, or Lake, by the plain, length 800 yards; breadth 550 yards, by measurement.
Bridge, (supposed,) length 600 yards; breadth nearly 100 yards, ruins.
Temple of Belus, (Herodotus,) square, 500 feet.
Temple of Belus, (supposed,) with the buildings near it, ruins, length 1100 yards; breadth 800 yards; height remaining 50 or 60 feet.
Birs Nimrood, circumference 2286 feet; height remaining, E. 50 or 60 feet; W. 198 feet; tower, 235 feet.
Extent of the whole enclosure, above two miles and a half, N. and S.—the same E. and W.

II. BABYLON, a city in Egypt, on the borders of Arabia, not far from Heliopolis and Aphrodisiopolis, and not very distant from Cairo. It is mentioned by Ptolemy, who calls it Babylis. (Compare Josephus, Antiquities of the Jews, book ii. chap. 13.) Diodorus Siculus says it was built by the captives brought by Sesostris from Chaldea; but Josephus says it was built in the time of Cambyses, by some Persians whom he permitted to settle there. Some critics have supposed that Peter wrote his first Epistle from this Babylon; but we have no evidence that he ever was in Egypt; and probability leads to the contrary conclusion.

[BABYLONIA, the province of which Babylon was the capital; now the Babylonian or Arabian *Irak*, which constitutes the pashalik of Bagdad. This celebrated province included the tract of country contained between the Euphrates and the Tigris, bounded north by Mesopotamia and Assyria, and south by the Persian gulf. This gulf was indeed its only definite and natural boundary; for towards the north, towards the east or Persia, and towards the west or desert Arabia, its limits were quite indefinite. It is, however, certain, that both in ancient and modern times, important tracts on the eastern bank of the Tigris, and on the western bank of the Euphrates, and still more on both banks of their united stream, the ancient Pasitigris and modern Shâtt el-Arab, were reckoned to Babylonia, or Irak el-Arab.

The most ancient name of the country is *Shinar*, Gen. x. 10; Dan. i. 1, 2. Afterwards Babel, Babylon, and Babylonia, became its common appellation; with which, at a later period, Chaldea, or the land of the Chaldeans, was used as synonymous, after this people had got the whole into their possession. Isaiah, in the superscription of one of his prophecies respecting the destruction of Babylon, (xxi. 1.) calls this land *the desert* or *plain of the sea*. This we must regard as a poetical, or rather, perhaps, a symbolical, epithet, derived probably from the circumstance, that before the erection of dikes and mounds by Semira-

mis, the whole of this flat region was often overflowed by the adjacent rivers, and thus actually resembled, and might with propriety be called, *a sea*. See Gesen. and Rosenm. on Is. xxi. 1.

Babylonia is an extensive plain, interrupted by no hill or mountain, consisting of a fatty brownish soil, and subject to the annual inundations of the Tigris and Euphrates, more especially of the latter, whose banks are lower and flatter than those of the Tigris. The Euphrates commonly rises about twelve feet above its ordinary level; and continues at this height from the end of April till June. These frequent inundations of course compelled the earliest tillers of the soil to provide means for drawing off the superabundant water, and so distributing it over the whole surface, that those tracts which were in themselves less well-watered, might receive the requisite irrigation. From this cause, the whole of Babylonia came to be divided up by a multitude of larger and smaller canals; in part passing entirely through from one river to the other; in part, also, losing themselves in the interior, and serving only the purposes of irrigation. (Herodot. i. 193.) These canals seem to be the *rivers of Babylon* spoken of in Ps. cxxxvii. 1. The most important of these were the *Nahar Malca*, or the king's river, which flowed from the Euphrates S. E. into the Tigris; the *Pallacopas*, drawn from the Euphrates, above Babylon, and emptying its waters into the lakes or marshes formed by it on the S. W. borders of the province towards Arabia; (into which channel Cyrus turned the main stream of the Euphrates in his assault upon the city;) and the *Maarsares*, which flowed parallel to the Euphrates, at the distance of some miles from it toward the west.

Besides this multitude of canals, which are now mostly vanished without trace, Babylonia contained several large lakes, formed partly by the inundations of the two great rivers, and partly the work of art. The largest of these is described by Herodotus, (i. 185.) and was the work of the celebrated queen Nitocris. It was situated in the northern part of Babylonia, far above the city, not very remote from the river, to which it ran parallel for a great distance. The earth which was excavated from it, served to build the dikes and mounds along the river; and the whole shore of the lake was encased by a wall of stone. Besides this, at a distance below the city, there were on the west side of the Euphrates, tracts of low marshy land, which were filled with water from the river and canals, and extended far into the Arabian desert. Babylonia, therefore, was a land abounding in water; and Jeremiah might therefore well say of it, that it *dwelt upon many waters*, Jer. li. 13.

Notwithstanding the extreme heat which reigns here for the greater portion of the year, and which compels the inhabitants to pass the most of the day in subterraneous apartments, called *Serdaps*, the air is in general pure and wholesome, excepting around Basra and the low regions in the vicinity. In summer the atmosphere is so clear, that at a very short distance from the river, neither dampness nor dew is to be perceived; and were it not for the morasses formed by the inundations, which might easily be reclaimed, the country might still be what it was anciently, the most fertile, perhaps, on earth. Thus Herodotus describes it, (i. 193.) as rewarding the diligent irrigation and tillage of its ancient cultivators by a return of two hundred and even three hundred fold. On the other hand, the country was destitute of large trees, and had neither the fig, olive, nor vine; though date and palm trees were common. But the want of timber for building was made up by abundant supplies of the best of clay for bricks, which, whether burned, or dried in the sun, acquired such hardness, that they have endured without injury the storms and violence of ages, although scattered and exposed to the weather in the utmost degree. Mortar, also, was abundantly prepared and furnished by the hand of nature herself. Eight days' journey above Babylon, on the small river *Is*, near the city *Hit*, were copious fountains of naphtha, or bitumen, which was used for cement, by intermingling with it layers of straw or reeds. This process is described by Herodotus; and the present ruins of Babylon exhibit this cement and these layers in perfect preservation.

The cities and places mentioned in the Bible as lying in Babylonia, besides Babylon the capital, are Dura, the great plain around Babylon, where Nebuchadnezzar set up the gigantic golden image, (Dan. iii. 1.) Erech, Accad, Calneh or Calno, etc. which may be seen under these articles respectively.

The geographical situation of Babylon was uncommonly favorable for commercial pursuits. By means of its great navigable waters, it received from above the productions of Syria and Asia Minor, of Media and Armenia; and from below, through the Persian gulf, those of India, Persia, Arabia, Egypt, and the whole of Africa. Thus Babylon became the repository of all the treasures of Asia and Africa; and is, therefore, justly termed by Ezekiel, *a city of merchants*, Ezek. xvii. 4. Babylonian garments or mantles, renowned for their fineness and splendor, seem early to have been articles of exportation; see Josh. vii. 21. Indeed, the Babylonians, from all the hints contained in the Bible, and also from the more detailed accounts of Herodotus, (i. 195.) seem to have been a people who loved splendor, and who had become accustomed to a multitude of artificial wants, which could not be satisfied without a commercial intercourse with many and even distant nations.

The Babylonians were celebrated, even in the earliest ages, for their knowledge of the sciences; and, more especially, they had cultivated astronomy to a very important extent. Professor Ideler, of Berlin, has shown, that in the ancient calculations of the eclipses of the moon, quoted by Ptolemy from the observations of the Chaldeans, they are found to differ from modern calculations of the same eclipses only, at most, in the minutes. (Memoirs of the Berlin Acad. for 1814 and 1815.) It was not all, however, a pure love of science, that thus led them to the cultivation of astronomy; but the belief in the power of the stars over the fates of men and over the weather; in short, an astrological faith, which could not but easily lead them to pay divine honors to the heavenly bodies. (See Baal, Astaroth, Babel.) This sort of astronomical and astrological knowledge, transmitted down through many centuries, was the exclusive possession of a *caste* of priests or learned men, which, as also in Egypt and Persia, was divided into different classes. They are called, generally, *wise men, learned*; also *Chaldeans*, (Dan. ii. 4, 5, 10.) from the nation with which they probably migrated to Babylon. As Nebuchadnezzar made his entry into Jerusalem, after the capture of the city, there was among his train of nobles the *Rab-mag*, which, although treated in the English version as a proper name, means, doubtless, *the chief of the magi*; (Jerem. xxxix. 3, 13.) but whether this term was a general name for the whole caste of the priests, or only of a particular class, can-

not be determined. To them belonged also, no doubt, the *astrologers* and *star-gazers* mentioned in Isa. xlvii. 13.

The language of the ancient Babylonians was undoubtedly a branch of the great Semitish stock, to which, also, the Hebrew and Arabic belong; and was probably not very, if at all, different from the East Aramæan, or Chaldee. The written character was also the same as that of the Chaldeans. Later Jewish writers indeed inaccurately call this the *Assyrian*, inasmuch as they take the name Assyria in its most extensive sense, as including Babylonia and Chaldea, etc. See ASSYRIA.

According to the Bible, the kingdom of Babylonia was the earliest founded after the flood. Nimrod was its founder; and he afterwards extended his conquests over Assyria, Gen. x. 8, 9, 10. The Greek and Roman writers knew nothing of Nimrod; with them Belus was the founder of Babel and the Babylonish kingdom. But as Bel, (Baal,) which signifies *lord*, may very probably have been the general title of the earliest kings, so Belus and Nimrod can easily have been one person. Several centuries later, in the time of Abraham, we hear of a king of Shinar, or Babylon, Amraphel, Gen. xiv. 1. From this time onward, there is no mention of Babylonia in the earlier historical books of the Old Testament. Ptolemy of Alexandria, in the second century of our era, gives us a catalogue of the kings of Babylonia, which he probably took from the writings of Berosus. This begins with NABONASSAR, in 747 B. C. who was without doubt a vassal of Assyria; for among the colonists sent by Shalmaneser king of Assyria to Samaria, about 730 B. C. there were also Babylonians; a proof that Babylonia at that time was dependent on Assyria, although it might have its own king. Such a vassal or viceroy was also MERODACH-BALADAN, who about 711 B. C. sent messengers to Hezekiah, to congratulate him on his restoration, and form an alliance with him against the Assyrians, 2 Kings xx. 12; Isa. xxxix. 1. This Merodach-baladan is also mentioned under the same name by Berosus, (see Gesenius, Com. z. Isa. i. p. 999.) who relates of him, that he usurped the throne after having murdered his predecessor ACISES; that after six months he himself was slain by BELIBUS, or ELIBUS, who undertook to maintain himself as an independent king. But in the third year of his reign, he was conquered by Sennacherib, who made his son, ESAR-HADDON, viceroy of Babylon. Nevertheless, before the lapse of a century, the empire of Assyria was destined to be overthrown by a power from Babylonia, viz. the Chaldeans. (See this article.) This warlike people, called in Scripture the *Chasdim*, who had formerly inhabited the mountainous tracts in the north of Mesopotamia and Assyria, had now become fixed in Babylonia, and must, in a very short time, have acquired the upper hand in the Assyrian empire. For about a century after Esar-haddon, the Babylonian viceroy NABOPOLASSAR made himself independent of Assyria, and, in alliance with Cyaxares of Media, made war upon and conquered that country. (See ASSYRIA.) That Nabopolassar was a Chaldean, is manifest, from the circumstance that there is no further mention whatever of Assyrian kings, but only of Chaldean sovereigns. In his old age he assumed as the partner of his throne his son, the celebrated NEBUCHADNEZZAR. (See this article.) Under his reign the city of Babylon and the empire of Babylonia attained to their highest pitch of splendor. He died after a reign of 35 years, in the year 562 B. C. After his death the Babylonish-Chaldee empire hastened rapidly to its ruin. His son and successor, EVIL-MERODACH, (2 Kings xxv. 7; Jerem. lii. 31.) whose queen was probably the celebrated Nitocris, became so odious by his vices, that he was murdered in the second year of his reign, by his brother-in-law, NERIGLISSAR, who then mounted the throne. He was followed, after a reign of four years, by his son LABOROSOARCHOD, a minor, who, after nine months, was murdered by several of his nobles. These placed NABONNID, or LABYNET (the BELSHAZZAR of Daniel) upon the throne, who was a son of Evil-merodach and grandson of Nebuchadnezzar; and during his minority his mother Nitocris seems to have acted as regent. But at this time the Medo-Persian kingdom was every where acquiring strength and extent under Cyrus; and at length Babylon, and with it the Chaldean empire, fell before his arms, and became incorporated with the empire of the Persians, about the year 538 B. C. See BABYLON.

Of the internal constitution of the Babylonian empire, we only know, in general, that its provinces were under governors, or viceroys, *pachas*,—a constitution which seems to be common to all the oriental states of ancient and modern times. But the number of provinces is unknown. *R.

BACA, THE VALLEY OF, or of tears, (Psalm lxxxiv. 6.) perhaps the same as the valley of Tears, or Weepers, or Bochim, Judg. ii. 1; 2 Sam. v. 23. In a moral sense the vale of tears signifies this world, which, to good men, presents only an occasion of grief and tears, because of the disorders that prevail, of the continual dangers to which we are exposed, and the absence of those eternal good things which we ought to long after. The Psalmist says, "Blessed is the man whose strength is in thee, in whose heart are the ways of them, who, passing through the valley of Baca, or tears, make it a well, the rain also filleth the pools;" from which it has been generally inferred that the valley of Baca was a dreary, thirsty, undesirable place—the very reverse of what appears to be the fact. The following is from De la Roque: (Voy. de Syrie, p. 116.) "I was extremely satisfied with our walk; which, besides, gave me an opportunity of admiring the most agreeable territory, and the best cultivated, perhaps, in all Syria, lying the length of the plain from north to south, to the mountains which separate it from that of Damascus. This plain, or, more properly speaking, the whole territory of Baalbec, to the mountains, is named in Arabic, AL-BKAA, which we express by *Bekaa*. It is watered by the river Letanus, and by many other streams; it is a delicious, I might say an enchanted, country, and in nothing inferior to the country of Damascus, which is so renowned among the orientals. Beka produces, among other things, those beautiful and excellent grapes which are sent to various parts, under the name of grapes of Damascus." This seems to be the very same place meant by the Psalmist, and to have retained (or recovered, as many places have, under the present Arab government) its ancient appellation. It is among the mountains of Lebanon, north of Judea. [It need not, however, be understood, that there was really a valley called *Baca*, or the *valley of weeping*. The Psalmist in exile, or at least at a distance from Jerusalem, is speaking of the privileges and happiness of those who are permitted to make the usual pilgrimages to that city in order to worship Jehovah in the temple: "They love the ways which lead thither; yea, though they must pass through rough and dreary paths, even a vale of tears, yet such

are their hope and joy of heart, that all this is to them as a well watered country, a land crowned with the blessings of the early rain." Something like this would seem to be the sense of the passage. The plain or valley of Baalbec, referred to above, could not of course lie in the way of any Israelites on such a pilgrimage; while its fertility is utterly inappropriate to the sentiment of the Psalmist. R.

BACCHIDES, the general of the Syrian king Demetrius, and governor *beyond the river*, i. e. the Euphrates, 1 Macc. vii. 8. The king sent him with an army against Judea, to establish the notorious Alcimus (q. v.) by force in the dignity of high-priest, 161 B. C. He left with Alcimus a body of troops, that he might maintain himself against Judas Maccabæus. But, as Judas continued to make progress, Bacchides returned the next year with a chosen army, vanquished and slew Judas at Laisa, (1 Macc. ix. 18.) held Jonathan afterwards at bay, and fortified Jerusalem; (ix. 49, 50.) but after the death of Alcimus, in the next year, he again withdrew his forces. In the following year, (158 B. C.) however, he returned to Judea on the invitation of some of the discontented Jews; but concluded a peace with Jonathan on reasonable terms, and left him to govern the Jewish state, 1 Macc. ix. 70, seq. *R.

BACKBITE, to speak evil of an absent person. Paul classes this sin with several others of a heinous nature, Rom. i. 30.

BACKSLIDE, to depart gradually and insensibly from the faith, love and practice of God's truth, Jer. iii. 6—14; Hos. iv. 16.

BADGERS' SKINS. Among those inadvertent renderings, which, for want of better information on oriental natural history, have been adopted, in our public translation, that of "badgers' skins" for the covering of the tabernacle, (Exod. xxv. 5, et al.) and for shoes, (Ezek. xvi. 10.) has been liable to great exception. The badger is an inhabitant of cold countries, certainly not of Arabia, and is rare, even where it breeds; as in England. It is a small, inoffensive animal, of the bear genus, and remains torpid all winter.

The ancient versions, for the most part, took the word *Tahash* to signify a color, a violet color, to which the rams' skins were dyed; and for this opinion Bochart contends: but the rabbins insist on its being an animal; and Aben Ezra thinks it to be of the bull kind; some animal which is *thick* and *fat;* and in this sense the word appears to be the same as the Arabic *Dahash*, fat, oily. The conjecture, then, of those who refer the *Tahash* to the seal, is every way credible; as in our own island the seal is famous for its fat or oil, which, in default of whale oil, is used for similar purposes. Moreover, seal-skins, on account of their durability, are used to cover trunks and boxes, to defend them from the weather; and as the skin of the *Tahash* was used for making shoes, (Ezek. xvi. 10.) so the skin of the seal may be, and is, tanned into as good leather as calf-skin itself.

It remains, then, to be proved that an animal, fit for the purpose, was readily procurable by the Israelites in the wilderness; for this we quote Thevenot, (p. 166.) who, being at Tor, a port on the Red sea, says, "But they could not furnish me with any thing of a certain fish, which they call a *sea-man*. However, I got the hand of one since. This fish is taken in the Red sea, about little isles, that are close by Tor. It is a great, strong fish, and hath nothing extraordinary but two hands, which are indeed like the hands of a man, saving that the fingers are joined together with a skin like the foot of a goose; *but the skin of the fish is like the skin of a wild goat*, or *chamois*. When they spy that fish, they strike him on the back with harping irons, as they do whales, and so kill him. *They use the skin of it for making bucklers, which are musket proof.*" Whether this be a species of seal must be left undetermined; as nothing is said of its coming ashore, or being amphibious; nevertheless, it may be the *Tahash* of the Hebrews. Niebuhr says, (p. 157, Fr. edit.) "A merchant of Abushahr called *Dahash* that fish which the captains of English vessels called *porpoise*, and the Germans *sea-hog*, or *dolphin*. In my voyage from Maskat to Abushahr, I saw a prodigious quantity together, near Râs Mussendom, who all were going the same way, and seemed to swim with great vehemence."

[Gesenius adopts the same opinion, on account of the similarity of the Arabic name *Dahash*, which means, properly, the dolphin, but is also applied to the seal genus. On many of the small islands of the Red sea, around the peninsula of Sinai, are found seals; (hence *insula phocarum*, Strab. xvi. p. 776.) likewise, a species of sea-cow, called also sea-man or sea-camel, the skin of which is an inch thick, and is used by the Arabs of the present day for shoe-leather. Burckhardt remarks that he "saw parts of the skin of a large fish, killed on the coast, which was an inch in thickness, and is employed by the Arabs instead of leather for sandals." (Travels in Syria and the Holy Land, p. 582.)—Rosenmueller (on Ex. xxv. 5.) inclines to the ancient rendering, which makes the word denote some *color*. R.

BAGOAS, Holofernes' chamberlain, who introduced Judith into his master's tent. The word *Bagoas* is used for eunuchs in general, and often occurs in the history of the East.

BAHURIM, a town of Benjamin, (2 Sam. iii. 16; xvii. 5; xvi. 18.) probably built by the young men who escaped the destruction of their tribe. It is thought to have been also named Almon, (Josh. xxi. 18.) and Alemath, 1 Chron. vi. 60.

BAJITH, a tower of Moab, Isaiah xv. 2.

BALA, a city of the tribe of Simeon, Josh. xix. 3; called also Bilhah, 1 Chr. iv. 29. Josephus also speaks of a place *Bala*, Ant. vi. 6.

BALAAM, a prophet, or diviner, of the city Pethor, on the Euphrates, Numb. xxii. Balak, king of Moab, having seen the multitude of Israel, and fearing they would attack his country, sent for Balaam, to come and curse them. His messengers having declared their errand, Balaam, during the night, consulted God; who forbade his going. Balak afterwards sent others, of superior quality: Balaam still declined, but kept them in his house that night; during which the Lord said to him, "If the men COME TO CALL THEE, rise up and go with them; but yet the word that I shall say unto thee, that shalt thou do." Balaam, therefore, rose *up in the morning*, (not staying for the signal appointed to him, of being called by the messengers, as appears,) and went with the envoys of Balak. God, perceiving this froward evil disposition of his heart, was angry; and an angel stood in the way to stop him. This, Balaam's ass seeing, while the diviner himself was, probably, lost in thought, turned out of the road-way, into the fields. Balaam, however, forced her into the way again, and this occurred a second and a third time. (See Ass of BALAAM.) At length, Balaam was made sensible of the divine interposition, and offered to return home; but, receiving per-

mission, he continued his journey to Balak, who complained of his reluctance in coming. "Now I am come (said Balaam) I can say nothing: the word that God putteth into my mouth, that must I speak." Balak conducted him to a feast in his capital, (Kirjath Huzoth,) and the next morning carried him to the high places of Baal, and showed him the extremity of the Israelitish camp. Here Balaam desired seven altars to be built, and a bullock and a ram to be offered on each altar, Numb. xxiii. *ad fin.* Balak stood by the burnt offering, while Balaam withdrew to his enchantments. God bade him return, and utter an oracular blessing on Israel, and not a curse. This he did a second and a third time, to the extreme mortification of Balak, who dismissed him in great anger; Balaam declaring, that he could not "go beyond the commandment of the Lord, to do either good or bad of his own mind." He subsequently foretold what Israel should, in future times, do to the nations round about; and, after having advised Balak to engage Israel in idolatry and whoredom, that they might offend God and be forsaken by him, quitted his territories for his own land, Numb. xxiv. 14; Mic. vi. 5; 2 Pet. ii. 15; Jude ii; Rev. ii. 14. This bad counsel was pursued: the young women of Moab inveigled the Hebrews to the feasts of Baal-Peor; persuaded them to idolatry and seduced them to impurity. God commanded Moses to avenge this insidious procedure, and he declared war against the Midianites, of whom he slew many, and killed five of their princes, Numb. xxv. 17, 18. Among those who fell on this occasion was Balaam, xxxi. 2, 7, 8.

The rabbins relate many other particulars of Balaam; as that at first he was one of Pharaoh's counsellors; according to others, he was the father of Jannes and Jambres, two eminent magicians; that he squinted, and was lame; that he was the *author of that passage in Numbers, wherein his history is related;* and that Moses inserted it, in like manner as he inserted other writings.

It has been much questioned whether Balaam were a true prophet of the Lord, or a mere diviner, magician, or fortune-teller. Origen and others say, that all his power consisted in magic and cursing; because the devil, by whose influence he acted, can only curse and injure. Theodoret, Cyril of Alexandria, and Ambrose, think he prophesied without being aware of the import of what he said; but Jerome seems to have adopted the opinion of the Hebrews—that Balaam knew the true God, and was a true prophet, though corrupted by avarice. Moses certainly says, he consulted the Lord; and calls the Lord, *his God*, (Numb. xxii. 18.) but this might have been merely because he was of the posterity of Shem, which patriarch maintained the worship of the Lord among his descendants; so that, while the posterity of Ham fell into idolatry, and the posterity of Japheth were settled at a distance, in Europe, the Shemites maintained the worship of Jehovah, and knew his holiness and jealousy. This appears in the profligate advice which Balaam gives Balak, to seduce the Israelites to transgress against Jehovah, with the holiness of whose nature the perverted prophet seems to have been well acquainted.

It is worthy of notice in the account of Balaam's divinations, (Numb. xxiv. 1.) that "When he saw that it pleased the Lord to bless Israel, he went not as at other times *to seek for enchantments*;" i. e. he did not pretend to go away and seek for omens and practise incantations, but began at once to speak in the name of the Lord.

BALADAN, the father of Meroch-Baladan, the king of Babylon, who sent messengers to Hezekiah, 2 Kings xx. 12; Isa. xxxix. 1. He is by many supposed to have been the same as Nabonassar, a former king of Babylon; but this does not accord with the account of Berosus. See in BABYLONIA, and ASSYRIA. R.

BALAK, son of Zippor, king of Moab, being terrified at the multitude of Israel who were encamped on the confines of his country, sent deputies to Balaam the diviner, desiring him to come and curse them, or devote them to destruction, Numb. xxii.—xxv. (See BALAAM.) Balaam having advised him to engage the Israelites in sin, Balak, *politically*, as he thought, followed his counsel; which proved equally pernicious to him who gave it, to those who followed it, and to those against whom it was intended. The Israelites, who were betrayed by it, were slain by their brethren who continued unperverted; Balaam, the author of it, was involved in the slaughter of the Midianites; and Balak, who had executed it by means of the Midianite women, saw his allies attacked, their country plundered, and himself charged with being the cause of their calamity.

BALANCE, in Scripture, an instrument much of the same nature, probably, as the Roman steelyard, where the weight is hung at one end of the beam, and the article to be weighed at the other end. Balances, in the plural, generally appear to mean scales,—a pair of scales. See WEIGHING.

BALDNESS is a natural effect of old age, in which period of life the hair of the head, wanting nourishment, falls off, and leaves the head naked. Baldness was used as a token of mourning; and is threatened to the voluptuous daughters of Israel, instead of well-set hair; (Isa. iii. 24. see also Mic. i. 16.) and instances of it occur, Isa. xv. 2; Jer. xlvii. 5; Ezek. vii. 18; Amos viii. 10.

BALM, see BALSAM.

BALSAM-TREE, or BALSAM. The word *Balsamon* may be derived from *Baal-shemen*, בעל-שמן, i. e. lord of oil; or the most precious of perfumed oils. The word is not in the Hebrew of the Song of Solomon, but we find the vineyards of Engedi, (i. 14.) which are believed to have been gardens of the balsam-tree. In Ezek. xxvii. 17. we find the word *pannag;* which the Vulgate translates *Balsamum;* and which is so understood by the Chaldee, and other interpreters. [The usual Hebrew word is *Tzeri*, the *opobalsam*, which was found particularly in Gilead. R.

The Balsam tree, though not a native of Judea, was cultivated in great perfection in the gardens near Jericho, on the banks of Jordan. Josephus, speaking of the vale of Jericho, says, "Now here is the most fruitful country of Judea, which bears a vast number of palm trees, besides the balsam tree, whose sprouts they cut with sharp stones, and at the incisions they gather the juice, which drops down like tears." De Bell. Jud. lib. i. c. 7. sect. 6. The balsam produced by these trees was of such consequence as to be noticed by all the writers who treated of Judea. Pliny says, "This tree, which was peculiar to Juris, or the vale of Jericho, was more like a vine than a myrtle. Vespasian and Titus carried each of them one to Rome as rarities, and Pompey boasted of bearing them in his triumph. When Alexander the Great was in Juria, a spoonful of the balsam was all to be collected on a summer's

day; and in the most plentiful year the great royal park of these trees yielded only six gallons, and the smaller one only one gallon. It was, consequently, so dear, that it sold for double its weight in silver. But, from the great demand for it, adulteration soon followed, and a spurious sort grew into common use, at a less price." Pliny, Natural History, c. xxv. Justin, indeed, makes this tree the source of all the national wealth; for in speaking of this part of the country he says, "The wealth of the Jewish nation did arise from the *opobalsamum*, which doth only grow in those countries, for it is a valley like a garden, which is environed in continual hills, and, as it were, enclosed with a wall. The space of the valley containeth 200,000 acres, and is called Jericho. In that valley there is a wood as admirable for its fruitfulness as for its delight, for it is intermingled with palm trees and opobalsamum. The trees of the opobalsamum have a resemblance to the fir-tree; but they are lower, and are planted and husbanded after the manner of vines, and on a set season of the year they sweat balsam. The darkness of the place is, besides, as wonderful as the fruitfulness of it. For although the sun shines no where hotter in the world, there is naturally a moderate and perpetual gloominess of the air." Justin's History, lib. xxxvi. In the estimate of the revenues which Cleopatra derived from the region round about Jericho, which had been given to her by Antony, and which Herod afterwards farmed of her, it is said, "that this country bears that balsam which is the most precious drug that is there, and grows there only." Josephus, Ant. Jud. lib. xv. c. 4. sect. 2. And in the account of Sheba's visit to Solomon, from a desire to see a person so celebrated for his wisdom, it is said that she gave him twenty talents of gold, and an immense quantity of spices and precious stones; and "they say," adds the Jewish historian, "that we are indebted for the root of that balsam, which our country still bears, to this woman's gift." Josephus, Ant. Jud. lib. viii. c. 6. sect. 6. This balsam is mentioned in the Scriptures under the name of *balm of Gilead*, Jer. viii. 22; xlvi. 11; li. 8. Since the conquest of Palestine by the Romans, says Mr. Buckingham, "the balsam-tree has entirely disappeared; not one is now to be found." The following account of the balsam-tree is extracted, by Dr. Harris, from Mr. Bruce. The Balessan, balsam, or balm, is an ever-green shrub, or tree, which grows to about 14 feet high, spontaneously and without culture, in its native country Azab, and all along the coast to Babelmandel. The trunk is about eight or ten inches in diameter, the wood light and open, gummy, and outwardly of a reddish color, incapable of receiving a polish, and covered with a smooth bark, like that of a young cherry-tree. It flattens at top, like trees that are exposed to snow blasts, or sea air, which gives it a stunted appearance. It is remarkable for a penury of leaves; the flowers are like those of the acacia, small and white, only that three hang upon those filaments or stalks where the acacia has but one. Two of these flowers fall off and leave a single fruit; the branches that bear these, are the shoots of the present year; they are of a reddish color, and rougher than the old wood. After the blossoms, follow yellow, fine scented seed, enclosed in a reddish-black pulpy nut, very sweet, and containing a yellowish liquor like honey. They are bitter, and a little tart upon the tongue, of the same shape and size of the fruit of the turpentine-tree, thick in the middle, and pointed at the ends. There were three kinds of balsam extracted from this tree. The first was called *opobalsamum*, and was most highly esteemed. It was that which flowed spontaneously, or by means of an incision, from the trunk or branches of the tree in summer time. The second was carpobalsamum, made by pressing the fruit when in maturity. The third, and least esteemed of all, was hylobalsamum, made by a decoction of the buds and small young twigs.

The great value set upon this drug in the East is traced to the earliest ages. The Ishmaelites or Arabian carriers or merchants, trafficking with the Arabian commodities into Egypt, brought with them נכא, balm, as a part of their cargo, Gen. xxxvii. 25; xliii. 11.

Strabo alone, of all the ancients, has given us the truest account of the place of its origin. "In that most happy land of the Sabæans," says he, "grow the frankincense, myrrh, and cinnamon;" "and in the coast that is about *Saba*, the balsam also." Among the myrrh-trees behind Azab, all along the coast, is its native country. We need not doubt that it was transplanted early into Arabia, that is, into the south part of Arabia Felix, immediately fronting Azab, where it is indigenous. The high country of Arabia is too cold to receive it, being all mountainous; water freezes there. The first plantation that succeeded seems to have been at Petra, the ancient metropolis of Arabia, now called Beder, or Bader Hunim. Notwithstanding the positive authority of Josephus, and the great probability that attends it, that Judea was indebted to Sheba for this tree, we cannot put it into competition with what we have been told in Scripture, as we have just now seen, that the place where it grew and was sold to merchants was Gilead in Judea, more than 1730 years before Christ, or 1000 before the queen of Sheba; so that, in reading the verse, nothing can be plainer than that it had been transplanted into Judea, flourished, and had become an article of commerce in Gilead, long before the period he mentions. "A company of Ishmaelites came from Gilead with their camels bearing spices, and balm, and myrrh, going to carry down to Egypt," Gen. xxxvii. 25. Now the spicery or pepper was certainly purchased by the Ishmaelites at the mouth of the Red sea, where was the market for Indian goods; and at the same place they must have bought the myrrh, for that neither grew nor grows any where else, than in Saba, or Azabo, east of cape Gardefan, where were the ports of India, and whence it was dispersed over all the world.

Theophrastus, Dioscorides, Pliny, Strabo, Diodorus Siculus, Tacitus, Justin, Solinus, and Serapion, speaking of its costliness and medicinal virtues, all say that this balsam came from Judea. The words of Pliny are, "but of all other odors whatever, balsam is preferred, produced in no other part but in the land of Judea, and even there in two gardens only, both of them belonging to the king, one no more than 20 acres, and the other still smaller." Pliny's History, l. xxii. c. 25.

"At this time," continues Mr. Bruce, "I suppose it got its name of balsamum Judaicum, or balm of Gilead, and thence became an article of merchandise and fiscal revenue, which probably occasioned the discouragement of bringing any more from Arabia, whence it was very probably prohibited as contraband. We should suppose that 30 acres planted with this tree would have produced more than all the trees of Arabia do at this day. Nor does the plantation of Beder Hulsin amount to much more than

that quantity; for we are still to observe, that even when it had been, as it were, naturalized in Judea, and acquired a name in that country, still it bore evident marks of its being a stranger there; and its being confined to two royal gardens alone, shows that it was maintained there by force and culture, and was by no means a native of the country; and this is confirmed by Strabo, who speaks of it as being in the king's palace and garden of Jericho: the place being one of the warmest in Judea, indicates these apprehensions about it." Bruce's Travels, vol. v. p. 23. edit. 8vo. Carpenter's Scrip. Nat. Hist.

Nothing is more inexplicable to us than the remark of the bride, (Cant. v. 5.) who, rising from bed, says, "her hands dropped myrrh, (balsam,) and her fingers sweet-smelling myrrh, on the handles of the lock." But we think this extract may assist our conjectures on the subject. Observe, the word rendered *sweet-smelling* signifies *self-flowing*—dropping—what comes over (as a chemist would say) freely. Now as we are not bound, that we know of, to restrain this to a juice, we may take it for this very "red, sweet-smelling powder, shed spontaneously by the tree itself." Moreover, as the women of *Abu Arisch* cannot possibly use a powder, simply, to wash themselves with, but must combine it with water or fluid, or essence of some kind, we shall, we apprehend, need only to admit, that with such an essence as the bride calls balsam, she had recently washed herself, (that is, before going to repose,) to perceive that this incident, so perplexing to us, because unlike our customs, is perfectly agreeable to the customs of eastern countries, and what in Arabia would be thought nothing extraordinary. If the bride had only washed her head with such an essence, yet some of it might remain on her hands; but if she had, which nothing forbids, washed her arms and hands also, (*vide* Al Henna,) then it might naturally occur to a person, fancying herself in a dream to be acting, that she should suppose her hands and fingers to shed some of this fluid, wherever, and on whatever, they touched. It appears that fragrant essences of several kinds are used by the women in Arabia; of which professor Forskal affords sufficient instances.

As the opobalsam grows in Arabia, we see no reason why it may not be the famous balm of Judea, mentioned Gen. xxxvii. 25. and Jer. xlvi. 11. et al. the *Tzeri*. There being several other balmy trees, perhaps, may have been the reason why this has any difficulty in it, since certainly we must admit the possibility of its being one of them.

BAMAH, an eminence, or high place, where the Jews worshipped their idols, Ezek. xx. 29.

BAMIAN, says Ibn Haukal, "is a town half as large as Balkh, situated on a hill. Before this hill runs a river, the stream of which flows into Gurjestan. Bamian has not any gardens or orchards, and it is the only town in this district situated on a hill. The cold part of Khorasan is about Bamian." (Sir W. Ouseley's Trans. p. 225.) This town is affirmed to have been the residence of Shem. See Chaldea.

BAMOTH, a station of the Israelites, Numb. xxi. 19, 20. Eusebius says, Bamoth is a city of Moab, on the river Arnon. It was the same place as the following Bamoth-Baal.

BAMOTH-BAAL, *the high places of Baal*, or *the heights sacred to Baal*, was a city east of the river Jordan, given to Reuben, Josh. xiii. 17. Eusebius says it was situated on the plains of the Arnon. See Bamoth.

BANNER, see Ensign.

BAPTISM, *Βάπτισμος*, from *βαπτίζω*, *to wash, to dip*, or *immerge*.

I. BAPTISM by water. The law and history of the Jews abound with lustrations and baptisms of different sorts. Moses enjoined the people to wash their garments, and to purify themselves, by way of preparation for the reception of the law, Exod. xix. 10. The priests and Levites, before they exercised their ministry, washed themselves, Exod. xxix. 4; Levit. viii. 6. All legal pollutions were cleansed by baptism, or by plunging into water. Certain diseases and infirmities, natural to men and to women, were to be purified by bathing. To touch a dead body, to be present at funerals, &c. required purification. But these purifications were not uniform: generally, people dipped themselves entirely under the water, and this is the most simple notion of the word baptize: but, very commonly, ritual baptism was performed by aspersion, or such a lustration as included no more than the reception of some lustral blood and water scattered lightly on the person; as, when Moses consecrated the priests and altar; (Exod. xxix. 21.) when the tabernacle was sprinkled with blood, on the day of solemn expiation; (Lev. viii. 11.) or when the sacrifice was offered by him for the sins of the high-priest and the multitude, (Lev. xvi. 14, 15.) and he wetted the horns of the altar with the blood of the victim. When a leper was purified after his cure, or when a man was polluted by touching or by meeting a dead body, they lightly sprinkled such persons with lustral water, Numb. xix. 13, 18, 20.

The more strict professors among the Jews washed their arms up to their elbows, when returned home from market, or out of the street, fearing they might have touched some polluted thing, or person. They washed their hands, likewise, with great exactness, before and after meals; also, the furniture and utensils of their table and kitchen, as often as they had the least suspicion of their having been polluted, Mark vii. 2; John ii. 6. The following description of a sect of Christians will remind the reader of the notice taken by the Evangelist Mark (chap. vii. 4.) of the ceremonial washings of the Pharisees: "For the Pharisees, and all the Jews, except they wash their hands oft, eat not; holding the tradition of the elders. And when they come from market, except they wash, they eat not."—"The Kemmont were once the same as the Falasha. . . . They have great abhorrence to fish, which they not only refrain from eating, but cannot bear the sight of; and the reason they give for this is, that Jonah the prophet (from whom they boast they are descended) was swallowed by a whale, or some other such great fish. They are hewers of wood, and carriers of water, to Gondar, and are held in great detestation by the Abyssinians. They hold that, having been once baptized, and having once communicated, no sort of prayer, or other attention to divine worship, is necessary. *They wash themselves from head to foot, after coming from market or any public place, where they may have touched any one of a sect different from their own, esteeming all such unclean.*" Bruce, vol. iv. p. 275.

It may be at least amusing to trace the ideas of interpreters on the force of the original words *πυγμῇ νίψωνται*, (Mark vii. 3.) which express, say some, to wash "with the fist," i. e. by rubbing water on the

palm of one hand with the doubled fist of the other. Lightfoot explains the phrase by "washing the hand as far as the fist extends," i. e. up to the wrist; and Theophylact enlarged its meaning still further, "up to the elbow." We little need to fear that this enlargement of Theophylact should be too great, if these Kemmont might be the commentators; for they, it seems, washed themselves *from head to foot, after coming from market.* May we not suppose that some of the stricter kind of Pharisees did thus *entirely* wash themselves, though the Evangelist only notices what was general and notorious, or, rather, what he thought best adapted to the conception of the foreigners for whose use he wrote, and for whom he was under the necessity of explaining the phrases relating to this matter, as "defiled, i. e. unwashed—hands?" ver. 2. So he glances at their "washing of cups and pots, brazen vessels and tables," which *might be* washed all over; whatever be taken as the import of the word *baptism*, in this place. We see, also, in this instance, how consistent is the idea of persons being excessively scrupulous in some things, while excessively negligent in others; as these Kemmont, though super-accurate in washing themselves, think attendance on divine worship unnecessary; in which, also, they remind us of the Pharisees, who neglected "the weightier matters of the law, justice, mercy, and truth," Matt. xxiii. 23.

But by what means did the Israelites in the wilderness, where water was so scarce that a miracle was necessary to procure sufficient for their sustenance, perform the numerous ablutions required by their law?—If the priests could obtain sufficient for their sacred services, which no doubt required a considerable quantity, how should the whole camp, men, women, and children, be furnished, beside their supply for drinking, cooking, &c. with that which was requisite for natural and for ceremonial washings? This to each person was no trifling quantity *daily*, and in the whole was a vast consumption: add to it, the quantity necessary for supplying the herds of cattle, &c. which are represented as numerous; and we know, beneath a burning sky, they must have been thirsty, whether at rest or in motion. The present question, however, only regards a supposed waste of water in personal and ceremonial ablutions: which those who have observed the frequency of them will not esteem trivial, under the circumstances of a prodigious multitude stationary in an arid desert.

The following quotations may assist in regulating our conceptions of this matter. "—If they [the Arab Algerines] cannot come by any water, then they must *wipe* [themselves] as clean as they can, till water may conveniently be had, or else it suffices to take *Abdes* upon a stone, which I call an imaginary *Abdes*; i. e. to *smooth their hands over a stone two or three times, and rub them one with the other, as if they were washing with water.* (The like *Abdes* sufficeth, when any are sickly, so that water might endanger their life) and after they have so wiped, it is *Gaise*, i. e. lawful" to esteem themselves clean. (Pitts' Account of the Mahometan Religion, &c. p. 44.) Perfectly agreeable to this description is Aaron Hill's notice: (Travels, p. 50.) "If the time be cold and rigid, 'tis enough to make an *outward motion*, (i. e. of washing,) and the will is taken for the duty of the action." So in the Mahometan treatise of Prayer, published by De la Motraye, (vol. i. p. 360.) it is said, "In case water is not to be had, that defect may be supplied with EARTH, a stone, or any other product of the earth; and this is called *Tayamum;* and is performed by cleaning the insides of the hands upon the same, rubbing therewith the face once; and then again rubbing the hands upon the EARTH, stone, or whatever it is; stroking the right arm to the elbow with the left hand; and so the left with the right." Now, if such ideas prevailed among the Israelites, we see how the whole camp might obtain a sufficient degree of purity, yet waste no water. So might single travellers in the desert, as David, Elijah, &c. perform their ablutions, at the times when the law more particularly, or when custom more generally, directed them; although they were distant from pool, fountain, or spring.—But the principal object of reference here is one which, being singular, has always been, in consequence, perplexing: We find Naaman (2 Kings v. 17.) requesting of the prophet Elisha, "two mules' burthen of earth," evidently for some religious purpose, but what that purpose could be, has embarrassed commentators. The opinion has prevailed, that he meant to form this earth into an altar; or to spread it for a floor, to pray upon, as if he were thereby constantly resident in that holy country whence he had brought it. But it is not impossible, that there is here a reference to the same custom of using earth instead of water for purifications.

There is a description of Elisha the prophet, by a part of his office when servant to Elijah, which appears rather strange to us. "Is there not here a prophet of the Lord?" says king Jehoshaphat; and he is answered, "Here is Elisha ben Shaphat, *who poured water on the hands of Elijah*," (2 Kings iii. 11.) i. e. who was his servant and constant attendant. So Pitts tells us: (p. 24.) "The table being removed, before they rise, [from the ground whereon they sit,] a slave, or servant, who stands attending on them with a cup of water to give them drink, steps into the middle, with a basin, or copper pot of water something like a coffee-pot, and a little soap, *and lets the water run upon their hands* one after another, in order as they sit." Such service, it appears, Elisha performed for Elijah: what shall we say then to the remarkable action of our Lord, who "poured water into a basin, and washed his disciples' feet," after supper? Was he indeed among them *as one who serveth?* On this subject D'Ohsson says, (p. 309.) "Ablution, *Abdesth*, consists in washing the hands, feet, face, and a part of the head; the law mentions them by the term—"the three parts consecrated to ablution."... "The Mussulman is generally seated on the edge of a sopha, with a pewter or copper vessel lined with tin placed before him upon a round piece of red cloth, to prevent the carpet or mat from being wet: a servant, kneeling on the ground, pours out water for his master; another holds a cloth destined for these purifications. The person who purifies himself begins by baring his arms as far as the elbow. As he washes his hands, mouth, nostrils, face, arms, &c. he repeats the proper prayers.... It is probable that Mohammed followed on this subject the book of Leviticus." It is well known that there was in England an officer, who, at the coronation, and formerly at all public festivals, held a basin of water for the king to wash his hands in, after dinner; but it is not equally well known, that cardinal Wolsey, one time, when the duke of Buckingham held the basin for Henry VIII. after the king had washed, put his own hand into the basin; the duke, resenting this intrusion, let some of the water fall on the habit of the cardinal, who never forgave the

action, but brought the duke to the block, in consequence of his resentment.

When the Jews received a proselyte to their religion, they both circumcised and baptized him; affirming that this baptism was a kind of regeneration, whereby he was made a new man; from being a slave, he became free; and his natural relations before this ceremony were, after it, no longer accounted such. See on Matt. iii. 6, Kuinoel and Lightfoot Hor. Heb. also Jahn's Bib. Archæol. § 325. and his large German work, vol. iii. p. 218. Buxtorf, Lex. Chald. Rab. Talm. col. 408.—Jesus is supposed to refer to this species of baptism in his discourse with Nicodemus, John iii. 1—12.

When John Baptist began to preach repentance, he practised a baptism in the waters of Jordan. He did not attribute to this service the virtue of forgiving sins, but used it as a preparation for the baptism of Jesus Christ, and for remission (forsaking) of sins, Matt. iii. 2; Mark i. 4. He not only exacted sorrow for sin, but a change of life, manifested by such practices as were worthy of repentance. The baptism of John was more perfect than that of the Jews, but was less perfect than that of Christ. "It was," says Chrysostom, "as it were, a bridge, which, from the baptism of the Jews, made a way to that of our Saviour; it was superior to the first, but inferior to the second." That of John promised what that of Jesus performed. Notwithstanding that John did not enjoin his disciples to continue his baptism after his death—it being superseded by the manifestation of the Messiah, and the gift of the Holy Ghost—many of his followers administered it, several years after the death of Christ, and some did not even know that there was any other baptism. Among this number was Apollos, a learned and zealous man of Alexandria, who came to Ephesus twenty years after the resurrection of our Saviour, Acts xviii. 25. And Paul, coming afterwards to the same city, found many Ephesians, who had received no other baptism than that of John, and knew not that there were any influences of the Holy Ghost communicated by baptism into Christ, Acts xix. 1. Our Saviour, when sending his apostles to preach the gospel, said, "Go, teach all nations; BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. Whosoever believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 16; John iii. 18. Baptism, therefore, is the first mark by which the disciples of Jesus Christ are distinguished.

Baptism is taken in Scripture for sufferings: "Can ye drink of the cup that I drink of, and be baptized with the baptism which I am baptized with?" Mark x. 38. And, Luke xii. 50, "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" We find traces of similar phraseology in the Old Testament (Ps. lxix. 2, 3.) where waters often denote tribulations; and where, to be swallowed up by the waters, to pass through great waters, &c. signifies, to be overwhelmed by misfortunes.

II. BAPTISM BY FIRE. The words of John, Matt. iii. 11. have given occasion to inquire what is meant by baptism by fire. Some of the fathers believed, that the faithful, before they entered Paradise, would pass through a certain fire, to purify them from remaining pollutions. Others explain the term fire of an abundance of graces; others by the descent of the Holy Ghost on the apostles, in the form of fiery tongues. Others have said, that the word fire is an addition, and that we should read, "I baptize you with water, but he that cometh after me, will baptize you with the Holy Ghost." It is certain the word *fire* is not in several MSS. of Matthew; but we read it in Luke iii. 17. and in the oriental versions of Matthew. Some old heretics understood the passage literally, and maintained, that material fire was necessary in the administration of baptism; but we are not told either how or to what part of the body they applied it; or whether they obliged the baptized to pass over or through the flames. Valentinus re-baptized those who had received baptism out of his sect, and drew them through the fire. Heraclion, cited by Clemens Alexandrinus, says, that some applied a red-hot iron to the ears of the baptized, as if to impress some mark on them.

It deserves notice, that in both the evangelists this prediction is expressed in the same manner; that is to say, there is no article, nor any sign of disjunction, between the terms *Holy Ghost* and *fire*. According, therefore, to the power of the Greek language, these two terms form but one act, or thing; or, in other words, this one baptism was to be conferred at the same time, not separately, though under two species; the first that of the Holy Ghost, the second, that of fire; and to this agrees the history, Acts ii. "there was the sound as of a rushing mighty wind," this was the first; and "the cloven tongues like as of fire, which sat on each of them," this was the second;—strictly the baptism by fire. Immediately after the appearance of the cloven tongues, it is said, "they were all filled with the Holy Ghost, and began to speak with other tongues:" —The same we read, also, in the history of Cornelius, (Acts x. 45.) "on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues." And Peter, in narrating the history, (Acts xi. 15.) says, "the Holy Ghost fell on them as [he fell] on us at the beginning"—and they were "baptized with the Holy Ghost." Yet, as we read nothing of *wind* in this history, it should seem that the symbolical *fire* only appeared; and that these Gentiles were baptized by fire falling from heaven; and afterwards by water, as directed by Peter.

[After all that is said above, the question, respecting the *baptism by fire* in Matt. iii. 11, and Luke iii. 16, must still be determined by a simple reference to the succeeding verse in each case. The whole passage is as follows: (and John said,) "I indeed baptize you with water unto repentance; but there cometh one mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but the chaff he will burn with unquenchable fire." Here the *wheat* are evidently those who receive Christ as the Messiah, and embrace his doctrines; these he will baptize with the Holy Ghost, i. e. he will impart to them spiritual gifts, the teachings and consolations of the Holy Spirit: while the *chaff* are as evidently those who reject Christ and his doctrines, and live in sin; these he will baptize with *fire* "unquenchable;" they shall "go away to everlasting punishment." Compare also Matt. iii. 10. R.

III. BAPTISM IN THE NAME OF JESUS CHRIST. Many difficulties have been raised on the words of Luke: (Acts x. 48.) "Be baptized IN THE NAME OF JESUS CHRIST, for the remission of sins." And again, (chap. viii. 16.) "They were *baptized* IN THE

NAME OF THE LORD JESUS." It has been questioned, whether baptism was ever administered in the name of Jesus only, without express mention of the Father and the Spirit; and whether such baptism could be valid or lawful. Many fathers, and some councils, believed that the apostles, occasionally, had baptized in the name of Jesus only; and Ambrose asserts that though one person only of the Trinity were expressed, the baptism is perfect. "For," adds he, "whosoever names one person of the Trinity, means the whole." But, as this opinion is founded only on a dubious fact, and an obscure text, it is not impossible that these fathers and councils might be mistaken; *first*, as to the fact, and explanation of the text; and *secondly*, in the consequences they drew from it. It may be shown, (1.) that the text in the Acts is not clear for this opinion; (2.) that it is very dubious whether the apostles ever baptized in the name of Jesus only. By baptizing in the name of Jesus, may be signified, (1.) either to baptize with invocation of the name of Jesus alone, without mentioning the Father and the Spirit; or (2.) to baptize in his name, by his authority, with his baptism, and into his religion, (making express mention of the three persons of the Trinity,) as he has clearly and plainly commanded in Matthew. Since, therefore, we have a positive and explicit text for this service,—what should induce us to leave it, and to follow another capable of different senses? Who will believe that the apostles, forsaking the form of baptism prescribed to them by Jesus Christ, had instituted another form, quite new, and without necessity? In fact, the opinion that baptism ought to be administered in the name of the whole Trinity, and with express invocation of three persons, has a clear text of Scripture in its favor, where the rite is instituted, as it were, and expressly treated of; and this against an incidental mention of it in a historical relation, among other things, and capable of several senses.

There is a very sudden turn of metaphor used by the apostle Paul, in Rom. vi. 3—5. "Know ye not that so many of us as were *baptized* into Jesus Christ were *baptized into his death*? therefore we are BURIED *with him by baptism into death* . . . that we should walk in newness of life. For if we have been PLANTED *together* [with him] *in the likeness of his death*, we shall be also planted in the likeness of his resurrection." Now what has *baptism* to do with *planting*? Wherein consists their similarity, so as to justify the resemblance here implied? In 1 Pet. iii. 21. we find the apostle speaking of baptism, figuratively, as "saving us;" and alluding to Noah, who long lay buried in the ark, as corn long lies buried in the earth. Now, as after having died to his former course of life in being baptized, a convert was considered as rising to a renewed life, so after having been separated from his former connections, his seed-bed as it were, after having died in being planted, he was considered as rising to renewed life also. The ideas, therefore, conveyed by the apostle in these verses are precisely the same; though the metaphors are different. Moreover, if it were anciently common to speak of a person, after baptism, as rising to renewed life, and to consider corn also as sprouting to a renewed life, then we see how easily Hymeneus and Philetus (1 Tim. i. 18.) "concerning the truth might err, saying, that the resurrection was past already;" that is, in baptism, [*quasi* in *planting*, that is, in being transferred to Christianity,] in which error they did little more than annex their old heathen notions to the Christian institution. The transition was extremely easy; but, unless checked in time, the error might have become very dangerous. We think this more likely to have been the fact respecting these erroneous teachers, than any allusion to vice, as death, and to a return to virtue, as life; which Warburton proposes, (Div. Leg. vol. i. p. 435.) and the notion seems to have been adopted by Menander, who taught (Irenæus, lib. i. cap. 21.) that his disciples obtained resurrection by his baptism, and so became immortal. How easily figurative language suffers under the misconstructions of gross conception!

IV. BAPTISM FOR THE DEAD. The apostle Paul, (1 Cor. xv. 29.) proving the resurrection of the dead, says, "If the dead rise not at all, what shall they do who are baptized for the dead?" The question is, What is meant by "baptism for the dead?" No one pretends, that the apostle approves the practice, or authorizes the opinion. It is sufficient, that there were people who thus thought and acted at the time. Observe, also, he does not say, the Corinthians caused themselves to be baptized for the dead; but—"what shall THEY do, who are baptized for the dead?" How will THEY support this practice, upon what will THEY justify it, if the dead rise not again, and if souls departed rise not after death? We might easily show, that some at this time, who called themselves Christians, were baptized for the dead,—for the advantage of the dead. When this epistle to the Corinthians was written, twenty-three years after the resurrection of our Saviour, several heretics (as the Simonians, Gnostics, and Nicolaitans) denied the real resurrection of the dead, and acknowledged only a metaphorical resurrection received in baptism. The Marcionites, who appeared some time afterwards, embraced the same principles; they denied the resurrection of the dead, and, which is more particular, they received baptism for the dead. This we learn from Tertullian, who tells the Marcionites, that they ought not to use Paul's authority, in favor of their practice of receiving "baptism for the dead;" and that if the apostle notices this custom, it is only to prove the resurrection of the dead against themselves. In another place, he confesses that in Paul's time, some were baptized a second time for the dead,—on behalf of the dead; hoping it would be of service to others, as to their resurrection, (contra Marcion. v. 10; De Resurrect. Carnis, c. 48.)

Chrysostom says, that among the Marcionites, when any of their catechumens die, they lay a living person under the bed of the deceased; then, advancing toward the dead body, they ask whether he be willing to receive baptism. The person under the bed answers for him, that he desires earnestly to be baptized; and, accordingly, he is so, instead of the dead person; thus making a mummery of this sacred administration. (In 1 Cor. Homil. 40.) Epiphanius also asserts that the Marcionites received baptism not only once, but frequently, as often as they thought proper; and they procured themselves to be baptized in the name of those among them who died without baptism, as substituted representatives of such persons; and that Paul had these heretics in view. (Hæres. 42. et 28.)

Bochart has collected no less than fifteen senses in which this passage has been taken by the learned, such is its obscurity; but it is only obscure to us, by reason of our ignorance of ancient customs. It was clear to the apostle; and equally clear to those to whom he wrote. He refers to a rite well known, openly and avowedly practised; not by a few, nor by

a petty sect of Christians, but by a whole people: in short, it was familiar to the Corinthians, and needed no explanation. It is somewhat singular, that the import of the Jewish practice in cases of pollution by a dead body, should have been so imperfectly applied in explanation of this subject; but we have taken the liberty to apply the idea to the illustration of the text. The first office performed to a dead body was washing: and this was common to the heathen,

Tarquinii corpus bona fœmina lavit et unxit;

and to the Jews, as appears from the Talmud; and to the early Christians, Acts ix. 37. Accordingly, the person who laid out, and washed, a dead body, and consequently participated in the pollution occasioned by death, participated also in the customary interment of the dead. Death was, as it were, imputed to him; and he continued in a state of seclusion from society till the third day. On that day he washed himself thoroughly in water, and was baptized by the sprinkling of the ashes of the red heifer; which restored him to his place among the living, and was to him a release from his sepulchral state; in other words, a resurrection. This sprinkling is expressly enumerated among the Jewish baptisms by the apostle, Heb. ix. 10, 13. See also, *in Gr.* Ecclus. xxxiv. 25. Suppose, then, a person to be polluted by a dead body on Friday afternoon, he would be symbolically dead the remainder of the day, the whole of Saturday, and until he was baptized by the ashes on the Sunday morning: such being the Hebrew manner of reckoning three days. It is evident, that he sympathized with the death of the party who occasioned his pollution, by symbolizing with his interment, and with his washing; and if the Jews understood the symbol, and attached to the subsequent baptism the idea of an illustration of the national hope of a resurrection, (Acts xxiii. 6.) then the apostle's argument is extremely cogent on that people: "What shall *they*—the Jews—do, who are baptized for the dead; [literally, instead of the dead, as substitutes for the dead, νεκρῶν, plural,] if there is not, if there cannot be, any such thing as a resurrection of the dead, why do they undergo a ceremony the very purport and intention of which is the prefiguration of a resurrection? Why are they baptized as substitutes for—as representatives of—the dead?" From this argument the Sadducees among the Jews must be excepted; and also the heathen. The apostle's words, therefore, are not general, but an *argumentum ad hominem.* The reader will also observe the force of the article before the term dead, τῶν νεκρῶν, not *any* dead, nor the dead in general, but, those dead well known to the parties;—as the custom was well known to the Corinthians. That the Jews really did attach the idea of regeneration to baptism in the case of converts, as observed by Calmet, in the early part of this article, is well known from Maimonides, and other rabbins: and the resemblance between *regeneration*, importing a renewal of life, and *resurrection*, importing also a renewal of life, is so close, that they might almost be considered as two words expressing the same thing; and, probably, they were so used among the Jews.

[This passage respecting *baptism for the dead* (1 Cor. xv. 29.) has been a stumbling-block to interpreters in every age. Neither of the explanations above given is satisfactory; and it may not, therefore, be uninteresting to the reader, to have the subject pursued to a greater extent. In doing this, the writer is happy in being able to avail himself of manuscript notes of lectures delivered on this epistle by the learned and pious professor Neander of Berlin; and, more particularly, the judgments passed upon the testimony of the fathers in the following paragraphs, rest upon his authority.

The most ancient interpretation which we have of the passage, follows the simple and literal meaning of the words: βαπτίζεσθαι ὑπὲρ νεκρῶν, *to be baptized, for, instead of, the dead.* In this it is assumed, that at the time when Paul wrote, many Christians had conceived superstitious notions in respect to the efficacy of the external rite of baptism; they supposed that those catechumens and others who died without baptism, were exposed to certain damnation; and therefore they had adopted a vicarious mode by which they might still receive the benefit of the rite, viz. the relatives or friends of such deceased persons were baptized in their stead. Paul (it is admitted) cannot of course assent to such a superstition; but he argues here only *ad hominem*, or *ex concessis;* i. e. "this very superstition shows, how deeply the belief in a resurrection is grounded in the very nature of man." Tertullian (as quoted above) remarks, that this superstition would be something entirely heathenish; and he compares it with the lustrations of the heathen for the dead on the first of February. This interpretation is also found in the commentary of Hilarius.—There are, indeed, many things to be said in favor of the supposition of the existence of such a superstition; but the passage of Tertullian cannot properly be thus applied; because *he* comes to this conclusion only through an exegetical inference. Epiphanius is of opinion, that among the sect of Cerinthus the usage was prevalent, that living persons were baptized in place of the dead; and he appeals to an ancient tradition, which related that Paul had condemned such a superstition. But the accounts which are given by Epiphanius are to be received with great caution and suspicion. Chrysostom also relates of the Marcionites the story which has been already quoted above. But in respect to this alleged custom of the Marcionites, it may be said, that it is not so old as the sect of Marcion. At least, the customs which were prevalent among the Marcionites of Chrysostom's day, and in Syria, cannot justly be charged upon Marcion himself and his immediate disciples. The whole rests upon conjecture; and this, so far as it concerns the apostolic age, is improbable. Indeed, the probability is, that the Marcionites would never have introduced such a custom, had it not been for their misapprehension of this passage of the apostle. But even if there was actually such a superstitious custom extant, we are by no means entitled to assume, that Paul would feel himself warranted to deduce from it an argument in favor of the resurrection. A practice so superstitious and unchristian Paul would never have alluded to, without condemning and contesting it. Besides, it is quite improbable, that at so early a period there was any such a class of persons as catechumens.

Another interpretation, adopted by many, takes the word *baptize* in its literal sense; but gives to ὑπὲρ the sense *for the sake of*, and supposes the plural νεκρῶν to be put by enallage for the singular νεκρου. Then the sense is, "What do they, who are baptized for the dead?" i. e. for the sake of Christ, the crucified Saviour. The argument would here be good; but the use of ὑπὲρ would be unusual, since it must then mean *in faith on* a deceased Jesus. But the use of the plural for the singular is here inadmissible; both

on account of the great harshness, and particularly because of the following plural pronoun *αὐτῶν*.

It has also been proposed to take *ὑπέρ* in the sense of *over*, "to baptize *over* the dead;" i. e. either upon the graves of Christian martyrs, or by the deathbeds of expiring Christians. But there is no evidence of the existence of any such custom; nor would there be any force whatever in such an argument. It could, at most, be only as before, an *argumentum ad hominem*.

There remain, however, two modes of explanation here, both of which are natural, and give an easy and satisfactory sense. It is perhaps more a matter of taste than of argument, which of the two is to be preferred.

The one method sets out from the literal and perhaps original meaning of the word *βαπτίζειν*, *to immerse, immerge*, i. e. so as to be entirely sunk or immersed in any thing. Thus in Isa. xxi. 4. instead of "fearfulness affrighted me," the Septuagint reads, "iniquity baptized me," i. e. overwhelmed me, so that I was wholly immersed in it. Hence, also, metaphorically, *βαπτίζεσθαι*, *to be immersed in calamities;* as in Matt. xx. 22, and Mark x. 38, "Can ye be baptized with the baptism that I am baptized with?" and also Luke xii. 50, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" So also Josephus, (B. J. iv. 3. 3.) in speaking of bands of robbers who had crept into Jerusalem, which was then defenceless, says, *ὕστερον ἐβάπτισαν τὴν πόλιν*, "afterwards they *baptized* the city," i. e. filled it with confusion and suffering, immersed it in calamities. This meaning now furnishes a very appropriate sense in the passage in question. The argument of the apostle then is: "If the dead rise not at all, of what avail is it to expose ourselves to so many dangers and calamities in the hope of a resurrection and future reward? in the hope that we shall rise again and enter into rest? since, if the supposition be true, we are *οἱ νεκροί*, *dead*, and are never to rise." Compare verses 30 and 31, where *κινδυνεύω*, *to be in jeopardy*, and *ἀποθνήσκω*, *to die*, are substituted for *βαπτίζω*, *to baptize;* compare also the use of the word *dead* in Luke xx. 38.

The objections which may be suggested to this interpretation, are the following: (1.) The word *baptize* is thus taken here in a figurative signification, while there is in fact nothing which requires it to be so taken. (2.) It is remarkable, that Paul should here use *baptize* twice in this sense, instead of using some other word,—especially as he repeats no other word in the same manner. (3.) The *baptizing* in v. 29 seems to be something common to all Christians; whereas the dangers spoken of in v. 30, etc. are those of Paul himself, or, at most, those of the preachers of Christianity.

The other remaining method retains the literal and usual sense of *baptize*, as designating the ordinary religious rite; and grounds itself particularly on the circumstance, that in the previous verses, as well as elsewhere, Paul makes the relation between the resurrection of Christ and the resurrection of believers an object of great prominency. "They are buried with him in baptism unto death; wherein also they are risen with him unto newness of life," etc. Rom. vi. 4; Col. ii. 12. Baptism, therefore, is to them not only the symbol of a present resurrection to a new life, but also the symbol of a participation in the future resurrection. Keeping this idea in view, the question very naturally and cogently arises: "If the dead rise not, what do they who are baptized for the dead?" i. e. who are baptized into a belief in Christ and a resurrection, and into the hope of participating in that resurrection, while yet they are never to rise again, but for ever to remain dead. Why are they baptized into a belief, in which, after all, they do not believe? What means such baptism as this? and what is the benefit of it either here or hereafter?

The objections to be suggested here are: (1.) That the argument of the apostle is thus reduced *ad hominem*, though more extensive and stronger than in the cases above considered. (2.) That the transition from verse 29 to verse 30 is thus rendered quite abrupt and unusual.

It should be remarked, that verse 29 is to be taken in immediate connection with verse 19; the intervening nine verses being a digression or parenthesis. Taking into view this connection of verse 29 with both the verses 19 and 30, the writer has ever been inclined to prefer the former of these two interpretations; since in this way verse 29 forms with those two verses a continuous whole, in which the idea of calamity and danger is dwelt upon throughout; while in the other mode, a new and less forcible appeal is interposed between the two parts of one and the same argument expressed in verses 19 and 30. The excellent Neander inclines to the latter method; which is also that of Wetstein. *R.

BARABBAS, a remarkable thief, guilty also of sedition and murder; yet preferred before Jesus Christ, by the Jews, John xviii. 40. Origen says, that in many copies, Barabbas was called Jesus likewise. The Armenian has the same reading: "Whom will ye that I deliver unto you; Jesus Barabbas, or Jesus who is called Christ?" This gives an additional spirit to the history; and well deserves notice.

BARACHIAS, father of Zechariah, mentioned Matt. xxiii. 35. [There are two persons to whom this name is referred with greater or less probability by commentators; since there are two Zechariahs mentioned in history as having been slain by the people in the midst of the temple. The first is Zechariah the son of Jehoiada, mentioned in 2 Chron. xxiv. 20, seq. as having been slain in the court of the temple by the command of king Joash. If this was the Zechariah intended by Jesus, then his father must have borne two names; a thing not uncommon among the Jews. The other is Zechariah the son of Baruch, mentioned by Josephus (B. J. iv. 6. 4.) as having been slain by the zealots in the midst of the temple, just before the taking of Jerusalem. The name Baruch, and the circumstances, correspond here entirely; but the difficulty lies in the fact, that this Zechariah was not thus murdered until long after the death of Christ, who must then have spoken prophetically, whereas he evidently appears to speak only of the past. To avoid this difficulty, which is the only one, some, as Hug, (Einl. ii. p. 10.) have supposed that Jesus did in fact speak prophetically and prospectively; but that when Matthew penned his Gospel, after the event thus predicted had actually taken place, he chose to make the Saviour employ an aorist instead of a future tense in respect to it; in order to call the attention of his readers to it as an historical fact, rather than as a prophetical allusion. R.

BARAK, the son of Abinoam, who was chosen by God to deliver the Hebrews from that bondage under which they were held by Jabin, king of the Canaanites, Judg. iv. 4. He refused to obey the Lord's orders, signified to him by Deborah, the

prophetess, unless she consented to go with him. Deborah, therefore, accompanied him towards Kedesh of Naphtali; and having assembled 10,000 men, they advanced to mount Tabor. Sisera, being informed of this movement, marched with 900 chariots of war, and encamped near the river Kishon; but Barak rapidly descending from mount Tabor, and the Lord having spread terror through Sisera's army, a complete victory was easily obtained. Sisera was killed by Jael, and Barak and Deborah composed a hymn of thanksgiving. See DEBORAH.

BARBARIAN, a word used by the Hebrews to denote *a stranger;* one who knows neither the holy language nor the law. According to the Greeks, all other nations, however learned or polite they might be in themselves and in their manners, were barbarians. Hence Paul comprehends all mankind under the names of Greeks and barbarians, (Rom. i. 14.) and Luke calls the inhabitants of the island of Malta, barbarians, Acts xxviii. 2, 4. In 1 Cor. xiv. 11. the apostle says, that if he who speaks a foreign language in an assembly, be not understood by those to whom he discourses, with respect to them he is a barbarian; and, reciprocally, if he understand not those who speak to him, they are to him barbarians. Barbarian, therefore, is used in Scripture for every stranger, or foreigner, who does not speak our native language, and includes no implication whatever of savage nature or manners in those respecting whom it is used.

BAR-CHOCHEBA, or CHOCHEBAS, or CHOCHIBUS, a famous impostor. It is said, he assumed the name of *Bar-Chocheba,* that is, *Son of the Star,* from the words of Balaam, which he applied to himself as the Messiah: "There shall come a STAR (*cocáb*) out of Jacob, and a sceptre out of Israel." Bar-Chocheba engaged the Jews to revolt, (A. D. 136,) under the reign of Adrian, who sent Julius Severus against him. The Roman shut him up in Bether, the siege of which was long and obstinate. The town, however, was at length taken, and the war finished. Bar-Chocheba perished, and the multitude of Jews put to death, or sold during the war, and in consequence of it, was almost innumerable. After this, Adrian published an edict, forbidding the Jews, on pain of death, to visit Jerusalem; and guards were placed at the gates, to prevent their entering. The rebellion of Bar-Chocheba happened A. D. 136, in the 19th year of Adrian.

BAR-JESUS, a Jewish magician in the isle of Crete, Acts xiii. 6. Luke calls him Elymas, which in Arabic is, *the sorcerer.* He was with the proconsul, Sergius Paulus, who, sending for Paul and Barnabas, desired to hear the word of God. Bar-Jesus endeavoring to hinder the proconsul from embracing Christianity, Paul, filled with the Holy Ghost, said, "Thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord? Behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, for a season;" which took place immediately. The proconsul was converted, and Origen and Chrysostom suppose, that Elymas was also converted, and that Paul restored his sight.

BAR-JONA, a name by which our Saviour sometimes calls Peter; (Matt. xvi. 17.) i. q. son of Jonah.

BARIS, the name of a palace begun by John Hircanus, on the mountain of the temple; and which afterwards was used for the residence of the Asmonæan princes. Herod the Great made a citadel of it, which he called Antonia, in honor of his friend Mark Antony. See ANTONIA.

BARLEY. In Palestine, barley was sown in autumn, and reaped in spring, that is, at the passover. The rabbins sometimes called barley the food of beasts, because they fed their cattle with it, 1 Kings iv. 28. In Homer, we find barley always given to horses. Herodotus tells us, that the Egyptians ate neither wheat nor barley, using a particular sort of corn instead of them. Nevertheless, the Hebrews frequently used barley bread, 2 Sam. xvii. 28. David's friends brought him in his flight, wheat, barley, &c. and Solomon sent wheat, barley, wine, and oil, to the servants whom king Hiram had furnished him, for the works at Libanus, 2 Chron. ii. 15. See also John vi. 9; 2 Kings iv. 42.

Moses remarks, that when the hail fell in Egypt, the flax and the barley were bruised and destroyed, because the flax was full grown, and the barley forming its green ears; but the wheat and the rye were not damaged, because they were only in the blade, Gen. ix. 31. This was some days before the departure of the Israelites out of Egypt; or before the passover. In Egypt, barley harvest does not begin till toward the end of April.

BARNABAS, JOSEPH, or JOSES, a disciple of Jesus, and a companion of the apostle Paul. He was a Levite, and a native of the isle of Cyprus, and is believed to have sold all his property, and laid the price of it at the apostles' feet, Acts iv. 36. It is said he was brought up with Paul at the feet of Gamaliel. When that apostle came to Jerusalem, three years after his conversion, Barnabas introduced him to the other apostles, Acts ix. 26, 27. about A. D. 37. Five years afterwards, the church at Jerusalem, being informed of the progress of the gospel at Antioch, sent Barnabas thither, who beheld with great joy the wonders of the grace of God, Acts xi. 22, 24. He exhorted the faithful to perseverance, and some time afterwards went to Tarsus, to seek Paul, and bring him to Antioch, where they dwelt together two years, and converted great numbers. They left Antioch, A. D. 44, to convey alms from this church to that at Jerusalem, and at their return they brought John Mark, Barnabas's cousin, or nephew. While they were at Antioch, the Holy Ghost directed that they should be separated for those labors to which he had appointed them; i. e. the planting of new churches among the Gentiles. After three years they returned to Antioch. In their second journey into Asia Minor, Barnabas, at Lystra, was taken for Jupiter, but was afterwards persecuted by the same people. In A. D. 51, he and Paul were appointed delegates from the Syrian church to Jerusalem, and then to carry the apostolic decrees to the Gentile churches. At Antioch he was led into dissimulation by Peter, and was, in consequence, reproved by Paul. In their return to Asia Minor, Paul and Barnabas having a dispute relative to Mark, Barnabas's nephew, they separated, Paul going to Asia, and Barnabas, with Mark, to Cyprus, Acts xiii—xv; Gal. ii. 13. A spurious gospel and epistle are ascribed to Barnabas. See Fabr. Cod. Apoc. N. T.

BARRENNESS, sterility, want of issue or fruit, Gen. xi. 30; 2 Kings ii. 19, 21. Barrenness is accounted a great misfortune among the eastern people; and was especially so among the Jews. Professors of Christianity are, figuratively, said to be barren, when they are destitute of the fruits of the Spirit, or do not abound in good works, Luke xiii. 6—9; 2 Pet. i. 8.

In the description of Jericho, 2 Kings ii. 19. we read in the English version as follows: The men of Jericho said to Elisha, "Behold, I pray thee, the situ-

ation of this city is pleasant, as my lord seeth; but the water is naught, and the ground barren;"—where the margin reads, "*causing to miscarry.*" Our translators seem to have been startled at such a property in the ground; and, therefore, placed the literal rendering in the margin. Again, (v. 21.) "Thus saith the Lord, I have healed these waters: there shall not be from thence any more death, or barren *land*"—literally, *abortion.* The import of the root of the word here translated *barren* (משכלה) is, *to bereave*, as of children: (Gen. xlii. 36.)—*to lose*, as by abortion; *to miscarry;* (Gen. xxxi. 38.) "thy she-goats have not *cast* their young." It is here in Piel, and has a causative sense, *to cause abortion.* This is here ascribed to the soil; though in verse 21 it is implied that the water was the cause; since that being healed, the cause of abortion ceased. It cannot well refer here to any effect upon natural productions; because Jericho was celebrated for its fertility, is pronounced *pleasant*, and is called "the city of palm-trees," 2 Chron. xxviii. 15. We must rather, therefore, refer it to a destructive influence on animal life, arising partly, perhaps, from the drinking of the water, and partly from the effects of the water upon the adjacent tract of country.

Nor is this an isolated case; nor is it peculiar to Jericho alone. Even at the present day there are cities in the same predicament as that in which Jericho was; namely, where animal life of certain sorts, pines, and decays, and dies; cities where that posterity which should replace the current mortality, is either not conceived, or if conceived, is not brought to the birth, or if brought to the birth, is fatal in delivery, both to the mother and her offspring. That this is the case appears from the following relations: "The inclemency of the climate of Porto Bello is sufficiently known all over Europe; not only strangers who come thither are affected by it, but even the natives themselves suffer in various manners. It destroys the vigor of nature, and often untimely cuts the thread of life. It is a current opinion, that formerly, and even not above twenty years since, parturition was here so dangerous, that it was seldom any woman did not die in child-bed. As soon, therefore, as they had advanced three or four months in their pregnancy, they were sent to Panama, where they continued till the danger of delivery was past. A few, indeed, had the firmness to wait their destiny in their own houses; but much the greater number thought it more advisable to undertake the journey, than to run so great a hazard of their lives. The excessive love which a lady had for her husband, blended with the dread that he would forget her during her absence, his employment not permitting him to accompany her to Panama, determined her to set the first example of acting contrary to their general custom. The reasons for her fear were sufficient to justify her resolution to run the risk of a probable danger, in order to avoid an evil which she knew to be certain, and must have embittered the whole remainder of her life. The event was happy; she was delivered, and recovered her former health; and the example of a lady of her rank, did not fail of inspiring others with the like courage, though not founded on the same reasons; till, by degrees, the dread which former melancholy cases had impressed on the mind, and which gave occasion to this climate's being [reported] fatal to pregnant women, was entirely dispersed. Another opinion, equally strange, is, that the animals from other climates, on their being brought to Porto Bello, cease to procreate. The inhabitants bring instances of hens, brought from Panama or Carthagena, which, immediately on their arrival, grew barren, and laid no more eggs; and even at this time the horned cattle sent from Panama, after they have been here a short time, lose their flesh in such a manner as not to be eatable, though they do not want for plenty of good pasture. It is certain, that there are no horses or asses bred here; which tends to confirm the opinion, that this climate checks the generation of creatures produced in a more benign or less noxious air. However, not to rely on the common opinion, we inquired of some intelligent persons, who differed but very little from the vulgar; and even confirmed what they asserted, by many known facts and experiments, performed by themselves." Don Ulloa, Voy. S. Amer. vol. i. p. 93.

This seems to be a clear instance of a circumstance very similar to the genuine import of the Hebrew word, "causing to miscarry," and of the circumstances attending it. How far the situation of Porto Bello and of Jericho might be similar, we need not inquire; nor whether Don Ulloa be correct in regarding the *air* as the cause of this peculiarity.

A second extract is from Mr. Bruce's Travels, (vol. iv. p. 469, 471, 472.)—"No horse, mule, ass, or any beast of burden, will breed, or even live, at Sennaar, or many miles about it. Poultry does not live there; neither dog nor cat, sheep nor bullock, can be preserved a season there. They must go, every half year, to the sands; though all possible care be taken of them, they die in every place where the fat earth is about the town, during the first season of the rains. Two greyhounds which I brought from Atbara, and the mules which I brought from Abyssinia, lived only a few weeks after I arrived. They seemed to have an inward complaint, for nothing appeared outwardly; the dogs had abundance of water, but I killed one of them from apprehension of madness. Several kings have tried to keep lions; but no care could prolong their lives beyond the first rains. Shekh Adelan had two, which were in great health, being kept with his horses at grass in the sands, but three miles from Sennaar. Neither rose, nor any species of jessamine, grows here; no tree, but the lemon, flowers near the city, that I ever saw: the rose has been often tried, but in vain. The soil of Sennaar, as I have already said, is very unfavorable both to man and beast, and particularly adverse to their propagation. This seems to me to be owing to some noxious quality of the fat earth with which it is every way surrounded, and nothing may be depended upon more surely than the fact already mentioned, that no mare, or other beast of burden, ever foaled in the town, or in any village within several miles round it. This remarkable quality ceases upon removing from the fertile country to the sands. Aira, between three and four miles off Sennaar, with no water near it but the Nile, surrounded with white barren sand, agrees perfectly with all animals, and here are the quarters where I saw Shekh Adelan the minister's horse, (as I suppose for their numbers,) by far the finest in the world; where in safety he watched the motions of his sovereign, who, shut up in his capital of Sennaar, could not there maintain one horse to oppose him. But, however unfavorable this soil may be for the propagation of animals, it contributes very abundantly both to the nourishment of man and beast. It is positively said to render *three hundred for one*, [see Gen. xxvi. 12.] which, however confidently advanced, is, I think, both from reason and appearance, a great exaggeration. It is

all sown with dora or millet, the principal food of the natives. It produces also wheat and rice, but these, at Sennaar, are sold by the pound, even in years of plenty. The salt made use of at Sennaar is all extracted from the earth about it, especially at Halfaia, so strongly is the soil impregnated with this useful fossil."

This instance presents a city, a royal city, in some respects very fertile, which, nevertheless, in other respects, reminds us of Jericho: like that city, it was pleasant, but adverse to propagation; and this Mr. Bruce attributes to the nature of the earth, or soil around it. We find also this effect ceasing at a small distance, which deserves notice; because it is very possible, that this property of the soil was the means, in the hand of Providence, to accomplish the prediction of Joshua, respecting the rebuilding of Jericho, Josh. vi. 26. See ABIRAM.

I. BARSABAS, (Joseph,) surnamed The Just, was an early disciple of Jesus Christ, and, probably, among the seventy, Acts i. 21, 22, &c. After the ascension of our Saviour, Peter proposed to fill up the place of Judas, the traitor, by one of those disciples who had been constant eye-witnesses of our Saviour's actions. Two persons were selected, Barsabas and Matthias; the lot determined for Matthias.

II. BARSABAS, (Judas,) one of the principal disciples, (Acts xv. 22, et seq.) who, with others, was sent from Jerusalem to Antioch, carrying a letter with the council's decree.

BARTHOLOMEW, one of the twelve apostles, was of Galilee; (Acts i. 13.) but we know little of him. It is generally believed that he preached the gospel in the Indies; (Euseb. lib. v. cap. 10.) and that he carried thither the Gospel of Matthew, in Hebrew, where Pantenus found a copy of it a hundred years after. We are told, likewise, that he preached in Arabia Felix, and Persia, which he might do, in passing through those countries to India. Many are of opinion, that Nathanaël and Bartholomew are the same person; and they support this opinion by these reasons:—(1.) No notice is taken of Bartholomew's calling, unless his and Nathanaël's be the same. (2.) The evangelists who speak of Bartholomew, say nothing of Nathanaël; and John, who speaks of Nathanaël, says nothing of Bartholomew. (3.) Bartholomew is not a proper name; it signifies *son of Tolmai*, i. e. *Ptolemy*, besides which he might be named Nathanaël, i. e. Nathaniel, son of Ptolemy. (4.) John seems to rank Nathanaël among the apostles, when he says, that Peter, Thomas, the two sons of Zebedee, Nathanaël, and two other disciples, being gone a fishing, Jesus showed himself to them, John xxi. 2.

The Syrian writers, who are of this opinion, call him "Nathanael-bar-Tholemy," and "Nathanael-ebn-Tholemy." They say he accompanied his brother-apostle, Thomas, into the East; that they preached at Nisibis, Mosul, (or Nineveh,) Hazath, and in Persia; that Thomas went on to India: but we do not perceive that they generally affirm the same of Bartholomew. Yet Amrus, a Syriac author, quoted by Assemanni, writes, that "Nathanael-ebn-Tholemy, the disciple of Thomas, (rather fellow-disciple with Thomas,) and Lebbeus, of the twelve, with Addeus, (or Thaddeus,) Marus, and Agheus, who had been of the seventy, taught Nisibis, al-Gzeirat, (i. e. Mesopotamia,) Mosul, Babylonia, and Chaldea; also Arabia, the East country, Nebaioth, Huzzath, and Persia. Also, going into the greater Armenia, he converted the inhabitants to Christianity, and there built a church. Lastly, he removed to India, as far as China." This last particular may be true of Thomas; but is very questionable as to his associate Bartholomew. All other writers place the scene of this apostle's labors in the regions around Persia and Armenia. The Syrian canons place the fifth seat of ecclesiastical honor at Babylon, in consideration of "Thomas, the apostle of the Hindoos and Chinese; and of Bartholomew, who is also the Nathanael of the Syrians." So that it may be taken, generally, that Bartholomew was the apostle of Mesopotamia and Persia.

A spurious Gospel of Bartholemew is mentioned by pope Gelasius. Bernard, and Abbot Rupert, were of opinion, that he was the bridegroom at the marriage of Cana. Fabric. Cod. Apoc. N. T. i. p. 341, seq.

BAR-TIMEUS, a blind man of Jericho, who sat by the side of the public road, begging, when our Saviour passed that way to Jerusalem. Mark (x. 46—52.) says, that "Jesus *coming out* of Jericho, with his disciples, and a great crowd, Bar-Timeus, when he heard it, began to cry out, Jesus, Son of David, have mercy on me!" and Jesus restored him to sight. But Matthew, (xx. 30.) relating the same story, says, that two blind men, sitting by the wayside, understanding that Jesus was passing, began to cry out, &c. and both received sight. Mark notes Bar-Timeus only, because he was more known, and not improbably (as his name is preserved) was born in a superior rank of life, therefore was no common beggar; if, besides, his blindness had been the cause of reducing him to poverty, no doubt his neighbors would mention his name, and take great interest in his cure. Probably, Timeus, his father, was of note in that place; as such was generally the case, when the father's name was taken by the son; and, perhaps, some of the neighbors who had known Bar-Timeus in better circumstances, who had often pitied, but could not relieve him, were the persons to encourage the blind man; "Be of good comfort! Rise; he calleth thee." This does not contradict the supposition, that on this occasion he, principally, expressed his warmth and zeal; that he spake of Jesus Christ, and distinguished himself by his alacrity, faith, and obedience. However, this *two* in Matthew may be nothing more than a literal adhesion to the Syriac dual form of expression; there being in this evangelist other instances of the same idiom; as the two thieves (xxvii. 44.) who reviled Jesus; whereas Luke mentions only one; and says, the other rebuked his companion. The cure of another blind man, mentioned Luke xviii. 35, 43. is different from this; that happened, when Jesus was *entering into* Jericho; this, the next day, as he was *coming out*. [It should, however, be remarked, that the miracle recorded by Luke is apparently the same as that mentioned by Matthew and Mark, and is so regarded by commentators in general. The apparent discrepancy of Luke's statement vanishes, on the supposition of Newcome and others, that Jesus remained perhaps several days at Jericho, and in that time made one or more excursions from the city and returned to it again. R.

BARUCH, son of Neriah, and grandson of Maaseiah, was of the tribe of Judah, and the faithful disciple and scribe of Jeremiah the prophet, Jer. xxxii. 12—16; xliii. 3, 6; li. 61. There is an apocryphal book ascribed to him.

I. BARZILLAI, a native of Rogelim, in Gilead, and one who assisted David when expelled from

Jerusalem by Absalom, 2 Sam. xvii. 27, 28. When David returned to Jerusalem, Barzillai attended him to the Jordan.

II. BARZILLAI, a native of Meholath, father of Adriel, who married Michal, formerly wife of David, 2 Sam. xxi. 8.

III. BARZILLAI, a priest, who married a daughter of Barzillai the Gileadite, Ezra ii. 61; Nehem. vii. 63.

BASCA, or BASCAMA, a town near Bethshan, where Jonathan Maccabæus was killed, 1 Macc. xiii. 23; Jos. xiii. 1.

BASHAN signifies a *sandy, soft soil*, from the Arabic; and this agrees with the character of the country, as fit for pasturing cattle; and is applicable to an extensive province.

The land of Bashan, otherwise the Batanæa, is east of the river Jordan, north of the tribes of Gad and Reuben, and in the half-tribe of Manasseh. It is bounded east by the mountains of Gilead, the land of Ammon, and East Edom; north by mount Hermon; south by the brook Jabbok; west by the Jordan. Og, king of the Amorites, possessed Bashan when Moses conquered it. Bashan was esteemed one of the most fruitful countries in the world; its rich pastures, oaks, and fine cattle, are exceedingly commended, Numb. xxi. 33; xxxii. 33; Isa. ii. 13; Deut. iii. 1; Psal. xxii. 12.

The following description of this region is by Mr. Buckingham: "We had now quitted the land of Sihon, king of the Amorites, and entered into that of Og, the king of Bashan, both of them well known to all the readers of the early Scriptures. We had quitted, too, the districts apportioned to the tribes of Reuben and Gad, and entered that which was allotted to the half-tribe of Manasseh, beyond Jordan, eastward, leaving the land of the children of Ammon on our right, or to the east of the Jabbok, which divided Ammon, or Philadelphia, from Gerasa. The mountains here are called the land of Gilead in the Scriptures; and in Josephus, and according to the Roman division, this was the country of the Decapolis so often spoken of in the New Testament, or the province of Gaulonitis, from the city of Gaulon, its early capital. We continued our way over this elevated tract, continuing to behold, with surprise and admiration, a beautiful country on all sides of us; its plains covered with a fertile soil, its hills clothed with forests, and at every new turn presenting the most magnificent landscapes that could be imagined. Amongst the trees, the oak was frequently seen; and we know that this territory presented them of old. In enumerating the sources from which the supplies of Tyre were drawn in the time of her great wealth and naval splendor, the prophet says, 'Of the oaks of Bashan have they made thine oars,' Ezek. xxvii. 6. Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have translated the word by *alders*, to prevent the appearance of inaccuracy in the inspired writer. The expression of 'the fat bulls of Bashan,' which occurs more than once in the Scriptures, seemed to us equally inconsistent, as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in the modern maps as such, between the Jordan and the Euphrates; but we could now fully comprehend, not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person. . . . The general face of this region improved as we advanced further in it; and every new direction of our path opened upon us views which surprised and charmed us by their grandeur and beauty. Lofty mountains gave an outline of the most magnificent character; flowing beds of secondary hills softened the romantic wildness of the picture; gentle slopes, clothed with wood, gave a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams, and verdant meadows, offered all the luxuriance of cultivation, and herds and flocks gave life and animation to scenes as grand, as beautiful, and as highly picturesque, as the genius or taste of a Claude could either invent or desire."

[Similar to this is also the account given by Burckhardt of the *Belka*, which lies south of the Jabbok, constituting the northern part of the ancient Gilead, and of course adjacent to Bashan. "We had now entered a climate quite different from that of the Ghor, [or valley of the Jordan.] During the whole of yesterday we had been much oppressed by heat, which was never lessened by the slightest breeze; in the Belkan mountains, on the contrary, we were refreshed by cool winds, and every where found a grateful shade of fine oak and wild pistachio trees, with a scenery more like that of Europe than any I had yet seen in Syria. The superiority of the pasturage of the Belka over that of all southern Syria, is the cause of its possession being much contested. The Bedouins have this saying: 'Thou canst not find a country like the Belka.'" Travels in Syria, etc. p. 348, 368. R.

BASON, or LAVER, of the tabernacle, and of the temple. See TEMPLE.

BASTARDS, children begotten out of the state of matrimony. The law forbade the admission of bastards into the congregation of Israel, to the tenth generation, Deut. xxiii. 2. The rabbins distinguish bastards into three kinds; (1.) those born in marriage, of parents contracted in cases prohibited by the law; (2.) those born from a criminal conjunction, punishable by the judges, as are the children of adulterers; (3.) those born in incest, and condemned by the law. They also distinguish between bastards certain and uncertain. The first are those whose birth is notoriously corrupted, and who without difficulty are excluded from the congregation of the Lord. Doubtful bastards are those whose birth is uncertain. These could not be excluded in strictness, yet the Scribes would not admit them, for fear that any certain bastards should slip in among them. But the Vulgate, the LXX, and the authors of the canon law, take the Hebrew *mamzer*, (Deut. xxiii. 2.) for the child of a prostitute; while some interpreters take it for a generic term, which signifies illegitimate children, whose birth is impure in any manner whatever. Others believe the Hebrew *mamzer* rather signifies a stranger or foreigner than a bastard. Jephthah, who was the son of a concubine, (Judg. xi. 1.) became head and judge in Israel. Pharez and Zarah, sons of Tamar, conceived from a kind of incest, are reckoned among the ancestors of David. Among the Hebrews the children followed the condition of the mother. How then, it is asked, could a bastard son, born of a mother an Israelite, be excluded the congregation of Israel to the tenth generation, since the Egyptians and Idumæans might be admitted after the third generation? This consideration renders it probable that *mamzer* means more than barely a bastard, perhaps a bastard born of a woman a stranger and an idolater. The LXX

render the word in Zech. ix. 6. a stranger, or an alien; and in Deut. xxiii. 2. the son of a prostitute. The Hebrew word occurs only in these two places, and its signification is by no means certain. The words, "They shall not enter into the congregation of the Lord, even to the tenth generation," cannot mean that this sort of children might not be converted, or be admitted into Judaism, till after ten generations; but that they should not enjoy the employments, dignities, or privileges of true Hebrews, till the blemish of their birth was entirely obliterated and forgotten.

BAT, an unclean creature, having the body of a mouse, and wings not covered with feathers, but of a leathery membrane, expansible for the purpose of flying. These wings consist in a very curious formation, which cannot be contemplated without admiration, the bones of the extremities being continued into long and thin processes, connected by a most delicate membrane or skin, capable, from its thinness, of being contracted at pleasure into innumerable wrinkles, so as to lie in a small space when the animal is at rest, and to be stretched to a very wide extent for occasional flight. It produces its young alive, and suckles them like four-footed animals. The bat is extremely well described in Deut. xiv. 19. "Moreover, the bat, and every *creeping thing that flieth*, is unclean to you; they shall not be eaten." This character, which fixes to the bat the name used in both passages, is omitted in Leviticus; nevertheless, it is very descriptive; and places this creature at the head of a class, of which he is a very clear, and a very well known instance. There are bats in the East much larger than ours; and they are salted and eaten. The bat never becomes tame; it feeds on flies, insects, and fat things, such as candles, oil, and grease. It appears only by night, nor then, unless the weather be fine, and the season warm. Some of the bats of Africa and Ethiopia have long tails, like those of mice, which extend beyond their wings. Some have four ears, others only two; they build no nests, but bring forth their young in a hole or cleft, or cave, in tops or coverings of houses; some are black, some white, sallow and ash-colored. The old one suckles its young, as they are fastened to its teats; and when she is obliged to leave them, in order to go out and seek food, she takes them from her teats, and hangs them up against the wall, where they adhere by clinging. There are bats in China, some say, as large as pullets, and as delicate eating; those of Brazil, Madagascar, and the Maldives, called Vampire bats, are very large, and suck the blood of men, while they sleep, fastening upon some uncovered part, while, at the same time, they refresh the sufferer by the fanning of their wings, who is in very great danger, unless he awakes.

BATANÆA was the same as the ancient kingdom of Bashan, (which see,) and was part of the territory given to Herod Antipas, at the death of Herod the Great.

BATH, or Ephah, a Hebrew measure, containing seven gallons, four pints, liquid measure; or three pecks, three pints, dry measure. Some have imagined that there was a sacred bath, different from the common, containing a bath and half of the other; which they endeavor to prove by what is said, 1 Kings vii. 26. of Solomon's molten sea, that it contained 2000 baths; compared with 2 Chron. iv. 5. which says that it held 3000 baths; but this difference is easily reconciled. (See Sea.) The LXX render this word sometimes βαὶθ; sometimes μετρητής; (2 Chron. iv. 5.) sometimes χεράμιος, Isaiah v. 10. The ancient Latin version translates it *lagena*. It was the tenth part of the homer, in liquid things, as the ephah was in dry measure, Ezek. xlv. 11.

BATH-KOL, *daughter of the voice*, the name by which the Jewish writers distinguish what they called a revelation from God, after verbal prophecy had ceased in Israel; i. e. after the prophets Haggai, Zechariah, and Malachi. The generality of their traditions and customs are founded on this Bath-Kol, which, as Dr. Prideaux has shown, was a fantastical way of divination, like the Sortes Virgilianæ among the heathen. For, as with them, the words first opened upon in the works of that poet, were the oracle whereby they prognosticated those future events which they desired to be informed of; so with the Jews, when they appealed to Bath-Kol, the next words which they should hear drop from any one's mouth were taken as the desired oracle.

BATH-SHEBA, or Bathshua, (1 Chr. iii. 5.) the daughter of Eliam, or Ammiel, and wife of Uriah the Hittite. David having found the means of gratifying his guilty passion with Bath-sheba, in consequence of which she became pregnant, he further added to his crime by procuring the death of Uriah her husband, 2 Sam. xi. After her husband's death, Bath-sheba mourned as usual; which ceremony being over, David brought her to his house, and married her; soon after which she was delivered of a son. The Lord sent Nathan to David, to convince him of his sin, and to threaten his punishment by the death of this child, which occurred on the seventh day. After this, Bath-sheba became the mother of Solomon, Shammuah, Shobab, and Nathan, 1 Chron. iii. 5; 2 Sam. v. 14.

BATH-ZACHARIAS, a place near Bethsura, celebrated for a battle fought between Antiochus Eupator, and Judas Maccabæus, 1 Macc. vi. 30. Epiphanius says, the prophet Habakkuk was born in the territories of Bath-zacharias.

BATTLEMENT, a wall round the top of flat-roofed houses; as were those of the Jews, and other eastern people. (See House.) The Jews were enjoined to adopt this precaution against accidents, under the penalty of death, Deut. xxii. 8. In Jer. v. 10, the term appears to denote towers, walls, and other fortifications of a city.

BAY-TREE. This is mentioned once in the English Bible, (Psalm xxxvii. 35, 36.) but the original Hebrew word (אזרח) denotes rather an *indigenous* tree, one not transplanted, but growing in its own native soil.

BDELLIUM, (בדלח,) occurs Gen. ii. 12; Numbers xi. 7. Compare Exod. xvi. 31. It is commonly supposed that the bdellium is a gum from a tree, common in Arabia and the East. Pliny (lib. xii. cap. 9.) says, the best bdellium comes from Bactria; that the tree which produces it is black, as large as an olive-tree, its leaves like those of an oak, and its fruit like that of the caper-tree. There is bdellium likewise in the Indies, in Media, and in Babylonia. Moses says the manna of the Israelites was of the color of bdellium, Numb. xi. 7. [But this substance, whatever it was, is mentioned along with gold and gems; while *bdellium* is certainly not so remarkable a gift of nature as to deserve this classification, or as that the production of it should confer on Havilah a peculiar celebrity. Hence the opinion of the Jewish writers is not to be contemned, which Bochart has discussed, (Hieroz. ii. 674, seq.) viz. that *pearls* are to be here understood, of

which great quantities are found on the shores of the Persian gulf and in India, and which might not inaptly be compared with manna, as in Num. xi. 7. R.

BEAM, see Eye, *ad fin.*

BEAM, the cylindrical piece of wood belonging to a weaver's loom, on which the web is gradually rolled as it is woven, Judg. xvi. 14; 1 Sam. xvii. 7.

BEAR, (דוב.) Bears were common in Palestine; David says, (1 Sam. xvii. 34, 36.) he had often fought with bears and lions. Elisha having prophetically cursed some lads of Bethel, for insulting him, two she bears issued from a neighboring forest, and wounded forty-two of them, 2 Kings ii. 23, 24. (See Elisha.) The sacred writers, to express the sensations of a man transported by passion, say, "He is chafed in his mind, as a bear bereaved," 2 Sam. xvii. 8. There are white bears in the north; but they were, probably, unknown in Palestine.

The prophet Isaiah (xi. 7.) describing the happiness of the Messiah's reign, says, the ox and the bear shall feed together. Daniel, (vii. 5.) in his description of the four great monarchies, represents that of the Persians under the figure of a bear having three rows of teeth; by this, perhaps, principally intending Cyrus.

BEARD. The Hebrews wore their beards, but had, doubtless, in common with other Asiatic nations, several fashions in this, as in all other parts of dress. Moses forbids them (Lev. xix. 27.) "to cut off entirely the angle, or extremity, of their beard," that is, to avoid the manner of the Egyptians, who left only a little tuft of beard at the extremity of their chins. The Jews, in some places, at this day suffer a little fillet of hair to grow from below the ears to the chin; where, as well as upon their lower lips, their beards are long. When they mourned they entirely shaved the hair of their heads and beards, and neglected to trim their beards, to regulate them into neat order, or to remove what grew on their upper lips and cheeks, Jer. xli. 5; xlviii. 37. In times of grief and affliction, they plucked away the hair of their heads and beards; a mode of expressing grief common to other nations under great calamities. See Shaving.

The customs of nations, in respect to this part of the human countenance, have differed so widely, that it is not easy, among us, who treat the beard as an encumbrance, to conceive properly of the importance which is attached to it in the East. The terms in which most of the Levitical laws that notice the beard are expressed, are obscure to us, by the very reason of their being familiar to the persons to whom they were addressed. Perhaps the following quotations may contribute to throw a light, at least upon some of them: "The first care of an Ottoman prince, when he comes to the throne, is, to let his beard grow, to which sultan Mustapha added, the dyeing of it black, in order that it might be more apparent on the day of his first appearance, when he was to gird on the sabre; a ceremony by which he takes possession of the throne, and answering the coronation among-us." (Baron du Tott, vol. i. p. 117.) So, De la Motraye tells us, (p. 247.) "That the new sultan's beard had not been permitted to grow, but only since he had been proclaimed emperor; and was very short, it being customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor." Niebuhr says, "In the year 1764, Kerim Khan sent to demand payment of the tribute due for his possessions in Kermesir; but Mir Mahenna maltreated the officer who was sent on the errand, and caused his beard to be cut off." (Vol. ii. p. 148. Eng. edit.) This will remind the reader of the insult offered to the ambassadors of David, by Hanun, (2 Sam. x.) which insult, however, seems to have had a peculiarity in it—of shaving one half of the beard; i. e. the beard on one side of the face. On this subject, we translate from Niebuhr (French edit.) the following remarks: "The orientals have divers manners of letting the beard grow; the Jews, in Turkey, Arabia, and Persia, preserve their beard from their youth; and it differs from that of the Christians and Mahometans, in that they do not shave it either at the ears or the temples. The Arabs keep their whiskers very short; some cut them off entirely; but they never shave off the beard. In the mountains of Yemen, where strangers are seldom seen, it is a disgrace to appear shaven; they supposed our European servant, who had only whiskers, had committed some crime, for which we had punished him, by cutting off his beard. On the contrary, the Turks have commonly long whiskers; the beard among them is a mark of honor. The slaves and certain domestics of the great lords, are forced to cut it off, and dare not keep any part of it, but whiskers; the Persians have long whiskers, and clip their beard short with scissors, which has an unpleasant appearance to strangers. The Kurds shave the beard, but leave the whiskers, and a band of hair on the cheeks. The true Arabs have black beards, yet some old men dye their white beards red; but this is thought to be to hide their age; and is rather blamed than praised. The Persians blacken their beards much more; and, probably, do so to extreme old age, in order to pass for younger than they really are. The Turks do the same in some cases. [How differently Solomon thought! Prov. xx. 29. "The glory of young men is their strength, and the beauty of old men is the gray head."] When the younger Turks, after having been shaven, let their beards grow, they recite a *fatha*, which is considered as a vow never to cut it off; (compare Numb. vi. 18; Acts xxi. 24.) and when any one cuts off his beard, he may be very severely punished, (at Basra, at least, to 300 blows with a stick.) He would also be the laughing stock of those of his faith. A Mahometan, at Basra, having shaved his beard when drunk, fled secretly to India, not daring to return, for fear of public scorn, and judicial punishment."

"Although the Hebrews took great care of their beards, to fashion them when they were not in mourning, and on the contrary, did not trim them when they were in mourning; yet I do not observe that their regard for them amounted to any veneration for their beard. On the contrary, the Arabians have so much respect for their beards, that they look on them as sacred ornaments given by God to distinguish them from women. They never shave them; nothing can be more infamous than for a man to be shaved; they make the preservation of their beards a capital point of religion, because Mahomet never cut off his; it is likewise a mark of authority and liberty among them, as well as among the Turks; the Persians, who clip them, and shave above the jaw, are reputed heretics. The razor is never drawn over the grand signior's face; they who serve in the seraglio, have their beard shaved, as a sign of servitude; they do not suffer it to grow till the sultan has set them at liberty, which is bestowed as a reward upon them, and is always accompanied

with some employment. Unmarried young men may cut their beards; but when married, especially if parents, they forbear doing so, to show that they are become wiser, have renounced the vanities of youth, and think now of superior things. When they comb their beards, they hold a handkerchief on their knees, and gather carefully the hairs that fall; and when they have got together a proper quantity, they fold them up in paper, and carry them to the place where they bury the dead. Among them it is more infamous for any one to have his beard cut off, than among us to be publicly whipped, or branded with a hot iron. Many men in that country would prefer death to such a punishment. The wives kiss their husbands' beards, and children their fathers', when they come to salute them; the men kiss one another's beards reciprocally, when they salute in the streets, or come from a journey. They say, that the beard is the perfection of the human face, which would be more disfigured by having this cut off, than by losing the nose. They admire and envy those who have fine beards: 'Pray do but see, they cry, that beard; the very sight of it would persuade any one that he, to whom it belongs, is an honest man.' If any one with a fine beard is guilty of an unbecoming action, 'What a disadvantage is this, they say, to such a beard! How much such a beard is to be pitied!' If they would correct any one's mistakes, they will tell him, 'For shame of your beard! Does not the confusion that follows such an action light on your beard?' If they entreat any one, or use oaths in affirming, or denying, any thing, they say, 'I conjure you by your beard,—by the life of your beard,—to grant me this,'—or, 'by your beard, this is, or is not, so.' They say further, in the way of acknowledgment, 'May God preserve your blessed beard! May God pour out his blessings on your beard!' And in comparisons, 'This is more valuable than one's beard.'" Mœurs des Arabes, par M. D'Arvieux, chap. vii.

These accounts may contribute to illustrate several passages of Scripture. The dishonor done by David to his beard, of letting his spittle fall on it, (1 Sam. xxi. 13.) seems at once to have convinced Achish of his being distempered: q. d. "No man in good health, of body and mind, would thus defile what we esteem so honorable as his beard." If the beard be thus venerated, we perceive the import of Mephibosheth's neglect, in his not trimming it, 2 Sam. xix. 24. If men *kiss one another's beards*, when they salute in the streets, or when one of them is lately come from a journey, then we may discover traces of deeper dissimulation in the behavior of Joab to Amasa (2 Sam. xx. 9.) than has generally been noticed: "And Joab held in his right hand the beard of Amasa, *that he might give it a kiss*." No wonder that while this act of friendship, of gratulation after long absence, occupied Amasa's attention, he did not perceive the sword that was in Joab's *left* hand. The action of Joab was, indeed, a high compliment, but neither suspicious nor unusual; and to this compliment Amasa paying attention, and, no doubt, returning it with answerable politeness, he could little expect the fatal event that Joab's perfidy produced. (See further on this perfidy of Joab under Arms and Armor.) Was perhaps the behavior of Judas to Jesus something like this behavior of Joab to Amasa?—a worthy example worthily imitated!

The cutting off the beard is mentioned (Isaiah xv. 2.) as a token of mourning; and as such it appears to be very expressive: (Jer. xli. 5.) "Fourscore men came from Samaria, having their beards shaven, and their clothes rent."—See, also, chap. xlviii. 37. Is not this custom somewhat illustrated by the idea which the Arabs attached to the shaven servant of Niebuhr, i. e. as a kind of punishment suffered for guilt, expressed or implied?

BEAST, an animal destitute of reason; but the word is usually employed to signify a quadruped living on land. God created the beasts of the earth, and man, on the sixth day; and brought the fowls and the beasts to Adam, to receive their names; that he might begin his exercise of that dominion which was given to him over the inferior creatures. After the deluge the flesh of beasts was given to man as food, but the blood was forbidden to be eaten, or even to be shed with violence. By the law (Exod. xxi. 28, 29.) every beast which should kill a man, or become abominably polluted, was to be put to death, Lev. xx. 15, 16. In the law of the sabbath, provision is made for the rest of domestic animals; and as a memorial of the saving of the first-born Hebrews, and the first-born among their cattle, in the last of the plagues of Egypt, the first-born of each were to be consecrated to the Lord. The Egyptians, and other idolatrous people, adored beasts, the souls of which they thought to be endowed with reason. The doctrine of transmigration was common in the East, and prevailed among the Hebrews, as is manifest from some passages in the New Testament. Father Pardies, a Jesuit, wrote concerning the knowledge of beasts; to show, that they are not destitute of thought or understanding. Willis likewise wrote on the souls of beasts. Solomon, in Ecclesiastes, whether he proposes his own thoughts, or those of the philosophers and free-thinkers of his time, expresses himself in a manner which might be understood to insinuate that beasts possess understanding, and reasonable souls. "I have said in my heart concerning the sons of men, that they might see that they themselves are beasts; for, as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. iii. 18, 19, 21. But we should widely mistake the import of such passages, should we infer from them, that beasts are equal to man, in reason, or in a capacity of religion, of knowing God, of attaining celestial felicity, and of acting on spiritual principles. The knowledge, reasoning, desires, designs of beasts, are limited to the discernment of what may contribute to their immediate and instant enjoyment, their temporal happiness, and the multiplication of their species. They can and do, indeed, determine between hot and cold, between enjoyment and pain, safety and danger; but not between moral good and evil, between just and unjust, lawful and unlawful. But, it is asked, what becomes of the animating principle of beasts, when separated from matter? We have no principles whereby we can discover this. We know that God created all things for his glory; but can beasts be capable of an active knowledge and love of their Creator? If not, he must be glorified by them some other way; as, doubtless, he is glorified passively by simple matter; but surely not in any other sense, than as showing forth his glory, his wisdom, and his power. On this subject, we should recur to the distinctions of life;—body, soul, spirit. Body we grant them; soul, i. e. animal life, we also grant them; his they enjoy up to fixed degrees, each possessing

that kind, degree, power, and duration, appropriate to its species; transmitting *that* to its posterity, but without improvement as without variation. Herein the animal life, or soul, is distinct from reason; which is infinitely various, capable of unlimited improvements, and of strong desires after still further acquisitions. Instinct, then, is a confined, contented, satisfied quality; reason is directly the contrary; and this strongly characterizes the active nature of spirit, which is a higher principle of life, bestowed on man for higher purposes of existence. (See ANIMALS.) Our translators have rendered ζῶα (Rev. iv. 6, &c.) *beasts*, instead of *living creatures*, as the word denotes.

BEATEN-WORK, see IDOL.

BED. This word frequently occurs in the English version of the Scriptures, and is in many cases calculated to mislead and perplex the reader. The beds used in the East are very different from those in this part of the world; and an attention to this is indispensable to the right apprehension of several passages of Holy Writ. It should be observed that the use of chairs is unknown in the East. The orientals sit or recline on a duan, divan, or sofa, that is, a part of the room raised above the floor, and spread with a carpet in winter, and in summer with fine mats, and having cushions or bolsters placed along the back to lean against. These divans frequently serve the purpose of a bed, with the addition of two thick cotton quilts, one of which, folded double, serves as a mattrass, the other as a covering. Such a bed was that of David, 1 Sam. xix. 15. This will help us to understand several passages of Scripture otherwise unintelligible: Amos iii. 12. "As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria *in the corner of a bed*;" that is, in the corner—which is the place of honor, the most easy, voluptuous, indulging station—of the *divan*. Will it not also help us to ascertain the true attitude of the dying Jacob, who, when Joseph brought his two sons to him, "strengthened himself and sat upon the bed,"—the divan; and who, after blessing his sons, not "gathered up his feet *into* the bed," but "drew them up *on* the divan?" Sometimes the beds are laid on the floor, as we learn from Sir J. Chardin, Mr. Hanway, Dr. Russell, and other travellers. Mr. Hanway describes the beds in Persia as consisting "only of two cotton quilts, one of which was folded double, and served as a mattrass, and the other as a covering, with a large flat pillow for the head." Was it not on such a bed that Saul slept, 1 Sam. xxvi. 7.? Also, that on which the paralytic was let down, Luke v. 19.? The Psalmist says, (Psal. vi. 6.) "I am weary with my groaning, all the night I make my bed to swim; (the divan on which I am placed;) I water my couch (or the divan furniture) with my tears." Is it not good sense to say, "My tears not only copiously wet the divan, or mattrass—*the upper part* on which I lie, but they run over it, and even extend to *the lower part*—the broad part—of the divan, and wet that also?" i. e. *the bed's feet* of our translators. It is said, Deut. iii. 11. "The bedstead (ערש) of Og was a bedstead of iron." It may be thought, that our translators, in rendering this word *bedstead*, intended the broad smooth part, or floor, of the divan; unless it should rather be referred to the covering of that part, i. e. the carpet, or scarlet cloth, though it possibly might denote both floor and covering, as we say in common speech, "the *floor* of a room," notwithstanding the room may be covered by a carpet. Either sense of the word takes off much occasion for wonder on account of the dimensions of this bedstead, or divan, of Og, which appears to have been about fifteen feet and a half long, and six feet ten inches broad; and to have been made of iron (its supporters, at least) instead of wood, as was customary. English ideas have measured this huge piece of furniture by English bedsteads; but, had it been recollected that neither the divan, nor its covering, is so closely commensurate to the usual size of a person as our bedsteads in England are, no inconsiderable allowance would have been made in the dimensions of the bed for the repose of this martial prince. We may now also explain that very difficult passage, Ezek. xiii. 18. "Wo to those *women* that sew pillows to all arm-holes, and make kerchiefs on the head of every stature, to hunt souls!" &c. These words seem to contain these ideas; those who utter false prophecies, to soothe the mind of the wicked, are compared by the prophet to women who study and employ every art to allure by voluptuousness;—against such he declares wo: "Wo to those who sew, embroider, luxurious cushions for all elbows, i. e. to suit the dimensions of persons of all ages; those who make pillows, bolsters, or perhaps quilts, coverings, (not kerchiefs,) for heads of every stature, studiously suiting themselves to all conditions, capacities, ages, making effeminacy more effeminate," &c. The cushions, then, were not to be sewed *to* all armholes, and carried about the person, as our translation seems to imply; but they were to be so soft in their texture, so nicely adapted in their dimensions to suit *all* leaning arms, as to produce their full voluptuous effect. These the prophet compares to toils, snares, &c. in which the persons were caught, into which they were chased, decoyed; like animals hunted by a surrounding company, which drives them into a narrow space, or trap, where their capture, or destruction, is inevitable, according to the eastern mode of hunting; from these compulsive seducers he foretells delivery, &c. ver. 20. Understood thus, the passage becomes easy and plain, and analogous to the usages of the country wherein it was delivered. Comp. Prov. vi. 26.

This also explains how Haman (Esther vii. 8.) not only "stood up to make request for his life," but was "fallen on the bed—the divan—whereon Esther" was sitting. We see, too, the nature of the order of Saul to bring up David to him, that he might "kill him in his bed." (1 Sam. xix. 15.) Was the pillow of goats' hair a divan cushion, perhaps, stuffed with goats' hair instead of cotton; and laid in such a manner as to resemble the disorderly attitude and appearance of a sick man?—Other passages the reader will observe for himself.

Nothing sounds more uncouth to English ears, than to hear of a person carrying his bed about with him. To order a man, miraculously healed, to do this, is

so strange to us, that although we discover in it a convincing proof of his restoration to bodily strength, yet we are almost tempted to ask, with the Pharisees, "Who bade thee carry thy bed?" But, when properly explained, the apparent incongruity vanishes before our better understanding. Such a kind of mattrass, or even the simple quilt, above spoken of, might be the bed (κράββατον) of the New Testament; and was often, we may conclude from the circumstances of the occupier, without the accompaniment of a cushion, to complete it. So, Mark ii. 4, 11. "Arise, take up thy bed," i. e. thy mattrass—the covering *spread* under thee. Acts ix. 34. Peter said to Eneas, "Arise, and" hereafter "spread" thy bed "for thyself;"—thy palsy being cured, thou shalt be able not only to do that service for thyself, but to give assistance rather than to ask it. *Krabbaton*, then, is the meanest kind of bed in use: our truckle-bed, or any other which is supported by feet, &c. cannot justly represent it. Perhaps our sailors' *hammocks* are the nearest to it. But we are not to suppose that all beds were alike; no doubt, that when David wanted warmth, his attendants would put mattrasses below, and coverlets above, to procure it for him. Neither are we to understand, when a bed is the subject of boasting, that it consisted merely of the *krabbaton*, or plain divan. In Prov. vii. 16. the harlot vaunts of her bed, as highly ornamented "with tapestry-work—with brocade I have brocaded, bedecked my bed; the covering of it is of the fine yarn of Egypt, embossed with embroidery." This description may be much illustrated by the account which Baron du Tott gives of a bed; in which he was expected to sleep, and in which he might have slept, had not European habit incapacitated him from that enjoyment. "The time for taking our repose was now come, and we were conducted into another large room, in the middle of which was a kind of bed; without bedstead, or curtains. Though the coverlet and pillows exceeded in magnificence the richness of the sofa which likewise ornamented the apartment, I foresaw that I could expect but little rest on this bed, and had the curiosity to examine its make in a more particular manner. *Fifteen mattrasses of quilted cotton, about three inches thick, placed one upon another*, formed the ground-work, and were covered by a sheet of Indian linen, sewed on the last mattress. A coverlet of green satin, adorned with *gold embroidered in embossed work*, was in like manner fastened to the two sheets, the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin, *covered with the like embroidery, in which there was no want of gold or spangles*, rested on two cushions of the sofa, brought near to serve for a back, and intended to support our heads. The taking of the pillows entirely away, would have been a good resource, if we had had any bolster; and the expedient of turning the other side upwards having only served to show they were embroidered in the same manner on the bottom, we at last determined to lay our handkerchiefs over them, which, however, did not prevent our being very sensible of the embossed ornaments underneath." (Vol. i. p. 95.) Here we have many mattrasses of quilted cotton; a sheet of Indian linen, (*query*, muslin, or the fine linen of Egypt?) a coverlet of green satin, embossed; two large pillows, embossed also; two cushions from the sofa, to form a back. So that we see, an eastern bed may be an article of furniture sufficiently complicated.

This description, compared with a note of De la Motraye, (p. 172.) leads to the supposition, that something like what he speaks of as called *makass*, i. e. a brocaded covering for show, is what the harlot boasts of, as being the upper covering to her divan. "On a rich sofa," he says, "was a *false* covering of plain green silk, for the same reason as that in the hall; but I lifted it up, while the two eunuchs who were with us had their backs turned, and I found that the MAKASS of the *minders* were *a very rich brocade*, with a gold ground, and flowered with silk of several colors, and the cushions of green velvet also grounded with gold, and flowered like them." *Note.*—"The *minders* have two covers, one of which is called MAKASS, *for ornament*; and the other to preserve that, especially when they are rich, as these were." This was in the seraglio at Constantinople. It is perfectly in character, for the harlot, who (Prov. ix. 14.) "sits on a kind of throne at her door," and who in this passage boasts of all her showy embellishments, to mention whatever is gaudy, even to the tinsel bedeckings of her room, her furniture and her makasses, assuming nothing less than regal dignity in words and description; though her apartment be the way to hell, and the alcove containing her bed be the very lurking chamber of death.

A query may be added, whether the ivory beds of Amos (vi. 4.) were not the divan whereon the coverings were laid. These might be ornamented with ivory; and to this sense the use of the Hebrew word *mitteh* agrees. In this acceptation there is no repetition in the prophet's words, when he mentions voluptuaries "lying upon *mittehs*—divans—their frame-work ornamented with ivory; and stretching themselves (yawning?) upon the couches—coverings of those divans; meaning carpets, splendid cushions, &c. All these embellishments, these enervating luxuries, the nature, the enjoyments, and the actions of these voluptuaries, agree with the expected delights of an alcove; they agree also with what has been collected from those ancient writers who censured the luxury of which they were witnesses in their time; luxury which, it must not be forgotten, was brought from the East, from Persia, from Syria, from the land of silk, of calico, and of canopies.

We are now, it is evident, at liberty to suppose that as much elegance (or, at least, show and pomposity) was displayed on the divans and their furniture, which served for repose by night, as on those used by day. And as perhaps the same furniture did not serve both day and night, all the year round, but was occasionally changed, it seems natural to conclude, that in a great house there must be considerable stores of such furniture; which, being not a little cumbersome, must require proper, and even large, rooms and warehouses, in which to keep it. This leads to the true sense of the passage, (2 Kings xi. 2.) *Joash and his nurse were hidden six years in the house of the Lord—in the bed-chamber*, (בחדר המטות,) i. e. the repository—or store-room—for the beds—for the mattrasses and their numerous accompaniments; which, being bulky, afforded the means of forming space among them sufficient to receive the child and his nurse, and to conceal them effectually. This was within the *precincts* of the house of the Lord, a sacred place, where none but priests could enter; and where, probably, none did enter but the high-priest, Jehoiada, and his wife Jehosheba. This explanation banishes all ideas of an English bedroom in the house of the Lord; (which, to keep unvisited during six years, would have been very sus-

picious ;) it renders the concealment extremely easy and natural, since, certainly, this repository was under the charge of its proper keeper, who, only, managed its concerns; and it agrees to the formation of the Hebrew words. Moreover, if the infant, Joash, were wounded, apparently to death, (as Athaliah, no doubt, thought him irrecoverably dead before she left him,) this large room might afford more conveniences while he was under cure from his wounds than any other room could do; and having been safe here for a time, where better could they place him afterwards?

In closing this article, we should note the various acceptations of the word divan, or *duan:* (1.) for the raised floor; (2.) for the whole settle on which a person (or several persons) sits; (3.) for the room that contains the divan; (4.) for the hall, or council chamber; so called, because the council usually sits on the duan constructed around the room; (5.) for the council itself; who are said when in consultation to be "*in divan.*" See SITTING.

BEDAN. We read in 1 Sam. xii. 11. that the Lord sent several deliverers of Israel; Jerubbaal, Bedan, Jephthah, Samuel. Jerubbaal we know to be Gideon; but we no where find Bedan among the judges of Israel. The LXX, instead of Bedan, read Barak; others think Bedan to be Jaïr, of Manasseh, who judged Israel twenty-three years, Judg. x. 3. There was a Bedan, great-grandson to Machir, and Jaïr was descended from a daughter of Machir. The Chaldee, the rabbins, and after them the generality of commentators, conclude that Bedan was Samson, of Dan; but the opinion which supposes Bedan and Jaïr to be the same person seems the most probable. The names of Samson and Barak were added in many Latin copies, before the corrections of them, by the Roman censors, were published. The edition of Sixtus V. reads, "Jerobaal, et Baldan, et Samson, et Barak, et Jephte."

BEE, an insect producing honey. (See HONEY.) Bees were unclean by the law, Lev. xi. 23.

BEEL-ZEBUB. The form and quality of this ridiculous god have been much disputed. Beel-zebub, or, as he is called in the Greek and Latin, Beelzebul, or Beel-zebut, had a famous temple and oracle at Ekron, and Ahaziah, king of Israel, having fallen from the terrace of his house, and received dangerous bruises, sent to consult him, whether he should recover, 2 Kings i. In the New Testament, Beel-zebub is called "prince of the devils," Matt. xii. 24; Mark iii. 22; Luke xi. 15. Some are of opinion, that the name of Achor, the god invoked at Cyrene against flies, comes from Accaron, the city where Beel-zebub was worshipped; others, that the true name which the Philistines gave to their deity, was *Beel-zebach*, god of sacrifice; or *Beel-zebaoth*, god of hosts, or *Beel-zebul*, god of the habitation, or of heaven; and that the Jews, who delighted in disfiguring the names of false gods, by a play of words, or punning upon them, and who were scrupulous of calling them by their proper appellations, gave him, in derision, that of *fly god*, or *god of ordure.* The name of *Beel-zebuth* is not very different from that of *Beel-zebaoth*, god of hosts. Some commentators suppose, that the true name of the deity was *Belsamin*, the god of heaven; others, that he was called the "god of flies," because he defended people from these insects; as the Eleans adored Jupiter; and the Romans too, though not under the name of Jupiter, but of "Hercules Apomyius." We no where read, however, that killing flies was one of the labors of Hercules. Others think that the fly or beetle accompanied the image of Baalzebub, and gave name to it: "Baal with the fly;" and the Egyptians, (who lived near the Philistines,) we know, paid divine honors to the beetle. It is said in the book of Wisdom, (chap. xii. 8.) that God sent flies and wasps to drive the Canaanites and Ammonites by degrees out of Canaan; and then adds, that God made those very things, to which they paid divine honors, the instruments of their punishment; which indicates, that they adored flies and wasps. Besides, it really does appear, that Ekron and its neighborhood is pestered with a kind of fire-fly, or *cincinnellæ*, whose stings occasion "a most violent burning tumor," at some seasons of the year. Why the Jews, in our Saviour's time, called Beelzebub the "prince of the devils," we know not. The Jews, however, accused him of driving out devils, in the name of Beelzebub, prince of the devils, that is, of Satan, Lucifer, or the chief of the rebel angels, as appears by our Lord's answer: "If Satan cast out Satan, he is divided against himself; how then can his kingdom stand?" Matt. xii. 24.

[Those who write Βεελζεβούβ, in the New Testament, derive the form from בעל זבוב the name of an idol deity among the Ekronites, signifying *lord of flies*, *fly-baal*, *fly-god*, whose office it was to protect his worshippers from the torment of the gnats and flies with which that region was infested, like the Ζεῦς ἀπόμυιος of the Greeks, or of the *Myagrius* of the Romans; 2 Kings i. 2, 3, 16. Those who write Βεελζεβούλ, derive it from בעל זבול, i. e. either *lord of the dwelling*, region, sc. of the demons, the air; or, with more probability, *deus stercoris*, from זבל *stercus*, (Buxtorf, Lex. Rab. Tal. 641.) They suppose the Jews to have applied this appellation to Satan as being the author of all the pollutions and abominations of idol worship. See Jahn, § 408. iii. Kuinoel on Matt. x. 25. See the article BAAL. R.

BEER, *a well*, a town about 12 miles from Jerusalem, in the way to Shechem, or Napolose. It is probable, that Jotham, son of Gideon, retired to this place, to avoid falling into the hands of his brother Abimelech, Judg. ix. 21.

BEER-ELIM, (Isaiah xv. 8.) *the well of the princes*, probably the same with that mentioned Numb. xxi. 18.

BEER-RAMATH, *the well on the heights*, Josh. xix. 8. (See RAMA.) Eng. tr. Baalath-beer, Ramath of the south.

BEER-LAHA-ROI, a well between Kadesh and Shur, where the angel of God appeared to Hagar, Gen. xvi. 14.

I. BEEROTH, a city of the Gibeonites, afterwards belonging to Benjamin, (Josh. ix. 17; xviii. 25; 2 Sam. iv. 2; Ezra ii. 25.) seven miles from Jerusalem, toward Nicopolis.

II. BEEROTH, of the children of Jaakon, (Deut. x. 6.) a station of the Israelites ten miles from the city of Petra, according to Eusebius. Numb. xxxiii. 31. reads only Bene-Jaakan, instead of Beeroth-bene-Jaakan, Deut. x. 6. Where water is scarce, wells would naturally induce settlements, and give name to them; so *Puteoli*, the wells, Acts xxviii. 13. The property of wells would also be claimed by the residents around them; hence, *Beeroth-beni-Jaakan*, the wells of the sons of Jaakan.

BEER-SHEBA, *the well of an oath.* (See COVENANT.) The place where Abraham made an alliance with Abimelech, king of Gerar, and gave him SEVEN ewe-lambs, in token of that covenant to which they

had sworn, Gen. xxi. 31. The town subsequently built here was given by Joshua to Judah; but was afterwards transferred to Simeon, Josh. xv. 28. It was twenty miles south of Hebron, and at the extremity of the Holy Land.

BEESHTERAH, a city, belonging to the half-tribe of Manasseh, beyond Jordan, which was given to the Levites, Josh. xxi. 27. Compare 1 Chron. vi. 71, where it is called *Astaroth*. Vulgate, *Bozra*.

BEETLE, see CANKER-WORM, and LOCUST.

BEEVES, the generical name for a class of clean animals. Collectively, herds. See HEIFER.

BEGGING. Moses, exhorting the Israelites to alms-giving, says: (Deut. xv. 4, 7.) "To the end that there be no poor among you; for the Lord shall greatly bless thee;" and, a little lower, "If there be among you a poor man, thou shalt not harden thine heart, nor shut thine hand from thy poor brother." These texts do not speak of begging; but we know that there were at all times beggars, among the Jews, as well as other nations. God himself says, (Deut. xv. 11.) "The poor shall never cease out of the land;" and there were beggars in Jerusalem, and other places, Mark. x. 46; Luke xviii. 35. The true sense of the passage in Moses is, that God would so bless the lands of the Hebrews in the sixth year, that though there should be no harvest in the sabbatical year, yet none among them should be destitute, if they observed his precepts; or, it was his design to recommend charity and alms-giving most effectually; q. d. "Be so charitable and liberal, that there may be no indigent person in Israel."

BEHEMOTH, *the animal*. The author of the book of Job has evidently taken great pains to delineate highly finished poetical pictures of two remarkable animals—BEHEMOTH and LEVIATHAN—with which he closes his description of animated nature, and terminates the climax of that discourse which he puts into the mouth of the Creator. The passage stands thus in our translation:—

Behold, now, BEHEMOTH, which I made with thee;
1. He eateth grass as an ox;
2. His strength is in his loins,
3. His force in the navel of his belly;
4. He moveth his tail like a cedar;
5. The sinews of his stones are wrapt together.
6. His bones are strong pieces of brass,
7. His bones like bars of iron.
8. He is the chief of the ways of God;
9. He that made him, can make his sword to approach him.
10. Surely the mountains bring him forth food,
11. Where all the beasts of the field play:
12. He lieth under the shady trees,
13. In the covert of the reeds and fens;
14. The shady trees cover him with their shadow,
15. The willows of the brook compass him about;
16. Behold, he drinketh up a river; he hasteth not;
17. He trusteth that he can draw up Jordan into his mouth;
18. He taketh it with his eyes;
19. His nose pierceth through snares.

Bochart has taken great pains to prove that this is the hippopotamus, or river-horse; Sanctius thinks it was an ox; the Fathers suppose it was the devil; and Calmet, with the generality of the older interpreters, believes that it is the elephant. In adopting the opinion of Bochart, we may offer the following suggestion in support of that interpretation. The leviathan is described at still greater length than the behemoth, and they evidently appear to be presented as companions; to be reserved as fellows and associates. Under this idea, which is almost undeniable, we may inquire what were the creatures most likely to be companionized in early ages, and in countries bordering on Egypt, where the scene of the book of Job is laid; and from the "Antiquities of Herculaneum," the "Prænestine Pavement," and the famous "statue of the hill," it is apparent that they must have been the *crocodile*, now generally allowed to be the *leviathan*, and the *hippopotamus*, or river-horse.

After these authorities, we may, without hesitation, conclude, that this association was not rare or uncommon, but that it really was the customary manner of thinking, and, consequently, of speaking, in ancient times, and in the countries where these creatures were native; we may add, that being well known in Egypt, and in some degree popular objects of Egyptian pride, distinguishing natives of that country, from their magnitude and character, they could not escape the notice of any curious naturalist, or writer on natural history; so that to suppose they were omitted in this part of the book of Job, would be to suppose a blemish in the book, implying a deficiency in the author. And if they are inserted, no other description can be that of the hippopotamus.

It has been above stated, that many learned men have taken the elephant for behemoth;—but to this it may be replied, that no pictorial authority which has hitherto been published, has represented the elephant as known in Egypt; much less as peculiar to that country, though it has been repeatedly, indeed, we believe, constantly, adopted as a symbol of Africa. Till, therefore, some instances be produced, in which the elephant is not only represented as an inhabitant of Egypt, but also as associated with the crocodile, we presume we may consider the weight of evidence as decisive in favor of the hippopotamus as being behemoth. Omitting, therefore, what might be said against the elephant, such as the difficulty of reconciling certain particulars with the description of behemoth by the sacred writer, &c. let us now examine the description somewhat closely, in the order of the verses in the passage.

1. *He eateth grass like an ox.* It is evident from all the representations selected, that the hippopotamus feeds on vegetables. In one of the plates in the Antiquities of Herculaneum, (vol. ii. p. 295.) he is in the very act of feeding on such provisions.

2. *His strength is in his loins.* 3. *His force in the navel of his belly.* Each of these delineations represents him as powerfully built; and shows prodigious strength of construction.

4. *He moveth* (bendeth) *his tail like a cedar*, i. e. shaken by the wind; not, we suppose, rapidly, with a tremulous motion, but slowly, as it were solemnly, in a stately manner. This appears, in some degree, from representations, where his tail is seen to advantage, and is evidently in motion.

5, 6, 7. Are implied in his general form; but are incapable of illustration by these subjects. We shall merely paraphrase the version: "His *smaller* bones are like compact bars of brass; his *larger* bones like forged bars of iron."

9. *He*, (God,) *in making him, has made fast* (fixed) *his weapon.* None of the plates exhibit the tusks of the hippopotamus like what they are in nature; yet this part of the animal had not entirely escaped notice.

10. *The swellings* (risings) *produce him food;* not mountains, strictly speaking, but any elevations, such as those on which he is represented feeding, in some of these plates.

11. *Where play all the beasts of the field.* It may be thought sufficiently remarkable, that in several of these representations, where so formidable a creature as the hippopotamus is depicted as drinking, roaring, &c. there should be a duck in perfect quiet, and without any fright, or fear of injury from him, as is the case. Is it not the chief intention of this verse, to express the security of the lesser creatures from injury by this inoffensive animal, which permits even their frolics and sportiveness without interruption?

12. *He lieth under the shady trees;* 14. *The shady trees compass him with their shadow.* Here the prints fail; Egypt being a country not abounding in trees; but, as amends, verses 13, 15 (*He lieth in the covert of the reeds and fens*) are strongly illustrated by them.

16. *He drinketh up a river; he hasteth not.* One of the plates seems to be a direct comment on this verse; and on verses 17, 18. *He is confident though Jordan rush against his mouth, he taketh it with his eyes.* The ancient artist has well expressed the eagerness in this animal. (The plates may be seen in the large edition of this work.)

It should be remembered, that the subjects from Herculaneum were the common ornaments of common houses; their merit, therefore, as instances of art, is by no means considerable; but their *commonness* (as seems to be a fair inference from the situations in which they were found) deserves notice, in support of principles adopted on this subject and others.

These remarks are independent of the general natural history of the hippopotamus; and are merely meant to show, that the chief particulars of his manners were well understood in ancient times; that they are comformable to the accounts of travellers, will appear to any who peruse Buffon's account of this animal; and especially the more recent "Travels in Africa" of M. Vaillant:—but, as our present design is not to write the natural history of the creature, but merely to ascertain and identify the behemoth of the book of Job, with what success this design has been fulfilled must be left to the reflective reader. See Elephant, and Hippopotamus.

[That the *behemoth* of the book of Job is the hippopotamus, or river horse, is now fully conceded by all recent commentators of any note; and for the following reasons among others: (1.) That it is an *aquatic* animal follows from the whole plan and order of the two discourses of Jehovah; (c. xxxviii, etc.) in which the appeal is made, first, to the phenomena of nature, and then to the beasts of the earth and birds of the air; all these are reviewed in the former address, and there remain for the second only the aquatic animals. (2.) The description of behemoth is immediately followed by that of the *crocodile.* But the crocodile and hippopotamus, as being Egyptian wonders, are constantly and every where so joined by the ancient writers; see Herodot. ii. 69—71. Diod. Sic. i. 35. Plin. H. N. xxviii. 8. (3.) That it is *amphibious* follows necessarily from the antithesis and contrast expressed in verses 15, 20—22, and verses 23, 34. The probability is that the name *behemoth* is properly an Egyptian word, signifying *river-ox;* just as the same animal is still sometimes called by us *sea-cow.*

The appearance of the hippopotamus when on the land is altogether uncouth, the body being extremely large, flat, and round, the head enormously large in proportion, and the legs as disproportionately short. Authors vary in describing the size of this animal. The length of a male has been known to be seventeen feet, the height seven feet, and the circumference fifteen; the head three feet and a half, and the girt nine feet; the mouth in width about two feet. The general color of the animal is brownish; the ears small and pointed, and lined very thickly with fine, short hairs; the eyes small in proportion to the creature, and black; the lips very thick, broad, and beset with a few scattered tufts of short bristles; the nostrils small. The armament of teeth in its mouth is truly formidable; more particularly the tusks of the lower jaw, which are of a curved form, somewhat cylindrical; these are so strong and hard that they will strike fire with steel, are sometimes more than two feet in length, and weigh upwards of six pounds each. The other teeth are much smaller; those in the lower jaw are conical, pointed, and projecting forwards almost horizontally. The whole surface of the body is covered with short hair; but more sparingly on the under parts than on the upper. The tail is short, thick, and a little hairy. The feet are large, and each of the four lobes, or toes, furnished with a hoof. The color of the hippopotamus, when just emerging from the water, is palish brown, or mouse color, inclining to a bluish tinge, with the skin appearing through the hair; but this appearance vanishes as the skin becomes dry.

The following account of the capture of a hippopotamus serves greatly to elucidate the description in the book of Job, and to show its correctness, even in those points which have formerly been regarded as poetical exaggerations. It is translated from the travels of M. Rüppell, the German naturalist, who visited Upper Egypt and the countries still farther up the Nile, and is the latest traveller in those regions. (Reisen in Nubien, Kordofan, etc. Frankf. 1829. p. 52, seq.) "In the province of Dongola, the fishermen and hippopotamus hunters form a distinct class or caste; and are called in the Berber language *Hauawit* (pronounced *Howowit*). They make use of a small canoe, formed from a single tree, about 10 feet long, and capable of carrying two, and at most three men. The harpoon which they use in hunting the hippopotamus, has a strong barb just back of the blade or sharp edge; above this a long and strong cord is fastened to the iron, and to the other end of this cord, a block of light wood, to serve as a buoy and aid in tracing out and following the animal when struck. The iron is then slightly fastened upon a wooden handle, or lance, about eight feet long.

"The hunters of the hippopotamus harpoon their prey either by day or by night; but they prefer the former, because they can then better parry the ferocious assaults of the enraged animal. The hunter takes in his right hand the handle of the harpoon, with a part of the cord; in his left, the remainder of the cord, with the buoy; in this manner he cautiously approaches the creature as it sleeps by day upon a small island; or he watches at night on those parts of the shore, where he hopes the animal will come up out of the water, in order to feed in the fields of grain. When he has gained the desired distance, (about seven paces,) he throws the lance with his full strength; and the harpoon, in order to hold, must penetrate the thick hide and into the flesh. The wounded beast commonly makes for the water, and

plunges beneath it in order to conceal himself; the handle of the harpoon falls off, but the buoy swims, and indicates the direction which the animal takes. —The harpooning of the hippopotamus is attended with great danger, when the hunter is perceived by the animal, before he has thrown the harpoon. In such cases the beast sometimes rushes, enraged, upon his assailant, and crushes him at once between his wide and formidable jaws,—an occurrence that once took place during our residence near Shendi. Sometimes the most harmless objects excite the rage of this animal; thus in the region of Amara, a hippopotamus once craunched, in the same way, several cattle that were fastened to a water-wheel.

"So soon as the animal has been successfully struck, the hunters hasten in their canoe cautiously to approach the buoy, to which they fasten a long rope; with the other end of this they proceed to the large boat or bark, on board of which are their companions. The rope is now drawn in; the pain thus occasioned by the barb of the harpoon, excites the rage of the animal, and he no sooner perceives the bark, than he rushes upon it; seizes upon it, if possible, with his teeth; and sometimes succeeds in shattering it, or oversetting it. The hunters in the mean time are not idle; they fasten five or six other harpoons in his flesh, and exert all their strength, by means of the cords of these, to keep him close alongside of the bark, in order thus to diminish, in some measure, the effects of his violence; they endeavor, with a long sharp iron, to divide the *ligamentum jugi*, or to beat in the skull,—the usual modes in which the natives kill this animal. Since the carcass of a full-grown hippopotamus is too large to be drawn out of the water without quite a number of men, they commonly cut up the animal, when killed, in the water, and draw the pieces ashore. In the whole Turkish province of Dongola, there are only one or two hippopotami killed annually. In the years 1821—23 inclusive, there were nine killed; four of which were killed by us. The flesh of the young animal is very good eating; when full-grown they are usually very fat, and their carcass is commonly estimated as equal to four or five oxen. The hide is used only for making whips, which are excellent; and one hide furnishes from 350 to 500 of them. The teeth are not used.

"One of the hippopotami which we killed was a very old male, and seemed to have reached his utmost growth. He measured, from the snout to the end of the tail, about 15 feet; and his tusks, from the root to the point along the external curve, 28 inches. In order to kill him, we had a battle with him of four hours long, and that too in the night. Indeed, he came very near destroying our large bark; and with it, perhaps, all our lives. The moment he saw the hunters in the small canoe, as they were about to fasten the long rope to the buoy, in order to draw him in, he threw himself with one rush upon it, dragged it with him under water, and shattered it to pieces. The two hunters escaped this extreme danger with great difficulty. Out of 25 musket balls, which were fired into the monster's head, at the distance of five feet, only one penetrated the hide and the bones near the nose; so that every time he breathed, he snorted streams of blood upon the bark. All the other balls remained sticking in the thickness of the hide. We had, at last, to employ a small cannon; the use of which at so short a distance had not before entered our minds; but it was only after five of its balls, fired at the distance of a few feet, had mangled, most shockingly, the head and body of the monster, that he gave up the ghost. The darkness of the night augmented the horrors and dangers of the contest. This gigantic hippopotamus dragged our large bark at his will in every direction of the stream; and it was in a fortunate moment for us that he yielded, just as he had drawn the bark among a labyrinth of rocks, which might have been so much the more dangerous, because, from the great confusion on board, no one had observed them.

"Hippopotami of the size of the one above described cannot be killed by the natives, for want of a cannon. These animals are a real plague to the land, in consequence of their voraciousness. The inhabitants have no permanent means of keeping them away from their fields and plantations; all that they do is, to make a noise during the night with a drum, and to keep up fires in different places. In some parts the hippopotami are so bold, that they will yield up their pastures or places of feeding, only when a large number of persons come rushing upon them with sticks and loud cries." *R.

BEKAH, half a shekel; in Dr. Arbuthnot's Table, 13d. 11-16ths; in Dr. Prideaux's, 1s. 6d. [The true value was about 25 cents. R.] The half-shekel was called *bekah*, from the verb *baka*, which signifies, to divide into two parts. Every Israelite paid one *bekah* yearly, for the support and repairs of the temple, Exod. xxx. 13. See DIDRACHMA.

BEL, the Chaldean Baal. (See BAAL.) They attributed to Bel the gift of healing diseases; and believed that he ate and drank like a living person. Daniel (Apoc.) relates his detection of the cheat of Bel's priests, who came every night through private doors, to eat what was offered to their deity.

BELA, BALA, or ZOHAR, Gen. xiv. 8. See ZOAR.

BELIAL is plainly Hebrew, from בְּלִי, *not*, and יַעַל, *advantage, utility;* hence, strictly, Belial means *worthlessness*, and is always so used in a moral sense. A man or son of Belial, therefore, is a wicked, worthless man; one resolved to endure no subjection; a rebel; a disobedient, uncontrollable fellow. The inhabitants of Gibeah, who abused the Levite's wife, have the name "men of Belial" given to them, Judg. xix. 22. Hophni and Phineas, the high-priest Eli's sons, are likewise called "sons of Belial," because of their crimes, and their unbecoming conduct in the temple of the Lord. In later writings, Belial is put for the power or lord of evil, i. e. for Satan. Paul says, (2 Cor. vi. 15.) "What concord hath Christ with Belial?" Whence it is inferred, that in his time the Jews, by Belial, understood Satan, as the patron and epitome of licentiousness.

BELL. Moses ordered that the lower part of the blue robe, which the high-priest wore in religious ceremonies, should be adorned with pomegranates and bells, intermixed, alternately, at equal distances. The pomegranates were of wool, blue, purple, and crimson; the bells were of gold, Exod. xxviii. 33, 34. The legislator adds, "And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out; that he die not." The kings of Persia are said to have had the hem of their robes adorned like that of the Jewish high-priest, with pomegranates and golden bells. The Arabian ladies, who are about the king's person, have little gold bells fastened to their legs, their necks, and elbows, which, when they dance, make a very agreeable harmony. The Arabian princesses also

wear on their legs, and suspended from their hair, which is plaited, and hangs long behind, a number of little bells, which, when they walk, give notice that the mistress of the house is passing, that so the servants may behave themselves respectfully, and strangers retire, to avoid seeing the person who advances. It was therefore, in all probability, with some such design of giving notice that the high-priest was passing, that he also wore these bells at the hem of his robe; it was a kind of public notice that he was about to enter the sanctuary. In the court of the king of Persia no one might enter the apartments without giving warning; not by knocking, or speaking, but by the sound of something, Judith xiv. 8, 9. Thus the high-priest, out of respect, did not knock by way of notice, when he entered the sanctuary; but, by the sound of the little bells at the bottom of his robe, he, as it were, desired permission to enter, "that the sound of the bells might be heard, and he be not punished with death." The prophet Zechariah speaks (chap. xiv. 20.) of "bells of the horses;" probably such as were hung to the bridles, or foreheads, or belts round the neck, of war-horses, that thereby they might be accustomed to noise. (See Burder's Oriental Customs. Rosenmüller's Alt. u. Neues Morgenland, iv. p. 412.) A horse which had not been trained, nor used to wear bells, was by the Greeks called—one that had never heard the noise of bells. The mules employed in the funeral pomp of Alexander the Great had, at each jaw, a gold bell.

BELLY. This word is often used as synonymous with gluttony; "The Cretans are always liars, evil beasts, slow bellies;" (Tit. i. 12.) and, "There are many whose god is their belly," (Philip. iii. 19.) and (Rom. xvi. 18.) "They serve not the Lord Jesus, but their own bellies." It is used, likewise, for the heart, the bottom of the soul: "The words of a tale-bearer go down into the innermost parts of the belly," and wound the very bottom of the soul, Prov. xviii. 8, and ch. xx. 27. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly;" the spirit of man is like the light of God, which penetrates the very bottom of the soul. And ch. xxii. 18. "Preserve the lessons of wisdom; if thou keep it within thy belly," in thy heart, "it will not break out upon thy lips." (*Vulgate.*) The "belly of hell" is the grave, or imminent danger of death. The author of Ecclesiasticus says, that he was delivered from the deep belly of hell: and Jonah, that he cried to the Lord "out of the belly of hell,"—from the bottom of the sea. See Hell.

BELMA, or Belmon, a place near the valley of Esdraelon, Judith vii. 3.

BELMAIM, the waters of Bel, or Belus, Judith vii. 3.

BELMEN, (Judith iv. 4. *Gr.*) the same, probably, as Beel-maïm; and, perhaps, Abel-maïm, (Abel-mehira, Syriac,) of Naphtali, 2 Chron. xvi. 4. So that Belmen, Belma, Belmaïm, and Abel-mehola may be the same place.

BELSHAZZAR, the son of Evil-merodach, and grandson of Nebuchadnezzar, ascended the throne of Chaldea, A. M. 3444. He made the great and fatal entertainment for a thousand of his courtiers in 3449; so that he reigned but four years, Dan. v. The king, when warmed by wine, commanded the gold and silver vessels which Nebuchadnezzar, his grandfather, had brought from the temple of Jerusalem, to be produced before him, that he might drink out of them, with his court; but he was quickly terror-stricken by an appearance, as it were, of a man's fingers, writing on the wall over against the candlestick. Belshazzar was greatly astonished, and commanded all the diviners and sages of Babylon to be fetched, to explain the writing. He promised great honors; but the Magi could comprehend nothing of the writing, which increased the disorder and uneasiness of the king and his court. The queen-mother [probably Nitocris] informed the king of Daniel and his prophetic spirit, who was quickly sent for. The prophet performed what was required, was clothed with scarlet, received a gold chain, and was proclaimed the third person in the kingdom. But on that very night Belshazzar was killed, and Darius the Mede [Cyrus] took possession of his kingdom.

We are considerably perplexed to reconcile profane history with this account in the sacred writings. It is generally believed that Evil-merodach was succeeded by Neriglissor; Neriglissor by Laborasoardoch; and that Belshazzar is the same with Nabonidas, or Labynites. (See the article Babylonia, *ad fin.*) All the marks whereby Nabonidas is described in history, agree with Belshazzar. Herodotus says, (l. 1.) that he was the last king of Babylon; that he was not of Neriglissor's or of Laborasoardoch's family; but was the son of the great queen Nitocris. Belshazzar, in like manner, is in Daniel the last king of the Chaldeans, son of a king of Babylon, (who can be no other than Evil-merodach,) and of whom the queen dowager, by her influence over him, would seem to have been mother. Daniel (v. 2.) calls Belshazzar the son of Nebuchadnezzar; but in the style of the Hebrews, grandsons or descendants are often named sons. Jeremiah (xxvii. 6, 7.) says expressly, "The nations shall be subject to Nebuchadnezzar, to his son, and to his grandson, till the time come for vengeance on himself, and his country." But whatever variations may be observed in historians, the result of their accounts is uniform—that the prophecies against Babylon were, for the most part, literally fulfilled at the death of Belshazzar; (it was then besieged by an army of Medes, Elamites, and Armenians, according to the predictions of Isaiah, xiii. 17; xxi. 2. and Jeremiah l. 11, 27—30.) that the fords of the river should be seized; that confusion and disturbance should prevail throughout the city; that the bravest of the inhabitants should be disheartened; that the river Euphrates should be made dry; (l. 38; li. 36.) that the city should be taken in time of rejoicing; that its princes, sages, and captains should be overwhelmed with drunkenness, and should pass from a natural to a mortal sleep; (li. 39, 57.) that the city which was formerly so beautiful, so powerful, and so flourishing, should become a dwelling for bitterns and unclean birds, Isaiah xiv. 23. These particulars not only deserve the reader's notice in themselves, but also in the circumstance of their being delivered *in progression;* not altogether; not all by the same prophet; but at different times; the succeeding adding what a former had omitted, yet all agreeing in the same general issue and description.

It must have appeared to the mind of every careful reader of the description of the miracle at Belshazzar's feast, (Dan. v.) that some of the circumstances attending it require explanation. This has been attempted by Mr. Taylor, the substance of whose remarks we lay before the reader. [But it must be borne in mind, that this is all mere conjec-

ture. R.] By inspecting the engraving accompanying the article HOUSE, one of the courts will be seen to be a square area, with pillars around it, supporting a gallery. In such an area, Mr. T. supposes the king to have been entertaining a select party of his guests; that the candlestick, giving a great light, was situated in the centre of the area; the tables placed around it, and at the upper end the king to have been seated. Having thus arranged the premises, he proceeds to inquire, (1.) Where, in what part of the court, did the miracle occur? and, (2.) In what did it consist? In order to approach toward an answer to these questions, he thus minutely analyzes the narration of the sacred writer:—1. *In that same hour came forth fingers* (יד *di*) *according to*—of—*a human hand, writing* (that is, they wrote) *over against*—that is, near to (not in the comparatively obscure angles of the court; but in the part nearest to) *the candlestick*, where the principal force of the light struck; in a bright situation; *upon the plaster* (inspect the engraving; above, or below, the painted tiles marked O) *of the* wall, enclosure, *partition*, which surrounded the court; (that which in our engraving is supported by the pillars; see MARRIAGE PROCESSIONS;) (יד *di*) *according to*—of, *the royal palace:* then the king was terrified, and sent for Daniel. *Then* (ver. 24.) *from before him* [God] *was sent the part* (יד *di*) *of a hand*, that is, like unto a hand; *and this writing* appeared to be *traced upon the wall.*

Thus the first question is answered:—The writing was upon the plaster, over a central pillar in the court; (say, in our plan, on that next to the opening D, on the right hand side;) in the most conspicuous situation the wall could afford.

2. The miracle is supposed to have consisted in tracings, marks, or delineations, on the plaster:—now such might be made by various means; as (1.) by lines, drawn with a black substance on a white ground; or (2.) by fissures, cracks, or crevices, wrought, as it were, in the plaster; or (3.) as a finger might write on soft plaster, by tracing its course along it; thereby forming hollows, little furrows, indented marks on its surface; much like those made by the impression of a seal; for so the word (רשׁם) is used, ch. vi. 8.—*Now, O king, establish the decree and stamp* (תרשׁם) mark by stamping with thy seal, as the custom in the East is, for confirmation, *the writing.* This may be accepted as answering the second question.

So far we are justified, no less by our plate, than by the narration itself: there remains another question, which is rather to be answered by conjecture than by facts. The following crude ideas on the subject are offered that the reader may improve them into a better character.

Why could not the Chaldean wise men read the writing? They could not ascertain its meaning, probably, because, if it consisted in indented tracings, as with a finger, on soft plaster, there was no discoloration, whereby to distinguish them as letters (i. e. well-drawn, well formed letters) from the rest of the plaster; at most, perhaps, the Chaldeans saw merely a number of (to them confused) lines; or if the marks were delineated by means of cracks or fissures, in the plaster itself, the effect was, to the Chaldeans, much the same. When Daniel inspected the inscription, he perceived that it formed letters and words; he was enabled to combine and arrange them; also, to perceive their hidden meaning and application to persons and things; which he had the fortitude to tell the king; and to apply to him, personally. These ideas go far in explanation of this matter. But if it be thought the letters, as letters, were clear to the eyes of the wise men, as they were to Daniel, there still remains a question, in what characters were they written? Not in the Chaldee character, it is presumed; but, probably, in the sacred language; the ancient Hebrew; which for the present we call the Samaritan. This was a character not likely to be familiar to the Chaldeans: they would not readily think of combining into letters and words, in this character of the ancient Hebrews, (now their vanquished subjects and slaves,) a few irregular scrawling lines: *that* character was no sacred character to them; nor were they in the habit of investigating it; while to Daniel, this very description of writing had been his daily study from his youth,—his daily perusal, in the holy Scriptures.

We see no objection against uniting these ideas.—As thus: suppose the lines might be formed by hollows or tracings in the plaster; these, though they appeared to the Chaldean wise men to be no better than those random veins which are occasionally observed in marble, &c. yet, when inspected by the learned eye of Daniel, he saw they were letters, in that sacred language to which he had been accustomed; he read them without difficulty, he combined them, and, more than that, he explained them. The text says expressly, that the Chaldeans could not read them; but even if they had happened to possess the power of reading them, they might have been none the nearer toward ascertaining their prophetic import. We see daily instances of foreign characters, and foreign words, which are unintelligible to most persons, much like what these characters were to the Chaldeans.

There is a species of eastern wit which consists in forming letters and sentences into enigmas, of various kinds: no doubt Belshazzar considered this inscription as something of the same nature, and therefore expected his profound decipherers to explain it. This kind of puzzle is more common in the East than we are aware of; and we find Nadir Shah had coins struck with the same play of words upon them, "*Al khér fi ma vacheh*, 'What has happened is best:' the numerical letters of this motto make up 1148, the year he usurped the crown." Frazer's History, p. 119.

Thus we have endeavored to deflect a few scattered rays on the nature of this miracle; always meaning to insist on the distinction between inquiring in what a miracle consisted; and by what power it was accomplished. The first is the proper duty of rational minds: the latter is confessedly above them.

BELTESHAZZAR, the name given to Daniel, at the court of Nebuchadnezzar, Dan. i. 7.

BELUS, TEMPLE OF, see BABEL.

BEN-ABINADAB, governor of the country of Dor; he married Taphath, daughter of Solomon, 1 Kings iv. 11.

BENAIAH, son of Jehoiada, captain of David's guard. He slew "the two lions of Moab," that is, two Moabitish champions, 2 Sam. xxiii. 20. He also killed a lion in a pit, in time of snow. He killed a giant five cubits high, who was armed with sword and spear, though he himself had a staff only in his hand. He adhered to Solomon against Adonijah; was sent by Solomon to kill Joab; and was made generalissimo in his place, 1 Kings i. 36: ii.

29.—Some persons of this name returned from Babylon, with Ezra; x. 25, 30, 35, 43.

BEN-AMMI, a son of Lot by his daughter, (Gen. xix. 38.) and the father of the Ammonites.

BEN-DEKAR, a governor of several cities under Solomon, 1 Kings iv. 9.

BENE, or BENE-BERAK, (Josh. xix. 45.) a city in the tribe of Dan; probably where the "sons of Berak" were established. The Vulgate makes two cities of it, Bane and Barak.

BENE-JAAKAN, the sons of Jaakan; (Numb. xxxiii. 31.) and in Deut. x. 6. Beeroth-bene-Jaakan is the wells of the sons of Jaakan.

BEN-GEBER, a son of Geber, of Manasseh, who possessed the cities of Jair, and the region of Argob, beyond the Jordan, 1 Kings iv. 13.

I. BEN-HADAD, a son of Tabrimon, king of Syria, who came to assist Asa, king of Judah, against Baasha, king of Israel, and obliged him to return and succor his own country, and to abandon Ramah, which he had undertaken to fortify, 1 Kings xv. 18. This Ben-hadad is probably Hadad, the Edomite, who rebelled against Solomon, 1 Kings xi. 25.

II. BEN-HADAD, a king of Syria, son of the above Ben-hadad, who made war against Ahab, A. M. 3103. (See AHAB.) Ben-hadad being defeated, his generals told him that the God of the Hebrews was god of the mountains only, and that he must attack Israel in the plain, where he had no power. Ben-hadad pursued this advice the year following; but the Israelites killed 100,000 of his people, and he concealed himself, to avoid falling into the hands of Ahab, 1 Kings xx. 1—30. The king of Israel, however, received him into his chariot, and accepted his conditions of peace, ver. 31—34. About twelve years afterwards, Ben-hadad declared war against Jehoram, son of Ahab; but the prophet Elisha discovered his plans to Jehoram, and thereby disappointed them, 2 Kings vi. 8, to end. Ben-hadad suspected treachery in his officers; but learning, after a while, that his projects were revealed by Elisha, he resolved to seize the prophet; and understanding that he was at Dothan, he sent thither a detachment of his best troops, whom the prophet struck with blindness, and led into Samaria. Some years afterwards, Ben-hadad again besieged Samaria, and the famine became extreme in the place: but, in the night-time, a panic fear struck the Syrian host; they imagined that Jehoram had procured an army of Hittites and Egyptians, and thought only of saving themselves by flight. The next year, Ben-hadad, being sick, sent Hazael with presents to the man of God, to learn from him whether there were hopes of his recovery. He answered, *Go, tell him thou mayest certainly recover; however, the Lord hath showed me that he shall surely die.* Hazael returned to Damascus, and told Ben-hadad that his health would be restored; but the next day he took a thick cloth, which he dipped in water, and spread it over the king's face, so that he speedily died. Hazael succeeded him, viii. 7—15. A. M. 3120, *ante* A. D. 884. See HAZAEL.

III. BEN-HADAD, a son of Hazael, above mentioned, from whom Jehoash, king of Israel, recovered all that Hazael had taken from his predecessor, 2 Kings xiii. 3, 24, 25. Jehoash defeated him three times, and compelled him to surrender all the country beyond Jordan, namely, the lands belonging to Gad, Reuben, and Manasseh, which Hazael had taken.

Josephus calls those princes Hadad, who, in Scripture, are named Ben-hadad, or *son of Hadad*; adding that the Syrians of Damascus paid divine honors to the last Hadad, and Hazael, in consideration of the benefits of their government, and particularly because they adorned Damascus with magnificent temples. (Ant. viii. 8; ix. 2.)

BEN-HAIL, a prince sent by Jehoshaphat to the cities of his dominions to instruct the people, 2 Chron. xvii. 7.

BEN-HINNOM, or GEH-HINNOM, or GEH-BENE-HINNOM, that is, "the valley of the children of Hinnom," or, "the son of intense lamentation," south-east of Jerusalem, Josh. xv. 8; 2 Kings xxiii. 10. Some say, it was the common sewer to Jerusalem, and an emblem of hell; which is called Gehenna. (See GEHENNA.) This valley was likewise called Tophet. See TOPHET.

BEN-HESED, governor of Sochoh, and Hepher, under Solomon, 1 Kings iv. 10, *margin.*

BEN-HUR, governor of Ephraim, under Solomon, 1 Kings iv. 8, *margin.*

BENJAMIN, the youngest son of Jacob and Rachel, Gen. xxxv. 16, 17, &c. Rachel died immediately after he was born, and with her last breath named him *Ben-oni*, the son of my sorrow: but Jacob called him *Benjamin*, the son of my right hand. He is often called in Scripture *Jemini* only, that is, my right hand. During the famine which afflicted Canaan, Jacob, sending his sons into Egypt to buy corn, kept Benjamin at home. Joseph, who well knew his brethren, though they did not discover him, not seeing Benjamin among them, inquired whether he were living; and gave them corn, only on condition that they would bring Benjamin to Egypt. Jacob, after great reluctance, permitted Benjamin to undertake the journey into Egypt, Gen. xlii; xliii. 1—15. Joseph, now seeing Benjamin among his brethren, carried them to his house, made them eat with him, but not at his own table; and sent Benjamin a portion five times larger than that of any other. After this, he commanded his steward to fill their sacks with corn; and in the sack belonging to the youngest, to put the silver cup which he used, and the money which Benjamin had brought to pay for his corn. When the brethren had left the city, he sent his steward after them, who reproached them with their robbery, searched all their sacks, and in that of Benjamin found the cup. They returned to Joseph, who, after much solicitation on their part, and tears on his, discovered himself to them, fell on Benjamin's neck, kissed him, and all his brethren; and invited them into Egypt, with their father. He gave to each of them two suits of raiment; but to Benjamin five suits, with three hundred pieces of silver, xliii. 16.—xlv. 24. After this, Scripture says nothing of Benjamin. Of his tribe Jacob says, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil;" (Gen. xlix. 57.) and Moses, in his last song, says, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders," Deut. xxxiii. 12. The words "Benjamin is a ravening wolf," are allusively applied to Paul, who was of the tribe of Benjamin; but much more properly to the valor of the tribe. See Judg. xx. and CANAAN.

BEN-ONI, see BENJAMIN.

BEON, otherwise BEAN, a city of Reuben, beyond Jordan, Numb. xxxii. 3.

I. BERA, a town in Judah, about eight miles from Eleutheropolis, north, Judg. ix. 21. See BEER.

II. BERA, a king of Sodom, in the time of Abraham; who was tributary to Chedorlaomer, king of Elam, and with four other kings rebelled against him, Gen. xiv. 2.

I. BEREA, (1 Macc. ix. 4.) probably the same town as BERA.

II. BEREA, a city of Macedonia, near mount Cithanes; where Paul preached the gospel with success, Acts xvii. 11—13. There is a medal of Berea extant, which is remarkable for being inscribed, "of the second Macedonia," and also for being the only Macedonian medal of the date (A. U. C. 706.) inscribed with the name of the city where it was struck. Compare Acts xvii. 11, "*noble* Bereans."

BERED, a city in Judah, near Kadesh, Gen. xvi. 14. The Chaldee calls it *Agara;* the Syriac, *Gedar;* the Arabic, *Jader;* it was the same, perhaps, as Arad, or Arada, (Numb. xxxiv. 4.) in the south of Judah.

BERENICE, or BERNICE, daughter of Agrippa the Great, king of the Jews, and sister of Agrippa the younger, also king of the Jews. She was first betrothed to Mark, son of Alexander Lysimachus, alabarch of Alexandria; but afterwards she married Herod, king of Chalcis, her own uncle, by the father's side. After the death of Herod, she proposed to Polemon, king of Pontus and part of Cilicia, that if he would be circumcised she would marry him. Polemon complied, but Berenice did not continue long with him. She returned to her brother Agrippa, with whom she lived in such a manner as to excite scandal. She was present with him, and heard the discourse of Paul before Festus, at Cæsarea of Palestine, Acts xxv. 23.

BERITH, or BARATRES, a city of Phœnicia, on the Mediterranean, between Biblos and Sidon, 400 furlongs north of Sidon. It is doubtful whether Scripture speaks of this place; but there are several cities of the same name in Palestine. David carried off a great quantity of brass from the towns of Betah and Berothai, in Syria, 2 Sam. viii. 8.

BERODACH-BALADAN, son of Baladan, king of Babylon, sent ambassadors to Hezekiah, king of Judah, with letters and presents, on receiving information that he had been sick, and was recovered in a miraculous manner. Hezekiah, extremely pleased, showed them the riches of his palace; but God sent Isaiah to forewarn him that every thing in his palace, with the sight whereof he had entertained the foreigners, would be carried away to Babylon, 2 Kings xx. 12—18. [In Isa. xxxix. 1, he is called MERODACH-BALADAN, (q. v.) and under this name he is also mentioned by Berosus. See ASSYRIA, and BABYLONIA. R.

BEROSUS, the Babylonish historian, was, by nation, a Chaldean; and by office a priest of Belus. Tatian says, he lived in the time of Alexander the Great, and dedicated his work to king Antiochus, the third after Alexander, that is, Antiochus Theos, or, perhaps, Antiochus Soter; for the many years between Alexander and Antiochus Theos (some reckoning 64 from the death of Alexander to the first year of Antiochus Theos) might induce us to prefer this sense. Berosus, having learned Greek, went first to the isle of Cos, where he taught astronomy and astrology; and afterwards to Athens, where he acquired so much reputation by his astrological predictions, that in the Gymnasium, where the youth performed their exercises, a statue, with a golden tongue, was erected to him. Josephus and Eusebius have preserved some valuable fragments of Berosus's history, which greatly elucidate many places in the Old Testament; and without which it would be difficult to produce an exact series of the kings of Babylon. [A very important fragment of Berosus, which is referred to by Josephus, (Ant. x. 1. 4.) but not inserted by him, has recently been brought to light in the Armenian version of the Chronicon of Eusebius, published at Venice, 1818. tom. i. p. 42, 43. It is important as illustrating the history of Merodach-Baladan; and has been used for this purpose by Gesenius, in his Com. on Is. xxxix. 1, where it is quoted in full. R.

BEROTHAI, (2 Sam. viii. 8.) a city conquered by David; supposed by some to be Berytus, or Beyroot, in Phœnicia. But it is probably the same as the following.

BEROTHAH, one of the boundary towns of Israel, between Hethalon and Emesa, Ezek. xlvii. 16. [It is probably the same as the preceding Berothai, and from the mention of it here would seem not to be a maritime place; therefore not Beyroot. See Rosenm. Bib. Geog. I. ii. p. 292. R.

BERYL, the eighth stone in the high-priest's pectoral, Exod. xxviii. 20. The Vulgate and LXX call it *Beryl;* the Hebrew, *Shoham.* The proper significations of the Hebrew names of precious stones are unknown.

BESOR, or BOSOR, a brook which falls into the Mediterranean, near Gaza, 1 Sam. xxx. 9, 10, 21. This is "the brook of the wilderness," (Amos vi. 14.) or the *river of* Egypt, mentioned in Scripture, Josh. xv. 4—17; 2 Chron. vii. 8.

BETAH, a city of Syria-Zobah; taken by David from Hadadezer, 2 Sam. viii. 8. In the parallel passage, 1 Chr. xviii. 8, it is called *Tibhath.*

BETEN, a city of the tribe of Asher, Josh. xix. 25.

BETH, in Hebrew, signifies *house;* and is prefixed to very many proper names and other words, thus forming with them the name of a place; as *Beth-el,* 'house of God;' *Beth-lehem,* 'house of bread,' &c. Most of these names follow here in their order. R.

BETHABARA, beyond Jordan, where John baptized, (John i. 28.) was the common ford of the river, and probably the same as *Beth-barah,* Judg. vii. 24.

BETH-ACHARA, or BETH-HACCEREM, a city of Benjamin, situated on an eminence, between Jerusalem and Tekoa, Neh. iii. 14; Jer. vi. 1.

BETH-ANATH, a city of Naphtali, Josh. xix. 38; Judg. i. 33.

BETHANY, (John xi. 18.) a village, distant about two miles east from Jerusalem, beyond the mount of Olives, and on the way to Jericho. Here Martha and Mary dwelt, with their brother Lazarus, whom Jesus raised from the dead; and here Mary poured perfume on our Saviour's head. See Mod. Traveller in Palestine, p. 157.

BETHANIM, a village four miles from Hebron, and two miles from Abraham's turpentine-tree.

BETH-ARABAH, a city on the confines of Judah and Benjamin, Josh. xv. 6; xviii. 22.

BETH-ARAM, a city in Gad, Josh. xiii. 27

BETH-ARBEL, a place mentioned Hosea x. 14. where we read in the Vulgate, "As *Shalmana* was overcome by him who made war against him, after having destroyed the altar of Baal," designing to describe Gideon; (Jud. vi. 25; vii. 8, 10, etc.) but the Hebrew imports, "As Shalman spoiled BETH-ARBEL, in the day of battle." Some explain this pas-

sage as relating to the taking of the city Arbela, by Salmaneser; but this event is not noticed in history. Jerome, and the Alexandrian MS. read *Jerobaal;* and understand it, with the Vulgate, of the victory obtained by Gideon over Zalmunna. *Arbela*, or *Arbah-el*, signifies fine countries, countries of God; for which reason, we find many places so named. It is said, 1 Mac. ix. 2. that Bacchides and Alcimus came into Galilee, and encamped at Maseloth, which is in Arbela. The city Masal, or Misheal, was in the tribe of Asher, near to which were very fine fields, and a place called Arbela, Josh. xix. 26.

BETH-AVEN, a city of the tribe of Benjamin, eastward of Bethel, Josh. vii. 2; 1 Sam. xiii. 5. There was also a desert of the same name, Josh. xviii. 12. The Talmudists have confounded it with *Bethel;* because after Jeroboam, son of Nebat, had set up his golden calves at Bethel, the Hebrews, who adhered to the house of David, in derision, called this latter city *Beth-aven*, that is, the house of nothing, or the house of vanity, instead of Bethel, "the house of God," as Jacob had formerly named it, Hosea iv. 15; x. 5; Amos v. 5. See BETHEL.

BETH-AZMAVETH, the same as AZMAVETH, which see.

BETH-BAAL-MEON, a city of Reuben, Josh. xiii. 17.

BETH-BARAH, a place beyond Jordan, (Judg. vii. 24.) probably BETHABARA.

BETH-BASI, a city of Judah, which the two Maccabees, Simon and Jonathan, fortified, 1 Mac. ix. 62—64.

BETH-BIREI, a city of Judea, 1 Chron. iv. 31.

BETH-CAR, a city of Dan, 1 Sam. vii. 11.

I. BETH-DAGON, *temple of Dagon*, a city of Asher, Josh. xix. 27. Compare 1 Sam. v. 2—5.

II. BETH-DAGON, a city of Judah, (Josh. xv. 41.) so called, probably, because here was a temple of Dagon, before the Israelites took it.

BETH-DIBLATHAIM, see DIBLATHA.

BETHEKED, or BETH-AKAD, (2 Kings x. 12, 14.) which some construe in a general sense—a *shearing-house*, or, the *house of shepherds binding* sheep; but the LXX take it for a place between Jezreel and Samaria.

BETHEL, a city west of Hai, on the confines of the tribes of Ephraim and Benjamin, (Gen. xii. 8; xxviii. 10.) and occupying the spot where Jacob slept, and had his memorable dream. (See JACOB.) Eusebius places Bethel twelve miles from Jerusalem, in the way to Sichem, or Napolose. Bethel was also called Beth-aven by the prophets in derision of the worship of the golden calves established there. See BETH-AVEN.

BETHER, THE MOUNTAINS OF, Cant. ii. 17; viii. 14. The Vulgate reads "mountains of perfume." Some take this place to be Bethoron; others, Betharis, between Cæsarea and Diospolis; or Bether, mentioned by the LXX, Josh. xv. 60. among the cities of Judah. Calmet believes it to be Upper Bethoron, or Bethora, between Diospolis and Cæsarea. Eusebius speaks of Betharim, near Diospolis, and when he mentions Bether, taken by Adrian, he says, it was in the neighborhood of Jerusalem. [The word *Bether* means, properly, *dissection;* the mountains of Bether then may be *mountains of disjunction, disruption*, i. e. mountains cut up, divided by valleys, etc. The word is no where else found as a proper name; should it, then, be so taken in the Canticles? R.

BETHESDA, in the Vulgate Bethsaida, otherwise called *Piscina probatica*, because the sheep were washed in it which were designed for the sacrifices, in Greek *probata*. Bethesda signifies "the house of mercy," probably because the sick who lay under the porticos that surrounded it, here found shelter. The Gospel informs us, that there were five porches about this pool, and many sick persons constantly waiting, in order to descend into the water when it was stirred; for an angel came down at a certain season and stirred the water; the first who then plunged into it was cured, be his disease what it might, John v. 1—4.

The majority of writers have regarded the cures wrought at the Pool of Bethesda as a standing miracle among the Jews; and yet they have been surprised that Josephus should omit to mention a fact so honorable to his nation. Dr. Doddridge calls this "the *greatest of difficulties* in the history of the evangelists; and that in which, of all others, the learned answerers of Mr. Woolston had given him the least satisfaction." Mr. Fleming, to avoid some difficulties in the narrative, supposed the latter part of the third verse, and the whole of the fourth, to be spurious: it is wanting in Beza's MS. and is added, in a later hand, to a MS. in the French king's library: however, it is in all other MSS. in the Syriac, and the other versions in the Polyglot.

The learned Dr. Hammond supposed that the blood of the great number of sacrifices which were washed in this pool communicated a salutary efficacy to the water, on its being stirred up by a messenger from the high-priest:—a very unphilosophical suggestion, surely! and yet Dr. Pococke was so far captivated by it, as to seek at Jerusalem for the pool of Bethesda, on the wrong side of the city, where it is *not;* and where it is, he could not see it; for reasons which we shall state presently. We insert one of Dr. Doddridge's notes on this history; partly from respect to his memory, and deference to his difficulties; partly, as it sets the idea of a standing miracle in a very strong light; and partly, as an instance how greatly learning and piety might sometimes profit, by a more intimate acquaintance with things, as well as words.

"I imagine this pool might have been remarkable for some mineral virtue attending the water; which is the more probable, as Jerome tells us, it was of a *very high color;* this, together with its being so very near the temple, where a *bath* was so much needed for religious purposes, may account for the building such stately cloisters round it, three of which remain to this day. (See JERUSALEM.) Some time before this passover, an extraordinary commotion was probably observed in the water: and Providence so ordered it, that the next person who accidentally bathed here, being under some great disorder, found an immediate and unexpected cure. The like phenomenon, in some other desperate case, was probably observed on a second commotion; and these commotions and cures might happen periodically, perhaps every sabbath, (for that it was yearly none can prove,) for some weeks or months. This the Jews would naturally ascribe to some angelic power, as they did afterwards the voice from heaven, (John xii. 29.) though no angel appeared; and they and St. John had reason to do it, as it was the Scripture scheme, that these benevolent spirits had been, and frequently are, the invisible instruments of good to the children of men, Ps. xxxiv. 7; xci. 11; Dan. iii. 28; vi. 22. On their making so ungrateful a return to Christ, for this miracle, and those wrought at the former passover, and in the intermediate space,

this celestial visitant, probably from this time, returned no more: and therefore, it may be observed, that though the evangelist speaks of the *pool* as still at Jerusalem when he wrote, yet he mentions the descent of the angel as a thing which *had been*, but not as still continuing. (Comp. ver. 2 and 4.) This may account for the surprising silence of Josephus in a story which made so much for the honor of his nation. He was himself not born when it happened; and though he might have heard the report of it, he would, perhaps, (as in the modern way,) oppose speculation and hypothesis to fact, and have recourse to some indigested and unmeaning harangues, on the unknown force of *imagination*; or, if he secretly suspected it to be true, his dread of the marvellous, and fear of disgusting his pagan readers with it, might as well lead him to suppress this, as to disguise the passage through the Red sea, and the divine voice from mount Sinai, in so cowardly and ridiculous a manner as it is known he does. And the relation in which this fact stood to the history of Jesus, would make him peculiarly cautious in touching upon it, as it would have been so difficult to handle it at once with decency and safety."

Having noticed these remarks, Mr. Taylor gives the following analysis and illustration of the words of the evangelical history.

Now there is—in Jerusalem, over against the sheep-(gate) *a pool* (or place for swimming, κολυμβήθρα,) *named in Hebrew, Bethesda, having five porches* (porticoes, walking places). *In these lay a multitude of* (ἀσθενούντων) *debilitated persons, blind, contracted, wasted, waiting for the moving of the water; for an angel, according to the season,* (OCCASIONALLY, κατὰ καιρόν,) *descended into the pool, and troubled the water: whoever then first went down* (into the pool) *after the moving of the water, was cured of whatever disease* (of the nature of those above enumerated) *had seized him.*

1. *Now there is*—these words do not determine that the evangelist wrote his gospel *before* the destruction of Jerusalem, as has been inferred from them;—for there are remains of the pool to this day, and, as it is sunk in the rock, it may still remain for ages. Dr. Doddridge says, "he does not find satisfactory proof (though many have asserted it) that the sheep to be sacrificed were washed here; or that the blood of the sacrifices ran into it."—And indeed there are no traces, or channels, in the rock which forms the ground, (if in fact there were a possibility,) of the blood from the altar having ever ran toward, or into, the pool. This obliged Pococke, who adopted that idea, to seek for the pool of Bethesda in lower ground, on the *other side* of the temple. The error has consisted in supposing that the sheep were washed here, after they were slain: whereas, they were washed in it, (if at all,) as soon as bought in the adjoining market; after which, they were driven into the temple. The place now shown for the pool of Bethesda, is square: nevertheless it might have had five porches; one on each hand at entering, the entrance being in the middle of one side; and three on the other sides. (See the conjectural plans on the plate of the Plan of Jerusalem.) This difficulty, therefore, is removed merely by an appropriate construction. It was, probably, very simple, and neither "stately" nor fit for "purification for religious purposes," notwithstanding its vicinity to the temple.

2. The diseases mentioned are of the nervous kind. We pretend not to sufficient acquaintance with the Greek medical writers, to determine whether τυφλῶν, *blind*, is used in the sense of *dim-sighted*, i. e. so weak in the nerves &c. serving the eye, as to be nearly, yet not hopelessly, blind. But we submit whether somewhat very like this sense of the word, is not its import in Acts xiii. 11. "Thou shalt be blind (τυφλὸς) not seeing the sun *for a season* (ἄχρι καιροῦ)." Also, 2 Peter i. 9. "These are—blind, (τυφλός ἐστι,) not seeing afar off, myops, *short-sighted*, μυωπάζων;" where it should seem, that the latter word is used by way of explaining the former; as there could be no need to describe a person totally blind as short-sighted. 1 John ii. 11.—*He who walketh in darkness,—darkness hath blinded* (ἐτύφλωσε) —suspended the offices of—*his eyes*; not that his eyes are deprived of the power of seeing; but that they cannot exert that power to advantage, because of surrounding darkness. The other diseases mentioned by the evangelist, are evidently such as cold bathing, especially in medicinal water, would be esteemed a remedy for. For the angel, see the article ANGEL, i. e. a *providential* agent of God.

3. But what if here were, in fact, two distinct waters? *first*, the constant body of water, of a certain depth; the pool, wherein the sheep were washed —the bath: *secondly*, an occasional and inconstant issue of water, the source of which was on one side of the bath, falling from a crevice of the rock wherein this basin was sunk, from the height of several feet. What if *this* were the medicinal water which "was troubled at the season?" and falling perhaps in no very large quantity, the person who could first get to it, received the full benefit of it, because he had it fresh and pure from the rock, which the water in the pool, if it were supplied from the same source, could not be; because there was no superfluity of it, of which other patients might partake; because such of it as fell into the pool, became instantly diluted, mingled with the body of water constantly there, and was thereby deprived of its efficacy, and its concentrated virtues; and this mixture was sure to be completed by the number of persons who would rush into the pool, desirous of being first, or very early, in it. It should be observed, that if the water fell from *above* into the pool, the people might easily watch it; and would not fail to force their way towards it, when they perceived signs of it gushing out: whereas, had the pool itself been the water that was moved, would not the sheep have been prohibited from polluting it? partly from ideas of holiness and virtue connected with it; partly from apprehension that, while they were washing, the water might be troubled, at a moment when nobody could benefit by it; if, indeed, its being troubled could be distinguished from the commotion occasioned by the sheep.

Let us now accept assistance from travellers who have visited the place. "A little above, we entered the city at the gate of St. Stephen, (where, on each side, a lion retrograde doth stand,) called, in times past, *the port* [gate] of the valley, and of *the flock*; for that the cattle came in at this gate which were to be sacrificed in the temple, and were sold in the market adjoining. On the left hand is a strong bridge, which passeth, at the east end of the north wall, into the court of the temple of Solomon; the head [of the bridge] to the pool of Bethesda (underneath which it [the water of the pool] had a conveyance) called also *probaticum*, for that the sacrifices were therein washed, ere delivered to the priests. Now, it is a great square profundity, green and uneven at the bottom: into which a BARREN

SPRING doth drill between the stones of the northward wall; and stealeth away almost undiscovered. The place is for a good depth hewn out of the rock; confined above on the north side with a steep wall, on the west with the high buildings, (perhaps a part of the castle of Antonia; where are two doors to descend by, now all that are, half choked with rubbish,) and on the south with the wall of the court of the temple." Such is the account of Sandys, who was there in 1611. He found the spring running, but in small quantities; and "stealing away" unnoticed. But it should seem, that when Mr. Maundrell was there, 1697, this stream did not run—as he does not mention that circumstance—so that, possibly, it is still intermitting; and to this day runs (κατὰ καιρόν) occasionally. We have every reason to suppose, that the spring was formerly more copious and abundant, as well as medicinal; as the rubbish which now chokes up the passage for its waters, may not only diminish their quantity, but injure their quality. "On the 9th [April, 1697] we went to take a view of what is now called the Pool of Bethesda, which is 120 paces long, 40 broad, and 8 deep: at the west end are some old arches, now dammed up, which, though there are but three in number, some will have to be the five porches, in which sat the lame, halt, and blind." (Maundrell's Journey.) From the account of Sandys, it appears, that the basin being hewn deep in the rock, and upon ("above") that rock the northern wall standing, and the spring issuing from between the stones of *this* wall, the place whence the spring issues must be several feet above the level of the water in the basin; which basin, being deeper in some places than in others, "uneven at the bottom," might be deep enough to swim in, in some parts, while, in others, it might merely serve to wash the sheep.

Thus, by means of the accounts of travellers, and their representations, this history appears in what may be thought a new light, (and apparently a just one, since, so far as we perceive, it accounts strictly for every thing in the text,) and, perhaps, a more accurate idea is annexed to the name of this place, than those who derived it from בית אשרה "the house of issuing of waters," "the house of effusion," were aware of. That it was not in any probability the *drain* from the temple is proved; but may not "*the spring house*" be a title very descriptive of the porticoes around this gushing, medicinal, and intermitting spring? and as the water was salutary, this derivation is in fact analogous with that from חסרה בית the "house of mercy," or kindness; from חסר, *chesed*, exuberant bounty. See Jahn's Bib. Arch. § 198.

We close, by reflecting that it was John's design to relate a miracle wrought by his Master; to honor Jesus, and Jesus solely: he had, therefore, no inducement to allude to any miraculous (angelical, spiritual) interference, previous to, or distinct from, that of Jesus; and it is submitted to the reader, whether his words, properly taken, do really import any such interference; especially if we advert to the various senses of the word *Angel*; of which several are given under that article.

BETH-EZEL, a place mentioned Mic. i. 11. It was, according to Ephrem Syrus, not far from Samaria.

BETH-GADER, a city of Judah, 1 Chron. ii. 51. See GADARA.

BETH-GAMUL, a city of the Moabites, in Reuben, Jer. xlviii. 23.

BETH-HACCEREM, see BETH-ACHARA.

BETH-HANAN, one of the cities over which Solomon placed Ben-dekar, (1 Kings iv. 9.) but the situation of which is unknown.

BETH-HARAN, (Num. xxxii. 36.) or BETH-HARAM, (Josh. xiii. 27.) a city of Gad beyond the Jordan, afterwards called Livias, or Julias.

BETH-HOGLAH, a town of Benjamin, on the confines of Judah, Josh. xv. 16; xviii. 19, 21.

BETH-HORON, the name of two cities or towns lying apparently near each other, and distinguished by the names of Upper and Lower Beth-horon, Josh. xvi. 3, 5; 1 Chron. vii. 24. They would seem to be sometimes spoken of as only one place; and were situated on the confines of Benjamin and Ephraim, about 12 Roman miles north-west from Jerusalem, according to Eusebius and Jerome, on the way to Nicopolis. At first they were assigned to Ephraim, but afterwards to the Levites, Josh. xvi. 3; xxi. 22. From the distinction in the names, we may draw the conclusion, that the one lay on a hill, and the other in a valley; and this is confirmed by Josephus, (B. J. ii. 19. 8.) who describes here a narrow, steep and rocky hollow way or pass, exceedingly dangerous to an army;—the same, no doubt, which is called in Josh. x. 11, the *descent* or *going down* of Beth-horon; and which is also described in the same manner in 1 Macc. iii. 15, 24. It therefore often proved disastrous to flying troops. (See in Joshua, Josephus, and Maccabees, last above quoted.) The place was strongly fortified by Solomon, 1 Kings ix. 17; 2 Chron. viii. 5.—Dr. Clarke found an Arab village, *Bethoor*, on the way from Jaffa to Jerusalem, on a hill about 12 miles from the latter place; which he reasonably supposes may be the site of Beth-horon the Upper. *R.

BETH-JESHIMOTH, a city of Reuben, between the mountains of Abarim and the Jordan, about ten miles south-east of Jericho, (Josh. xii. 3; xiii. 20.) afterwards possessed by the Moabites, Ezek. xxv. 9.

BETH-LEBAOTH, a city of Simeon, (Josh. xix. 6.) called Lebaoth, chap. xv. 32.

I. BETH-LEHEM, *the house of bread*, a city of Judah; (Judg. xvii. 7.) generally called Bethlehem of Judah, to distinguish it from another Bethlehem in Zebulun. It is also called Ephratah, (Bethlehem Ephratah,) and its inhabitants Ephrateans, Gen. xlviii. 7; Mic. v. 2. It was six miles south of Jerusalem, in the way to Hebron; and was fortified by Rehoboam, 2 Chron. xi. 6; Ezra ii. 21.

In this city David was born, and dwelt, until his combat with Goliath introduced him to the court of Saul, and opened for him a new career. But that which imparts to Bethlehem the highest interest, is, that here the Saviour of the world, our Lord Jesus Christ, was born. Micah, (chap. v. 2.) extolling this pre-eminence of Bethlehem, says, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, who is to be ruler in Israel;" or, who is the Messiah, as the Chaldee paraphrast has translated it. Several difficulties are started relating to this prophecy of Micah, which foretells the birth of the Messiah at Bethlehem. Matthew (ii. 6.) reads, "And thou, Bethlehem of Judah, art *not the least* of the cities of Judah;" whereas the text of Micah runs, "And thou, Bethlehem, though *thou be little* among the thousands of Judah." It is objected that here is a contrariety between Matthew and Micah, one of whom says, that Bethlehem is *small* among the cities of Judah; the other that it is *not the least* of the cities

of Judah. But to this it is answered, that a city may be *little*, yet not the *least*. [Or we have only to suppose, (what was evidently the fact,) that the apostle quoted from memory; and that, therefore, while the *sense* remains *the same*, there is a slight variation in the words. R.

The cave in which *it is said* our Saviour was born, was not strictly in the city. The original church, built by the empress Helena over it, still exists, but blended with the necessary repairs and restorations from the devastations of inimical hordes of Mahometans and others, during the Crusades, and especially at the close of the thirteenth century. Near it are said to be the chapel of the innocents and their sepulchre; also the sepulchres of Jerome, of Eusebius, and of Paula and Eustochius. The tomb of Rachel, near Bethlehem, is of no antiquity.

The inn in which our Saviour was born was probably a caravanserai, where guests were received *gratis*; but where nothing was found them but shelter. It is generally supposed that the caravanserai being full, Joseph and Mary were obliged to repose in a cave, or grotto cut out of the rock, which usually served as a stable; but this idea, as the intelligent author of the Modern Traveller remarks, is an outrage on common sense. The gospel narrative affords no countenance to the notion that the Virgin took refuge in any cave of this description. On the contrary, it was evidently a manger belonging to the inn, or khan; in other words, the upper rooms being occupied, the holy family were compelled to take up their abode in the court allotted to the mules and horses, or other animals.

The following is Volney's description of the village: (Trav. vol. ii. p. 332.) "The second place deserving notice, is Bait-el-lahm, or Bethlehem, so celebrated in the history of Christianity. This village, situated two leagues south-east of Jerusalem, is seated on an eminence, in a country full of hills and valleys, and might be rendered very agreeable. The soil is the best in all these districts; fruits, vines, olives, and sesamum succeed here extremely well; but, as is the case every where else, cultivation is wanting."

Dr. Clarke found Bethlehem a larger place than he expected, and describes the first view of it as imposing. It is built on the ridge of a hill which overlooks the valley reaching to the Dead sea, of which it commands a distinct prospect; so that any phenomenon elevated over Bethlehem, would be seen from afar in the East country, beyond the Dead sea. The convent is not in the town, but adjacent: it has the air of a fortress; and might even stand a siege against the Turks. The inmates manufacture crucifixes and beads for the devout, and mark religious emblems on the persons of pilgrims, by means of gunpowder. The doctor descended into the valley of Bethlehem, where he found a well of "pure and delicious water," which, he thinks, is that so ardently longed for by David, 2 Sam. xxiii. 15.

II. BETH-LEHEM, a city of Zebulun, (Josh. xix. 15; Judg. xii. 10.) which is scarcely known, but by its bearing the same name as the above.

BETH-MAON, see Baal-Meon.

BETH-MARCABOTH, a city of Simeon, Josh. xix. 5; 1 Chron. iv. 31.

BETH-MILLO, a place near Shechem, 2 Kings xii. 20.

BETH-NIMRAH, a city of Gad; (Numb. xxxii. 36; Josh. xiii. 27.) possibly Nimrim, (Jer. xlviii. 34.) or Bethnabris, five miles north from Livias. The difficulty lies in extending the tribe of Gad so far as Nimrim south, or Bethnabris north.

BETH-OANNABA, or Beth-hannabah, a town which Eusebius places four miles east from Diospolis; but Jerome says it is placed, by many, eight miles distant. Beth-oannaba seems to preserve some remains of the word *Nob*, where the tabernacle continued, some time, in the reign of Saul; (1 Sam. xxi. 1.) and Jerome says Nob was not far from Diospolis.

BETH-ORON, see Beth-horon.

BETH-PALET, or Beth-pheleth, a city in the most southern part of Judah, Josh. xv. 27; Neh. xi. 26.

BETH-PAZZEZ, a city of Issachar, Josh. xix. 21.

BETH-PEOR, a city of Moab, given to Reuben, and famous for the worship of Baal-Peor; which see, Deut. iii. 20; iv. 46; xxxiv. 6; Josh. xiii. 20.

BETHPHAGE, a little village at the foot of the mount of Olives, between Bethany and Jerusalem, Luke xix. 29. Jesus, being come from Bethany to Bethphage, commanded his disciples to procure an ass for his use, in his triumphant entrance into Jerusalem, John xii. The distance between Bethphage and Jerusalem is about fifteen furlongs. The Talmudists say that Bethphage was within the walls of Jerusalem, but at the very utmost circuit of them; and it is probable that there was a street or district so called, because it led immediately, and indeed adjoined, to the Bethphage which produced figs, and was out of the city. It is probable, too, that the figs of this district were brought into Jerusalem, and sold on the spot. But the district itself was, no doubt, at the descent of the mount of Olives next to Jerusalem; and seems rather to have been so named from a house of figs; a house where figs were sold, or in the garden of which they were cultivated; and this might extend a good way up the mountain. It is, perhaps, uncertain, whether or not there was a village, or number of other houses, beside those of the gardeners who attended to the cultivation of this fruit; as also of olive-trees, and of palm-trees; most probably, also, of various other esculents for the use of the inhabitants of Jerusalem.

I. BETHSAIDA, a city on the north-eastern shore of the sea of Galilee, near the spot where the Jordan enters that sea. It was enlarged and adorned by Philip the Tetrarch, who called it Julias, though it is not known by this name in the New Testament. [This place is mentioned Luke ix. 10, where Jesus is said to have withdrawn himself to a desert place belonging to Bethsaida, after the execution of John the Baptist; from whence, also, after the miracle of the five loaves, he is said to have returned *across the lake* to Capernaum, Matt. xiv. 22, 34; John vi. 17. Some also reckon here Mark viii. 22. R.

II. BETHSAIDA of Galilee (John xii. 21.) lay somewhere in the vicinity of Capernaum, on the west side of the lake of Tiberias; as we conclude from its being often mentioned with Capernaum as one of the chief places of resort for Christ and his disciples, Matt. xi. 21; Luke x. 13. Eusebius says, merely, it lay on the shore of the lake. The apostles Peter, Andrew and Philip were of this city, (John i. 44.) and are hence called *Galileans*, Mark xiv. 70, al. John i. 43. *R.

BETH-SHEAN, more generally known by the name of *Scythopolis*, was a town of Manasseh, but situated in Issachar, Josh. xvii. 11, 16; Judg. i. 27; 1 Kings iv. 12. In 2 Mac. xii. 29, it is reckoned to be 600 furlongs, or 75 miles, from Jerusalem. Jose-

phus says it was 120 furlongs from Tiberias; so that it cannot be so near the lake of Tiberias as some geographers have supposed. It was on the west of Jordan, at the south-west extremity of the great plain of Esdraëlon. The name of Scythopolis, or the city of the Scythians, came, according to George Syncellus, from the Scythians, who invaded Palestine in the reign of Josiah, son of Amos, king of Judah. Stephens the geographer, and Pliny, call it Nysa; the Hebrews name it Bethshean, or Bethshan; the LXX, (Judg. i. 27.) "Bethshan, otherwise Scythopolis." After the battle of Gilboa, the Philistines, having taken the bodies of Saul and Jonathan, hung them on the walls of Bethshan; but the inhabitants of Jabesh-Gilead, on the other side Jordan, came in the night, carried off the bodies, and interred them honorably under a grove of oaks near their city, 1 Sam. xxxi. 10.

The fruits of Bethshan were the sweetest in the land of Israel; and fine linen garments were made here. Before the Babylonish captivity it was included *within* the land of Israel; but after that period it was reckoned *without* the land; and none of its productions were tithed. Probably the posterity of the Scythians retained their property in it, and its demesnes.

Bethshan is now called Bysan, and is described by Burckhardt as situated on rising ground, on the west of the river Jordan, about 24 miles south of Tiberias. The present village contains 70 or 80 houses, the inhabitants of which are in a miserable condition, owing to the depredations of the Bedouins. The ruins of the ancient city are of considerable extent, along the banks of the rivulet which ran by it, and the valley formed by its branches; and bespeak it to have been nearly three miles in circuit. See Bib. Repos. vol. i. p. 599.

I. BETH-SHEMESH, a city belonging to the tribe of Judah, (Josh. xv. 10.) afterwards given to the Levites, Josh. xxi. 16. In Eusebius it is placed ten miles from Eleutheropolis, east, in the way to Nicopolis, or Emaüs; that is, about 30 miles north-west of Jerusalem. This city is not to be confounded with *Ir-shemesh*, mentioned, Josh. xix. 41, as belonging to Dan. *Ir-shemesh* signifies the *City of the sun*, and *Beth-shemesh* signifies the *House of the sun*. As the tribes of Dan and Judah were adjacent, the same city is reckoned sometimes to one tribe, sometimes to the other. The Philistines returning the ark of the Lord into the land of Israel, it came to Beth-shemesh; and some of the people looking with too much curiosity into it, the Lord smote seventy principal men of the city, and 50,000 of the common people, 1 Sam. vi. 12—20.

II. BETH-SHEMESH, a city of Issachar, Josh. xix. 22.

III. BETH-SHEMESH, a city of Naphtali, Josh. xix. 38; Judg. i. 33.

IV. BETH-SHEMESH, a city in Egypt, Jer. xliii. 13. This is, no doubt, the Heliopolis of the Greeks; called On, Gen. xli. 45, 50, and Onion by Ptolemy; which name it retained in the days of Ezekiel, chap. xxx. 17. It had a temple in which there was an annual festival in honor of the sun.

BETH-SHITTAH, a place south-west of the sea of Tiberias, to which Gideon pursued Midian, Judg. vii. 22.

BETH-SIMOTH, called also Beth-Jesimoth, which see.

BETH-SURAH, see Beth-zur.

BETH-TAPPUAH, a city of Judah, (Josh. xv. 53.) which Eusebius says is the last city of Palestine, in the way to Egypt, fourteen miles from Raphia.

BETHUEL, son of Nahor and Milcah, was Abraham's nephew, and father of Laban, and of Rebecca, Isaac's wife. Bethuel does not appear in the affair of Rebecca's marriage, but Laban only, Gen. xxiv. 50. See Laban.

BETHUL, or Bethuel, a city of Simeon; (Josh. xix. 4; 1 Chron. iv. 30.) the same, probably, as Bethelia, which Sozomen speaks of, as a town belonging to the inhabitants of Gaza, well peopled, and having several temples remarkable for their structure and antiquity; particularly a pantheon, (or temple dedicated to all the gods,) situated on an eminence made of earth, brought thither for the purpose, which commanded the whole city. He conjectures that it was named *Bethelia*, which signifies the *House of God*, by reason of this temple.

BETHULIA, a city celebrated for its siege by Holofernes, at which he was killed by Judith, Judith vii. 1. Calmet thinks it to be the Bethul, or Bethuel, above noticed, and believes that this idea may be reconciled with Judith iv. 6; vii. 3, which say that Bethulia was near Dothaim and Esdraelon, cities in the great plain, very remote from Bethulia, by supposing that the author of the book of Judith describes the march of Holofernes' army, and the camp which he *left* when he broke up to go and undertake the siege of Bethulia; not the camp of which he *took possession*, when he sat down before the place.

BETH-ZUR, a city of Judah, (Josh. xv. 58.) which was fortified by Rehoboam, 2 Chron. xi. 7. Lysias, regent of Syria, under young Antiochus, son of Antiochus Epiphanes, besieged Bethzur with an army of 60,000 foot and 5000 horse; but Judas Maccabæus coming to succor the place, Lysias was obliged to raise the siege, 1 Mac. iv. 28; vi. 7. Judas put his army to flight, and afterwards, making the best use of the arms and booty found in the enemy's camp, the Jews became stronger and more formidable than they had heretofore been. Bethzur lay south of Jerusalem, on the way to Hebron, and not far from the latter city. It was a fortress against Idumæa, and defended the passages into Judea from thence. We read, 2 Mac. xi. 5, that Bethzur was five furlongs from Jerusalem; but this is evidently a mistake. Eusebius places it twenty miles from that city, toward Hebron, and Dr. Pococke speaks of a village on a hill hereabouts, called Bethsaon.

BETONIM, a city of Gad, towards the north of this tribe, bordering on Manasseh, Josh. xiii. 26.

BETROTHING, see Marriage.

BEULAH, *married;* a name given to the Jewish church; importing its marriage with God, as their husband and sovereign Lord, Isa. lxii. 4.

BEZALEEL, a famous artificer, son of Uri, (Exod. xxxi. 2; xxxv. 30.) of whom it is said, that he was filled with the Spirit of God, to devise excellent works in gold, silver, and all other workmanship—a remarkable testimony to the antiquity of the arts, to the esteem in which they were held, to the source whence they were understood to spring, and to the wisdom (by inspiration) of this artist.

BEZEK, a city over which Adoni-Bezek was king, (Judg. i. 4. seq.) and where Saul reviewed his army, before he marched against Jabesh-Gilead, 1 Sam. xi. 8. Eusebius says there were two cities of this name near one another, seven miles from Sichem, in the way to Scythopolis.

BEZER, a city east of the Jordan, given to the

Reubenites; and afterwards to the Levites of Gershom's family, Deut. iv. 43. It was also one of the cities of refuge, Josh. xx. 8. The site of it is not known.

BEZETH, a city on this side Jordan, which Bacchides surprised, and threw all the inhabitants into a great pit, 1 Mac. vii. 19.

BEZETHA, or BETZETA, a division or district of Jerusalem, situated on a mountain, encompassed with good walls; being, as it were, a new city added to the old. Bezetha was north of Jerusalem and the temple. See the MAP of JERUSALEM.

BIBLE, from the Greek *Βίβλος*, *book*, a name given to our collection of sacred writings, which we call THE BIBLE, or THE BOOK, by way of eminence and distinction. The Hebrews call it מקרה, *mikrah*, *lesson*, *lecture*, or *scripture*. They acknowledge only twenty-two books as canonical, which they place in the following order:—

Order of the Books of the BIBLE, *according to the* Hebrew.

The Law.

1. Genesis, in Hebrew, Bereschith (*in the beginning*). 2. Exodus, in Hebrew, Ve-elle Schemoth (*these are the names*). 3. Leviticus, in Hebrew, Vayikra (*and he called*). 4. Numbers, in Hebrew, Bammidbar (*in the desert*). 5. Deuteronomy, in Hebrew, Elle haddebarim (*these are the words*).

The former Prophets.

6. Joshua. 7. Judges. 8. Samuel I. and II. as one book. 9. Kings I. and II. as one book.

The latter Prophets.

10. Isaiah. 11. Jeremiah. 12. Ezekiel. 13. The twelve minor Prophets make one book, viz.:—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

The Sacred Books; or, Hagiographa.

14. The Psalms. (Divided into five books.) 15. The Proverbs. 16. Job. 17. Solomon's Song. (The Jews place the Lamentations and the book of Ruth after the Song of Solomon.) 18. Ecclesiastes. 19. Esther. 20. Daniel. 21. Ezra and Nehemiah. 22. The two books of Chronicles.

Catalogue of the Sacred Writings, as received by the Jews; from Origen.

Books of the Old Testament.

1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomy. 6. Joshua. 7. Judges and Ruth. 8. The First and Second Book of Samuel. 9. The First and Second Book of Kings. 10. The First and Second Book of Chronicles. 11. The First and Second Book of Esdras. 12. The Psalms. 13. The Book of Proverbs. 14. Ecclesiastes. 15. Solomon's Song. 16. Isaiah. 17. Jeremiah, with the Lamentations, and the Epistle to the Captives. 18. Ezekiel. 19. Daniel. 20. Job. 21. Esther. 22. The Minor Prophets.

The above and the following list, both from Origen, are important, as showing the canon of Scripture in the third century.

Books of the New Testament.

The Gospels of Matthew, Mark, Luke, John. The Acts of the Apostles.

Epistles of St. Paul.

To the Romans. To the Corinthians. To the Galatians. To the Ephesians. To the Philippians. To the Colossians. To the Thessalonians. To Timothy. To Titus. To Philemon. To the Hebrews.

Catholic, or General Epistles.

The Epistle of James. The Epistles of Peter. The Epistles of John. The Epistle of Jude. The Revelation by St. John.

The books of the Old Testament were written for the most part in Hebrew. Some parts of Ezra and Daniel are written in Chaldee. The books of the New Testament were all written in Greek, except, perhaps, Matthew, whose Gospel is by some supposed to have been first written in Hebrew, or Syriac, the language then spoken in Judea.

LOST BOOKS.—There are some Books cited in the Old Testament, which are supposed to be lost. These are, (1.) the "Book of the Wars of the Lord," Numb. xxi. 14. (2.) the "Book of the Righteous, or Jasher," Josh. x. 13. and 2 Sam. i. 18. (3.) the "Chronicles," or "Annals of the Kings of Judah and Israel," 1 Kings xiv. 19. We have also only a part of Solomon's 3000 Proverbs, and of his 1005 Songs, (1 Kings iv. 32, 33.) and none of his writings on Natural History. It is justly doubted whether we have the Lamentations which Jeremiah composed on the death of Josiah, king of Judah, (2 Chron. xxxv. 25.) because the taking of Jerusalem, and the destruction of that city by Nebuchadnezzar, appear to be the subjects of those extant.

(1.) "The Book of the Wars of the Lord." This is cited by Moses, Numb. xxi. 14, and appears to have related some particulars which happened when the Hebrews passed the brook of Arnon. Some think it was a work of greater antiquity than Moses, containing a recital of wars, to which the Israelites were parties, before their Exodus under Moses. Indeed, it is most natural to quote a book, which is more ancient than the author who is writing, particularly in support of any extraordinary and miraculous fact. The Hebrew of this passage is perplexed: "As it is written in the *Book of the Wars of the Lord*; at *Vaheb*, in *Suphah*; and in the brooks of *Arnon*," &c. We know not who or what this *Vaheb* is. M. Boivin, senior, thought it meant some prince who had the government of the country, and was defeated by the Israelites before they came out of Egypt; others think *Vaheb* was a king of Moab, overcome by Sihon king of the Amorites. Grotius, instead of *Vaheb*, reads *Moab*, and translates it, "*Sihon* beat *Moab* at *Suphah*." Calmet prefers Zared, instead of Vaheb, after this manner: "As it is written in the Book of the Wars of the Lord, the Hebrews came from Zared, and encamped at Suphah, and about the stream of the brook of Arnon." Zared we know, (Numb. xxi. 12, 13.) from whence they came to Suphah, which is mentioned Deut. i. 1, and, perhaps, Numb. xxii. 36. From hence they

came to the brook of Arnon, which flows down to Ar, the capital of the Moabites. This is cited very seasonably in this place, to confirm what is said in preceding verses. Others are of opinion, that the "Book of the Wars of the Lord" is the book of Numbers itself, wherein this passage is cited; or that of Joshua or the Judges; and they translate, "It is said in the *recital of the wars of the Lord.*" Others, that this narration of the wars of the Lord is contained in the 135th and the 136th Psalms; others, that the "Book of the Wars of the Lord," and the "Book of Jasher," (Josh. x. 13.) are the same. Cornelius à Lapide conjectures, that this citation is added to the text of Moses, and that the "Book of the Wars of the Lord," related the wars of the Israelites, under Moses, Joshua, and the judges; and therefore was later than Moses. Lastly, it is said, that Moses either wrote himself, or procured to be written, a book, wherein he related all the wars of the Lord; that it was continued under the judges and the kings, and was called Chronicles, or Annals; and that from these annals were composed those sacred books, which contained the histories of the Old Testament. The whole passage, however, is exceedingly obscure; and there is no end to conjecture concerning it.

(2.) "The Book of Jasher, or the Upright," is cited, Josh. x. 13. and 2 Sam. i. 18, and the same difficulties are proposed concerning this as concerning the former. Some think it to be the same with that of the Wars of the Lord; others, that it is the book of Genesis, which contains the lives of the patriarchs, and other good men; others, the "Books of Moses." But the opinion which seems most probable, is, that there were from the beginning persons among the Hebrews, who were employed in writing the annals of their nation, and recording the memorable events in it. These annals were lodged in the tabernacle, or temple, where recourse was had to them as occasion required. The "Book of the Wars of the Lord," the "Book of Days, or Chronicles," and the "Book of Jasher, or the Righteous," are therefore, properly speaking, the same, but differently denominated, according to the difference of times. Before there were kings over the Hebrews, these records might be entitled, the "Book of the Wars of the Lord," or the "Book of Jasher, or Right." After the reign of Saul, they might be called the "Book of the Chronicles of the Kings of Israel, or of Judah." Grotius is of opinion, that this book was a triumphant song, made purposely to celebrate the success of Joshua, and the miracle attending it. M. Dupin prefers this opinion, as most probable, because, (1.) the words cited by Joshua are poetical expressions, not very proper for historical memoirs; and, (2.) because a book under the same title is referred to in Samuel, where David's song is repeated on the death of Saul and Jonathan, 2 Sam. i. 18. But may not these opinions coincide, if we suppose this book contained a collection of pieces of poetry, made on occasion of remarkable events? In this view, the appeal to the book of Jasher for a copy of David's ode, called "The Bow," is very pertinent. Might it not contain the Songs of Moses, of Deborah, and others? Dr. Geddes will not allow that Josh. x. 13. is a quotation, but it seems clearly to be such.

It is well known to all readers of English history, that not only are our most ancient chronicles in verse, but also that many national events are recorded in historical songs, which, though unquestionably genuine and authentic, yet are no where else to be met with. The Saxon Chronicle, and several others, prove this; but the most popular instances are the "border songs," or events narrated in rhyme, of the wars and contests between the English and the Scots on the "debatable lands," before the union of the two crowns.

(3.) "The Book of Chronicles, or Days," contained the annals and journals written by public recorders, in the kingdom of Israel and Judah. They are not now in being, but are cited very frequently in the books of Kings and Chronicles, which are abstracts chiefly from such ancient memoirs and records, as, in all probability, were subsisting after the return of the Jews from the Babylonish captivity. The authors were generally prophets.

As it is of the utmost importance to every professor of that religion which is founded on the Bible, that the Bible itself should not only be well understood by him, but that its authority, as a work communicated by inspiration from Heaven, should be well ascertained; and, moreover, that the authenticity of such copies of it as are now procurable, and the correctness of those translations from such copies as are usually read and appealed to by us, should be established, we have thought it might be proper to offer an inquiry of some length into these latter particulars, not less for the use of the biblical student, than for the satisfaction of general readers.

Of the AUTHORITY of the Bible, as received by inspiration from God, we shall at present say nothing, presuming it to be fully admitted by the reader; being also aware that the proofs requisite to do this subject tolerable justice would extend these summary hints to an inconvenient length. As to the AUTHENTICITY of such copies of the Bible as are now procurable, we refer the reader to the article SCRIPTURE.

OF THE ORIGINAL WRITERS OF THE BIBLE.—It is very credible that the patriarch Abraham, to go no higher into antiquity, possessed and brought away what information the books or records of his original country, Kedem, could communicate. We are not aware that we should say any thing improbable, if we considered Noah himself as practising the art of writing; but as great doubts have been entertained, whether this art were more ancient than the intercourse of Moses with the Deity on mount Horeb, we are unwilling to be thought too sanguine, or as taking too much for granted.

The remarks suggested under the article SEALS, are determinate for the nature of the seal of Judah, (Gen. xxxviii. 18.) that it contained his name, or appropriate mark, engraved on it. We assume this as fact. But we discern traces of a still more early employment of this noble art, in the days of Abraham. We have in Gen. xxiii. 17, 18. a passage which has all the air of an abridgment of a title-deed, or conveyance of an estate; which, indeed, is its import. "And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees in the field, that were in all the borders thereof round about, were made sure to Abraham, for a possession, in the presence of the children of Heth, before all that went in at the gate of his city." The whole history of this purchase and payment strikes us as being not only according to the local usages of the country, in the present day, but also to be so minutely described, that we scarcely think it would have been so amply, and even punctiliously, inserted

into an epitomized history of the times, had not the original lain before the writer; who, finding himself able to communicate this ancient document to his posterity, embraced the opportunity of abridging it. If this be admitted as an instance of the art of writing, and of that art being practised in the days of Abraham, we may justly consider whether that patriarch could be the first possessor of it. We think not: and if, as the rabbins say, Abraham himself learned of Shem,—and they say, decidedly, that "Isaac went to Shem's school,"—then we may hesitate before we deny the possibility, at least, that Shem had preserved histories of former events, which histories he communicated to Abraham, from whom they descended to Isaac, to Jacob, to Levi, to Moses. We are not singular in supposing a difference of style between the early parts of the book of Genesis and the original writings of Moses. No injury is done to the just arguments on behalf of the inspiration of Scripture, if we suppose that Shem wrote the early history of the world; that Abraham wrote family memoirs of what related to himself; that Jacob continued what concerned himself; and that, at length, Moses compiled, arranged, and *edited*, (to use a modern word,) a copy of the holy works extant in his time. A procedure perfectly analogous to this, was conducted by Ezra in a later age; on whose edition of Holy Scripture our faith now rests, as it rests, in like manner, on the prior edition of Moses, if he were the editor of some parts; or on his authority, if he were the writer of the whole.

Accepting Moses as the writer of the Pentateuch, though not without the probable concurrence of Aaron, we may nevertheless consider Joshua as adding some minor matters to it, such as the history of the death of Moses; and Ezra, also, in his edition, as adding some other minor matters to it, such as various explicatory observations, changes of names which had happened during the lapse of many ages, and particular directions where such or such objects were situated, for the benefit of his readers, and of remote posterity. When we come to the days of Moses, we have clear evidence of written documents being composed, purposely, to deliver down to posterity the history of events. Moses not only was willing to write, but he is specifically directed to write, by way of record; and to take special care for the preservation of those records, by placing them in the most sacred national repository; and under the immediate care of those persons who, by birth, education, and office, were most intimately concerned in their preservation.

This custom of composing public records was continued in after-ages in Israel, under the judges and the kings; and when the division took place between Israel and Judah, each of those kingdoms preserved copies of the writings esteemed sacred, whether historical or devotional. We have, indeed, reason to be thankful, that beside the Pentateuch preserved by the Jewish people, the Samaritans have preserved a copy, which, if it be, as many learned men have supposed, written in the ancient Hebrew character, is so much the more valuable, as it has had less danger and less occasion of error, than a copy transcribed into another alphabet, to meet another dialect. But this is not the only use which we should make of this circumstance; we ought to recollect the natural effects of party in matters of religion, especially when heightened by political rancor; we may be satisfied that the Samaritans would suffer no alterations to be made in *their* copies, by any authority from the Jewish governors; and the Jews, we well know, would have hardly received a palpable truth from "that foolish people which dwelt in Samaria." When, therefore, we find the copies preserved by these opposing and inimical people generally correspondent, and differing only in some minor matters, we ought to admire the providence of God, which has thus "made even the wrath of man to praise him," by transmitting more than one copy of this leading portion of Holy Writ, in a manner more certain, and much less liable to doubt, or collusion, or equivocation, than if a single copy had come through the hands of one set of friends only, or had been preserved only by those whose unsupported testimony might have been suspected of undue partiality, or of improper bias. We find the kings of Judah attentive to the arrangement of their sacred code in after-ages: David, no doubt, authenticated the books of the prophet Samuel; and we read that Hezekiah employed several persons to collect and arrange the Proverbs of Solomon; and even to add to them others which that prince had left behind him. It is usually understood that the Psalms, the Proverbs, and Ecclesiastes, were added under Hezekiah; and probably the books of Job and Isaiah also. The prophecies of Jeremiah were public; a large number of them were read to all the people, and before the king, so that many copies might be in circulation. The same may be said of most of the minor prophets, and, in short, of all that were near to the days of Nehemiah and Ezra. It is very natural to suppose that the chiefs of the Jewish people, after their return from captivity, would do their utmost to collect, preserve, and maintain the dignity and integrity of the writings of their sacred code; and, indeed, excepting the prophet Malachi, we may confidently consider Ezra as not only collecting, but collating the copies of former writings, and composing additions to the historical narrations; not in the books themselves, (except here and there a few words,) withheld perhaps by their prior sanctity, but in that separate history which we call the Chronicles.

Here we ought to pause; because here our faith rests on Ezra's edition; and we doubt not that this "scribe, well instructed in the law," had not only good reasons for what he did, and for his manner of doing it, but also divine guidance to preserve him from erring. We suspect that we have as many instances of Ezra's caution as we have marginal readings in our Hebrew Bibles; which, in the whole, amount to 840. These occur in various places of the works extant before Ezra; but there are none in the prophet Malachi, who has been supposed to be Ezra himself; if so, the reason for this exception from various readings is evident. From the time of Ezra the Hebrew canon was esteemed as completed; but, between this time and our Lord, the books of the Jews became objects of inquiry among neighboring nations; and translations of them being undertaken by those whose language we also study, these translations become very important to us, who, by their means, have additional sanction to the articles of our inquiry, and additional means of answering the purposes to which our inquiry is directed.

Jewish labors on Hebrew Copies. The attention of the Jews was by no means confined to writing copies of the Holy Word; they also made most incredible exertions to preserve the genuineness and integrity of the text; which produced what has been termed the Masora, the most stupendous mon-

ument in the whole history of literature, of minute and persevering labor. (See Masora.) In the Jewish manuscripts and printed editions, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called the *Kethibh*, the latter the *Keri*. In these, much mystery has been discovered by the Masorites. The prevailing opinion is, that they are partly various readings, collected from the time of Ezra, and partly critical observations, or, as they have been called, insinuations, of the Masorites, to substitute proper or regular, for improper and irregular words, and sometimes decent for indecent expressions, in the text. As to the *vowel points*, which Calmet has considered as Masoretical, the reader may see sufficient information under the article Points.

On the present state of the Hebrew Manuscripts.—No extensive collation of the Hebrew manuscripts of the sacred text was made till the last century; owing, in a great measure, to a notion which had prevailed of the integrity of the sacred text, in consequence of its supposed preservation from error, by the wonder-working Masora. The rabbins boldly asserted, and the Christians implicitly believed, that the Hebrew text was free from error, and that, in all the manuscripts of it, not an instance of *a various reading* of importance could be produced. The first who combatted this notion, in the form of regular attack, was Ludovicus Capellus. From the differences he observed between the Hebrew text and the version of the Seventy, and between the Hebrew and the Samaritan Pentateuchs; from the manifest and palpable corruptions he thought he saw in the text itself; and from the many reasons which made him suppose the vowel points and the Masora were both a modern and a useless invention, he was led to question the general integrity of the text; and even his enemies allowed, that, in his attack upon it, he discovered great learning and ingenuity. Still, however, he admitted the uniformity of the manuscripts; and when this was urged against him by Buxtorf, he had little to reply. But at length, (what should have been done before any thing had been said or written on the subject,) the manuscripts themselves were examined, and innumerable various readings were discovered in them. From this time biblical criticism on the sacred text took a new turn. Manuscripts were collated, and examined with attention, their various readings were discussed with freedom, and their respective merits ascertained by the rules of criticism. The celebrated collation of Dr. Kennicott was begun in the year 1760. He undertook to collate all the manuscripts of the sacred text in England, and in Ireland; and while he should be employed in this, (which he supposed might be about ten years,) to collate, as far as the expense would admit, all the Hebrew manuscripts of importance, in foreign countries. The first volume of this great work was printed in 1776; the second in 1780. Dr. Kennicott himself collated two hundred and fifty manuscripts; and under his direction and at his expense, Mr. Bruns collated about three hundred and fifty; so that the whole number of manuscripts collated, on this occasion, was nearly six hundred. In his opinion, fifty-one of the manuscripts collated for his edition were from 600 to 800, and one hundred and seventy-four from 480 to 580, years old. Four quarto volumes of various readings have since been published by De Rossi, from more than four hundred manuscripts; some of which are said to be of the seventh or eighth century, as well as from a considerable number of rare and unnoticed editions. The consequence of these extensive collations has been, to raise a general opinion among the learned, 1st, that all manuscript copies of the Hebrew Scriptures now extant may, in some sort, be called Masoretic copies, because none of them have, entirely, escaped the labors of the Masorites; 2dly, that the most valuable manuscripts, generally speaking, are those which are oldest, written at first without points or accents, containing the greatest number of vowel letters, exhibiting marks of an accurate transcriber, and conforming most to the ancient versions, and, with regard to the Pentateuch, conforming most to the Samaritan exemplar, and the Greek uninterpolated version; 3dly, that the Masoretic copies often disagree (and that, the further back they go, the greater is their disagreement) from the present printed copy; 4thly, that the synagogue rolls disagree the least from the printed copies, so that they are of little value in ascertaining the text. From this combination of reasons they conclude, that the surest sources of emendation, are a collation of manuscripts and parallel places; a comparison of the text with the ancient versions, and of these with one another; and grammatical analogy; and where all these fail, even conjectural criticism.

The ancient opinions, however, have some advocates. They do not go so far as to assert, that a collation of Hebrew manuscripts is perfectly useless; but they think it may be prized higher that it deserves; that, when manuscripts of an earlier date than the Masora are sought for, it should not be forgotten, that the Masorites had those manuscripts, when they settled the text; and what hopes can there be, they ask, that, at the close of the eighteenth century, after the Hebrew has long ceased to be a spoken language, a Christian, so much of whose time is employed in other pursuits, and distracted by other cares, can make a better use of those manuscripts than was actually made of them, by the Masoretic literati, whose whole time, whose every thought, from their earliest years to their latest age, was devoted to that one object; who lived among the people, and almost in the country, where the events recorded by them happened, who saw with their own eyes the manners they describe, and daily and hourly spoke and heard a language kindred to that in which they are written? But if there must be a collation of manuscripts, then, say they, no manuscript written by any other than a Jew, or wanting any one of the Jewish marks of authenticity, should be taken into account; and, trying the question of the integrity of the text by these, which they call the only authentic manuscripts, no question, they assert, will remain of the perfect integrity, and perfect freedom from corruption, of the present text. Where it can be shown, that the text of the Masora is corrupt, the genuineness of the Bible reading may be doubted; but where there is no reason to impeach the Masora, the text, as they assert, is fixed beyond controversy. Such is the state of the manuscripts of the Hebrew Scriptures.

Of the printed Hebrew Bibles. Those printed editions which deserve particular attention, are that of Soncino, in 1488, from its being the first printed edition of the whole Bible; the edition at Brescia, in 1494, from its being the edition used by Luther, in his translation; and a third, printed in 1517, without the name of any place. These three editions are called the *Soncinates* being printed by

Jews, of a family which came originally from Germany, and established themselves at Soncino, a town in Lombardy. They were the first Hebrew printers. Bomberg's edition was printed five times, and is distinguished by the beauty of the type; but, not being divided into chapters and verses, is unfit for general use. The first of his editions was printed in 1518, the last in 1545; they were all printed at Venice, and are all in 4to. Robert Stephens's 16mo. edition, in seven volumes, was printed at Paris, 1544—1546. He had before printed a 4to. edition at Paris, in four volumes, 1539—1544. The celebrated edition of Athias was published at Amsterdam, first in 1661, and afterwards in 1667; and is remarkable for being the first edition in Hebrew, in which the verses are numbered. It was beautifully republished by *Van der Hooght*, 8vo. 1705. This edition has the general reputation of great accuracy. His text was adopted by Dr. Kennicott. A stereotype edition of Van der Hooght is now printed in London, edited by Judah D'Allemande, who also translated the New Testament into Hebrew, at the request of the London Society for promoting Christianity among the Jews. Great pains have been bestowed to render it accurate. The historical summaries of Van der Hooght have been omitted, and the various readings and Masoretic notes are exhibited at the foot of each page. The Plantinian editions have considerable merit for their neatness and accuracy. The edition of Nunes Torres, with the notes of Raschè, was begun in 1700, was printed in 1705, and was the favorite edition of the Jews. Most of the former editions were surpassed, in accuracy, by that of Michaëlis in 1720. A critical edition was published by Raphael Chajim Basila, a Jew at Mantua, in four parts, 1742—1744.

The most celebrated edition of the Hebrew, with a Latin translation, was that of Sebastian Munster. The first volume of the first edition was printed in 1534, the second volume in 1535; the second edition was printed in 1546. It was the first Latin translation by any of the separatists from the see of Rome. Sanctes Pagninus was the first of the Catholics who made an entirely new Latin version. It was published at Lyons, in 1528, and has often been republished. That the Latinity is barbarous cannot be denied; but, as it was the author's design to frame a verbal translation, in the strictest and most literal sense of that word, its supposed barbarism was unavoidable. The celebrated edition of Houbigant, with a Latin version and prolegomena, was published in four volumes folio, in 1753, at Paris. The merit of this edition is celebrated by all who are not advocates for the Masora; by them it is spoken of in the harshest terms. Several manuscripts were occasionally consulted by the author; but it is evident, that he did not collate any one manuscript throughout. Prior to Houbigant's edition, was that of Reineccius, at Leipsic, in 1725, reprinted there in 1739. A new edition of it was printed in 1793, under the inspection of Dr. Doederlein, and professor Meisner. It contains the most important of the various readings collected by Kennicott and De Rossi; printed under the text. For the purpose of common use, it is an excellent edition, and supplies the want of the splendid but expensive editions and collations of Houbigant, Kennicott, and De Rossi.

[To the above list should be added, the edition of Simonis in 8vo. Halle, 1752, 1767, 1822, and Amst. 1753; the edition of Jahn in 4 vols. 8vo. Vienna, 1806, in which all the passages that are parallel are printed side by side in the manner of a harmony;—and the stereotype edition of Tauchnitz, 8vo. Leipsic, 1831, printed under the supervision of professor Hahn, and one of the most correct and beautiful editions extant. For a complete account of the editions of the Hebrew Bible, the reader is referred to Le Long's Bibliotheca Sacra, Par. 1723, fol. or to Masch's edition of the same work, in quarto, Halle, 1778—85. R.

Translations of the Hebrew Scriptures.—The first translation in order of time, and indeed in point of importance to us, is that Greek version usually called the *Seventy*, or the *Septuagint*; but we have nothing to add to the account given of it under Septuagint. The Chaldee translations come next in order: they are not so much translations, however, as paraphrases. (See Jonathan, Targum, Version, &c.) The Syriac translation has been by some referred to the time of Solomon; by others to the time of Abgarus, king of Edessa; which is certainly more probable, but is not universally admitted. It unquestionably is ancient. Dr. Prideaux thinks it was made within the first century, and that it is the best of all translations. (See Syria, *ad fin.*) Latin translations do not date before the introduction of Christianity into Rome. Of these the Vulgate is the chief.

We are now to add to our consideration, the several books which compose the New Testament; and which were studied, copied, and translated, together with the Hebrew Scriptures, by Christians, while the Jews continued to study and copy those only which contained the principles of their ancient system.

Of the present state of the Greek Manuscripts.—The Greek manuscripts, according to Wetstein's account, are written either on parchment (or vellum) or on paper. The parchment or vellum is sometimes purple-colored. Manuscripts, written in capital letters of the kind commonly found on the ancient monuments of Greece, are generally supposed to be of the sixth century, at the latest: those written in an ornamental, semi-barbarous character, are generally supposed to be of the tenth century. Manuscripts written in small letters are of a still later age. But the Greek manuscripts copied by the Latins, after the reign of Charlemagne, are in another kind of alphabet; the α, the ϵ, and the γ, in them, are inflected, in the form of the letters of the Latin alphabet. Even in the earliest manuscripts some words are abbreviated. At the beginning of a new book, the first four or five lines are often written in vermilion. There are very few manuscripts containing the entire New Testament. The greater part contain the Gospels only; very few have the Apocalypse. The curious and extensive collations, which have been made of manuscripts within the last century, have shown, that certain manuscripts have an *affinity* to each other, and that their text is distinguished from others by characteristic marks. This has enabled the writers on this subject to arrange them under certain general classes. They have observed, that, as different countries had different versions, according to their respective languages, their manuscripts naturally resemble their respective versions, as the versions, generally speaking, were made from the manuscripts in common use. Pursuing this idea, they have supposed four principal exemplars: 1st, *the Western exemplar*, or that used in the countries where the Latin language was spoken;—with this, the Latin versions coincide: 2d, *the Alexandrine exemplar*;—with this, the quotations of

Origen coincide: 3d, *the Edessene exemplar*, from which the Syriac version was made: and 4th, *the Byzantine or Constantinopolitan exemplar:* the greatest number of manuscripts written by the monks of mount Athos, the Moscow manuscripts, the Sclavonian or Russian versions, and the quotations of Chrysostom and Theophylact, bishop of Bulgaria, are referrible to this edition. The readings of this exemplar are remarkably different from those of the other exemplars; between which a striking coincidence appears. A reading supported by all three of them is supposed to be of the very highest authority; yet the true reading is sometimes found only in the fourth.

From the coincidence observed between many Greek manuscripts and the *Vulgate*, or some other Latin translation, a suspicion arose in the minds of several writers of eminence, that the Greek text had been assimilated throughout to the Latin. This seems to have been first suggested by Erasmus; but it does not appear that he supposed the alterations were made before the fifteenth century: so that the charge of Latinizing the manuscripts did not, in his opinion, extend to the original writers of the manuscript, or, as they are called, the writers *à primâ manu*, but affected only the subsequent interpolators, or, as they are called, the writers *à secundâ manu*. Father Simon and Mill adopted and extended this accusation; and it was urged by Wetstein with his usual vehemence and ability; so that it came to be generally received. Bengel expressed some doubts of it; and Semler formally called it in question. He was followed by Griesbach and Woide; and finally brought over Michaëlis; who, in the first edition of his Introduction to the New Testament, had taken part with the accusers; but, in the fourth edition of the same work, with a candor of which there are too few examples, he declared himself persuaded that the charge was unfounded; and totally abandoned his former opinion.

Besides the manuscripts which contain whole books of the New Testament, other manuscripts have been consulted: among these are the *Lectionaria*, or collections of detached parts of the New Testament, appointed to be read in the service of the church. These are distinguished into the *Evangelistaria*, or lessons from the Gospels; and the *Apostoli*, or lessons from the Acts and Epistles. The quotations from the New Testament, in the works of the ancients, have also been consulted.

The principal GREEK MANUSCRIPTS now extant, are the *Codex* ALEXANDRINUS, in the British Museum; the *Codex* CANTABRIGIENSIS, or *Codex* BEZÆ; and the *Codex* VATICANUS. The *Codex Alexandrinus* consists of four volumes: the first three contain the Old Testament; the fourth, the New Testament, together with the first Epistle of St. Clement to the Corinthians, and a fragment of the Second. The *Codex Cantabrigiensis*, or the *Codex Bezæ*, is a Greek and Latin manuscript of the four Gospels and the Acts of the Apostles. The *Codex Vaticanus* contained, originally, the whole Greek Bible. The respective ages of these venerable manuscripts have been a subject of great controversy, and have employed the ingenuity and learning of several biblical writers of great renown. After a profound investigation of the subject, Dr. Woide fixes the age of the *Codex Alexandrinus* between the middle and the end of the fourth century; after a similar investigation, Dr. Kipling fixes the age of the *Codex Cantabrigiensis*, or the *Codex Bezæ*, to the second century; but bishop Marsh, in his notes to Michaëlis, (vol. ii. p. 708—715.) seems to prove that it was not written earlier than the fifth century. Montfauçon and Blanchini refer the *Codex Vaticanus* also to the fifth century. In 1786, a fac-simile edition of the New Testament in the *Codex Alexandrinus* was published in London, by Dr. Woide. In 1793, a fac-simile edition of the *Codex Cantabrigiensis*, or the *Codex Bezæ*, was published at Cambridge, at the expense of the University, by Dr. Kipling. These editions exhibit their respective prototypes, line for line, and word for word, to a degree of similarity hardly credible. The types were cast for the purpose, in alphabets of various forms, that they might be varied with those of the manuscript, and represent it more exactly; and the ink was composed to suit the color of the faded pigment. Nothing equal to them had appeared in the world of letters. The Alexandrian manuscript is an article of such great curiosity, and the labor and expense bestowed on it is so truly honorable to the country which possesses it, that some further account of it may be looked for here by the intelligent reader.

This celebrated manuscript, which had been revered as a treasure by the Greek church for several ages, was presented to king Charles I. by Cyril Lucar, patriarch of Alexandria, and was transmitted to England by sir Thomas Roe, ambassador at the Ottoman Porte, in 1628. It was placed in the Royal Library at St. James's, whence it was subsequently removed to the national collection in the British Museum; of which it forms one of the glories. The writer of it is said to have been Thecla, an Egyptian lady, who lived early in the fourth century;—but here ends our knowledge of her. She was, no doubt, a person of eminence, probably of consequence, since her copy is complete, as to its contents; though now bearing marks of accidents, to which it has been exposed. Its value is further enhanced, by observing, that, whatever opinions in subsequent ages agitated the Christian world, they have had no influence on this copy; it neither omits, not inserts, nor dismembers a word to accommodate a passage to such sentiments. It was not many removes distant from the originals, of which it is a transcript: the language was still spoken; and whatever ambiguities occurred, (as some will always occur in all writings,) they were then easily explained, and properly understood by the copyist; so that one principal cause of literary and verbal errors did not exist. It had not been long in England, before its value, as an important document in behalf of Christianity, became known. Mr. Patrick Young, the learned keeper of the king's library at that time, soon discovered the Epistles of Clement, the only copy known of the second of them; and was commanded by the king to publish them, which he did in 1633, with a Latin translation. Dr. Grabe, being commanded by queen Anne to publish the manuscript, communicated to the world, in 1707—1710, the Old Testament part of it; being the Septuagint translation. We have noticed Dr. Woide's New Testament in 1786. Some years afterwards, Mr. Baber, of the British Museum, published the book of Psalms, with equal accuracy; and in the year 1814, proposed to publish a fac-simile copy of the remaining parts, so that the whole will be before the world. The number of copies to be printed is two hundred and fifty; and the expense will be nearly eight thousand pounds, which has been voted by the British parliament.

PUNCTUATION OF THE BIBLE.—The numerous mistakes of the Fathers, and their uncertainty how particular passages were to be read and understood,

clearly prove that there was no regular or accustomed mode of punctuation in use in the fourth century. The majority of the points or stops now in use are unquestionably of modern date, not being generally adopted earlier than the ninth century. It seems to have been a gradual improvement, commenced by Jerome and continued by succeeding critics. At the invention of printing, the editors placed the points arbitrarily, probably (Michaëlis thinks) without bestowing the necessary attention; and Stephens in particular, it is well known, varied his points in every edition.

Division of the Bible into Verses.—On the death of Edward, when Mary came to the crown, many of the reformed fled into divers parts of Germany: some of them, who resided at Geneva, setting about a new translation of the Scriptures, in 1557, the New Testament was printed at Geneva, by Conrade Badius, and is said to be the first English Testament divided into verses. Whatever the antiquity of the Hebrew vowel points may be, the division of verses in the Old Testament is antecedent to the discovery of printing, or to any manuscripts that are known to exist; but in the Greek manuscripts of the New Testament there is no distinction of verses, and the time when they were first used by printers is perhaps not very accurately ascertained. Robert Stephens is thought to have been the author or inventor of verses in the New Testament, which he is said to have performed during a journey on horseback from Paris to Lyons. Calmet says, "the first division of the New Testament was made by Robert Stephens in 1551, and of the whole Bible in 1555." Michaëlis says, "verses were first used in the New Testament by Robert Stephens in 1551, and in the Old Testament by Hugo de St. Caro, a Dominican monk, in the twelfth century." But a Latin Bible, translated by Sanctes Pagninus, and printed at Lyons in 1527, before Robert Stephens had printed any Bible on his own account, is divided, the verses being numbered in the margin, and distinguished in the text by paragraphical marks, both in the Old and New Testament, and in the Apocrypha. The books are, indeed, made into fewer divisions. Matthew's Gospel, for example, in this edition, is divided into 576 verses; whereas the present division amounts to 1071. Calmet notices this edition, but not the division of verses. There is reason to conclude, that Robert Stephens had seen this Bible, perceived the utility of verses, and imitated and improved thereon. The great advantage of such a division is allowed by all who know the use of a concordance.

Editions of the Greek New Testament.—The first, in point of time, was that of Erasmus, with a new Latin translation, of which he published five editions—1516, 1519, 1522, 1527, and 1535. The edition of 1519 is most esteemed. In fact, the editions by Erasmus, with a slight intermixture of the text in the Complutensian polyglot, are the principal editions from which almost all the subsequent copies have been taken. The next edition of the New Testament in Greek, is that inserted in the Complutensian polyglot. The learned agree in wishing that the editors had described, or specified, the manuscripts they made use of. The editors speak highly of them; but this was when the number of known manuscripts was small, and manuscript criticism was in its infancy; so that, without impeaching either their candor or their judgment, their assertions, in this respect, must be understood with much limitation. It has been charged on them, that they sometimes altered the Greek text, without the authority of a single manuscript, to make it conform to the Latin. But against this charge they have been defended by Gœze, and Michaëlis, and, to a certain extent, by Griesbach. For exquisite beauty and delicacy of type, elegance and proper disposition of contractions, smoothness and softness of paper, liquid clearness of ink, and evenness of lines and letters, the editions of Robert Stephens have never been surpassed, and, in the opinion of many, never equalled. There were four editions published by himself, in 1546, 1549, 1550, and 1551. His son published a fifth edition in 1569. The third of these is in folio, and has the readings of sixteen manuscripts in the margin. The first two are in 16mo. and of those, the first (1546) is the most correct. The first edition of Beza was printed in 1565; he principally followed the third edition of Robert Stephens. He printed other editions in 1582, 1589, 1598; but they do not contain, every where, the same text. In his choice of readings he is accused of being influenced by his Calvinistic sentiments. The celebrated edition of the Elzevirs was first printed at Leyden, in 1624. It was taken from the third edition of Robert Stephens: where it varies from that edition, it follows, generally, the edition of Beza. By this, the text, which had previously fluctuated, acquired a stability, it being generally followed in all subsequent editions. It has deservedly, therefore, obtained the appellation of *editio recepta*. The editors of it are unknown.

Editions with various Readings.—The celebrated edition of Mill was published at Oxford in 1707, after an assiduous labor of thirty years. He inserted in his edition all the collections of various readings which had been made before his time; collated several original editions; procured extracts from Greek manuscripts, which had never been collated; and, in many instances, added readings from the ancient versions, and from the quotations in the works of the ancient Fathers. The whole of the various readings collected by him, is said, without any improbability, to amount to thirty thousand. He has enriched his work with learned prolegomena, and a clear and accurate description of his manuscripts. He took the third edition of Stephens for his text.

The edition of Bengel was published in 1734. He prefixed to it his "*Introductio in Crisin Novi Testamenti;*" and subjoined to it his "*Apparatus Criticus et Epilogus.*" He altered the text, where he thought it might be improved; but, excepting the Apocalypse, studiously avoided inserting any reading which was not in some printed edition. Under the text he placed some select readings, reserving the whole collection of various readings, and his own sentiments upon them, for his *Apparatus Criticus*. He expressed his opinion of these marginal readings by the *Greek* letters α, β, γ, δ, and ε.

But all former editions of the Greek Testament were surpassed by that of Wetstein, which was published in two volumes folio, in 1751, at Amsterdam. He adopted for his text the *editio recepta* of the Elzevirs. His collection of various readings far surpasses that of Mill or Bengel, and his notes are particularly valuable, for the copious extracts he has made from rabbinical writers. These greatly serve to explain the idiom and turn of expression used by the apostolic writers and evangelists.

The first edition of Griesbach's New Testament was published in 1775—1777, in two volumes octavo, at Halle, in Germany. In the year 1796, the

first volume was reprinted, under the patronage and at the expense of his grace the duke of Grafton, having extracts from two hundred manuscripts, in addition to those quoted in the former edition. He collated all the Latin versions published by Sabatier and Blanchini. His object was to give a select and choice collection of the various readings produced by Mill, Bengel, and Wetstein, and of his own extracts; omitting all such as are trifling in themselves, supported by questionable authority, or evidently only errata. Griesbach's edition has been reprinted in England in a smaller form, for the use of schools; also in America. Knapp's Greek Testament is the text-book commonly used by the students in the German universities; and is gradually acquiring that authority, which, in all probability, will render it the general book of scholars, tutors, and the literati in general.

There are many other respectable editions of the Greek Testament; but those we have mentioned are confessedly the principal. The study of Greek learning is at this time pursued with great ardor in the British empire; and English travellers take opportunities of obtaining copies of MSS. from abroad, which greatly increase the literary riches at home. England and America repay the obligation, by printing, or by contributing assistance in printing, the sacred books for all the world.

Polyglott Editions of the Bible,—that is, Bibles published in several languages, or at least in three, of which the texts are ranged in different columns. Some polyglotts contain all the books of the Bible, others contain but a part.—The following are the principal editions:—

1517.]—The first polyglott is that of Complutum, or Alcala. It is divided into six parts, and comprised in four volumes folio. It has the Hebrew, Latin, and Greek, in three distinct columns; the Chaldee paraphrase, with a Latin interpretation, is at the bottom of the page, and the margin is filled with the Hebrew and Chaldee radicals. The fourth volume contains the Greek Testament, with no other translation than the Latin. The expense of the work, which, it is said, amounted to fifty thousand ducats, was wholly paid by cardinal Ximenes, of Spain. It is certain, that the cardinal spared no expense in collecting manuscripts; but whether he had any that were truly valuable has been much doubted. In 1784, when professor Birch was engaged in his edition of the Bible, professor Moldenhawer went to Alcala, for the purpose of discovering the manuscripts used in the Ximenian polyglott. After much inquiry, he ascertained, that about thirty-five years before, they had been sold to a rocket maker, of the name of Toryo. But this is now doubted.

1518.]—The Bible of Justinian, bishop of Nebio, of the order of St. Dominic, in five languages; Hebrew, Chaldee, Greek, Latin, and Arabic. Only the Psalter was printed.

1546.]—John Potken, provost of the collegiate church of St. George, at Cologne, caused the Psalter to be printed in four languages; Hebrew, Greek, Chaldee, or rather Ethiopic, and Latin.

1546.]—The Jews of Constantinople printed the Pentateuch, in Hebrew, Chaldee, Persian, and Arabic, with the Commentaries of Solomon Jarchi.

1547.]—The same Jews caused also to be printed, the Pentateuch, in four languages; Hebrew, Chaldee, vulgar Greek, and Spanish.

1565.]—John Draconitis, of Carlostad in Franconia, published an edition of the Psalter, the Proverbs of Solomon, and the prophets Micah and Joel, in five languages; Hebrew, Chaldee, Greek, Latin, and German. The death of the author prevented the completion of this work.

1572.]—The polyglott of Antwerp was printed in that city in 1569—1572, in eight volumes folio, under the direction of Arias Montanus. It contains, beside the whole of the Complutensian edition, a Chaldee paraphrase of part of the Old Testament, which cardinal Ximenes, having particular reasons for not publishing, had deposited in the theological library at Complutum. The New Testament has the Syriac version, and the Latin translation of Pagninus, as revised by Montanus.

1586.]—There appeared at Heidelberg an edition of the books of the Old Testament, in Hebrew and Greek, with two Latin versions; one by Jerome, and the other by Sanctes Pagninus, ranged in four columns, at the bottom of which were notes ascribed to Vatablus. Hence it obtained the name of the polyglott Bible of Vatablus. This book is rare, but held in little estimation.

1596.]—David Wolder, a Lutheran minister at Hamburg, caused to be printed, by James Lucias, a Bible in three languages; Greek, Latin, and German.

1599.—Elias Hutter, a German, printed several polyglotts. The first is in six languages, printed at Nuremberg.—There were only printed the Pentateuch, the books of Joshua, Judges, and Ruth; in Hebrew, Chaldee, Greek, Latin, and the German of Luther: the sixth language varied according to what nation the copies were designed for. Some had the Sclavonian version, of the edition of Wittemberg; others the French, of Geneva; others the Italian, also of Geneva; others the Saxon version, from the German of Luther. This work is very rare. Hutter also published the Psalter and the New Testament, in Hebrew, Greek, Latin, and German. But his chief work is the New Testament, in twelve languages; Syriac, Greek, Hebrew, Italian, Spanish, French, Latin, German, Bohemian, English, Danish, and Polish. This polyglott was printed at Nuremberg, in two volumes, folio; and in four volumes, quarto. It has no critical value.

1645.]—The Bible of M. le Jay, in seven languages, was printed at Paris by Anthony Vitre, in ten volumes, large folio. It contains the Hebrew, Samaritan, Chaldee, Greek, Syriac, Latin, and Arabic. He followed the Greek version printed at Antwerp, also the Chaldee and Latin. The Hebrew text is extremely inaccurate, but it is, nevertheless, the most beautiful polyglott extant.

1657.]—Less beautiful, but more accurate, and comprehending more than any of the preceding polyglotts, is that of London, edited by Dr. Bryan Walton, and printed in 1653—1657, in six volumes, to which the Lexicon Heptaglotton of Castell, in two volumes folio, is usually added. This edition of the Scriptures contains learned prolegomena, and several other treatises, new oriental versions, and a very large collection of various readings. Twelve copies were printed on large paper: one, of great beauty, is in the library of St. Paul's cathedral; another was in that of the count de Lauragais; and another is in the library of St. John's college, Cambridge. It is said to have been the first book printed by subscription in England. Dr. Walton had leave from Cromwell to import his paper duty free.

1831.]—Most of the polyglotts we have noticed are of great rarity, and, bearing a high price, are to be found only, or chiefly, in public libraries, and in those of the curious. It gives us much pleasure,

therefore, to be able to add to this list another work of the same class, which has been published by Mr. Bagster, of London, at a price which places it within the reach of all who desire to possess themselves of a most important aid in the interpretation of Scripture. It is published in folio, exhibiting, at one view, the Old Testament in Hebrew, Greek, English, Latin, Spanish, Italian, French, and German. The Hebrew text is from Vander Hooght, with the Keri, and the Sam. Pentateuch, from Kennicott's edition; the Greek from Bos, with the readings of Grabe; the Vulgate from the edition of Clement VIII; the Spanish from Padre Scio; the Italian from Diodati; the French from Ostervald; the German from Luther. The New Testament embraces the same languages, excepting the Hebrew, the place of which is occupied by the Portuguese: the Greek is the text of Mill, with Griesbach's readings. It also contains the Peshito Syriac translation, with the Epistles and Apocalypse from the Philoxenian version. Each language is published in a separate form in small octavo.

The two last-mentioned editions have made a noble addition to the materials for studying Holy Scripture, and the learned are daily augmenting this assistance, by collations of ancient versions, with their various readings; which may be esteemed as so many polyglotts.

Every person, to whom the sacred writings are dear, must wish them edited in the most perfect manner. It would reflect disgrace on the learned of the Christian world, that any pagan author should be published in a more perfect manner than the word of God. An Englishman must view with pleasure the useful and magnificent exertions of his countrymen in this respect. Bishop Walton's polyglott ranks first in that noble and costly class of publications; foreign countries can show nothing equal to Dr. Kennicott's edition of the Bible, or similar to Dr. Woide's edition of the Codex Alexandrinus, Dr. Kipling's edition of the Codex Bezæ, or Dr. Holmes and Mr. Parsons's edition of the Septuagint.

Where the word of God is concerned, the greatest moderation should be used; and care should be taken, that the assertions made, are expressed accurately, and in such terms as prevent improper conclusions being drawn from them. Where the number of the various readings is mentioned before persons to whom the subject is new, or in any works likely to have a general circulation, it should be added, that their importance is rather of a literary than a religious kind; and that, whether considered collectively or individually, they do not affect the genuineness of the text, or the substance of its history or doctrine. The improvements, which proposed alterations are thought to make, should not be exaggerated; it should be remarked, that alterations of that description are confessedly few; and that none of them affect the gospel as a history, as a rule of faith, or as a body of morality. Conjectural emendations should be restrained, and almost always be resisted.

English Translations of the Bible.—We proceed now to a subject more particularly interesting to us, which is, the history of our English translations. It would be very difficult to ascertain every English translator, or when the Scriptures were first translated into the language of this country. That the Saxons read the Bible in their own language, is an opinion well authenticated; some parts, at least, having been translated by Adhelm, bishop of Sherborne, Eadfrid, (or Ecbert,) bishop of Lindisferne, the venerable Bede, and king Alfred. Ælfric, abbot of Malmesbury, translated the Pentateuch, Judges, and Job;—which were printed at Oxford in the year 1699. And the four Gospels were printed from an ancient Saxon MS. now in the Bodleian library, in 1571, under the care of the martyrologist John Fox, assisted and encouraged by Matthew Parker, archbishop of Canterbury. It would appear that the Saxons had more than one translation, of parts at least, of the Bible among them; though no version particularly sanctioned by public authority. They had also glosses and comments. Besides these early versions, several parts of the Scriptures had been from time to time translated by different persons; proofs of which, if not the very translations themselves, exist in different libraries of Great Britain. In particular, in 1349, the Psalms were translated by Richard Rolle, a hermit of Hampole in Yorkshire; and in the Harleian and the king's libraries, are specimens of other and different versions. Soon afterwards John Wycliff translated the New Testament, several copies of which are in different libraries, both public and private, though with some degree of variation. In the year 1731, it was printed in folio, with a glossary, under the care of the Rev. John Lewis, minister of Margate, and chaplain to Lord Malton, and again, in 1810, in quarto, by the Rev. Mr. Baber.

In 1526, William Tyndal printed the first edition of his New Testament, at Antwerp, in octavo, without a name, with an epistle at the end, wherein he desired them that were learned to amend if aught were found amiss. This edition is very scarce; for soon after its appearance, the bishop of London, being at Antwerp, desired an English merchant to buy up all the copies that remained unsold, which, with many other books, were burned at Paul's Cross. This Dr. Jordan thinks was done by the bishop to serve Tyndal, which it certainly did, by putting a good sum of money into his pocket, and enabling him to prepare another edition for the press more correct than the former, which, however, was not printed till 1534. From the first edition five thousand copies were reprinted by the Dutch in 1527, 1528, and in 1530; but all these editions are represented to be exceedingly incorrect. In 1534, they printed a fifth edition, corrected by George Joye, who not only corrected the typographical errors, but ventured to alter, and amend, as he thought, the translation. Soon afterwards, the second edition by Tyndal himself appeared, in which he complains of Joye's forestalling him, and altering his translation. Besides purchasing the copies of Tyndal at Antwerp, orders and monitions were issued by the archbishop of Canterbury, and the bishop of London, to bring in all the New Testaments translated into the vulgar tongue, that they might be burned; and to prohibit the reading of them. In 1523, Henry VIII. ordered "all the books containing several errors, etc. with the translation of the Scriptures corrupted by William Tyndal, as well in the Old Testament as in the New, to be utterly expelled, rejected, and put away out of the hands of his people, and not to go abroad among his subjects." Tyndal's translation of the Pentateuch was printed at Marlborough, in Hesse, the year before; and that of Jonah this year. Some are of opinion these were all he translated, and Fox mentions no more; but Hall and Bale, his contemporaries, say, that he likewise translated the books from Joshua to Nehemiah; which, unless Matthew's

be so far a new translation, is most probable. Fuller presumes, that he translated the Old Testament from the Latin, as his friends allowed that he had no skill in Hebrew: but in this Fuller might be mistaken. He finished his translation of the Pentateuch in the year 1528; but, going by sea to Hamburgh, he suffered shipwreck, with the loss of all his books, papers, etc. so that he was obliged to begin the whole again. Tyndal himself, in a letter to John Frith, written January, 1583, says, "I call God to record, against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience; nor would do this day, if all that is in earth, whether it be honor, pleasure, or riches, might be given me. Moreover, I take God to witness to my conscience, that I desire of God to myself in this world, no more than that without which I cannot keep his laws." It appears, however, that the king, in pursuance of his own settled judgment, thinking much good might come from people reading the New Testament with reverence, and following it, commanded the bishops to call to them the most learned of the two universities, and to cause a new translation to be made; but nothing being done, the people still read and studied Tyndal's. It was therefore determined to get rid of so dangerous a heretic; and the king and council employed one Henry Philips, who insinuated himself into the acquaintance of Tyndal, and of Pointz, an English merchant, at whose house he lodged: and at a favorable opportunity he got the procurator-general of the emperor's court to seize on Tyndal, by whom he was brought to Vilvorden, about 18 miles from Antwerp. After being imprisoned a year and a half, notwithstanding letters in his favor from secretary Cromwell, and others, to the court at Brussels, he was tried, and none of his reasons in his defence being admitted, he was condemned, by virtue of the emperor's decree, made in the assembly at Augsburgh, in the year 1536. Being brought to the place of execution, he was first strangled, calling out in his last moments, "Lord, open the king of England's eyes!"—and then he was burned. Thus died William Tyndal, with this testimony to his character given him by the emperor's procurator or attorney-general, though his adversary, that he was "*homo doctus, pius, et bonus;*" and others, who conversed with him in the castle, reported of him, that "if he were not a good Christen man, they could not tell whom to trust."

The first English Bible, or complete translation of the Scriptures, printed, was that by Myles Coverdale, the first edition of which bears date 1535. It was dedicated to Henry VIII. and is printed in folio. A copy is in the British Museum. In bishop Coverdale's Bible we meet with the following judicious remark, which shows the very respectable knowledge and temper of that great man. "Now whereas the most famous interpreters of all geve sondrye judgmentes on the texte, (so far as it is done by the spiryte of knowledge in the Holye Gooste,) methynke no man shoulde be offended thereat, for they referre theyr doyngs in mekenes to the spiryte of trueth in the congregation of God: and sure I am, that there commethe more knowledge and understondinge of the Scripture by their sondrye translacions, than by all the gloses of our sophisticall doctours. For that one interpreteth somthynge obscurely in one place, the same translateth another (or els he himselfe) more manifestly by a more playne vocable of the same meaning in another place." More than common care seems to have been taken by Coverdale in the language of his translation. We have some instances of barbarism, but they are very few, and none which are not authorized by the purest writers of the times in which he wrote. To him, and to other translators of the Scriptures, especially of the present authorized version, our language owes, perhaps, more than to all the authors who have written since: and even though some of the expressions may appear uncouth, their fewness renders them inoffensive; they are never vulgar; they preserve their ancient simplicity pure and undefiled; and, in their circumstance and connection, perhaps but seldom could be exchanged for the better. Nor will this opinion be condemned when it is considered, that that elegant writer and learned prelate, bishop Lowth, has constantly used the words where he has not differed from the translation; and whenever amendments have been intended in the language of the Scriptures, if we have gained any thing in elegance, we have almost assuredly lost in dignity.

At the convocation (1536, probably) the clergy agreed on a petition to the king, that he would be graciously pleased to grant unto the laity the reading of the Bible in the English tongue; and that a new translation might be made for that purpose; and soon after injunctions were issued to the clergy by the authority of the king's highness, the seventh article of which commands,—"That every person or proprietary of any parish church within this realm, at this great feast of St. Peter *ad vincula*, (Aug. 1,) next coming, provide a book of the whole Bible, both in Latin and also in English, and lay the same in the quire for every man that will look thereon: and shall discourage no man from the reading any part of the Bible, either in Latin or English; but rather comfort, exhort, and admonish every man to read the same, as the very word of God, and the spiritual food of man's soul; whereby they may better know their duties to God, to the sovereign lord the king, and their neighbor; ever gentilly and charitably exhorting them, that using a sober and modest behavior in the reading and inquisition of the true sense of the same, they do in no wise stifly or eagerly contend or strive one with another about the same, but refer the declaration of those places that be in controversy to the judgment of them that be learned."

The first edition of Matthew's Bible generally known, was printed in the year 1537. The name of Thomas Matthew is said to have been fictitious, and used by the real editor, John Rogers, from motives of prudence or fear; for although no clamor was raised against Myles Coverdale for his translation, the name of Tyndal was exceedingly odious to the clergy; and much trouble might reasonably have been expected from an acknowledged republication of his translation. "None will deny, says Fuller, but that many faults needing amendment are found in the (Tyndal's) translation, which is no wonder to those who consider; first, such an undertaking was not the task of a man, but men. Secondly, no great design is invented and perfected at once. Thirdly, Tyndal, being an exile, wanted many necessary accommodations. Fourthly, his skill in Hebrew was not considerable: yea, generally, learning in languages was then but in the infancie thereof. Fifthly, our English tongue was not improved to that expressiveness whereat, at this day, it is arrived. However, what he undertook, was to be admired as glorious; what he performed,

to be commended as profitable; wherein he failed, is to be excused as pardonable, and to be scored on the account rather of that age, than of the author himself. Yea, Tyndal's pains were useful, had his translations done no other good than to help towards the making of a better; our last translators having in express charge from king James to consult the translation of Tyndal." Matthew's Bible is composed partly from Tyndal's and partly from Coverdale's translations, with some alterations; taking Tyndal's New Testament, and such parts of the Old as were translated by him, except that the prophecy of Jonah is of Coverdale's translation; neither is Tyndal's preface prefixed to Jonah, or any other preface inserted, except to the Romans, in that which is supposed to be the first edition. Sundry alterations are made from Coverdale, and some have been of opinion, that it was a new work undertaken by Coverdale, Tyndal, and Rogers, and that the latter translated the Apocrypha; but Mr. Lewis thinks that Coverdale had none to assist him in his translation, and that he was not concerned in that called Matthew's, but only John Rogers, who made a few alterations, but not a new translation. Grafton was called to an account for printing Matthew's Bible, 1537, and examined as to the great Bible, what notes he intended to set to it; to which he replied, "that he added none to the Bible he printed, when he perceived the king and the clergy not willing to have any." Yet he was confined a prisoner in the Fleet six weeks, and then released, on being bound in a bond of £300, neither to imprint nor sell any more English Bibles, till the king and clergy should agree on a translation.

In the year 1538, Grafton and Whitchurch had obtained permission of Henry VIII. to print the Bible at Paris; but when the work was nearly finished, by an order of the Inquisition, dated the 17th of December the same year, the printers were inhibited, under canonical pains, to proceed; and the whole impression of two thousand five hundred copies was seized and confiscated. By the encouragement of the lord Cromwell, however, some Englishmen returned to Paris, recovered the presses, types, etc. and brought them to London, where the work was resumed, and the Bible finished in 1539. This was called Cranmer's Bible, on account of the preface, which was written by the archbishop. In this, the translations of Coverdale and Matthew seem to be revised and corrected. The Psalms are those now used in the liturgy of the established church. There are several editions of this Bible; in particular, one in 1541, under the care of Tonstal, bishop of Durham, and Heath, bishop of Rochester; and another, printed at Rouen, at the charge of Richard Carmarden, 1556.

In November, 1539, the king appointed lord Cromwell to take special care and charge that no manner of person or persons should print any Bible in the English tongue during the space of five years, but only such as shall be deputed, assigned, and admitted by the said lord Cromwell: it is not improbable but this might have been done in favor of Taverner's Bible, which appeared at this time; Bale calls it, *Sacrorum recognitio, seu potius nova;* but Mr. Lewis says, that it is neither a bare revisal nor a correct edition of the English Bible; nor yet strictly a new version, but between both; it is, what may be called, a correction of Matthew's Bible, wherever the editor thought it needful. He takes in a great part of Matthew's marginal notes, but omits several, and inserts others of his own.

In the convocation held February 6, 1542, the archbishop, in the king's name, required the bishops and clergy to revise the translation of the Scriptures; and for that purpose different parts of the New Testament were put into the hands of several bishops for perusal. Many objections were raised on various pretences, and bishop Gardiner read a list of ninety-nine Latin words, which he said would not admit of being translated into English. By this it was found that this motion or translation would come to nothing; and a determination of the king, to wrest the work from the bishops, and place it in the hands of the universities, seems to have had a similar fate; for the next year an act was passed which condemned Tyndal's translation as crafty, false, and untrue; and enacted, that all books of the Old and New Testament of his translation should, by authority of this act, be abolished, extinguished, and forbidden to be kept and used in this realm, or elsewhere in his majesty's dominions. But it was provided, "that the Bibles and New Testaments in English, not being of Tyndal's translation, should stand in force, and not be comprised in this abolition or act. Neverthelesse, if there should be found in anie such Bibles or New Testamentes anie annotations or preambles, that then the owners of them should cut or blot the same in such wise as they cannot be perceived or read, on pain of losing or forfeiting for every Bible, etc. 40*s*. Provided, that this article should not extend to the blotting any quotations or summaries of chapters in any Bibles." It was likewise enacted, "That no manner of person or persons after the first day of October, the next ensuing, should take upon him or them to read openly to other in any church or open assembly, within any of the king's dominions, the Bible or any part of the Scripture in English, unless he was so appointed thereunto by the king, or any ordinarie, on pain of suffering a month's imprisonment. Provided, that the chancellor of England, captaines of the warres, the king's justices, the recorders of any city, borough, or town, the speaker of the parliament, etc. which heretofore have been accustomed to declare or teache any good, vertuous, or godly exhortations in anie assemblies, may use any part of the Bible or holie Scriptures as they have been wont; and that every nobleman and gentleman, being a householder, may read, or cause to be read by any of his familie servants in his house, orchardes, or garden, and to his own familie, anie text of the Bible or New Testament, and also every merchant-man, being a householder, and any other persons other than women, prentises, &c. might read to themselves privately the Bible. But no woman, (except noblewomen and gentlewomen, who might read to themselves alone, and not to others, any texts of the Bible,) nor artificers, prentises, journeymen, serving-men of the degrees of yomen or under, husbandmen, or laborers, were to read the Bible or New Testament in Englishe to himself, or any other, privately or openly, upon paine of one month's imprisonment." When we read enactments like these, and contrast such hinderances to the spread of sacred knowledge with the present state of religious liberty, public and private, what intense sensations of gratitude to the Divine Author of this holy book should fill the mind of every Christian! Another act was passed, July 8, 1546, whereby the having and reading of Tyndal's and Coverdale's translations were prohibited, as well as the use of any other than what was allowed by act of parliament.

In this state matters continued so long as Henry VIII. lived; but on the accession of his son Edward VI. (1547,) they took another turn; the reformation being encouraged, and the acts which prohibited the translation of the Scriptures being repealed. Injunctions were issued, and sent into every part of the kingdom, among other things enjoining, that within three months a Bible of the larger volume in English, and within twelve months Erasmus's Paraphrase on the Gospels, be provided, and conveniently placed in the churches for the people to read in.

The reign of queen Mary was too unfavorable for any translation of the Scriptures to be printed in England; and, except the Geneva Testament, we meet with nothing but a quarto primer, Latin and English, according to the use of Sarum, with the epistles and gospels in English, printed by John Kingston and Henry Sutton, 1557. Bishop Coverdale, being compelled to leave England, during the reign of Mary, took up his residence principally at Geneva, where he engaged with some Protestant refugees in a new version of the Scriptures, from the Hebrew and Greek languages, with notes; called from the place, the Geneva Bible. That which was done in this Bible was as follows:—"(1.) Because some translations read after one sort and some after another, they noted in the margin the diversities of speech and reading, especially according to the Hebrew.—(2.) Where the Hebrew speech seemed hardly to agree with ours, they noted in the margin, using that which was more intelligible.—(3.) Though many of the Hebrew names were altered from the old text, and restored to the true writing, and first original, yet in the usual names, little was changed, for fear of troubling the simple readers.—(4.) Where the necessity of the sentence required any thing to be added, whether verb or other word, they put it in the text with another kind of letter, that it might easily be discerned from the common letter of the text.—(5.) As touching the division of the verses, they followed the Hebrew examples, adding the number to each verse.—(6.) The principal matters were noted; and the arguments, both for each book and for each chapter.—(7.) They set over the head of every page some notable word, or sentence, for the help of memory.—(8.) They set brief annotations upon all the hard places, as well for the understanding of obscure words, as for declaration of the text. And for this purpose they diligently read the best commentaries; and had much conference with godly and learned brethren.—(9.) They set forth with figures certain places in the books of Moses, of the Kings, and Ezekiel, which seemed so dark, that by no other description they could be made easy to the reader.—(10.) They added certain maps of cosmography, of divers places and countries, partly described, and partly by occasion touched, both in the Old and New Testament. (11.) They adjoined two profitable tables; the one of interpretations of Hebrew names, and the other containing all the chief and principal matters of the whole Bible." The New Testament was published in 1557, and the whole Bible in 1560.

In the first parliament of queen Elizabeth, held January, 1558, an act passed for restoring to the crown the ancient jurisdiction over the state, ecclesiastical and spiritual; and another for the uniformity of common prayer, and service in the church. The queen also appointed a royal visitation, and gave her injunctions, as well to the clergy as the laity, by which it was ordered, as in the reign of Edward VI. that they should, at the charge of the parish, within three months, provide one book of the whole Bible, of the largest volume in English; and within twelve months, the Paraphrase of Erasmus. The following year the Liturgy was reviewed, and altered in some passages; and, being presented to parliament, was by that authority received and established. And, soon after, a design was formed to make a new translation of the Scriptures, under the direction of archbishop Parker; which, however, was not printed before the year 1568, when it first appeared in folio. This is called *the Bishops' Bible.* The work was divided into several parcels, and assigned to men of learning and character, selected for the purpose. Archbishop Parker had the chief direction of the affair, reviewed the performance, and gave the finishing hand to it. He employed several critics in the Hebrew and Greek languages to review the old translation, and compare it with the original. There is a peculiarity observable in the Psalms of this translation, for which there seems no apparent reason, viz. the word אלהים is translated LORD, and יהוה is translated GOD; contrary to general, if not (otherwise) universal custom. It is not unlikely, that this circumstance prevented the bishops' Psalms from being read in the church service, in which the Psalms of archbishop Cranmer's Bible were used, and are continued to this day. Cranmer's Psalms were often printed in the Bishops' Bible, and sometimes in the Geneva, either by themselves, or with the proper Psalms of those translations in opposite columns.

Davies, bishop of St. David's, was now engaged in translating the Bible into Welsh, together with William Salisbury, bishop of Man, who was very learned in British antiquities. A translation of the New Testament by Lawrence Tomson, who was under secretary to sir Francis Walsingham, was printed in 1576. This was afterwards reprinted frequently in the Geneva Bible, instead of the former translation.

These labors of the Protestants had their effect on the Catholics; who, as they would not use the versions of those whom they considered as heretics, and being yet ashamed of having no version of Scripture for their use, set themselves to translate, as far as they lawfully might. In 1582, the New Testament, translated by the English college at Rheims, was printed; twenty-seven years after, in 1609, appeared the first volume, and in 1610, the second volume of the Old Testament and Apocrypha, printed at Douay, and thence called the Douay Bible. Both these have been reprinted several times; but an edition in five volumes, 12mo. 1750, is much improved in point of language, especially from the Douay, which is in many instances very obscure. The translators were William Allen, Henry Holland, George Martin, and Richard Bristol. The notes were by Dr. Worthington. Le Long says, the New Testament was principally translated by William Raynold, or Reynolds.

ACCOUNT OF THE PRESENT ENGLISH AUTHORIZED VERSION.—At a convocation in 1603, soon after the accession of James I. complaints were made that many and great faults existed in the translation authorized to be read; and Fuller says, one of the best things produced by the Hampton-Court conference was, a resolution in his majesty for a new translation of the Bible: to this purpose the king wrote to the archbishops and bishops, enjoining them to provide benefices as speedily as they could, for so many of the learned men selected to prepare the new translation, as had not previously adequate ecclesi-

astical preferment; and, also, to inform themselves of all persons in their respective dioceses, who understood the Hebrew and Greek languages, and had studied the Scriptures in their original tongues, exhorting them to send the results of their private studies to Mr. Lively, Hebrew reader at Cambridge, Dr. Harding, Hebrew reader at Oxford, or Dr. Andrews, dean of Westminster, "that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom." Fuller's list of the translators amounts to forty-seven, which number was ranged under six divisions. The names of the persons, the places where they met, together with the portions of Scripture assigned to each company, are as follows:—

Ten at Westminster. The Pentateuch; the history, from Joshua to the first book of the Chronicles, exclusively. Dr. Andrews, afterwards bishop of Winchester; Dr. Overall, afterwards bishop of Norwich; Dr. Saravia, prebendary of Canterbury; Dr. Clarke, fellow of Christ's college, Cambridge; Dr. Laifield, fellow of Trinity, Cambridge—being skilled in architecture, his judgment was much relied on for the description of the tabernacle and temple; Dr. Leigh, archdeacon of Middlesex; Mr. Burgley; Mr. King; Mr. Tompson; Mr. Bedwell, of Cambridge.

Eight at Cambridge. From the first of Chronicles, with the rest of the history, and the Hagiographa, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes. Mr. Lively; Mr. Richardson, fellow of Emanuel; Mr. Chadderton; Mr. Dillingham, fellow of Christ college; Mr. Andrews, afterwards master of Jesus college; Mr. Harrison, the Rev. vice-master of Trinity college; Mr. Spalding, fellow of St. John's, Cambridge, and Hebrew professor there; Mr. Bing, fellow of Peter-house, Cambridge, and Hebrew professor there.

Seven at Oxford. The four greater prophets, with the Lamentations, and the twelve lesser prophets. Dr. Harding, president of Magdalen college; Dr. Reynolds, president of Corpus Christi college; Dr. Holland, rector of Exeter college, Regius professor; Dr. Kilby, rector of Lincoln college, and Regius professor; Mr. Smith, afterwards bishop of Gloucester, who composed the learned and religious preface to the translation; Mr. Brett; Mr. Fairclowe.

Cambridge. The prayer of Manasseh, and the rest of the Apocrypha. Dr. Duport, prebendary of Ely, and master of Jesus college; Dr. Brainthwaite, afterwards master of Gonvil, and Caius college; Dr. Radclyffe, a senior fellow of Trinity college; Mr. Ward, afterwards D. D. and Margaret professor; Mr. Downes, fellow of St. John's, and Greek professor; Mr. Boyse, fellow of St. John's; Mr. Ward, of King's college, afterwards D. D. prebendary of Chichester.

Oxford. The four Gospels, Acts of the Apostles, and Apocalypse. Dr. Ravis, afterwards bishop of London; Dr. Abbot, afterwards archbishop of Canterbury; Dr. Eedes (instead of whom Lewis has James Montague, bishop of Bath and Wells); Mr. Thompson; Mr. Savill; Dr. Peryn; Dr. Ravens; Mr. Harmer.

Westminster. The Epistles of St. Paul, and the other canonical Epistles. Dr. Barlowe, afterwards bishop of Lincoln; Dr. Hutchinson; Dr. Spencer; Mr. Fenton; Mr. Rabbet; Mr. Sanderson; Mr. Dakins.

And that they might proceed to the best advantage in their method and management, the king suggested the instructions following:—(1.) The Bible read in the church, commonly called the Bishops' Bible, was to receive as few alterations as might be: and to pass throughout, unless the original called plainly for an amendment.—(2.) The names of the prophets and the inspired writers, with the other names in the text, to be kept so near as may be as they stand recommended at present by customary use.—(3.) The old ecclesiastical words to be retained. For instance, the word *church* not to be translated *congregation*, &c.—(4.) When any word has several significations, that which has been commonly used by the most celebrated Fathers should be preferred; provided it be agreeable to the context, and the analogy of faith.—(5.) As to the chapters, they were to continue in their present division, and not be altered without apparent necessity.—(6.) The margin not to be charged with any notes, excepting for the explanation of those Hebrew or Greek words, which cannot be turned without some circumlocution; and, therefore, not so proper to be inserted in the text.—(7.) The margin to be furnished with such citations as serve for a reference of one place of Scripture to another.—(8.) Every member of each division to take the chapters assigned for the whole company; and after having gone through the version or corrections, all the division was to meet, examine their respective performances, and come to a resolution which parts of them should stand.—(9.) When any division had finished a book in this manner, they were to transmit it to the rest to be further considered.—(10.) If any of the respective divisions should doubt or dissent upon the review of the book transmitted, they were to mark the places, and send back the reasons of their disagreement; if they happened to differ about the amendments, the dispute was to be referred to a general committee, consisting of the best distinguished persons drawn out of each division. However, this decision was not to be made till they had gone through the work.—(11.) When any place was remarkably obscure, letters were to be directed by authority to the most learned persons in the universities, or country, for their judgment upon the text.—(12.) The directors in each company were to be the deans of Westminster and Chester, and the king's professors in Hebrew and Greek in each university.—(13.) The translations of Tyndal, Matthew, Coverdale, Whitechurch, and Geneva, to be used when they come closer to the original than the Bishops' Bible.—*Lastly*, Three or four of the most eminent divines in each of the universities, though not of the number of the translators, were to be assigned by the vice-chancellor, to consult with other heads of houses for reviewing the whole translation.

Almost three years were spent in this service, the entering on which was somewhat delayed by Mr. Edward Lively's death. The whole work being finished, and three copies of the whole Bible sent to London, viz. one from Cambridge, a second from Oxford, and a third from Westminster, a new choice was made of two out of each company, six in all, to review the whole work and revise it, and extract one out of all the three copies, to be committed to the press. They went daily to Stationers' Hall, and in three quarters of a year fulfilled their task. Last of all, Bilson, bishop of Winchester, and Dr. Myles Smith, who, from the beginning, had been very active in the affair, reviewed the whole work, and prefixed arguments to the several books; and Dr.

Smith, who, for his indefatigable pains taken in this work, was soon after the printing of it deservedly made bishop of Gloucester, was ordered to write a preface to it, the same which is now printed in the folio editions of the Bible. This translation was first printed in 1611, in black letter. The title-page in the Old Testament is a copper-plate, with an emblematical border, engraved by Boel. The title of the New Testament is in a border cut in wood, with heads of the twelve apostles, tents of the tribes, &c. In 1612, a quarto edition was printed on Roman type, with an engraved title, copied from the folio, by Jasper Isac.

Marginal References.—In 1664, John Canne, a leader of the English Brownists at Amsterdam, published a Bible of the present translation in octavo, with many marginal references. Dr. Blayney examined these for his edition of the Oxford Bible, in 1769.

In 1677, a Bible was printed by Hayes, at Cambridge, with many references added to the first edition; and in 1678, one was printed at Cambridge with many more references, the labor of Dr. Scattergood, rector of Wilwick and Elverton, in Northamptonshire, and one of the compilers of the *Critici Sacri*. Several editions of this Bible were printed.—In 1699, a new edition of the royal Bible, in quarto, was printed at London, with a great addition of parallel texts; and a new chronological index, by Dr. Tenison, archbishop of Canterbury, and Dr. Lloyd, bishop of Worcester. This has been many times reprinted. It is not to be understood that archbishop Tenison and bishop Lloyd were concerned in the printing or editing of this Bible, further than furnishing the additional parallels and new tables; having no superintendence of the press; and this it is but justice to their memories to declare; for the first edition was so full of typographical errors, that a complaint was exhibited against the printers by the clergy of the lower house of convocation.

The progressive but very considerable increase of parallels from the first edition, by different editors, will appear by the following scale.

	Old Tes.	Apoc.	N. Tes.	Total.
First edition, 1611 . .	6588	885	1527	9000
Hayes's edition, 1677 .	14629	1409	9857	25895
Dr. Scattergood, 1678	20357	1417	11371	33145
Bishops Tenison and Lloyd, 1699	24352	1419	13717	39488
Dr. Blayney, 1769 . . .	43318	1772	19893	64983
Bishop Wilson, 1785 .	45190	1772	19993	66955

Mr. Purver's translation of the Bible was published in 1764, in two volumes folio; he afterwards revised the whole, and made considerable alterations and corrections for a second edition, which, however, has not yet been published; but the MS. remains in the possession of his grandson, John Purver Bell.

Concordances to the Bible—are of two kinds; concordances of words, and concordances of parallel passages. Of the former class, those of Cruden and Butterworth are by far the best—Cruden's is the standard book; and of the latter, Crutwell and Bagster take the precedence. These concordances of parallels, however, have been in a great measure superseded by a later published work, entitled, "Scientia Biblica, containing a copious collection of parallel passages for the illustration of the New Testament, printed in words at length." This valuable work will, it is hoped, be extended to the whole of the Scriptures. It is extremely useful to the biblical student. For the Hebrew Bible, Dr. Taylor's concordance is the most extensive, but the price being very high, Buxtorf's may be substituted with great advantage. For the Septuagint, the concordance of Trommius is unrivalled; and for the Greek New Testament, Schmidius and Dr. Williams.

Concluding Remarks.—Thus we have endeavored to set before the reader such a history of the Bible as may answer most of the principal questions usually asked on the subject. The length of the article must be justified by its importance. There are many collateral inquiries which might be entered into; but a hint must suffice. Let us admire the providence of God, which first caused the preservation of two copies, the Samaritan and the Jewish; then translations into several languages, which may be regarded as so many copies, and especially the Greek translation, because we have many helps among our classical studies for acquiring a competent intimacy with this language. Nor let us withhold the acknowledgments of our most weighty obligations to our predecessors in Britain; whose labors have transmitted their names to their religious posterity, and to the religious world at large, with immortal honor. To say that their translation is free from faults, would be to speak of them as more than men; nevertheless, let no one despise their performance, till he has qualified himself to undertake such another,—and then, two pages of translation, attempted by himself, will make him fully sensible of the advantages we receive from those who sustained that labor before us.—But after acknowledging that much has been done, we must also admit that much remains to be done; and we take this opportunity of suggesting a few brief hints on the subject, which is confessedly of great importance.

It is not to be denied, that a translation of Holy Scripture, if undertaken in the present day, would have many advantages superior to those which attended king James's translation. The state of knowledge is much improved, by the labors of learned men, in the succeeding interval of time; and, without determining whether religious knowledge be improved or injured, by what variations in opinion have been since introduced, we are certain that geographical knowledge is much more correct, as well as extensive; that the knowledge of natural history and of natural philosophy, of the customs, manners, modes of thinking, and turns of expression, among the orientals, and many other requisite subjects, are better understood at present than they were formerly, and these are always of consequence, and occasionally of the utmost importance for conveying the true meaning of many passages of Scripture. The principles of general science, also, are more widely diffused than they formerly were among students professedly attached to divinity; and we may observe, with confidence, that knowledge limited to divinity, or the principles which lead to salvation, though drawn from the Bible itself, however indispensable, absolutely indispensable, it may be, is not sufficient to enable any one to understand, so far as *correctly* to translate the Bible, which furnishes it; because, though the chief, and to us every way the most important, intention of the Bible is, to make men wise to salvation, yet there are in it, and connected with it, so many collateral circumstances, so many incidents, observations, and notices of various kinds, that if these be neglected, or ill-performed, or misunderstood, and consequently misrepresented, not only is Scripture injured by such mistakes, but

a stumbling-block is put in the way of those more enlightened readers, who, when they observe these errors, may be too apt, on their account, to reject the whole work in which they are found. By detecting blemishes, which need little beyond bare inspection to be detected, they may conceive that contempt for the sacred writings, which, under a more favorable and correct version, never would have entered their minds. We ought also to remark, that our language has undergone some changes in the course of two centuries, by which it has varied from being precisely the same as when our translators wrote. Many words which were then polite and elegant, are now vulgar, to say the least; and some, perhaps, which were perfectly correct or innocent at the period when those learned men employed them, are now considered as gross, if not indelicate. Other words also which were, more or less, equivocal or ambiguous in the days of James, are now settled to a decisive and certain meaning; if that meaning be what our translators had in view, no harm ensues; but if it be contrary to their intention, the fault lies not in the original translators, but in the later application of the language. And this is more noticeable still, in words which have changed their import, (as some have,) and are now used in senses contrary to what our forefathers annexed to them. Nor can we refrain from complaining also of the negligent manner in which the press has been conducted in all our public editions; what should be printed in poetry is set as prose; what should be marked as a quotation, or a speech, reads like common narration; and if the nature of the original language allowed of sudden and rapid transitions without falsification or confusion, (which perhaps was not so frequent as some have supposed,) yet, in a translation, these are very often causes of great apparent perplexity. And this perplexity is occasionally increased by improper divisions of chapters and verses, which but too often separate immediate connection. It is much more easy to notice these and other obstacles to perfection, in our public version, than it is to prevent them, or to provide against them in future translations. Whether the difficulty of removing them entirely be sufficient to justify the suspension of every attempt to correct them, we do not determine. Undoubtedly, the present version is sufficient to all purposes of piety; and our observations rather refer to the finishing of the already extant superstructure, than to laying new foundations for such an edifice; or rather, perhaps, to the removal of some Gothic peculiarities, which disfigure the appearance of the edifice, and which at least are unpleasant to beholders, although they be not dangerous to the stability of the building.

We ought not to pass over without applause the labors of those learned men, who, by translating portions of Scripture, have greatly facilitated the undertaking of a version entirely new and complete, whenever that shall be thought proper to be done. In fact, it seems to be one previous condition necessary to the success of so extensive a design, that every part of the sacred volume shall have been critically examined, carefully rendered, and its true meaning given by individual study, before a general revision of the whole should be undertaken and adopted; because, such versions having been submitted to the opinion of capable judges long before the text is definitively settled, and having been subject to the investigation and correction of numerous readers among the learned, their merits are more likely to be fairly appreciated, and to be established or rejected, than by a smaller number of judges, though such may be very competent; or on the spur of an occasion, when the impatience of the religious world may be unfavorable to sedate deliberation.

We have thrown out these hints, by way of showing the magnitude of the subject; far from wishing to discourage even the humblest endeavors which may have the illustration of Scripture for their object. On the contrary, we rejoice when any exertions are made to accomplish that desirable purpose: and though all may not be eminently successful, yet, as each may contain something valuable, (according to the nature and course of those remarks which arise from the habits of life of the author, and his opportunities of personal information,) and may consequently prove advantageous to the whole mass, and to the general body of biblical learning, we are tempted to accommodate the words of Moses, "Would God that all the Lord's people were prophets!" A very correct and extensive acquaintance with the English language itself, is a quality by no means to be omitted in a translator; we wish this were strictly attended to, as then the choice of words, among many which appear synonymous, or which seem equally to express the import of the original, would be not only more copious, but more significant, more harmonious, and more dignified. It is for want of this qualification, perhaps, rather than from actual incompetence for translation, arising from ignorance of the original languages, that many laborious efforts appear more faulty than they really are.

It gives us pleasure to notice the progress made in biblical learning since these remarks were submitted to the public, in the former editions of this work. Several learned men have engaged in new translations of the whole, or parts, of the Sacred Scriptures. Much pains has been taken to obtain a correct copy of the public version; an account of which the reader will not be displeased to see in this place; and it will conclude the present article.

Of the various editions of king James's version, that which was published at Oxford in 1769, under the care of Dr. Blayney, has been considered as the standard edition. This, however, now yields the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his majesty's printers, but printed by Mr. Woodfall, in 1806, and again in 1812. In collating the edition of 1806 with Dr. Blayney's, not fewer than one hundred and sixteen errors were discovered, and one of these was an omission of several words; after the expression "no more" in Rev. xviii. 22. the words "at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more," being omitted. Only *one* erratum, we believe, has been discovered in the edition of 1806. The copy printed from was the current Cambridge edition, with which Mr. Woodfall's edition agrees page for page. It was afterwards read twice by the Oxford impression then in use; and the proofs were transmitted to the Rev. Lancelot Sharpe, by whom they were read by Dr. Blayney's 4to. edition of 1769. After the proofs returned by Mr. Sharpe for press had been corrected, the forms, or sheets of type, were placed upon the press at which they were to be printed, and another proof was taken. This was read by Mr. Woodfall's superintendent, and afterwards by Mr. Woodfall himself, with Dr. Blayney's edition, and any errors that had previously escaped, were corrected; the

forms not having been removed from the press after the last proofs had been taken off. By this precaution they avoided the danger of errors (a danger of very frequent occurrence, and of no small magnitude) arising from the removal of the forms from the proof press to the presses on which the sheets are finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to. two hundred on royal 4to. and three thousand on medium 4to. size. In the course of printing this edition from the Cambridge copy, a number of very gross errors were discovered in the latter; and the errors (since corrected) in the common Oxford edition above noticed, were not so few as 1200. The London edition of 1806 being exhausted, a new impression was put to press in 1810, and was completed, with equal beauty and accuracy, in 1812; but this also is now out of print.

In the year 1804, the British and Foreign Bible Society was formed for the purpose of circulating the Holy Scriptures, without note or comment, not only throughout the British dominions, but also, according to its ability, in other countries, whether Christian, Mahometan, or pagan. The success which has attended this glorious object has by far exceeded the most sanguine expectations of its founders and supporters. "Their voice has gone out through all the earth, and their words to the end of the world." During the twenty-one years this society has been established, it has expended upwards of one million two hundred and sixty thousand pounds; has printed, or assisted in printing, the Scriptures in 140 languages, in fifty-five of which they had never before been printed; and has issued upwards of four millions five hundred thousand copies of the Sacred Writings! Other similar associations have followed nobly this glorious example; and of these none has labored with more effect than the American Bible Society.

BIGTHAN, an officer belonging to Ahasuerus, who, having conspired against the king, was discovered by Mordecai, Esth. ii. 21.

BILDAD, the Shuhite, and one of Job's friends, was descended from Shuah, son of Abraham and Keturah, whose family lived in Arabia Deserta.

BILEAM, a city of Manasseh, on the east of Jordan; given to the Levites of Kohath's family, 1 Chron. vi. 70. Elsewhere called *Ibleam*, Josh. xvii. 11; Judg. i. 27; 2 Kings ix. 27.

I. BILHAH, Rachel's handmaid, given by her to her husband Jacob, that through her means she might have children. Bilhah had Dan and Naphtali. See ADOPTION.

II. BILHAH, a city of Simeon, see BALA.

BIND, TO, AND LOOSE, is a figurative expression derived from carrying burdens; that is, confirming or removing a burden of the mind. It is also taken for condemning or absolving: (Matt. xvi. 19.) "I will give unto you the key of the kingdom of heaven, and whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Binding and loosing, in the language of the Jews, expressed permitting, or forbidding, or judicially declaring any thing to be permitted, or forbidden. In the promotion of their doctors, they put a key into their hands, with these words: "Receive the power of binding and loosing;" whence the allusion, "Ye have taken away the key of knowledge," Luke xi. 52. "I am not come to unloose the law, but to complete it," says our Saviour, Matt. v. 17. that is, as in our translation, "not to destroy the law, but to fulfil it." The religion of Jesus has perfected the law of Moses, discovered its true spirit, unfolded its secret meanings, and accomplished all its types and figures. If it have also abrogated some of its ceremonial institutions, it is only for the purpose of accommodating mankind at large, and causing the essential principles of it to be better observed. "To bind the law upon one's hand for a sign;" to "wear it like a bracelet on one's arm," (Deut. vi. 8.) was meant figuratively to imply an intimate acquaintance with its precepts; but the Jews took it literally, and bound parts of the law about their wrists. (See PHYLACTERIES.) In Isaiah viii. 16, "Bind up the testimony, seal the law," is to be understood thus, "Seal what thou hast been writing, bind it about with thread or riband, and set thy seal upon it;—for closure and confirmation of its contents; to witness thy confidence in its veracity, and thy expectation of completion." It is said that Daniel was the most learned of the Magi, interpreters of dreams, &c. "for showing (explaining) hard sentences, and dissolving of doubts;" (Heb. ומשרא קטרין, untying of knots;) also, chap. v. 16. where "loosing" things which were bound is used to express the explanation of things concealed. See DANIEL.

BIRD, or FOWL. It has been very uselessly disputed, whether birds came originally out of the earth, or out of the water; and whether, as to the use of them on fast-days, they may be placed among fishes; or whether they are really flesh-meat as much as quadrupeds. Moses, speaking of the creation of birds, says, (Gen. i. 20.) "Let the waters produce living fishes, and fowls upon the earth, under the firmament of heaven;" but the Hebrew runs thus; "Let the waters produce creeping things that have life, and let the birds fly over the earth;" and chap. ii. 19. intimates that birds are from the earth: "Out of the ground the Lord God formed every beast of the field, and every fowl of the air."

Birds are classed into clean or unclean, see Lev. xi. 13—24. and Deut. xiv. 11, &c.

From the legislator who had issued the strictest injunctions on the subject of clean and unclean beasts, we might naturally expect directions equally strict respecting birds, a class no less distinguished among themselves, by their qualities, and their modes of life. But here his characteristics of animals derived from the feet (see ANIMALS) failed; nor was it easy to fix on marks which should, in every instance, guide the learned and the unlearned, the country rustic and the respectable citizen. Hence we meet in the Mosaic institutes with no reference to conformation, as the means of distinguishing birds into clean or unclean, lawful or unlawful; but a list of exceptions forms the sacred directory, and certain kinds are forbidden, without a word concerning those which are allowed.

It will be observed, that the number of species of birds is greater than that of beasts; that the latter are more fixed to places, more resident, more homestead; whereas birds, possessing greater powers of extensive migration, and many of them being, in fact, temporary visitants, in their passage to various distances, according to the seasons, they might give rise to many difficulties on their lawfulness as food, &c. which without fixed regulations would become not a little perplexing. Birds, also, are less confined in their mode of life than beasts are; some are attached to the land, and even to the desert; others

take to the water naturally, and spend their lives, mostly, on that element; while not a few are free to the enjoyment of both land and water, and derive their sustenance from either, as accident or inclination leads them. The sacred legislator was not unacquainted with these diversities, and he has, virtually, rendered them subservient to his leading intentions. In effect, it may be taken as certain, that birds which live on grain are not prohibited; and these, as is well known, comprise the species which have been domesticated by mankind; the wilder game are lawful, or not, according to the nature of their food. Birds of prey, whether they subsist on lesser fowls, or on animals, or on reptiles, or on any other creature having life, or having had life, are decidedly rejected; this includes all with crooked beaks and strong talons; it takes in also those which are now known under the appellation of *waders;* birds of the marshes, or the shores, and many of the open sea, as well as of lakes and rivers. The same principle, of admitting no second digestion of flesh, which had its influence in distinguishing animals, has its influence also here; though we cannot trace it in all cases, and, indeed, in some cases, the exception seems to have been occasioned by less obvious causes.

The reader will not be surprised, if, under these circumstances, considerable difficulty should be found in identifying the birds enumerated in the Mosaic list of exceptions; they have occasioned no small diversity of opinion among the learned; and no one who is competently acquainted with the subject, will pronounce, without hesitation, on the species under consideration, though his opinion may incline to this or the other, and he may reckon general probabilities in his favor. Feeling the weight of these difficulties, we submit the following remarks in elucidation of the prohibitory list inserted in Leviticus xi. 13, et seq.

The Eagle.—This bird is well known, as taking a kind of pre-eminence among birds of prey. There is no difficulty in determining the genus intended.

The Ossifrage.—Interpreters are not agreed on this bird; some read *vulture*, others the *black eagle*, others the *falcon;* the name *Peres*, by which it is called in the Hebrew, denotes *to crush, to break;* and with this agrees our version, which implies "the bone-breaker." This name is given to a kind of eagle, from its habit of breaking the bones of its prey, after it has eaten the flesh; some say also, that he swallows the bones thus broken. Onkelos uses a word which signifies *naked*, and leads to the *vulture;* indeed, if we take the classes of birds in natural order, in the passage before us, the vulture should follow the eagle as unclean. The Septuagint and Vulgate also render *vulture;* and so do Munster, Schindler, and the Zurich versions.

The Osprey is most probably the *Halietus*, or *sea-eagle;* or perhaps the black eagle, which, though among the smallest of its tribe, is among the strongest. So Homer speaks, (Il. xxi. verse 252.) "Having the rapidity of a black eagle, (μέλανος.) that bird of prey which is at the same time the strongest and the swiftest of birds." If this hint be admissible, then the vulture, distinguished by its bald head and neck, is excluded, on one side; while the class of eagles which have a superfluity of feathers on the throat and head, are excluded on the other side. Of these Bruce offers two, the *Nisser Werk*, which has a kind of beard of feathers under his chin; and the *Nisser Tokoor*, which has a long crest, or tuft, on the back of his head.

The Vulture.—This word is written with ר, *Daah*, (דאה) in Lev. but in Deut. xiv. with ר, *Raah*, (ראה): if the first of these be correct, it leads us, not to the *vulture*, but to the *hawk;* as the import of it is the *swift* or *rapid;* and this is countenanced by the Samaritan version, which reads *Daithah.* This tends much to support the opinion, that the second eagle of the list is the vulture; since the vulture could hardly be omitted; and its station among its associates should seem to be earlier than this. As modern naturalists, this is the proper place where we should expect to find the hawk; and the order is so natural, that little seems to be risked in assuming it for the days of Moses; for, though we are well aware that the natural history of that ancient writer must not be judged by the principles of the Linnæan system; yet where nature has appointed an order, as we may safely say, in this instance, what should forbid the earliest naturalists from observing it? In favor of the hawk are Jerome, the Arabic versions, Munster, Castalio, Junius, Diodati, Buxtorf, Schindler, and others.

The Kite follows the hawk with propriety. As there are several kinds of these birds, no doubt but all their classes were intentionally included under one name that was best known. Whoever should have eaten one species of eagle, or of hawk, because another species was named in the text, would have found the consequence of his transgression in the punishment of his prevarication.

Every Raven *after his kind.*—This genus no doubt includes the crow, the pie, &c. and therefore, coming after the hawk and kite, closes this list of birds of prey with great propriety.

It will be observed that the foregoing are birds of wing, *high-flyers*, such as roam to great distances, and prey wherever they can. Mr. Bruce describes multitudes of birds as following the armies in Abyssinia; and it is likely that among them would be found most or all of those here enumerated. Perhaps some are not only birds of prey, but feed on *human* carcasses; which would be a further cause of their pollution and prohibition.

We are now directed to a very different class of birds, which commences with—the Owl,—say our translators; but this is clearly a mistake; the word describes "*the daughter of greediness*," i. e. the Ostrich. Is it not astonishing that this bird, whatever it be, should have been described as, (1.) the *ostrich*, by the LXX; (2.) the *Sirenes*, apparently creatures of fancy; (3.) the *owl;* and (4.) the *nightingale?*—What have these birds in common, that can justify such variations? The three Chaldee versions, Onkelos, Jonathan, and the Jerusalem paraphrase, read *Naamah*, which is the Arabic name for the ostrich; Maimonides and the Talmud agree with them.

The Night Hawk.—That a voracious bird is intended seems clear from the import of its name, which signifies *violence.* Bochart supposes it to be the *male ostrich*, and then the preceding word must be restricted to the female ostrich. The LXX and Vulgate not improperly make it the Night Owl, (*Strix Orientalis,*) which Hasselquist thus describes: "It is of the size of the common owl, and lodges in the large buildings or ruins of Egypt and Syria, and sometimes even in the dwelling-houses. The Arabs settled in Egypt call it *Massasa*, and the Syrians, *Banu.* It is extremely voracious in Syria; to such a degree, that if great care is not taken to shut

the windows at the coming on of night, he enters the houses and kills the children; the women, therefore, are very much afraid of him."

The Cuckoo.—The strength of the versions is in favor of the *sea-mew;* the original name may denote a *slender, lean* bird; but the *sea-mew*, as a water-bird, seems to be very ill placed in this part of the list. "The *Rhaad*, or *Saf-Saf*, is a granivorous and gregarious bird, which wanteth the hinder toe. There are two species of it; the smaller whereof is of the size of an ordinary pullet, but the larger is near as big as the *Hoobaara*, differing also from the lesser in having a black head, with a tuft of dark blue feathers immediately below it. The belly of them both is white, the back and the wings of a buff color, spotted with brown; whilst the tail is lighter, marked all along with black transverse streaks. The beak and the legs are stronger than in the partridge kind. *Rhaad*, which denotes thunder, in the language of this country, is supposed to be a name that hath been given to this bird from the noise it maketh in springing from the ground; as *Saf-Saf*, the other name, very naturally expresses the beating of the air, when it got upon the wing;"—"And is not unlike in name to the *Sahaph*, or *Sah-haf*, which, in Lev. xi. 16, we translate Cuckow." (Shaw's Travels, p. 252. fol. edit. Note.) Dr. Geddes renders, "the Horn-Owl;" but is this distinct enough from the foregoing?

The Hawk, after his kind.—This bird seems to be strangely placed here; we had kites of all sorts in the former lists; (verse 14.) now, after the ostrich, and the owl, birds of no flight comparatively, we have the *hawks*, a genus much more likely to have been included before, following the eagles and vultures. The *ibis*, a bird so common in Egypt, could hardly be omitted in the list; or, can it be the *plover?* Hasselquist mentions the plover of Egypt, and the three-toed plover. We should seem to want a wild bird. If Mr. Bruce's *Abou Hannes* (vol. v. p. 172.) be, as he supposes, the ancient Ibis of Egypt, perhaps it still retains the Hebrew name *Netz*, for *Abou* is merely the Arabic word for *father*, and *Hannes* resembles the Hebrew appellation here used, q. *han-Netz*. He begins his account of the *Abou Hannes* by saying, "The ancient and true name of this bird seems to be lost; the present is fancifully given to it," &c. Perhaps it is rather disguised than lost; but this is conjecture, and nothing more. This bird is not now found in Egypt, though anciently it was worshipped there, and was very numerous; it is therefore not the *ibis* of Hasselquist. The Arabic title, *father*, is probably a vestige of the ancient idolatry, of which this bird was the object. [But all the ancient versions favor the *hawk*. R.

The Little Owl.—Such is the translation of the LXX, Aquila, Theodotion, and Jerome; but why should the *owl* be introduced here? he was named in the former verse. Our translators seem to have thought the owl a convenient bird, as we have *three* owls in two verses. Dr. Geddes thinks this bird is the *cormorant*, and that the following is the *sea-gull;* but we incline to transpose them. It begins the list of water-birds, whatever bird it be. Bochart supposes it to be the *pelican*.

The Cormorant.—Dr. Geddes renders, the "sea-gull;" and observes, "That this is a *plunging* bird, I have little doubt. Some modern critics think it is the *Pelican Bassanus* of Linnæus. The Chaldee and Syriac versions, *fish-catcher*, favor this rendering; nor less the Greek *Cataractes*, which, according to Aristotle, draws for its food fishes from the bottom of the sea." This seems to be a clear description of the cormorant, which certainly is one of the best of *plungers;* and lives wholly on fish; moreover, this bird in some parts of Asia is used as *fish-catcher* for its master, who, by putting a collar round its neck, prevents it from swallowing the fish it has caught, which the bird, therefore, brings to the boat, and is afterwards fed with a part of its prey. To this also agrees the description of Aristotle. Suidas says, "the *Cataractes* is a kind of sea bird;" Aristotle says, "smaller than a hawk." Appian (*in Ixeuticis*) describes the *Cataractes* exactly according to the manner of the *Gannet*, or Soland goose, on the coast of Scotland. At any rate the Hebrew legislator intended a water-bird; and therefore the impropriety of rendering the preceding and following bird "owl" is evident.

The Great Owl.—This is strangely placed, after the *little* owl, and among water-birds. The LXX render *Ibis;* and the place seems to be very proper for the *Ibis;* which yet is not likely to be the ancient Ibis of Egypt, but that which in later ages received the name. The following is Hasselquist's account of this bird:—"The *Ardea Ibis* is about the size of a raven-hen. It is found in Lower Egypt, especially in places not overflowed by the Nile; and also in those from which the water is withdrawn. He feeds on insects and small frogs, which abound in Egypt, both before and after the inundation of the Nile; in which he is of great service to the country. They assemble morning and evening, especially in the gardens, in such great numbers, that the palm-trees are covered with them. When he reposes himself, he sits upright, so as to cover his feet with his tail, and to straighten his neck and breast." As a bird of this character and description suits the situation assigned him here, it is much preferable, at any rate, to "the great owl." [But the Chaldee and Syriac versions make it the common "owl," in which they are followed by Bochart. In Isaiah xxxiv. 11, also, this bird is mentioned with the raven, as inhabiting a desert. R.

The Swan.—This bird, in Hebrew *Tinshemeth*, is extremely doubtful; the LXX render *Porphyrion*, or *purple hen*, which is a water-bird, not unlike in form to those which have preceded it. His name is derived from his general color. Dr. Geddes observes, that "the root signifies to *breathe out*, to *respire*. If etymology were our guide, it would point to a well known quality in the swan, that of being able to respire a long time with his bill and neck under water, and even plunged in the mud." The conjecture of Michaëlis may not be improbable, "that it is the *goose*, which every one knows is remarkable for its manner of *breathing out*, or *hissing*, when provoked; or even when under a small degree of apprehension, without being provoked. Michaëlis says, (p. 221.) "What makes me conjecture this is, that the same Chaldee interpreters, who, in Leviticus, render *Obija*, do not employ this word in Deuteronomy, but substitute 'the *white Kak*,' which, according to Buxtorf, denotes the *goose*." Perhaps Egypt has birds of the wild-goose kind; one of which is here alluded to. Norden (vol. ii. p. 36.) mentions "a goose of the Nile, whose plumage was extremely beautiful. It was of an exquisite aromatic taste, smelled of ginger, and had a great deal of flavor." Can a bird of this kind be the Hebrew *Tinshemeth?*

The Pelican; in Hebrew *Kaat*, in the eastern versions, *Kik*, *Kok*, or *Kak*. As the preceding bird

was called the *white Kak*, it seems to suppose a similarity between that and this, through it infers a difference of color. The Talmud describes it as a water-bird, with a long neck; and it also inhabits deserts, Isa. xxxiv. 11; Zeph. ii. 14; Ps. cii. 6. The LXX read *Palecas*, and the Vulgate, *Onocrotalus;* on the whole this bird is pretty well determined.

The Gier-Eagle.—No eagle is a water-bird, and for this reason, were there no other, in this list of water-birds, we ought not to expect an eagle. Most interpreters, however, are willing to render the Hebrew *Racham* by that kind of Egyptian vulture which is now called *Rachami*, and is abundant in the streets of Cairo, *Vultur percnopterus*. The description which Hasselquist gives of this bird is horrible; but, especially, it does not agree with a *water-bird*, which is here wanted: "It is hardly ever seen in the fields, or around the lakes; it is an impure bird, and a carrion-eater." Dr. Geddes says, "It is not easy to conceive how this bird came by its name, *Racham*." By tracing it, however, we may perhaps advance some way toward ascertaining the bird. Jonathan and the Syrian interpreter translate, *Serakreka;* Onkelos, *Jerakreka;* the Talmud, *Serakrak*. Dr. Shaw mentions "the *Shaga-rag*, of the bigness and shape of a jay, though with a smaller bill, and shorter legs. The back is brownish; the head, neck, and belly of light green; and upon the wings and tail there are several spots or rings of a deep blue. It makes a squalling noise; and builds in the banks of the Shelliff, Booberak, and other rivers." This description approaches that of the *king-fisher*, or *Alcyone;* the name is sufficiently coincident with those of the versions; and if the *Alcyone* may represent the *Racham*, we see at once that it is a water-bird; and the stories of this bird's tender affection unite in the character of the *Racham*. "The king-fisher frequents the banks of rivers, and feeds on fish. To compare small things with great, it takes its prey after the manner of the osprey, balancing itself at a certain distance over the water for a considerable space, then, darting below the surface, brings the prey up in its feet. It makes its nest in holes in the sides of the cliffs. The nest is very fœtid, by reason of the remains of fish brought to feed the young." (Pennant's British Zoology, vol. ii. p. 247.) See Ovid, (Metam. lib. xi.) for the tenderness of the Alcyone. Also Theoc. Idyll. vii. 57. Virg. Georg. iii. 338. Silius Ital. lib. xiv. 275. There are many kinds of *Alcyones;* that some are known in Egypt we are informed by Hasselquist, who gives this account of them: "*Alcedo Rudis* frequents the banks of the Nile, and takes the fish by thrusting his long bill into the water like the gull. *Alcedo Ægyptica* is found in Lower Egypt, makes his nest on the date-trees, and the sycamores, which grow around Cairo. Feeds on frogs, insects, and fish which it finds in the fields. Its voice resembles that of the raven." Without determining on the probability of this conjecture, we may be sure that the *Rachami* of Cairo is not the *Racham* of Moses; as a bird so well known, and hardly capable of being lost, would certainly have been acquiesced in by commentators, were it the bird designed, notwithstanding the remarks of Bruce, vol. v. 163, &c.

The Stork.—It is pretty well agreed that the Hebrew *Chasidah* is either the *stork* or the *heron;* the *stork* is by much the more probable; and indeed, as the heron is not a bird of passage, which the stork is well known to be, we may acquiesce in this bird as the *Chasidah*.

The Heron.—This bird should rather be included among the storks, as it resembles them closely. As commentators are quite at a loss on this subject, insomuch that Dr. Geddes retains the original word, "*Anaphas* of every kind," we shall be excused if we extract from Dr. Shaw the description of a bird which answers to what the passage and order require. It is probable some bird very near akin to this was the reference of the sacred writer. "The *Boo-onk*, or long-neck, is of the bittern kind, somewhat less than the lapwing. The neck, the breast, and the belly are of a light yellow; but the back and upper part of the wings are of a jet black. The tail is short; the feathers of the neck are long, and streaked with white, or a light yellow. The bill, which is three inches long, is green, in fashion like the stork's; and the legs, which are short and slender, are of the same color. In walking and searching for food, it throweth out its neck seven or eight inches; whence the Arabs call it *Boo-onk*, the long-neck, or, the father of the neck." This is reckoned by the doctor among water-birds; it seems to be a smaller bird, but allied in form and manners to the kinds under prohibition.

The Lapwing, Hoopoe, or Upupa, is generally considered as the bird designed by the original word *Dukiphath*, so called from its crest. It seems, that the Egyptians call the hoopoe, *Kukupha*, and the Syrians, *Kikupha;* both are near enough to the Hebrew *Dukiphath;* which, therefore, we conclude, is the hoopoe.

The Bat.—This rendering has the authority of most versions and commentators.

The number of birds prohibited by Moses is twenty, which he ranges most systematically. Those which we have tolerable authority to believe are correctly rendered, are distinguished by small capitals.

Birds of the Air.

Eng. Trans.	*Probable Species.*
Eagle	Eagle.
Ossifrage,	Vulture.
Osprey	Black Eagle.
Vulture	Hawk.
Kite	Kite.
Raven	Raven.

Birds of the Land.

Owl	Ostrich.
Night Hawk	Night Owl.
Cuckoo	Saf-Saf.
Hawk	Ancient Ibis.

Birds of the Water.

Little Owl	Sea-Gull.
Cormorant	Cormorant.
Great Owl	Ibis Ardea.
Swan	Wild Goose.
Pelican	Pelican.
Gier-Eagle	Alcyone.
Stork	Stork.
Heron	Long Neck.
Lapwing	Hoopoe.

Bat	Bat.

For further description see the respective articles.

Moses, to inculcate humanity on the Israelites, orders, if they find a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and to take the young only.

Birds were offered in sacrifice on many occasions: in the sacrifices for sin, he who had not a lamb, or a kid, (Lev. v. 7, 8.) "might offer two turtles, or two young pigeons, one for a sin-offering, the other for a burnt-offering." Moses relates at length the manner of the sacrifice of fowls in Lev. i. 14, 15, 16. Some interpreters insist, that the head of the bird was pulled off; others, that there was only an opening made with the larger finger-nails, between the head and the throat, without separating entirely the head from the body. The text does not intimate what was done with the head, if it were separated. It is observed, that when Abraham offered birds (Gen. xv. 10.) for a burnt-offering, he did not divide them, but placed them entire on the other victims. In other places, where Moses speaks of the sacrifice of birds, he does not command the head to be plucked off. (See Lev. v. 7, 8.) When a man who had been smitten with a leprosy was healed, he came to the entrance of the camp of Israel, and the priest went out to inspect him, whether he were entirely cured, Lev. xiv. 5, 6. After this inspection, the leprous person came to the door of the tabernacle, and offered two living sparrows, or two pure birds, those of which it was lawful to eat. He made a wisp with branches of cedar and hyssop, tied together with a thread, or scarlet riband; and after he had filled an earthen pot with running water, that the blood of the bird might be mingled with it, the priest, dipping the bunch of hyssop and cedar into the water, sprinkled with it the leper who was healed; after which, he set the living bird at liberty.

In Palestine, dead bodies were sometimes left exposed to birds of prey, as appears from Scripture; but, generally, they were buried in the evening.—The ancients hunted birds; Baruch (iii. 17.) speaking of the kings of Babylon, says, "They had their pastime with the fowls of the air." Daniel tells Nebuchadnezzar, that "God had made the fowls of the air subject to him;" (Dan. ii. 38.) very much as the art of hawking was formerly in great repute in Britain, as it continues to be in some parts abroad.

The prophets speak often of birds of passage, of the swallow, and of the stork, that return to their habitation. In allusion to this circumstance, God says that he will recall his captive people like a bird from a far country. The Lord, speaking of his people, says, "Mine heritage is unto me as a speckled bird; the birds round about are against her: come ye, assemble all the beasts of the field, come to devour," Jer. xii. 9. A speckled, or striped bird, that is, unnaturally speckled, or striped, as if by having been dyed; it being very conformable to the nature of birds, that such an appearance should draw together the neighboring birds, (as an owl does, by day-light,) and that they should molest and injure the sufferer, often fatally.—Joseph Kimchi, who is followed by Calmet, takes the idea in a somewhat different sense, saying, a Chaldee word nearly related, signifies to *dip*, or *stain*:—may the idea import here, a bird stained, or sprinkled with her own blood? The LXX and Bochart translate the Hebrew—"Is not mine heritage become like a hyena against me? Is not all mine heritage surrounded by wild beasts?" and the latter justly observes, that the original will bear the sense of a ravenous wild beast; while the Arabs call the *hyena* by a name entirely similar, and so may apply either to bird or to wild beast. In confirmation of this rendering, it is remarked, that this agrees well with the foregoing verse, wherein the heritage is compared to a yelling lion. But may it not be said, that the prophet, having taken one metaphor from wild beasts, now selects another from among birds? An owl by day-light is followed and provoked by numbers, even of the smaller birds. May then this expression signify a bird streaked, wounded, and sprinkled with its own blood, surrounded by enemies, who, themselves not being able completely to devour it, call on the beasts of the field to complete their purpose? [The most suitable version of this passage seems to be the following: "Lo, a ravenous beast, a hyena, is my heritage! lo, ravenous beasts are against it on every side!" i. e. the Jews are wild beasts, rather than men, but I will bring against them other wild beasts, viz. the Chaldeans, &c. This comports well with verse 8, and also with what immediately follows. See Rosenmüller Com. in Jerem. xii. 9. R.

The Hebrew word *zippor*, translated generally *sparrow*, is likewise taken for any small bird. The Preacher, speaking of old men, says, (Eccl. xii. 4.) "They rise up at the voice of the bird," that is, very early. The Greek, *ornis*, signifies a bird, a hen; and the translator of Origen has used *pullet* for *bird*.

One of the engravings given under the article Altar has shown that the Ibis, a kind of stork, was so venerated in Egypt, as to be an allowed inmate in sacred structures: something of the same kind occurs also in Persia, for Thevenot says, (p. 122.) "Within a mosque, at Oudjioun, lyes interred the son of a king, called Schah-Zadeh-Imam-Dgiafer, whom they reckon a saint; the dome is rough cast over; before the mosque there is a court, well planted over with high plane-trees, on which we saw *a great many storks, that haunt thereabout all the year round*." This should be compared with the reasoning at the close of the article referred to.

BIRTH is taken for the natural descent of offspring from its parent: figuratively, New Birth imports an entire change of principles, manners and conduct. See Regeneration.

There have been great difficulties started, on the nature of the instrument rendered *stools* in our translation, Exod. i. 16. "And the king of Egypt said to the Hebrew midwives, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live." According to this rendering, the women in labor were to be seated on stools, for their more easy delivery. Now, (1.) this is contrary to the attitude adopted in the East for women in labor, which is standing; (2.) the Hebrew word אבנים, *ôbnayim*, dual, implies, from its very etymology, instruments of stone; which surely would not be adapted for such occasions. [The difficulty, however, is avoided by a correct translation of the passage, as follows: "When ye deliver the Hebrew women, and ye look upon the bathing-troughs, (i. e. upon the children while bathing them,) if it be a son, ye shall kill him, etc." Not but that the midwives would know the sex of the child before they came to bathe it; but the intention and spirit of the command seem to be, that they should destroy the male infants *while thus bathing them*, by drowning them privately, or as if by accident. That the word is in the dual form, may have arisen from the circumstance that such a laver was composed of two stones, one of which served as a

cover. A practice entirely similar is described by Thevenot, (ii. p. 98.) as prevailing at the Persian court. R.] "The kings of Persia are so afraid of being deprived of that power which they abuse, and are so apprehensive of being dethroned, that they destroy the children of their female relations, when they are brought to bed of *boys*, by putting them into *an earthen trough*, where they suffer them to starve:" that is, we suppose, under pretence of preparing to wash them, they let them pine away, or contrive to destroy them in the water.

This expression of Thevenot carries the matter further than most authors whom we have perused. That eastern sultans have occasionly deprived, and still do occasionally deprive, children born in their seraglios of life, directly after their birth, even though themselves be the fathers, is well authenticated: we find, also, that the internal management of a seraglio is greatly influenced, or directed, by the head sultana-mother; who usually sways the black eunuchs, and who often, as soon as the child is born, appoints its destruction, that it may not interfere with others, whom she favors in their prospects of the succession. But that this should extend to children of the sultan's female relations is, no doubt, to be referred to extraordinary circumstances, such as political suspicions, rather than to the regular course of things. "They pointed us to some handkerchiefs, like cravats, round the necks of certain figures, in number 120, being representations of that emperor's children, which were all strangled in one day, by order of his successor." This was done in the seraglio at Constantinople, as we learn from Tournefort. The fact is confirmed by others; and, indeed, it comes much to the same, if it be not rather less compassionate, to suffer a number of young persons to arrive at a certain degree of maturity, and then to destroy them through political jealousy, than to put them out of their misery directly after they enter upon it, and to close at once that life which is destined to know little good, perhaps to know much evil; and, very probably, to a melancholy dissolution, at a time when it is intimately susceptible both of hopes and of fears. See Judges ix. 5; 2 Kings x. 7.

These remarks are introductory to the inferences, (1.) that children who are born from branches of blood royal, or in such stations as, by an ungracious forecast, may be regarded as capable of aspiring to the crown, or the government, are the objects of suspicion; not those of the commonalty in general. Children of grandees, or chiefs, that is, of leading men, are exposed to this danger, not those of peasants and slaves. Apply this to the situation of Israel in Egypt; it was not every child, every son born throughout all Israel, as well those in the country of Goshen as those in the capital of Egypt, that was included in the directions of Pharaoh; but those of the chiefs, the principals; for, had Pharaoh thus treated all Israel, he had undoubtedly raised a rebellion; he had diminished his stock of slaves, which was his property; whereas, the depriving that people of chiefs answered his purpose equally well. He acted much according to the custom of his own court and seraglio, and did not very greatly extend it, except by including a distinct race, and a sojourning people. (2.) It was impossible that *two* Hebrew midwives could officially attend all the women of Israel in Goshen, &c. but they might be sufficient for those in the royal city, at least for the wives of chiefs, and such, we apprehend, resided here only during their turn to share in the labors assigned to their people. These considerations coincide with the idea previously suggested, that Moses and Aaron were of note and rank, among the Israelites, by birth and by natural condition; and they agree perfectly with the account of Josephus, who relates that the birth of Moses was predicted, as of a child who should wear the crown of Pharaoh, taking it from him: that is, Pharaoh feared some illustrious youth would rise up to destroy him, and to deliver Israel, which fear became his torment. Pharaoh, being deluded by the midwives, "directed all his people," his officers, his superintendents, his guards, &c. to watch the Israelites, men as well as women, and to scrutinize strictly what rites of circumcision were going forward, as these indicated the birth of boys; and, on discovering such male infants, they should drown them in the Nile; meaning, infants in and around the royal city; for in the open country of Goshen, this watching had been impossible, the execution of the order had been attended with hazard to the officers, opportunities of concealment were infinitely more numerous, and the mention of the *river* seems to imply nearness to it, which might not be the fact in some parts of Goshen; and could not be the fact in any great part of it, if the situation usually assigned to that country be adopted, that is, between Egypt and the Red sea.

These extracts serve to illustrate the conduct of Herod; first, toward his own sons; (see HEROD;) secondly, toward the infants at Bethlehem; for, if the kings of Persia destroy the infants of their own relations, and if the king of Egypt, fearing the birth of Moses, was peculiarly jealous and vigilant, where is the wonder, that Herod destroyed the infants of Bethlehem, under the idea, that among them was concealed a pretender to his crown? He did no more than was approved and practised in the East in such cases; nay, perhaps he might applaud his own clemency in that he did not destroy the parents also, with their elder offspring, but only infants entering on their second year.

In confirmation of the proposition, that the *children*, not the *mothers*, were washed in stone vessels containing water, Mr. Taylor has given in his Fragments an engraving from an ornamental basso relievo on a sepulchral urn, which shows a midwife in the act of placing a new-born infant in a vessel, apparently of the same nature, and for the same purpose, as the Hebrew laver: her intention is, evidently, to wash the child; while the mother sits in an enfeebled attitude, looking on. An attendant holds a capacious *swather*, to receive the child after washing; and the notice of the time of the child's birth, and perhaps its horoscope, occupies a female, who stands behind, and who inscribes it with a *stylus* on a globe. This representation, he remarks, proves that children were committed to the midwife for the purpose of being washed; Pharaoh might, therefore, say to the Hebrew midwives, or to these Egyptian women who were midwives to the Hebrew women, as was the opinion of Josephus, "When you are engaged in washing the Israelite infants, if they be boys, contrive to drown them in the water." This order not succeeding to his mind, he directed his officers to seize, and to drown by force, whatever young Israelites (boys) they could lay their hands on.

The ancients bestowed considerable attention on the washing of a new-born infant; and, indeed, it was in some degree ceremonious. "The Lacedemonians," says Plutarch, in his Life of Lycurgus, "washed the new-born infant *in wine*, (principally,

no doubt, persons of property,) meaning thereby to strengthen the infant;" but generally they washed the child in water; warmed, perhaps, in Greece; cold, perhaps, in Egypt; or according to the season. We see, then, that the washing of a child newly born was a business of some consideration: how easily, therefore, did the hearers, and readers, of Christ and his apostles comprehend the phrases "the washing of regeneration;" or "the new birth;" the being born "a second time, of water;" the initiatory, and, as it were, the *revivificatory*, ordinance of baptism!

The above mentioned engraving suggests another subject of inquiry, respecting the swaddling clothes appropriate to infants; an article but imperfectly known by us. Our translation has, as it may be thought somewhat improperly, used the term *swaddling bands;* which implies a number of small pieces—narrow rolls—strips—bands: but the true import of the word is, more probably, that of a large cloth or wrapper; such as the female figure in the engraving holds up, extended, ready to receive the child; an envelope of considerable capacity and amplitude. With this idea agree what accounts have reached us of this part of attention to children among the ancients: "The child being washed, it was wrapped in a cloth, woven for this purpose by the mother in the time of her virginity; as may be conjectured by that which Creusa made for Ion." This, we may conceive, was *lined* throughout for greater warmth; we may suppose, too, the lining was soft and comfortable, while the outside was richly ornamented. "On this side," that is, the outside of it, "the Erecthidæ had worked the representation of Medusa's head, and the snakes of her hair; besides two dragons, drawn in gold, with other ornaments." This description evidently implies that considerable labor and care had been bestowed on this article; so that a handsome cloth of the kind could be procurable only by a parent in easy circumstances. But, however that might be, the inference is clear, that this cloth was large; that it was not properly *bands*, but of some extent; otherwise, it could not have contained all these decorations, nor would it, we may suppose, have been esteemed worthy of receiving them.

Let us combine the supposition of size, or amplitude of dimension, with a swaddling cloth; while we examine places where the word occurs in Scripture.—Job xxxviii. 8, 9. "Who closed the opening made by the sea, in its bursting forth as from the womb; when I placed my cloud as its vestment, and thick darkness as its swaddling *cloth?*"—when I enveloped it in thick clouds, for its immediate clothing, and surrounded it by extensive darkness, as a wrapper—involving it wholly. Surely, the idea of a broad, ample covering better suits this passage than that of narrow belts, or bands.

Having hinted that not every woman could procure this ample covering, it remains to connect the idea of a mother in easy circumstances with the following passages. Lam. ii. 20. "Behold, O Lord, and consider to whom thou hast done this: shall the women eat their fruit, their little ones whom they have *swaddled*" in costly robes; and to whom they have paid every attention that delicacy could suggest to persons of consequence; persons fit to be associated with the "priest and the prophet," honorable by condition of life. Surely, this raises the sentiment, and is perfectly coincident with a similar afflictive prophecy, (Deut. xxviii. 56, 57; Jer. xix. 9.) and with the well-known melancholy history in Josephus. So, in the same chapter, verse 22, "those whom I had swaddled, with great care and solicitude, and had reared them to a hopeful time of life, my enemy hath consumed." Though nature knows no difference between the loss of a child to a poor person, and the same loss to a rich person, yet poetry heightens its figure, by contrasting former delicacy with present distress; and such seems to be the mode adopted by the prophet in this passage, to increase the pathos of his representation. [The Hebrew word in these passages is not that which commonly signifies to *swaddle*, although so translated; but it means rather *to carry on the arm, to dandle*, &c. The above remarks, therefore, are applicable only to the English version. R.

Ezek. xvi. 4. "And as for thy nativity" it was the very reverse of respectable; "for in the day thou wast born thy navel was not cut, neither wast thou washed in water, to supple thee: in salting thou wast not salted; in *swaddling* thou wast not *swaddled*"—in a large, capacious swaddling cloth, as a rich person's child would have been. This is certainly the sense of the prophet. LXX, *καὶ ἐν σπαργάνοις οὐκ ἐσπαργανώθης*. The idea may be applied to an occurrence in the New Testament; of the propriety of which application the reader will judge with candor. Luke ii. 7. "The virgin mother brought forth her son, the first-born; and she enveloped him in an ample swaddling robe, such as befitted, at least in some degree, the heir of David's house; and she took that kind of care of him which persons in competent circumstances take of their new-born infants." If this be a fact, observe, how it became *a sign* to the shepherds: "You shall find the babe wrapped in a handsome swaddling cloth—though lying in a manger," Luke ii. 12. For aught we know, they might have found in Bethlehem, then crowded to excess, a dozen or a score of infants lying in mangers; but none with those contradictory marks of dignity and indignity; of noble descent, and of personal inconvenience; of respectable station, and of refuge-taking poverty; in short, the comfortable and lined swaddling cloth, which no doubt the mother brought with her, and the rocky, inconvenient, outcast-looking residence in which for the time being the object of their patriotic hopes, and of their pious researches, was secluded. This carries us a little further: if it were customary for "mothers in their virgin state" to work, and ornament, this article of future expectancy, and if the Virgin Mary had actually worked such a one, then she was not without leisure, means, and skill equal to the performance; consequently, she could not have been excessively poor, nor under the control of others, that is, in servitude; but must have enjoyed advantages not below those of the medium rank of women in her time and nation. All this, however, is only conjecture.

BIRTHRIGHT, the privilege of first-born son. (See FIRST-BORN.) Among the Hebrews, as, indeed, among most other nations, the first-born enjoyed particular privileges; and wherever polygamy was tolerated, it was highly necessary to fix them. (See Deut. xxi. 15—17.) They consisted, first, in a right to the priesthood, which, before the law, was in the eldest of the family; but when brethren separated into families, each became priest and head over his own house. Secondly, the birthright consisted in receiving a double portion of the father's property above his brethren. This is explained two ways: some suppose that half the whole inheritance was given to the elder brother, and the other half shared

in equal parts among the rest. But the rabbins inform us, on the contrary, that the first-born took for his share twice as much as any of his brethren. If the first born died before the division of the father's inheritance, and left any children, his right devolved to his heirs. First-born daughters were not invested with these privileges. Esau sold his birthright to Jacob, who, in consequence, had a right to demand from his father the privileges annexed to it; Jacob transferred the right of the first-born from Reuben to Joseph; and David from Adonijah to Solomon. See INHERITANCE.

BISHLAM MITHRIDATH, one of the king of Persia's officers on this side the Euphrates, who wrote to king Artaxerxes, desiring him to forbid the Jews to rebuild the temple, Ezra iv. 7.

BISHOP, in Greek, *Ἐπισκόπος*, in Latin, *episcopus*, *an overseer*, one who has the inspection and direction of any thing. Nehemiah speaks of the overseer of the Levites at Jerusalem: (Neh. xi. 22.) Uzzi had the inspection of the other Levites. The Hebrew *pâkid*, rendered *episcopus*, has the same signification. The Athenians gave this name to the person who presided in their courts of justice; and the Digest gives it to those magistrates who had the inspection of the bread market, and other things of that nature: but the most common acceptation of the word bishop, is that which occurs Acts xx. 28. and in Paul's epistles, (Phil. i. 1.) where it signifies the pastor of a church. Peter calls Jesus Christ, "the Shepherd and Bishop of our souls," 1 Pet. ii. 25. Paul describes the qualities requisite in a bishop, 1 Tim. iii. 2; Tit. i. 7, &c.

BITHRON, 2 Sam. ii. 29. This word means the same as BETHER, which see. It probably denotes here a region of hills and valleys, and not any definite place. R.

BITHYNIA, (1 Pet. i. 1.) a province of Asia Minor, in the northern part of that peninsula; on the shore of the Euxine, having Phrygia and Galatia to the south. It is famous as being one of the provinces to which the apostle Peter addressed his first epistle; also, as having been under the government of Pliny, who describes the manners and characters of the Christians there, about A. D. 106; also for the holding of the most celebrated council of the Christian church in the city of Nice, its metropolis, about A. D. 325. It should seem to be, with some justice, considered as a province taught by Peter; and we read (Acts xiv. 7.) that when Paul attempted to go into Bithynia, the Spirit suffered him not. It is directly opposite to Constantinople.

BITTER. BITTERNESS. The Lord says to the Jews, "I will send the Chaldeans against you, that bitter nation," Hab. i. 6. "Take care, lest people who are bitter of soul run upon thee," Judg. xviii. 25. David in his flight (2 Sam. xvii. 8.) was accompanied by men bitter of soul, or chafed in their minds as a bear bereaved. The energy of these expressions is sufficiently discernible; denoting vexation, anger, fury. Sometimes bitterness of soul signifies only grief, 1 Sam. i. 10; 2 Kings iv. 27. The waters of jealousy, which women suspected of adultery were obliged to drink, are called bitter waters, Numb. v. 19. (See JEALOUSY.) "Bitter envying," (Jam. iii. 14.) denotes mortal and permanent hatred. King Hezekiah in his hymn says (Isa. xxxviii. 17.) that, "in the midst of his peace, he was attacked with great bitterness," a very dangerous disease.

BITTER HERBS. The Hebrews were commanded to eat the Passover with bitter herbs; (Exod. xii. 8.) but what kind of herbs or salad is intended by the Hebrew word *merorim*, which literally signifies *bitters*, is not well known. The Jews think cichory, wild lettuce, hoarhound, and the like. Whatever may be implied under the term, whether bitter herbs, or bitter ingredients in general, it was designed to remind them of their severe and bitter bondage in Egypt, from which God was now about to deliver them.

BITTERN, a fowl, about the size of a heron, and of that species. Nineveh and Babylon became a possession for the bittern and other wild birds, (Isa. xiv. 23; xxxiv. 11; Zeph. ii. 14.) according to the English Bible, but it is very doubtful whether this be correct.

"Three elements," says Scheuzer, "may dispute the property of the *kippōd;* earth, air, and water." The weight of interpreters is in favor of the hedge-hog, or the porcupine, which may stand at the head of the hedge-hog species. It must be acknowledged, that the Arabic terms *kenfud*, *kunphud*, *canfed*, &c. sufficiently resemble the Hebrew *kippōd*, which, possibly, was pronounced with *n* inserted, as *lampad*, written *lappad*, &c. It may be thought different from the common hedge-hog, because the manners of that creature do not agree with those attributed to the *kippod;* for the hedge-hog is resident in more verdant and cultivated places than we are led to place the *kippod* in. It appears, however, from Dr. Russel's Aleppo, (vol. ii. p. 159.) that the porcupine is called *kunfud:* "It is sometimes, though rarely, brought to town by the peasants." "The notion of his darting his quills still prevails in Syria. I never met with any person who had seen it; but it stands recorded in books, and the fact is not doubted." "The hedge-hog is regarded by the natives as the same species; is found in the fields in abundance, but serves only for medicinal purposes." It is concluded, from these hints, that the porcupine is wilder than the hedge-hog, in Syria. The same inference arises from comparing the accounts of these animals given by Buffon; hedge-hogs he placed in his garden: and they are kept in kitchens as devourers of black beetles; they abound most in temperate climates; the north being too cold for them. The porcupine is a native of the hottest climates of Africa and India, perhaps is originally of the East, yet can live and multiply in less sultry situations, such as Persia, Spain, and Italy. Agricola says, the species has been in late ages transported into Europe. It is now found in Spain, and in the Apennine mountains, near Rome. Pliny and the naturalists say, that the porcupine, like the bear, hides itself in winter. It eats crums of bread, cheese, fruits, and, when at liberty, roots, and wild grain; in a garden it makes great havoc, and eats pulse with greediness; it becomes fat toward the close of summer, and its flesh is not bad eating.

We should now inquire what associates Scripture has given to the *kippod*. It is connected with "pools of water," in Isa. xiv. 23, according to our translation. This we shall consider hereafter. In chap. xxxiv. 11, it is associated with *Kaat*, the pelican: with *Ianshuph*, which is supposed to be the lesser bittern or *Ardea Ibis;* and with *Oreb*, or the raven kind; together with thorns, nettles, and brambles; with *Tannim*, and with ostriches. If only water-birds had been connected with it here, we might have been led to conclude that it denoted a water-bird also; but as ravens and ostriches, to say nothing of the thorns and nettles, are found in *dry places*,

nothing prevents this from being an animal of dry places also. In Zephaniah ii. 14, the *kippod* is coupled only with the *Kaat*, or pelican; but, though the pelican be a water-bird, yet she builds her nest in open places distant from water; and the prophet had said, in the former verse, "Nineveh shall be dry like a wilderness;" so that creatures inhabiting dry places, may readily be supposed to reside there. This association, therefore, is not conclusive for a water-bird; though it must be admitted that it looks rather like a bird of some kind as a fellow to the pelican, with which it is matched. It appears, then, that both Babylon and Nineveh are threatened with desolation, and with becoming the residence of the *kippod*. To ascertain this *kippod*, Mr. Taylor has taken some pains to discover what creatures breed in ruins in these countries. The result has proved not very satisfactory. Storks, owls, bats, and a bird, which is probably the locust bird, are all he finds identified. Bats we might naturally expect in vaults and caverns; but whether porcupines also, may be questioned. The following extracts are submitted to the reader; if they do not determine the question, they may give hints for further inquiries. At *Chytor* —"The ruines of above an hundred [temples] to this day remain of stone, white, and well polished, albeit now inhabited by storks, owls, bats, and like birds." —(G. Herbert, Travels, p. 95.)

"Nineveh was built on the left shoar of the Tigris, upon Assyria side, being now only a heap of rubbish, extending almost a league along the river. There are abundance of vaults and caverns uninhabited; nor could a man well conjecture, whether they were the ancient habitations of the people, or whether any houses were built upon them in former times; for most of the houses in Turkie are like cellars, or else but one storie high." (Tavernier, book ii. p. 72.) M. Beauchamp, in his account of the ruins of Babylon, (European Magazine, May, 1792,) informs us, that "this place and the mount of Babel are commonly called by the Arabs *Mak-Coube*, that is, '*topsy-turvy;*'" which is almost the same as Thevenot mentions respecting Nineveh and its inhabitants; and which, could we trace it to its origin, very probably would be found deserving our notice. "The master mason led me along a valley—I found in it a subterranean canal—these ruins extend several leagues." Vaults and under-ground constructions then remain of ancient Babylon, and these may well afford shelter for bats. We understand that trees grow in parts of the space formerly occupied by Babylon; and, if so, they may afford shelter for porcupines. Against this interpretation of *kippod* it must be observed, that in the Chaldee this word denotes a *bird* —taken for the bittern, as by our translators; and so in the Talmud. The root of the word signifies, *to draw together, contract, shrink;* which, as applied to animals, teaches nothing; for we cannot admit with Scheuzer, that "the beaver is what best agrees to the import of the word." It is probable that the porcupine does not inhabit dusty ruins, or dry or desert places; but rather common lands or forests, where vegetables and grain may be its food: yet, as vegetables may grow where towns have stood, perhaps this is not a decisive objection. Moreover, this objection becomes still less decisive, if the remark of Bochart be correct, that the (now) *pools of water* are to be (hereafter) a possession for the *kippod;* and these "pools of water" are, according to the most probable notion of the word, artificial, or *fish-ponds*, as in Isa. xix. 10. If so, we may understand them here of *garden-canals*, forming parts of pleasure grounds; fed, no doubt, originally from the river; and long after the destruction, or rather the abandoning, of the city, retaining moisture enough to support vegetables, on which porcupines might feed. In fact, Babylon became a park, wherein the kings of Parthia hunted in after ages, and the same land which supported wild boars, might equally well support other wild animals, including those native of hot climates, such as the porcupine undoubtedly is. In a former chapter, the prophet takes some pains to consort creatures of the dry desert with creatures of the watery marshes; and from the local situation of Babylon, all these classes might dwell there together.

It would have been fortunate, if the etymology of this word had afforded means of determining the creature intended; as applied to the hedge-hog, it can only refer to his *contracting* or *drawing himself together*, at the approach of an enemy; and perhaps this reference is sufficient. It is necessary only to add, that in Arabic, the class *Kanfad*, or *Kenfud*, includes three kinds:—(1.) *Kanfad al bari*, the land-hedge-hog.—(2.) *Kanfad al bachari*, the sea-hedge-hog; what we call the *urchin*, as indeed we call the former also by this name.—(3.) *Kanfad al gebeli*, the hedge-hog of the mountains; which is, no doubt, the porcupine. Seeing, then, the determination of this language in favor of this word, can we do better than be guided by it in this instance? Yet, with some reluctance, as this is not precisely that creature which, on principles of arrangement, seem to answer the requisitions of *every* place in Scripture.

We conclude, therefore, though wishing for further information, with the idea of Bochart:

And I will make it [Babylon] a possession for the porcupine;
Even the garden-canals of water.

The general reasoning of this article is now reduced to a certainty, by the testimony of the late Mr. Rich, who says expressly, in his "Memoir on Babylon," (p. 30.) "I found QUANTITIES OF PORCUPINE-quills; and in most of the cavities are numbers of bats and owls." Quantities of quills imply the existence of many porcupines, in these deserted desolations.

BITUMEN, a fat, combustible, oily matter, found in many places, particularly above Babylon, and in Judea, in the lake Asphaltites, or the Dead sea. Noah coated over the ark with bitumen; (Gen. vi. 14.) the builders of the tower of Babel used it for a cement; (Gen. xi. 3.) and the little vessel in which Moses was exposed, near the banks of the river Nile, was daubed over with it, Exod. ii. 3. See ASPHALTUS, and also under BABYLONIA, p. 137.

BIZJOTHJAH, a city of Judah, Josh. xv. 28.

BIZTHA, (Esth. i. 10.) a eunuch at the court of Ahasuerus, or Xerxes.

BLACKNESS OF THE FACE. We have an expression, Joel ii. 6, "Before their approach [the locusts'] the people shall be much pained; *all faces shall gather blackness;*" which is also adopted by the prophet Nahum: (ii. 10.) "the heart melteth, the knees smite together, much pain is in all loins, and the *faces of them all gather blackness.*" This phrase, which sounds uncouth to an English ear, is elucidated by the following history, from Ockley's Hist. of the Saracens, (vol. ii. p. 319.) which we the rather introduce, as Mr. Harmer has referred this *blackness*

to the effect of hunger and thirst; and Calmet, to a bedaubing of the face with soot, &c. a proceeding not very consistent with the hurry of flight, or the terror of distress. "Kumiel, the son of Ziyad, was a man of fine wit. One day Hejage made him come before him, and reproached him, because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, *the Lord blacken his face*, that is, *fill him with shame and confusion*; and wished that his neck was cut off, and his blood shed." The reader will observe how perfectly this explanation agrees with the sense of the passages quoted above: to gather blackness, then, is equivalent to suffering extreme confusion, and being overwhelmed with shame, or with terror and dismay.

BLASPHEMY. A man is guilty of blasphemy, when he speaks of God, or his attributes, injuriously; when he ascribes such qualities to him, as do not belong to him, or robs him of those which do. The law sentences blasphemers to death, Lev. xxiv. 12—16. Whosoever heard another blaspheming, and witnessed his offence, laid his hand on the criminal's head, to express that he was to bear the whole blame and punishment of his crime. The guilty person was led out of the city and stoned.

BLASTUS, an officer of king Agrippa, who favored the peace with Tyre and Sidon, Acts xii. 20.

BLEMISHES were of various kinds on men, and also on animals. Blemishes, personal deformities, excluded priests from performing their sacred functions: blemishes on animals excluded them from being offered on the altar, &c., Lev. xxii. 20, 21, &c.; xxiv. 19, 20; Deut. xv. 21.

BLESS, BLESSING, is referred, (1.) to God, and, (2.) to man. Without doubt the inferior is blessed by the superior. When God blesses, he bestows that virtue, that efficacy, which renders his blessing effectual, and which his blessing expresses. His blessings are either temporal or spiritual, bodily or mental; but in every thing they are productive of that which they import: whereas, the blessings of men are only good wishes, personal or official, and, as it were, a peculiar kind of prayer to the Author of all good, for the welfare of the subject of them. God's blessings extend into the future life; but no gift of one man to another, even of a parent to his child, can exceed the limits of the present state. Blessing was an act of thanksgiving to God for his mercies; or, rather, for that special mercy, which, at the time, occasioned the act of blessing; as for food, for which thanks were rendered to God, or for any other good.

Those predictions of the ancient patriarchs, which we usually call blessings, are much rather prophetic hints or suggestions as to what should be the character, disposition, or circumstances of those to whom they referred. They were probably grounded, in some degree, on observations made respecting the temper and conduct of the party himself who immediately received them. So, if Benjamin, son of Jacob, were himself personally sharp, wolf-like, bold, predatory, his nature might be expected to descend in his posterity; and so of others. But often, the spirit of prophecy prompted the mind of the speaker, writer, or composer, to utter sentiments which, in the event, were to be fulfilled strictly, literally, or verbally, yet in a manner different from what was most prominent on the mind of the speaker. So when Jacob says of Simeon and Levi, "I will disperse them in Jacob, and scatter them in Israel;" since he intended this dispersion by way of degradation and punishment, it is not likely that he foresaw that one tribe should furnish men of letters—writers, in the future kingdom of his descendants; that the other should be invested with the priesthood, and thereby both be allotted into various districts, and cities, throughout the land of Israel: yet the fact was so; and Providence accomplished his prophecy, by dispersing and scattering these tribes after a manner which, perhaps, did not occur to the mind of the dying patriarch, at the instant when he delivered the prediction. When Isaac foretold the different natures and properties of the countries which should be possessed by Jacob and by Esau, he did not confer on the persons of his sons any real possession; he merely, as it were, divided to them, by prediction, the places of the future habitations of their posterity: and these places he described prophetically, and prophetically referred to the nations, rather than to the persons, of Jacob and Esau.

Blessing is sometimes put for salvation—for consecration—for a promise of future good—for the reception of a good—for a gift or present—for praise—for alms—for adoration—for a man's blessing himself; in short, it implies a felicity, either expected, promised, received, or bestowed. The manner of blessing is appointed in the Mosaic ritual, by the lifting up of hands. Our Lord lifted up his hands, and blessed his disciples. This action appears to have been constant: as the palm of the hand held upwards, was precatory, so the palm turned outwards or downwards, was benedictory. Moses says to Aaron, "Thus shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance unto thee, and give thee peace," Numb. vi. 23. He pronounced these words standing, with a loud voice, and his hands elevated and extended. God ordains that, on the arrival of Israel in the promised land, the whole multitude should be convened between the mountains Ebal and Gerizim, and that blessings should be published on mount Gerizim, for those who should observe the laws of God, and curses on mount Ebal against the violators of those laws. This was performed by Joshua, after he had conquered part of the land of Canaan, Josh. viii. 30, 31.

BLESSING, Valley of. This was in the tribe of Judah, near the Dead sea and Engedi, not far from Tekoa, and was called the valley of Beracha, or Blessing, after the miraculous victory of Jehoshaphat over the confederated army of Ammon, Moab, and Edom, 2 Chron. xx. 23—26.

BLIND. Blindness is sometimes taken for a real privation of sight, sometimes for dimness of sight; so the blindness of the man in the gospel, who was born blind, and that of Tobit, were real: they had truly no sight. The men of Sodom, who endeavored to find Lot's door, and could not; (Gen. xix. 11.) and Paul, during the first three days of his being at Damascus, (Acts ix. 9.) lost the use of their sight only for a time; the offices of their eyes were suspended. The LXX well represent the situation of the inhabitants of Sodom, by saying they were struck (*aorasiâ*, q. d. *avidentiâ*) with an inability of seeing, sightless. Moses says, (Lev. xix. 14.) "Thou shalt not put a stumbling block before the blind," which may be understood literally, or figuratively; as if he recommended that charity and instruction should be shown to them who want light and coun-

sel, or to those who are in danger of going wrong; to instruct the ignorant, &c. He says also, (Deut. xxvii. 18.) "Cursed be he who maketh the blind to wander out of his way;" which may also be taken in the same manner. The Jebusites, to insult David, who besieged Jerusalem, mocked him, saying, (2 Sam. v. 6.) "Thou shalt not come in hither, except thou take away the blind and the lame," as if they desired none but the blind and the lame to defend their city. Job says, (xxix. 15.) he had been eyes to the blind, had given good advice to those who needed it, had taken pains to set them right, who, through want of light and understanding, had gone astray. Our Saviour, almost in the same sense, says, (Matt. xv. 14.) "If the blind lead the blind, they will both fall into the ditch;" designing to describe the presumption of the Pharisees, who, blind as they were in the ways of God, yet pretended to lead others. He tells them, (John ix. 40, 41.) that he came into the world, that "they who see not might see, and that they who see might be made blind." The Pharisees, perceiving that this alluded to them, replied, "Are we blind also?" He answered them, "If ye were blind, (naturally or inevitably, or did you acknowledge your ignorance,) ye should have no sin; but now ye say, We see, therefore your sin remaineth." A principal character of the Messiah predicted in the prophets is, that the eyes of the blind should be enlightened by him, Isaiah xxix. 18; xxxv. 5; xlii. 16. This, therefore, our Lord proposed to the observation of John's disciples, who came from their master, to inquire whether he were the person whom they expected. "Tell John," says he, "the blind see." The evangelists have preserved the memory of several miraculous cures, wrought by our Saviour on the blind.

On the pool of BETHESDA it has been suggested, that a great dimness of sight might be one degree of blindness; or, at least, that a temporary suspension of sight might be expressed by the term blindness; other instances of such suspension might have been adduced in the Syrians, who were smitten in this manner by Elisha, 2 Kings vi. 18.

It is also hinted in the article on Eastern Veils, that the face of Moses was covered with a veil, the effect of which was little different from a slight degree of blindness, or dimness of perception; and this degree of blindness is, by the apostle, referred to the heart of the Jews; (2 Cor. iii. 14.) *that* being, at present, under this veil; but when it (that is, the heart of the nation) shall turn to the Lord, the veil shall be taken away—taken off, *from round about it*, περιαιρεῖται. A few further thoughts on this subject may be acceptable, because it apparently contains an allusion to an eastern custom, of which the western reader can have no conception. They are by Mr. Taylor.

Sultan Coobsurroo mounted the throne by order of his grandfather; his father opposed, defeated, and took him prisoner; "impaled many of his followers, and bid his son behold the men in whom he trusted." His son told him, "he should not have served him so . . . . he had no joy in life, after the beholding of so many gallant men dead." Notwithstanding, the king spared his life, casting him into prison, where his eyes were SEALED UP (*by something put before them, which might not be taken off*) for the space of three years; after which time that seal was taken away, that he might with freedom enjoy the light, though not his liberty." (Sir Thomas Roe's Embassy to India, p. 477.) Della Valle (p. 29.) describes the same fact in terms somewhat different; and, indeed, without the foregoing explanation, his account might have led us into perplexity:—"He caused his eyes to be SEWED UP, as it is sometimes the custom here; to the end to deprive him of sight, without *excæcating* him, that so he might be unfit to cause any more commotions; which sewing, if it continue long, they say it wholly causes loss of sight; but after a while, the father caused this prince's eyes to be unripped again, so that he was not blinded, but saw again, and it was only a temporal [temporary] penance." Now, what could this be, that was thus put before the eyes of this young prince, and sealed, or sewed up, but a kind of hood, or veil, which covered his head and face, and most probably enclosed the whole upper part of both. If this notion of a hood, or veil, be correct,—and nothing seems to oppose it,—then observe, (1.) This was the punishment of a father to his son, for rebellion and disobedience; moreover, it was an *abated* punishment. (2.) It was accomplished by the ministry of others, who sealed this wrapper on the young prince. (3.) It was to endure for a limited time; after which the father directed its removal. (4.) After its removal, the son went about again, in partial liberty, though, we are informed, "strongly guarded;" and as it was generally believed to be the intent of his father (for he would often presage so) to make this prince, his first-born, his successor; though for the present, out of some jealousy, (he being so much beloved of the people,) he denied him his entire liberty.

Waving the jealousy of this father, is not this history an accurate counterpart to the dealings of God with Israel, as hinted at by the apostle? The veil was on the heart of that people, as a punishment, not a destruction; moreover, it was to continue for a limited time only, and then that nation would be again acknowledged by him, as his son, his first-born, and be restored to liberty, and eventually to favor.

Mr. Harmer (vol. ii. p. 277.) has quoted the above extract to illustrate Isaiah vi. 10. "*Shut* the eyes of this people;" but the Hebrew word שַׁע, Hiphil imper. הָשַׁע, does not strictly mean *to shut, close*, but *to besmear, plaster over*, &c. and thus prevent from seeing. This is the strict signification of the root; and, evidently, its translations in the New Testament may bear this meaning, καμμύω, *conniveo*, (Matt. xiii. 15; Acts xxviii. 27.) i. e. they have *half shut* their eyes, like those who wish to keep out too strong a glare of light. The sentiment therefore of the New Testament word will be this, These people have desisted from seeing; as we say, they OVERLOOK, that is, do not see a thing; or, as it is well expressed, "seeing they do not perceive;" which agrees with the import of the Hebrew.

Blindness, as a disease of the organ of vision, may be produced by drying up the natural humors of the eyes, through which the rays of light pass; and this may be the effect of old age, which produces dimness and at length blindness; or it may be the consequence of great heat, applied to the eyes; and in this manner one of the kings of England is said to have been blinded, by the holding of a heated brass basin before his eyes, which gradually exhaled their moisture. If the eyes are dried up, they must be *hardened*. Or blindness may proceed from a cataract, or thick skin, growing over a part of the eye, and preventing the passage of the rays of light to the interior, the proper seat of vision; this might anciently be thought to give the appearance of hard-

ness to the eye; and we ourselves call such an appearance a wall-eye.—The reader may recollect other instances.

By these considerations we may, perhaps, account for the seeming contrariety, which appears sometimes between the margin and the text in our translation, (and in other translations also,) which renders the same word *blindness* and *hardness;* for it is by no means unusual, for young persons especially, to discover the strong distinction between the terms *blindness* and *hardness;* while the cause of their adoption to express the same distemper entirely escapes them. So we read, Mark iii. 5, "Being grieved for the *blindness—hardness*—of their hearts." So Rom. xi. 25, "*Blindness—hardness*—in part hath happened to Israel." Ephesians iv. 18, "Because of the *blindness—hardness*—of their hearts." 2 Cor. iii. 14, "Their minds were *blinded—hardened:*" and elsewhere. Now, if in these and other places, the disorder adverted to were a blindness occasioned by desiccation of the visual agents, or any of their parts, whether arising from causes already suggested, or from any other, then we readily perceive by what means the two ideas of *blindness* and *hardness* might originate from the same word; and that, in fact, both renderings may be correct, since by one we are led to the cause, hardness; and by the other to the effect, blindness.

These observations are intended to parry remarks which have been raised from this commission given by God to the prophet. Some have said, God commands the prophet to do a certain thing to this people, and then punishes the people: nay, this appears stronger still, where the passage is quoted, as, (John xii. 40.) He hath blinded their eyes and hardened their hearts; which seems to be contradictory to Matt. xiii. 15, where the people themselves are said to have closed their own eyes: and so Acts xxviii. 27. These seeming contradictions are very easily reconciled. God, by giving plenty and abundance, affords the means of the people's abusing his goodness, and becoming both over-fat with food, and intoxicated with drink; and thus, his very beneficence may be said to make their heart fat, and their eyes heavy: while at the same time, the people by their own act, their over-feeding, become unwieldy—indolent—bloated—over-fat at heart; and, moreover, so stupified by liquor and strong drink, that their eyes and ears may be useless to them: with wide open eyes, "staring, they may stare, but not perceive; and listening, they may hear, but not understand;" and in this lethargic state they will continue; preferring it to a more sedate, rational condition, and refusing to forbear from prolonging the causes of it, lest at any sober interval they should see truly with their eyes, and hear accurately with their ears; in consequence of which they should be shocked at themselves, be converted, be changed from such misconduct, and I should heal them; should cure these delusory effects of their surfeits and dissoluteness. Compare Isaiah v. 11; xxviii. 7. Where is now the contradiction between these different representations of the same event?—Is it not an occurrence of daily notoriety, that God gives, but the sinner abuses his gifts to his own injury, of body and mind?

This may also hint a reason why our Lord spoke in parables; that is, the people were too much stupified to see the plain and simple truth; but their attention might possibly be gained by a tale, or be caught by an *inference.*

Because the customs of our country do neither authorize, nor tolerate, the maiming of a criminal by way of punishment, we are (happily for us) incapable of entering into the spirit of several passages of Scripture; for instance, those which speak of not merely loss of sight, but loss of the eyes, also, the organs of sight; that is, of blindness, occasioned by a forcible extraction of the eye itself: nevertheless, till we properly understand this deplorable condition, we shall not adequately comprehend the exertion of that power which could restore the faculty of sight, by restoring the organ of that important sense. We wish to impress this on the reader; and to present to his conception the inevitable and remediless misery of the unhappy sufferers under such a calamity; which is a punishment constantly used in the East for rebellion or treason.

"Mahommed Khan . . . . not long after I left Persia, his eyes were CUT OUT. (Hanway, p. 224.) The close of this hideous scene (of punishment) was an order to cut out the eyes of this unhappy man: the soldiers were dragging him to this execution, while he begged with bitter cries that he might rather suffer death. (p. 203.) Sadoc Aga had his beard cut off, his face rubbed with dirt, and his eyes were CUT OUT. (p. 201.) The Persians regard blind men as dead;" and indeed they are ever after a dead weight on their families, who maintain them, with great trouble, and who ever have them before their eyes. This is the reason why they are not put to death at once.

"As we approached Astrabad, we met several armed horsemen carrying home the peasants whose eyes had been put out, the blood yet running down their faces." (p. 201.) Chardin relates an instance of a king of Imiretta, who lived in this condition. (p. 180.) Hearing a complaint of continual wars, "I am sorry for it, replied the king, but I cannot help it: for I am a poor blind man; and they make me do what they themselves please. I dare not discover myself to any one whatever; I mistrust all the world; and yet I surrender myself to all, not daring to offend any body, for fear of being assassinated by every body. This poor prince is young and well shaped: and he always wears a handkerchief over the upper part of his face, to wipe up the rheum that distils from the holes of his eyes; and to hide such a hideous sight from those who come to visit him."

Let us now consider the *anatomical* force of some expressions in the prophet Isaiah: he speaks of a person who was to *bind up* the broken hearted, also, to open the eyes that were blinded, i. e. total *blindness* itself, as the word seems to imply, 2 Kings xxv. 7. for did not Nebuchadnezzar punish Zedekiah with the usual punishment for high treason, or rebellion, (as we have seen above,) by cutting out his eyes, in order to blind him effectually? See also Jer. xxxix. 7; lii. 11.

The evangelist Luke (iv. 18.) seems to allude to such an import of the word, and to such a fact: "The Spirit of the Lord is upon me . . to give to the blind restoration of sight, remobility of the eyes," ἀνάβλεψιν. The power which could *bind up* the broken heart, could also *restore* the eye-balls to their deprived sockets, and give them every faculty which they had long lost. Let the reader well consider and admire this power. Let him also applaud the correct and happy phraseology of the evangelist, whom tradition reports to have been the "beloved physician." In perfect coincidence with this, Mr. Chesselden observes, (Philosophical Transactions, No.

402.) that he had couched several blind persons; and they all had been "mightily perplexed after the operation, how to move their eyes, having had no occasion to move them during their blindness; and they were a long time before they could attain this faculty, and before they could direct them to any object which they wished to inspect:" that is, they were long in recovering that ἀνάβλεψιν which our Lord communicated perfectly in an instant. The same evangelist uses a very descriptive expression of our Lord's *manner* of doing such a kindness: (Luke vii. 21.) "And to many who were blind he freely made a present of sight; (ἐχαρίσατο τὸ βλέπειν;) the word is not now ἀνάβλεψιν, but simply βλέπειν; which seems to justify the stronger import we have ascribed to the former word: while the term ἐχαρίσατο expresses the graceful readiness of the donor's action.

Mr. Pope has two lines which have been much applauded: speaking of the Messiah, he says,

> He from thick films shall purge the visual ray,
> And on the sightless eye-ball pour the day.

Critics might remark the fallacy of the metaphor in the first line, since the visual *ray* (that is, of light) has no film from which to be purged, whatever the visual *way* (the passage for light into the eye) might have. But our observations lead us to the second line, which, however happily expressed, is inferior in strength to the prophet; who not only includes the restoration of ability for vision to the sightless eye-ball, but also, perhaps, the restoration of the eye-ball itself to its proper place, and to its *rolling* activity:

> He from thick films shall clear the visual course,
> The rolling ball restore, with all its former force.

Whether the application of the instances above quoted to the case of Zedekiah, and to the word used in reference to him, may be admitted without hesitation, we will not determine. But an instance of what may certainly be considered as a loss of the eye-ball itself, occurs in the case of Samson, Judges xvi. 21. "The Philistines took him and (וינקרו את-עיניו) *bored—dug out*—his very eyes:" treating him as a rebel. Well might he, therefore, afterwards speak of being "avenged on them for the loss of his two eyes," verse 28. "O dark, dark, dark, beyond the reach of light!" This shows also the barbarity of Nahash, (1 Sam. xi. 2.) who proposed to "thrust out," scoop out—hollow out—the right eyes of the inhabitants of Jabesh Gilead. This shows, too, the severity of the punishment assigned to "the eye that mocketh at his father, and despiseth to obey his mother; the ravens of the valley shall *pick it out*; and the young eagles shall eat it:"—that is, it shall suffer the punishment of rebellion and treason. And finally, this shows the strong language of the rebels in the conspiracy of Korah, Numb. xvi. 14. "Wilt thou (Moses) *bore out* the eyes of these men?"—wilt thou subject them to total and irreparable blindness?—otherwise, q. d. "Is it in thy power to punish so extensive a conspiracy, as thou mightest punish a single rebel?"

If therefore the instances mentioned by Hanway and Chardin are not to be considered as altogether coincident with that of Zedekiah, since then the historian might have used the proper word to express such a forced extraction of the eye-ball, yet they will apply to the passages subsequently quoted; and they will justify the different senses of the word *blindness*, according to the nature and origin of its cause.

The idea of blindness seems evidently to vary in its strength:—(John ix. 40.) "I am come into this world that they who see not might see; and that they who see might become blind;" not totally blind, as those who have lost their eye-balls, but in a smaller degree. "The Pharisees said, Are we blind also?—If ye were blind—absolutely, inevitably blind—blind through any calamitous dispensation of Providence—ye should have no sin; but now ye say, We see; therefore your sin remaineth."

Ignorance is a kind of blindness often no less fatal than privation of sight; and partial or deficient information is little better than ignorance: so we find Moses saying to Hobab, "Leave us not, I pray thee; forasmuch as thou knowest how we ought to encamp in the wilderness, and thou mayest be to us instead of eyes," Numb. x. 31. The necessity and propriety of such a guide will appear from considerations easily gathered from the following extract; and the description of a person of this character will be interesting, though it cannot be equally interesting to us who travel on hedge-bounded turnpike roads, as to an individual about to take his passage across the Great Desert. If it be said, in the case of Moses, the angel who conducted the camp might have appointed its stations, without the assistance of Hobab; we answer, it might have been so; but, as it is now the usual course of Providence to act by means, even to accomplish the most certain events; and as no man who has neglected any means, has now the smallest right to expect an interposition of Providence on his behalf; so we strongly doubt, whether it would not have been a failing, an act of presumption, in Moses, had he omitted this application to Hobab; or, indeed, any other, suggested by his good sense and understanding. "A *Hybeer* is a guide; from the Arabic word *Hubbar*, to inform, instruct, or direct, because they are used to do this office to the caravan travelling through the Desert, in all its directions, whether to Egypt and back again, the coast of the Red sea, or the countries of Sudan, and the western extremities of Africa. They are men of great consideration, knowing perfectly the situation and properties of all kinds of water, to be met on the route; the distances of wells; whether occupied by enemies or not; and if so, the way to avoid them with the least inconvenience. It is also necessary to them to know the places occupied by the simoom, and the seasons of their blowing in those parts of the desert; likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of, to assist his caravans, or protect them in time of danger; and handsome rewards are always in his power to distribute on such occasions; but now that the Arabs in these deserts are every where without government, the trade between Abyssinia and Cairo given over, that between Sudan and the metropolis much diminished, the importance of that office of Hybeer, and its consideration, is fallen in proportion, and with these the safe conduct; and we shall see presently a caravan cut off by the treachery of the very Hybeers that conducted them; the first instance of the kind that ever happened." Bruce, vol. iv. p. 586.

BLOOD was forbidden to the Hebrews, either alone, or mixed with flesh; that is, creatures suffocated, or killed without discharging the blood from them; because the life of the creature is in its blood, Lev.

xvii. 11. According to this notion is Virgil's expression, describing the death of Rhætus,

Purpuream vomit ille animam. Æneid. ix. 349.

and from hence proceed several acceptations of the word blood:

(1.) For life, Gen. ix. 5; Matt. xxvii. 25; Gen. iv. 10; Deut. xix. 6; Numb. xxxv. 24, 27.—(2.) Relationship, or consanguinity, Lev. xviii. 6; Esth. xvi. 10. *Apoc.*—(3.) Flesh and blood (signifying the animal frame) are placed in opposition to superior nature, Matt. xvi. 17; 1 Cor. xv. 50, &c.—(4.) David said he would not drink the blood of his heroes, who had exposed their lives to bring him water from the well of Bethlehem; (1 Chron. xi. 19.) the water which had been so near costing them their lives.—(5.) God reserved to himself the blood of all sacrifices; he being absolute master of life and death. The blood of animals was poured upon his altar, or at the foot of his altar, according to the nature of the sacrifice; and if the temple were too remote, it was poured upon the ground, and covered with dust. The blood of the sacrifice in the Old Testament was figurative of that blood which our Redeemer, as the great sacrifice, poured forth for us, for the forgiveness of sins. "A man of blood," "a husband of blood," is a cruel and sanguinary man, a husband purchased with blood, or who is the occasion and cause of the effusion of his son's blood; thus, Zipporah called her husband, Moses, when she had circumcised her son; because she had to redeem the life of her husband by circumcising her son, by a bloody rite, Ex. iv. 25; or, as others render it, "Thou art now a husband to me *by blood*," that is, by the blood of the covenant, by circumcision. "To build one's house with blood;" (Hab. ii. 12.) with oppression, and the blood of the unhappy. "To wash one's feet in blood," to obtain a signal and bloody victory, Ps. lviii. 10. The Vulgate reads, to *wash his hands;* the Hebrew, *he shall wash his feet.* "I will visit the blood of Jezreel," I will avenge the blood which Jezebel hath shed there. "The moon shall be changed into blood," (Joel ii. 31.) shall appear red like blood, as it does, in some degree, during a total eclipse. Ezek. xvi. 6, "I said unto thee, even when thou wast in thy blood, Live." I saw thee polluted with the blood of thy birth, and, notwithstanding this impurity, I gave thee life.

The reader, probably, has never remarked, in the expression of David respecting Joab, (1 Kings ii. 5.) any thing beyond a simple idea of shedding blood unlawfully; and that *may* be a sufficient acceptation of the passage; yet, we think, it may acquire a spirit at least, if not an illustration, by comparison with the following history. The dying king says to Solomon, his successor, "Thou knowest what Joab, the son of Zeruiah, did to me and to the two chiefs of Israel, Abner and Amasa, that he slew them, and shed the blood of war (blood which only might be shed in fair and open warfare) in peace, under friendly professions, and put (sprinkled) the blood of war into his girdle, which was on his loins; (that is, on the very front of his girdle;) and into the shoes which were on his feet," that is, into the front of his shoes. It is evident that David means to describe the violence of Joab, the effects of which seem to have been coincident with the sentiment of the valiant Abdollah, "who went out and defended himself, to the terror and astonishment of his enemies, killing a great many with his own hand, so that they kept at a distance, and threw bricks at him, and made him stagger; and when he felt the blood run down his face and beard, he repeated this verse:

'The blood of our wounds doth not fall down on our heels, but on our feet;'

meaning, that he did not turn his back on his enemies; but that his blood fell in front, not behind." (Ockley's Hist. Saracens, vol. ii. p. 291.) In like manner, the blood shed by Joab fell on his feet, "on his shoes," says David; it was not inadvertently, but purposely shed; shed in a hardened, unfeeling manner; with malice aforethought; with ferocity, rather than valor. This explanation is very different from Mr. Harmer's, vol. iii. p. 312. [and must be regarded as far-fetched. R.

The blood of Jesus Christ is the price of our salvation; "his blood has purchased his church," Acts xx. 28. "We are justified by his blood," Rom. v. 9. "We have redemption through his blood," Eph. i. 7; Col. i. 14. "By his blood he hath pacified all things in heaven and earth," Col. i. 20. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us," Heb. ix. 12. —For the phrase Avenger of Blood, see Revenge.

No discovery made more noise in the inquisitive world, than the accounts given by Mr. Bruce relating to the eating of blood. Many were the ill-advised comments and additions to which the first reports of this custom gave rise; and it was probably attributable to these comments that the publication of his work was so long delayed. The reader will find below that particular incident, which was related very differently, by reporters, from what Mr. B. himself relates it; it is given partly as an act of justice to that traveller's memory, as well as because it elucidates a striking passage in Holy Writ.

Not only did the Mosaic law forbid the eating of blood, but the prohibition appears to be one of the earliest injunctions given to renovated mankind; (Gen. ix. 4.) "The life, i. e. the blood thereof, shall you not eat." This was renewed in most positive terms, in Lev. xvii. 10. and remarkably in verses 12. and 15. where the stranger also is included in the prohibition, under the most rigorous penalty. Now it is reasonably asked, Unless this custom had been known to Moses, or used in his time, wherefore insert the regulation? wherefore forbid what was never practised? That this is now actually ordinarily practised in Abyssinia, we have the testimony of Mr. Bruce; and Mr. Hodges also (Travels in India, p. 93. 4to.) relates, that he was present at a sacrifice among the mountaineers of Hindostan, where those assembled at their annual ceremony, after the head of the ox was separated by the chief with a sabre, ate the still bleeding flesh, and the blood which remained in it. It appears, also, that there are tribes in Africa, whose slight manner of roasting their food is little different from eating it raw; and if it were not personal to ourselves, as a nation, it might be said, that we ate various kinds of fish, as oysters, &c. raw; while yet we are surprised at those who feed on snails, and at those who feast on locusts.—So different are the manners of mankind! and so startling are their apprehensions of the customs of others! For the rest let us hear Mr. Bruce:—

"Not long after our losing sight of the ruins of this ancient capital of Abyssinia, we overtook three travellers, driving a cow before them; they had black goat-skins upon their shoulders, and lances and

shields in their hands; in other respects they were but thinly clothed; they appeared to be soldiers. The cow did not seem to be fatted for killing, and it occurred to us all that it had been stolen. This, however, was not our business, nor was such an occurrence at all remarkable in a country so long engaged in war. We saw that our attendants attached themselves, in a particular manner, to the three soldiers that were driving the cow, and held a short conversation with them. Soon after, we arrived at the hithermost bank of the river, where I thought we were to pitch our tent; the drivers suddenly tripped up the cow, and gave the poor animal a very rude fall upon the ground, which was but the beginning of her sufferings. One of them sat across her neck, holding down her head by the horns, another twisted the halter about her fore feet, while the third, who had a knife in his hand, to my very great surprise, in place of taking her by the throat, got astride upon her belly, before her hind legs, and gave her a very deep wound in the upper part of the buttock. From the time I had seen them throw the beast upon the ground, I had rejoiced, thinking that when three people were killing a cow, they must have agreed to sell part of her to us; and I was much disappointed at hearing the Abyssinians say, that we were to pass the river to the other side, and not encamp where I intended. Upon my proposing they should bargain for part of the cow, my men answered, what they had already learned in conversation—'that they were not then to kill her, that she was not wholly theirs, and they could not sell her.' This awakened my curiosity; I let my people go forward, and staid myself, till I saw, with the utmost astonishment, two pieces, thicker and longer than our ordinary beef steaks, cut out of the higher part of the buttock of the beast: how it was done I cannot positively say, because, judging the cow was to be killed from the moment I saw the knife drawn, I was not anxious to view that catastrophe, which was by no means an object of curiosity; whatever way it was done, it surely was adroitly; and the two pieces were spread upon the outside of one of their shields. One of them still continued holding the head while the other two were busied in curing the wound. This, too, was not done in an ordinary manner; the skin, which had covered the flesh that was taken away, was left entire, and flapped over the wound, and was fastened to the corresponding part by two or more small skewers or pins: whether they had put any thing under the skin, between that and the wounded flesh, I know not; but, at the river side where they were, they had prepared a cataplasm of clay, with which they covered the wound; they then forced the animal to rise, and drove it on before them, to furnish them with a fuller meal when they should meet their companions in the evening." Travels, vol. iii. p. 142.

In various parts of his Travels, Mr. B. asserts the eating of flesh raw, the animal being killed on the outside of the door, for the entertainment of a company within. This raw flesh, he says, is called "*brind*;" he mentions it as given even to the sick by their friends; and he explains a disorder which it produces. He says, he ate of it himself, and (to notice the force of custom) on this he lived a long time together;—in fact, the soldiery scarcely have, or can have, any other food. The following hints are introductory to his remarks on the history of Saul: (1 Sam. xiv. 33.)

"We have an instance, in the life of Saul, that shows the propensity of the Israelites to this crime. Saul's army, after a battle, *flew*, that is, fell voraciously, upon the cattle they had taken, and threw them upon the ground to cut off their flesh, and eat them raw; so that the army was defiled by eating blood, or living animals. To prevent this, Saul caused to be rolled to him a great stone, and ordered those that killed their oxen, to cut their throats upon that stone. This was the only lawful way of killing animals for food; the tying of the ox, and throwing it upon the ground, was not permitted as equivalent. The Israelites did, probably, in that case, as the Abyssinians do at this day: they cut a part of its throat, so that the blood might be seen on the ground, but nothing mortal to the animal followed from that wound. But after laying its head upon a large stone, and cutting its throat, the blood fell from on high, or was poured on the ground like water, and sufficient evidence appeared that the creature was dead, before it was attempted to eat it. We have seen that the Abyssinians came from Palestine, a very few years after this; and we are not to doubt, that they then carried with them this, with many other Jewish customs, which they have continued to this day." (Travels, vol. iii. p. 299.) This fact has since been confirmed by Mr. Salt; it is termed in Abyssinia "eating the *shulada*."

BLUE, see PURPLE.

BOANERGES, that is, Sons of Thunder; a name given by our Saviour to the sons of Zebedee, James and John, (Mark iii. 17.) on the occasion, probably, of their request, that he would call for fire from heaven, and destroy a certain village of the Samaritans, who had refused to entertain them, Luke ix. 53, 54. It is applied to them no where else in the New Testament.

BOAR. The wild boar is usually thought to be the parent of the swine kind. It inhabits Asia as well as Europe, and retains its character and manners in almost every climate. On the feet, as marking distinction, it may be observed that, though their outward appearance resembles that of a cloven-footed animal, yet internally they have the same number of bones and joints as animals which have fingers and toes; so that the arrangement of their feet-bones is, into first, and second, and third *phalanges*, or knuckles, no less than that of the human hand. Beside, therefore, the absence of rumination in the hog kind, the feet of the species do not accord with those of such beasts as are clean, according to the established Levitical regulations. (See ANIMALS.) It will be found, also, that no carnivorous quadrupeds are placed by nature in the class of animals having feet divided into two parts only. Such could not have been acceptable on the sacred altar; the *second* digestion of food (as must be the case with creatures that feed on flesh, which flesh has been already supported by the digestion of food, vegetable or animal) being absolutely excluded. Even honey was prohibited from the altar, probably, because it had undergone a process not unlike digestion, in the stomach of the bee. It was lawful as food to man; but not as an accompaniment to sacrifice.

The prophet figuratively complains (Ps. lxxx. 13.) that the wild boar of the forest had rooted up the Lord's vine; which is understood either of Sennacherib, or Nebuchadnezzar, or Antiochus Epiphanes, who ravaged Judea. The Hebrew word *ziz* is taken generally for wild beasts, see Ps. l. 11. The Syriac understands it in that place of the wild ass; the Chaldee of the wild cock. [The language

in this passage, however, is only highly figurative; and cannot with propriety be thus definitely applied to any individual animal. R.

I. BOAZ, or Booz, the husband of Ruth. See Booz.

II. BOAZ, the name of one of those brazen pillars which Solomon erected in the porch of the temple, 1 Kings vii. 21. The other, called Jachin, was on the right hand of the entrance, Boaz on the left. Boaz (בועז) signifies *strength, firmness*. They were together thirty-five cubits high, as in 2 Chron. iii. 15. i. e. each separately was seventeen cubits and a half: 1 Kings vii. 15, and Jer. lii. 21, say eighteen cubits, in round numbers. Jeremiah says the thickness of these columns was four fingers, for they were hollow; the circumference of them was twelve cubits, or four cubits diameter; the chapiter of each was in all five cubits high. These chapiters, in different parts of Scripture, are said to be of different heights, of three, four, or five cubits; because they were composed of different ornaments or members, which were sometimes considered as omitted, sometimes as included. The body of the chapiter was of three cubits, the ornaments with which it was joined to the shaft of the pillar, were of one cubit: these make four cubits; the row which was at the top of the chapiter was also of one cubit; in all five cubits.

BOCHIM, *the place of mourners, or of weepings*, a place near Gilgal, where the Hebrews celebrated their solemn feasts. Here the angel of the covenant appeared to them, and denounced the sinfulness of their idolatry, which caused bitter weeping among the people; whence the place had its name, Judg. ii. 10.

BODY, the animal frame of man, as distinguished from his spiritual nature. James says (iii. 6.) the tongue pollutes the whole body; the whole of our actions: or it influences the other members of the body. Our Saviour says, (Matt. vi. 22.) "If thine eye be single, thy whole body shall be full of light"—if thy intentions be upright, thy general conduct will be agreeable to that character: or, "if thine eye be single," if thou art liberal and beneficent, all thy actions will be good; at least, thou wilt avoid many sins which attend avarice. Paul speaks of a spiritual body, in opposition to the animal, 1 Cor. xv. 44. The body which we animate, and which returns to the earth, is an animal body; but that which will rise hereafter, will be spiritual, neither gross, heavy, frail, nor subject to the wants which oppress the present body.

Body is opposed to a shadow, or figure, Colos. ii. 17. The ceremonies of the law are figures and shadows realized in Christ and the Christian religion: e. g. the Jewish passover is a figure of the Christian passover; the sacrifice of the paschal lamb is a shadow of the sacrifice of Christ. The fulness of the godhead resides bodily in Jesus Christ; (Colos. ii. 9.) really, essentially. God dwells in the saints, as in his temple, by his Spirit, his light, his grace; but in Jesus Christ the fulness of the godhead dwelt not allegorically, figuratively, and cursorily, but really and essentially.

The body of any thing, in the style of the Hebrews, is the very reality of the thing. The "body of day," "the body of purity," "the body of death," "the body of sin," signify—broad day, innocence itself, &c. "The body of death" signifies either our mortal body, or the body which violently engages us in sin by concupiscence, and which domineers in our members. An assembly or community is called a body, 1 Cor. x. 17.

"Where the body is, there the eagles assemble," (Matt. xxiv. 28.) is a sort of proverb used by our Saviour. In Job xxix. 30, it is said that the eagle—viewing its prey from a distance—as soon as there is a dead body, immediately resorts thither. Our Saviour compares the nation of the Jews to a body, by God, in his wrath, given up to birds and beasts of prey; wherever are Jews, there will be likewise enemies to pillage them. *Corpus*, in good Latin authors, is sometimes used to signify a carcass, or dead body. But in this passage, it seems to be an allusion to the body of the Jews, preyed on by the Roman eagles; the eagle being the standard of that people.

BOHAN, (*the thumb,*) a Reubenite, who had a stone erected to his honor, on the frontier between Judah and Benjamin, perhaps to commemorate his exploits in the conquest of Canaan, Josh. xv. 6; xviii. 17.

BOND, BONDAGE, see Slaves, Slavery.

BOOK, in Hebrew, ספר, *sepher*, in Greek, βίβλος, in Latin, *liber*. Several sorts of materials were anciently used in making books. Plates of lead or copper, the bark of trees, brick, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus (Antiq. lib. i. cap. 3.) speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars preserved in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifices. Hesiod's works were at first written on tablets of lead, in the temple of the Muses in Bœotia. God's laws were written on stone; and Solon's laws on wooden planks. Tablets of wood, box, and ivory were common among the ancients; when they were of wood only, they were oftentimes coated over with wax, which received the writing inscribed on them with the point of a style, or iron pen; and what was written might be effaced by the broad end of a style. Afterwards, the leaves of the palm-tree were used instead of wooden planks; and also the finest and thinnest bark of trees, such as the lime, the ash, the maple, the elm: hence, the word *liber*, which denotes the inner bark of trees, signifies also a *book*. As these barks were rolled up, to be more readily carried about, the rolls were called *volumen*, a volume; a name given likewise to rolls of paper, or of parchment. The ancients wrote likewise on linen. But the oldest material commonly employed for writing upon, appears to have been the papyrus, a reed very common in Egypt, and other places. A considerable collection of MSS. written on this substance, which were discovered in the overwhelmed city of Herculaneum, and which, under the munificence of George IV, while prince regent, uncommon pains were taken to restore, are thus described by the Hon. Grey Bennet: "The *papyri* are joined together, and form one roll, on each sheet of which the characters are printed, standing out in a species of bas-relief, and singly to be read with the greatest ease. As there are no stops, a difficulty, however, is found in joining the letters, in making out the words, and in discovering the sense of the phrase. The MSS. were found in a chamber of an excavated house, in the ancient Herculaneum, to the number of about 1800, a considerable part of which are in a state to be unrolled. Herculaneum was buried for the most part under a shower of hot ashes. (August 24, A. D. 79.) The MSS. were,

from the heat, reduced to a state of tinder, or, to speak more properly, resembling paper which had been burnt. Where the baking has not been complete, and where any part of the vegetable juice has remained, it is almost impossible to unroll them, the sheets towards the centre being so closely united. In the others, as you approach the centre, or conclusion, the MSS. become smoother, and the work proceeds with greater rapidity. At present there are about fifteen men at work, each occupied at a MS. . . . The *papyri* are very rough on the outside. They are of different sizes, some containing only a few sheets, as a single play, others some hundreds, and a few, perhaps, two thousand." (Archæologia, vol. xv. art 9.)

The papyrus reed is still known in Sicily; and a small manufactory of it is established in the neighborhood of Syracuse, to gratify the curious. It has been also found in great plenty in Chaldea, in the fens, at the confluence of the Tigris and Euphrates. Another quarter affording ancient papyri, is, as already stated, Egypt; scrolls of it containing inscriptions were found by the French, during their invasion of that country; and Denon has given plates of more than one. He says, "I was assured of the proof of my discovery, by the possession of a manuscript, which I found in the hand of a fine mummy, that was brought me: I perceived in its right hand, and resting on the left arm, a roll of papyrus, on which was a manuscript, the oldest of all the books in the known world. The papyrus on which it is written, is prepared in the same way as that of the Greeks and Romans; that is to say, of two layers of the medulla of this plant glued to each other, with the fibres made to cross, to give more consistence to the leaf. The writing goes from right to left, beginning at the top of the page. Above the figure is an inscription composed of seven vertical and four horizontal lines: the writing is here different from the rest of the manuscript, of which this is part; and the characters appear to be infinitely varied and numerous. Various colors appear in the several parts of the original figures—red, blue, green, and black." The common name for book, *sepher*, or *βίβλος*, seems to be taken generally; it is used by Herodotus (lib. v. cap. 58.) to denote the Egyptian papyrus, and it certainly means books made of that plant, though the term has been thought sometimes to describe those made of skins, as Mark xii. 26; Luke iii. 4, et al. Papyrus being, however, more common and less costly than dressed skins, it should appear, that notes, memoranda, and first draughts of writings, to be afterwards more carefully revised and finished, were made on papyrus sheets, not on skins, which were used for receiving the finished performance; as among our lawyers. This distinction gives a directly contrary import to the directions of the apostle—(2 Tim. iv. 13.) "Bring with thee the books, *βιβλία*, but especially the parchments, *μεμβράνα*,"—(another Latin word in Greek characters)—from what has usually been supposed. The learned bishop Bull, and others, have thought that the *membrana* were Paul's common-place book, in which he had written extracts from various authors, sacred or profane; but according to the above view we may suppose that the *membrana* contained finished pieces, of whatever kind, (which accounts for the apostle's solicitude about them,) while the papyrus books were of less value and importance, being imperfect. It appears that Herodotus uses the term *biblion* for a letter of no great length, (lib. i. cap. 124, 5.) and it is used to mark a bill or billet of divorcement, which, if Lightfoot be right, was always of twelve lines in length; neither more nor less, Matt. xiv. 7; Mark x. 4. It is possible that *biblos* expresses a catalogue, or list of names, (Matt. i. 1.) and this gives the true import of the phrase "book of life," meaning, the list of Christian professors, (allusive to those records of names kept in the churches, comp. Acts i. 15; Phil. iv. 3; Rev. iii. 5, &c.) and these, most likely, were not written on parchment, *membrana*, but on the paper most common, and least costly. (See below.)

Book is sometimes used for letters, memoirs, an edict, or contract. The letters which Rabshakeh delivered from Sennacherib to Hezekiah, are called a book. The English, indeed, reads letter, but the LXX reads *βιβλίον*, and the Hebrew text ספרים *hasĕphârim*, 2 Kings xix. 14. So is the contract which Jeremiah confirmed for the purchase of a field, Jer. xxxii. 10. Also Ahasuerus's edict in favor of the Jews, Esth. ix. 20; Job (xxxi. 35.) wishes, that his judge, or his adversary, would himself write his sentence, his book. The writing, likewise, which a man gave to his wife when he divorced her, was called a book of divorce.

We read in Gen. v. 1, "the book of the generation of Adam," that is, the history of his life; and elsewhere, "the book of the generation of Noah," or of Jesus Christ; that is, their history.

Book of Life, or *Book of the Living*, or *Book of the Lord*, Ps. lxix. 28. It is very probable, that these descriptive phrases, which are frequent in Scripture, are taken from the custom observed generally in the courts of princes, of keeping a list of persons who are in their service, of the provinces which they govern, of the officers of their armies, of the number of their troops, and sometimes even of the names of their soldiers. Thus when Moses desires God rather to blot him out of his book, than to reject Israel, (Exod. xxxii. 32.) it is the same almost as Paul's expression, in some sort, to be accursed, (Rom. ix. 3.) separated from the company of the saints, and struck out of the book of the Lord, for the benefit of his people. (See Anathema.) When it is said, that any one is written in the book of life, it means that he particularly belongs to God, is enrolled among the number of his friends and servants. When it is said, "blotted out of the book of life," this signifies, erased from the list of God's friends and servants; as those who are guilty of treachery are struck off the roll of officers belonging to a prince. It is probable, also, that the primitive Christian churches kept lists of their members, in which those recently admitted were enrolled: these would take a title analogous to that of the book of life, or the Lamb's book of life: as this term occurs principally in the Revelation, it seems likely to be derived from such a custom. Something of the same nature we have in Isaiah iv. 3, where the prophet alludes to such as were "written among the living in Jerusalem;" that is, enrolled among the citizens of that city of God; to which the Christian church was afterwards compared. In a more exalted sense, the book of life signifies the book of predestination to glory, faith, and grace; or the register of those who through grace have persevered to eternal life.

Book of Judgment. Daniel says, "Judgment was set, and the books were opened," vii. 10. This is an allusion to what is practised, when a prince calls his servants to account. The accounts are produced, and inquired into. It is possible he might allude also to a custom of the Persians, among whom

it was a constant practice every day to write down what had happened, the services done for the king, and the rewards given to those who had performed them; as we see in the history of Ahasuerus and Mordecai, Esth. ii. 23; vi. 1, 2. When, therefore, the king sits in judgment, the books are opened, and he compels all his servants to reckon with him; he punishes those who have been failing in their duty, compels those to pay who are indebted to him, and rewards those who have done him services. There will be, in a manner, a similar proceeding at the day of God's final judgment.

For the book of Jasher:—of the wars of the Lord:—of the Chronicles of the Kings of Israel, and the respective books of Scripture. See BIBLE, *ad init.*

The BOOK, or FLYING ROLL, spoken of in Zechariah, (v. 1, 2.) twenty cubits long, and ten wide, was one of those old rolls, composed of many skins, or parchments, glued or sewed together at the end. Though some of the (rolls) volumes were very long, yet none, probably, was ever made of such a size as this. This contained the curses and calamities which should befall the Jews. The extreme length and breadth of it, show the excessive number and enormity of their sins, and the extent of their punishment.

Isaiah, describing the effects of God's wrath, says, "The heavens shall be folded up like a book," [scroll,] Isa. xxxiv. 4. He alludes to the way among the ancients, of rolling up books, when they purposed to close them. A volume of several feet in length was suddenly rolled up into a very small compass. Thus the heavens should shrink into themselves, and disappear, as it were, from the eyes of God, when his wrath should be kindled. These ways of speaking are figurative, and very energetic.

It is related in the books of the Maccabees, that the Jews, when suffering persecution from Antiochus Epiphanes, laid open the book of the law, wherein the Gentiles endeavored to find delineated figures of idols, 1 Macc. iii. 48. Some believe, that the Jews laid open before the Lord the sacred books, wherein the Gentiles had in vain sought for something whereby to support their idolatry; others think, they laid open the sacred writings, wherein the Gentiles were desirous to paint figures of their idols:—otherwise, the Hebrews laid open their sacred books, wherein the Gentiles had sought diligently whether they could not find figures of some of the deities adored by the Jews;—for the Gentiles were very uneasy on this subject, some believing that the Jews worshipped an ass, or a living man, or Bacchus, or a something which they would not own. With some small variation in the Greek text, it might be translated thus: "They laid open the book of the law, at the same time that the Gentiles consulted the images of their false gods."

BOOKS EATEN. "Insomuch that the Turks said frequently and justly of them, that other nations had their learning in their books, but the Tartars HAD EATEN THEIR BOOKS, *and had their wisdom in their breasts*, from whence they could draw it out as they had occasion, as divine oracles." (Busbequius, Trav. p. 245. Eng. tr.) This may lead us to the true idea of the prophets, when they mention the eating of books presented to them; i. e. that the knowledge they had received should be communicated to others, from time to time, as wanted: they were treasures (not for themselves, but for others) of wisdom and knowledge.

It may be added, that as the papyrus plant was (and is) eaten, at least in part, the idea of eating a book made of it, is not so completely foreign from the nature of the article, as it would be, if such a thing were proposed among ourselves; or, as eating a book made of skins would be.

Captain Clapperton mentions a most remarkable custom which he found in the interior of South Africa, that is worthy of notice, in connection with this subject. It is this; where the Mahometan converts do not understand the Arabic language, the most approved mode of imbibing the contents of the Koran is by tracing the characters with a substance on a smooth, black board, then washing them off, and swallowing the liquid!

The SEALED BOOK, mentioned Isaiah xxix. 11, and the book sealed with seven seals in the Revelation, (chap. v. 1—3.) are the prophecies of Isaiah, and of John, which were written in a book, after the manner of the ancients, and were sealed; that is, they were unknown, and mysterious; they had respect to times remote, and to future events, so that no knowledge could be derived from them, till the time should come, and the seals were taken off. In early times, letters, and other writings that were to be sealed, were first wrapped round with thread or flax, and then wax and the seal were applied to them. To read them, it was necessary to cut the thread, or flax, and to break the seals. With regard to this particular book, however, Mr. Taylor thinks he has found something of the kind among the pictures discovered at Herculaneum. It represents a book of a considerable size, the leaves bound together at the back, and two of them joined together, so that only their external faces are visible, or open for the inspection of writing; their internal faces being either blank, or, if written on, their contents not to be read, till after the leaves are separated. The book of which he gives an engraving actually does disclose the writing on two pages, those leaves being opened, while two other pages continue closed by the union of the two leaves on which they are inscribed. It is generally thought, that the phrase "written within and without" denotes writing on both sides of the rolled skin, but if the book were of this form, it is doubtful; but it may, very probably, be questioned, whether it mean any thing beyond being written on both pages. Certainly, no part of the subject treated of in the book was written on the outside; nothing more than the title, if that; since, in that case, it must have been exposed to view, as the sealing of the leaves did not enclose it.

There is a phrase in Ps. xl. which Mr. Taylor has attempted to illustrate. "In the volume of the book it is written of me"—which the LXX render, *in the head* (κεφαλίς) *of the book*. Chrysostom has described this *cephalis* as a wrapper (εἴλημα); and supposed, that on this was written a word, or words, which imported, "about the coming of the Messiah;" and Aquila uses the same word to express what we render volume. Applying this idea, Mr. Harmer says, (Obs. vol. iv. p. 10; c. viii. Obs. 4.) "The thought is not only clear and distinct, but very energetic; amounting to this, that the sum and substance of the sacred books is, 'The Messiah cometh;' and that those words accordingly might be written, or embroidered, with great propriety on the wrapper, or case, wherein they were kept." Now, admitting Mr. Harmer's conclusion to be just, Mr. Taylor thinks he has discovered better premises for it in a picture found at Herculaneum, than Mr. H.

had assigned. This painting represents a portable book-case, apparently made of leather, and of the description known to the Romans by the name of *scrinium*. It is filled with rolled books, each of which has a ticket or label appended to it, and which is probably the genuine capitulum or argument of the book. The words of the Psalm, then, may be taken to intimate that the head, *cephalis*, *capitulum*, label or ticket *appended to the volume*, or roll, was thus inscribed; and in this view, the *capitulum* answered the purpose of the lettering on the backs of our books. The passage, then, may be thus understood:—Burnt-offering and sacrifice were not what thou didst require; they were not according to thy will. Then said I, Lo, I come, as in the roll (label) of the book is written concerning me;—I delight to accomplish thy will. The engraving given by Mr. Taylor shows, that these small labels were capable of being rolled up, till they were close to the greater roll to which they belonged; as seems to be the meaning of the Hebrew term.

[The suggestion of Mr. Harmer above is ingenious, but seems hardly to be required, or even admitted, by the words of the context. The *roll of the book*, by way of eminence, would seem to refer to the *book of the law;* nor is any different term given to it in Heb. x. 7. R.

BOOTH, a tent made of poles, and used as a temporary residence. See Tent.

BOOTY, spoil. It was appointed by Moses, that booty taken from the enemy should be divided equally between those who were in the battle and the rest of the people; (Numb. xxxi. 27.) that is, into two parts, the first for those who had been in the action; the other for those who had continued in the camp. He adds, "Ye shall likewise separate the Lord's share, which ye shall take out of the whole booty belonging to the men of war; and of every five hundred men, oxen, asses, or sheep, ye shall take one and give it to the high-priest, because these are the Lord's first-fruits. As to the other moiety, which shall belong to the children of Israel, who did not fight; out of every fifty men, oxen, asses, or sheep, or other animals, whatsoever, ye shall take one and give it to the Levites, who have the charge of the tabernacle of the Lord." So that the share of Eleazar, and of the priest, was much larger in proportion than that of any one of the 12,000 soldiers who had been in action, and than that of the Levites. And what was practised on this occasion became a law for ever after; an instance of which appears in what happened under David, after the defeat of the Amalekites, who had plundered Ziklag. The captives given to the high-priest, no doubt, became slaves; were they slaves of the high-priest personally, or of the temple? If to the temple, were they not like the Gibeonites, the Nethinim, and others engaged in menial offices, as hewers of wood, and drawers of water? Did their descendants also occupy the same stations?

The rabbins allege that under the kings of Israel, another rule was followed in distributing the spoil. First, every thing was given to the king, which had belonged to the conquered king; his tent, his slaves, his cattle, his spoils, his treasure. After this, the remainder of the booty being divided into two equal parts, the king had one moiety, and the soldiers had the other. This last part was distributed equally between the soldiers who had been in the action, and those who continued behind to guard the camp. They assert, that these rules had been established ever since the time of Abraham. It is difficult, indeed, to prove this; but we know that Abraham offered to the Lord the tenth of what he had taken from the five kings, and this tithe he made a present to Melchisedek.

BOOZ, or Boaz, one of our Saviour's ancestors according to the flesh, son of Salmon and Rahab, a Canaanitess of Jericho, whom Salmon, of the tribe of Judah, married. Some say, there were three of this name, the son, grandson, and great-grandson of Salmon; the last being husband of Ruth, and father of Obed. This they believe to be the only way in which Scripture can be reconciled with itself, since it reckons 366 years between Salmon's marriage and the birth of David, and yet mentions only three persons between Salmon and David, viz. Booz, Obed, and Jesse. But though it is difficult to fill so great a space with four persons from father to son, succeeding one another, and though it is uncommon to see four persons in the same family successively, living very long, and having children when far advanced in age, yet, as Calmet remarks, there is nothing impossible in it; particularly at that time, when many persons lived above a hundred years. Suppose Salmon, at the age of a hundred and twenty, might beget Booz; Booz, at a hundred, might beget Obed, who, at something more or less, might have Jesse; and Jesse, when a hundred years old, might have David. This, he adds, is only supposition, but it is sufficient to show, that there is no contradiction or impossibility in the Scripture account. Mr. Taylor, however, prefers the solution of Dr. Allix. The Targum on Ruth says, that Salmon is styled Salmon the Just; his works and the works of his children were very excellent; Boaz was a righteous person, by whose righteousness the people of Israel were delivered from the hands of their enemies, &c. There were but 366 years from the first year of Joshua to the birth of David—for from the Exodus to the building of the temple were 480 years; add to 366 the 40 years' wandering in wilderness, the life of David seventy years, and four years of Solomon—the total is 480 years. He therefore supposes that Salmon might beget Boaz when he was 96 years old; Boaz begat Obed when he was 90 years old; Obed at 90 begat Jesse; and Jesse at 85 begat David. We know that long life often descends in a family; old Parr had a son who lived to be very old; and, what is no less remarkable, old men of such families have had children very late in life, as after the age of a hundred years; of which old Parr himself is one example.

Some rabbins maintain, that Ibzan, judge of Israel, (Judges xii. 8.) is the same as Booz; the foundation of which opinion is, that Ibzan was of Bethlehem, and that there is some relation between the names. But Ibzan having governed Israel from A. M. 2823 to 2830, he cannot be the same as Booz, who could not be born later than A. M. 2620, his father Salmon having married Ruth in 2553. Now, supposing him to be born in 2620, he must have lived 210 years; which appears incredible.

BORITH, or Berith, rendered fuller's soap, in Mal. iii. 2. is thought to be the herb kali. But we should not forget, that the East produces a kind of fat earth, used in scouring cloth, like our fuller's earth. See Soap.

BOSCATH, see Bozkath.

BOSOM, the front of the upper part of the body—the breast. The orientals generally wore long, wide, and loose garments; and when about to carry any thing away that their hands would not contain, they used for the purpose a fold in the bosom of their robe.

To this custom our Lord alludes—"Good measure shall men give into your bosom," Luke vi. 38. To have one "in our bosom," implies kindness, secrecy, intimacy, Gen. xvi. 5; 2 Sam. xii. 8. Christ is in the bosom of the Father; that is, possesses the closest intimacy, and most perfect knowledge, of the Father, John i. 18. Our Saviour is said to carry his lambs in his bosom, which beautifully represents his tender care and watchfulness over them, Isa. xl. 11.

BOSPHORUS. There were two places of this name; (1.) The Cimmerian Bosphorus, which joined the lake Mœotis, now sea of Azof, to the Euxine sea. (2.) The Thracian Bosphorus, that of Constantinople, or the arm of the sea between Chalcedon and Constantinople. Each of these straits is called, in Greek, Bosphorus, or rather Bosporus, because an ox may swim over them. Interpreters are much divided concerning the (supposed) straits of which Obadiah (ver. 20.) speaks. The Jew whom Jerome consulted on such difficulties as occurred to him in the Hebrew, told him, that the Bosphorus mentioned by the prophet was the Cimmerian Bosphorus, whither the emperor Adrian had banished many of those Jews whom he had taken prisoners during the war in Palestine. So the Vulgate. Others believe, with more reason, that the captives taken notice of by Obadiah, were such as Nebuchadnezzar had sent away as far as the Palus Mœotis, about which the country is generally thought to be the most frightful in the world; and hither the great persecutors of Christianity frequently sent the professors of our religion. Lastly, many others understand the Hebrew as meaning Spain, and translate thus:—"The captives of Jerusalem which are at Sepharad [that is to say, in Spain] shall possess the cities of the south." Profane historians, as Megasthenes and Strabo, assert, that Nebuchadnezzar extended his conquests as far as Africa and Iberia, beyond the pillars;—which we apprehend to be those called Hercules' pillars. Now, in this expedition against Spain, some say that he transported many of the Jews thither.—But we may question whether Sepharad signifies Spain. Some suppose France to be denoted by it. The old Greek interpreters have kept the Hebrew term, without changing it in their translation. The Septuagint read Ephratha, instead of Sepharad. Calmet supposes some country beyond the Euphrates to be meant by Sepharad, such as that of the Sapires, or Saspires, towards Media, or the city of Hippara, in Mesopotamia. But the most judicious commentators do not undertake to determine the country definitely. See Obadiah, Spain, Sepharad.

BOSSES, the thickest and strongest parts of a buckler, Job xv. 20.

BOTTLE. The difference is so great between the properties of glass bottles, such as are in common use among us, and bottles made of skin, which were used anciently by most nations, and still are used in the East, that when we read of bottles, without carefully distinguishing in our minds one kind of bottle from the other, mistake is sure to ensue. For instance, (Josh. ix. 4.) the Gibeonites "did work wilily; they took upon their asses wine-bottles, old, and rent, and bound up"—patched. So, ver. 13, "These bottles of wine were new, and behold they be rent." Surely to common readers this is unintelligible! So, Matt. ix. 17, "Neither do men put *new* wine into *old* bottles; else, the bottles break, and the wine runneth out, and the bottles perish:"—"but new wine," says Luke, (v. 38.) "must be put in new bottles, and both are preserved." Now, what idea have English readers of old, and rent, and patched (glass) bottles? or of the necessity of *new* glass bottles for holding *new* wine? Nor should we forget the figure employed by Job: (xxxii. 19.) "My belly is as wine which hath no vent; it is ready to burst, like *new* bottles." To render these, and some other passages, clear, we must understand some of the properties of the bottles alluded to.

The accompanying engraving, which is copied from the Antiquities of Herculaneum, (vol. vii. p. 197.) shows, very clearly, the form and nature of an ancient bottle; out of which a young woman is pouring wine into a cup, which in the original is held by Silenus. It appears from this figure, that after the skin has been stripped off the animal, and properly dressed, the places where the legs had been are closed up; and where the neck was, is the opening left for receiving and discharging the contents of the bottle. This idea is very simple and conspicuous in the figure. Such bottles, when full, in which state this is represented, differ of course from the same when empty; being, when full, swollen, round, and firm; when empty, flaccid, weak, and bending. By receiving the liquor poured into it, a skin bottle must be greatly swelled, and distended; and no doubt, it must be further swelled by the fermentation of the liquor within it, while advancing to ripeness; so that, in this state, if no vent be given to it, the liquor may overpower the strength of the bottle; or, by searching every crevice, and weaker part, if it find any defect, it may ooze out by that. Hence arises the propriety of putting *new* wine into *new* bottles, which, being in the prime of their strength, may resist the expansion, the internal pressure of their contents, and preserve the wine to maturity; while old bottles may, without danger, contain old wine, whose fermentation is already past, Matt. ix. 17; Luke v. 38; Job xxxii. 19.

[The Hebrews employed several words signifying *bottle;* but there seems not to have been any generic difference in the idea expressed by them; unless, perhaps, the bottles or skins may have been of different sizes. (1.) In Gen. xxi. 14, Abraham is described as giving to Hagar a *bottle* of water, חמת, *chêmeth*, which she carried with her, and which, therefore, could not have been of a large size.—(2.) The *bottle* of wine which Samuel's mother brought to Eli (1 Sam. i. 24.) is called נבל, *nêbel;* which is also represented as being transported on horses, (1 Sam. x. 3; 2 Sam. xvi. 1.) and was, therefore, larger. This word seems to have been rather a general term like our word *vessel*, because it is the word used in Isa. xxx. 14. and Lam. iv. 2. where the epithet *earthen* is joined with it.—(3.) The word נאד, *nôd*, seems to imply a skin or bottle similar to the preceding one; it was from such an one that Jael gave milk to Sisera, (Judg. iv. 19.) and in this also Jesse sent wine by David to Saul. The same word is employed in Ps. cxix. 83. "I am like a bottle in the smoke," i. e. black and dried up, like a bottle of wine suspended in the smoke, in order to ripen it, as was the common

practice of the ancients.—(4.) Another name is אוֹב, *ôb*, mentioned in the plural אֹבוֹת, *ôbôth*, Job xxxii. 19. where Elihu says he "is ready to burst like *new bottles*," i. e. like those filled with new wine in a state of fermentation. These would seem, therefore, to have been used for the preservation of wine, as was common in the East; comp. Matt. ix. 17. It is not impossible that this was a larger species than the others; at least this supposition is favored by the use of the same word (אוֹב) to signify a *necromancer, sorcerer*, (1 Sam. xxviii. 7—19.) or *the spirit* which was supposed to dwell in such persons. These were chiefly *engastrimythi*, or ventriloquists, respecting whom it was supposed they had in them a demon who thus spoke from within them. Hence the person himself was as it were an אוֹב, *ôb, vessel, bottle*, into which the demon had entered, and which contained him. This is the most common meaning of the word; indeed it occurs in the sense of *bottle* only once in the whole Old Testament, Job xxxii. 19. R.

Bottles, then, of skins, would naturally be proportioned to the size of the animal which yields them,—kid-skins, goat-skins, ox-skins. The larger were, perhaps, not unlike what the Arabs now name the *Girba*, thus described by Mr. Bruce:—"A girba is an ox's skin, squared, and the edges sewed together very artificially, by a double seam, which does not let out water, much resembling that upon the best English cricket balls. An opening is left at the top of the girba, in the same manner as the bung-hole of a cask. Around this the skin is gathered to the size of a large handful, which, when the girba is full of water, is tied round with whip-cord. These girbas generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the girba, which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst." (Travels, vol. iv. p. 334.) "There was great plenty of shell-fish to be picked up on every shoal. I had loaded the vessel with four skins of fresh water, equal to four hogsheads, with cords of buoys fixed to the end of each of them; so that if we had been shipwrecked near land, as rubbing two sticks together made us a fire, I was not afraid of receiving succors before we were driven to the last extremity, provided we did not perish in the sea." (Vol. i. p. 205.)

[Such bottles, or vessels of skins, are almost universally employed at the present day in travelling in the East. Niebuhr gives the following account of his baggage, when setting out from Cairo for Suez: (Trav. vol. i. p. 212. Germ. ed.) "We had each of us a vessel of thick leather to drink out of; and because we should find no water for some days, we took also quite a number of goat-skins filled with water with us. Our wine we had in large glass bottles, (*Damasjanen*, demi-johns?) which seemed to us to be the best for this purpose; but when a camel happens to fall, or strikes with his load against another one, these vessels easily break; and therefore it is better, in oriental journeys, to carry both wine and spirits in goat-skins. The skins that are thus used to transport water, have the hair outwards; those that are intended for wine, have the hair inwards, and are so well covered with pitch, that the drink acquires no bad taste whatever. And although for an European it may be at first somewhat disgusting to keep his drink in such vessels, yet he has not to fear that his wine will be spilled and lost by the way, as was the case with a part of ours." Mr. King also mentions, when departing from Cairo for Jerusalem, that they "purchased four goat-skins and four leather bottles to carry water." Three days after, they found that, as "the goat-skins were new, they had given the water a reddish color, and an exceedingly loathsome taste." Missionary Her. 1824, p. 34, 35. R.

BOUNDS, BOUNDARIES, limits. Moses forbids any one to alter the bounds of his neighbor's inheritance: (Deut. xix. 14.) "Thou shalt not remove thy neighbor's land-mark, which they of old time have set on thine inheritance, which thou dost inherit," &c. All the people curse the man who should remove the bounds planted by their ancestors, Deut. xxvii. 17. Job (xxiv. 2.) reckons those who are guilty of this crime among thieves and robbers, and oppressors of the poor. Josephus (Antiq. lib. iv. cap. 8.) has interpreted the law of Moses in a very particular sense. He says, "that it is not lawful to change the limits, either of the land belonging to the Israelites, or that of their neighbors with whom they are at peace; but that they ought to be left as they are, having been so placed by the order of God himself; for the desire which avaricious men have to extend their limits is the occasion of war and division; and whosoever is capable of removing the boundaries of lands is not far from a disposition to violate all other laws."

Among the Romans, if a slave, with an evil design, changed any boundary, he was punished with death. Men of condition were sometimes banished, and private persons punished according to the circumstances of their crime, by pecuniary fines, or corporal punishment. The respect of the ancients for boundaries proceeded almost to adoration. Numa Pompilius, king of the Romans, ordained, that offerings should be made to boundaries, with thick milk, cakes, and first-fruits. Ovid says, that a lamb was sacrificed to them, and that they were sprinkled with blood; and Juvenal speaks of cake and pap, which were laid every year upon the sacred bounds.

The Scripture reckons it among the effects of God's omnipotence, to have fixed bounds to the sea, Ps. civ. 9; Job xxvi. 10; Prov. viii. 29; Jer. v. 22.

BOW, a kind of weapon well known. The Israelites had many very expert archers among their troops. When there is mention in Scripture of bending the bow, the verb *tread under foot* is generally used; because it was the custom to put the feet upon the bow, to bend it. [The phrase *a deceitful bow*, to which the people of Israel are compared, (Ps. lxxviii. 57; Hos. vii. 16.) means a bow which shoots the arrow in a wrong direction, not as it is aimed; and the comparison is just, because Israel swerved from the course which God had marked out for them and directed them to pursue.

In 2 Sam. i. 18. we read in the English version, "Also he (David) bade them teach the children of Judah *the use of* the bow." Here the words "*the use of*" are not in the Hebrew, and convey a sense entirely false to the English reader. It should be, "teach them the bow," i. e. *the song of* THE BOW, the lamentation over Saul and Jonathan which follows; and which is called, by way of distinction, THE BOW, from the mention of this weapon in verse 22. This mode of selecting an inscription to a poem or work is common in the East; so in the Koran the second Sura is entitled *the cow*, from the incidental mention in it of the red heifer, comp. Numb. xix. 2. In a similar manner, the names of the books of the Penta-

teuch in the Hebrew Bibles, are merely the *first word* in each book. *R.

God is represented in Scripture with his bow and arrows, as warriors and conquerors are described, Hab. iii. 9. The Persians, in Scripture called Elamites, were the most expert archers in the world. See War, *machines and instruments of.*

BOWELS, the inward parts of a human body. According to the Jews, these are the seat of mercy, tenderness, and compassion; and hence the Scripture expressions of the bowels being moved, bowels of mercy, straitened in your bowels, &c. The Hebrews sometimes place wisdom and understanding also in the bowels, Job xxxviii. 36; Psal. li. 10; Isaiah xix. 3, &c. [The reason of this is, that *bowels* is often put by the Hebrew writers for the *internal parts* generally, *the inner man*, and so also for *heart* as we use it. R.

BOX-TREE, תאשור, *tashur;* so called from its flourishing, or perpetual viridity—an evergreen. Isaiah says, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together," ch. xli. 19. The nature of the box-tree might lead us to look for evergreens among the foregoing trees, and perhaps by tracing this idea we might attain to something like satisfaction respecting them, which at present we cannot. A plantation of evergreens in the wilderness is not unlikely to be the import of this passage. The contrast between a perpetual verdure, and sometimes universal brownness, not enlivened by variety of tints, must be very great; nevertheless we must be careful not to group unnaturally associated vegetation.—Some suppose a species of cedar to be meant.

BOZEZ, the name of a rock which Jonathan climbed up to attack the Philistines, 1 Sam. xiv. 4. It was situated between Myron and Michmash, and formed, with a similar rock opposite, called Seveh, a defile, or strait.

BOZKATH, a city of Judah, Joshua xv. 39; 2 Kings xxii. 1.

BOZRAH, a city of great antiquity, known also to the Greeks and Romans by the name of Bostra. In most of the passages of the Old Testament where it is mentioned, it appears as a chief city of the Edomites; (Is. xxxiv. 6; lxiii. 12; Amos i. 12; Jer. xlix. 13, 22.) only in Jer. xlviii. 24. it is named among the cities of Moab. It does not hence follow, that we must consider these as different cities; for in consequence of the continual wars, incursions and conquests, which were common among the small kingdoms of that region, the possession of particular cities often passed into different hands. Thus Sela, i. e. Petra, the capital of the Edomites, taken from them by Amaziah king of Judah, (2 Kings xiv. 7.) is also mentioned by Isaiah among the Moabitish cities, xvi. 1. Since now Bozrah lay not in the original territory of the Edomites, i. e. south of Judea, but north of the territory of the Ammonites, in Auranitis, or Haouran; we must suppose that the Edomites had become masters of it by conquest; and that it was afterwards taken from them by the Moabites, and held for a time by these latter.—Bozrah lay south-easterly from Edrei, one of the capitals of Bashan, and, according to Eusebius, twenty-four Roman miles distant from it; with this agrees also the specification of Ptolemy. The Romans reckoned Bozrah to desert Arabia; thus Ammianus Marcellinus says, (xiv. 27.) "Arabia has among her towns several large cities, as Bostra, and Gerasa, and Philadelphia." Alexander Severus made it the seat of a Roman colony. In the acts of the Nicene, Ephesian, and Chalcedonian synods, mention is made of *bishops* of Bozrah; and at a later period it became an important seat of the Nestorians. (See Assemani's Bibloth. Orient. tom. iii. pt. ii. p. 595, 730.) Abulfeda calls it the chief city of Auranitis, or Haouran. And even at the present day, according to Burckhardt, it is one of the most important places in the Haouran. (Travels in Syria, &c. p. 326.) "Bozrah is situated," he says, "in the open plain, and is at present the last inhabited place in the south-east extremity of the Haouran; it was formerly the capital of *Arabia Provincia*, and is now, including its ruins, the largest town in the Haouran. It is of an oval shape, its greatest length being from east to west; its circumference is three quarters of an hour. It was anciently enclosed by a thick wall, which gave it the reputation of great strength. Many parts of this wall, especially on the west side, still remain; it was constructed with stones of a moderate size strongly cemented together. The principal buildings in Bozrah were on the east side, and in a direction from thence towards the middle of the town. The south and south-east quarters are covered with ruins of private dwellings, the walls of many of which are still standing, but most of the roofs have fallen in. On the west side are springs of fresh water; of which I counted five beyond the precincts of the town, and six within the walls.—The castle of Bozrah is a most important post to protect the harvests of the Haouran against the hungry Bedouins; but it is much neglected by the pachas of Damascus, and this year the crops of the inhabitants of Bozrah have been almost entirely consumed by the horses of the Aeneze, a tribe encamped in the vicinity.—Of the vineyards for which Bozrah was celebrated, and which are commemorated by the Greek medals of the *colonia Bostræ*, not a vestige remains. There is scarcely a tree in the neighborhood of the town; and the twelve or fifteen families, who now inhabit it, cultivate nothing but wheat, barley, horse-beans, and a little dhourra. A number of fine rose-trees grow wild among the ruins of the town, and were just beginning to open their buds." The ancient importance of the city is still demonstrated by the ruins of temples, theatres, and palaces; of which Burckhardt gives a full description. *R.

BRACELET, an ornamental chain, or a clasp, made of various metals, always meant to adorn the part on which it was worn. [The word *bracelet* comes properly from the Latin *brachiale*, meaning an ornament for the arm; and to this corresponds the Hebrew צמיד, *tsâmīd.* This is too common to need any description. But there is another kind of ornament called in Hebrew צעדה, *tsĕâdâh*, or אצעדה, *etsâdah*, which is also often rendered *bracelet* in our English version; sometimes improperly. The Hebrew words come from a root which signifies *to step*, *to walk;* hence the proper signification seems to be *step-chain*, or *foot-chain*, i. e. small chains which the oriental women wear fastened to the ornaments of the ankles, so as to unite the feet, and thus cause them to walk in a measured pace; an affectation which is strongly reproved by Isaiah, (iii. 16.) who describes the females of Jerusalem as "walking and mincing as they go, and making a tinkling with their feet." So in the enumeration of female ornaments, Isa. iii. 20; and also Num. xxxi. 50, where the Israelites, after having defeated the Midianites, offered to the Lord the "*foot*-chains, and bracelets, rings, ear-rings," etc. taken from the enemy. The word *etsâdah*, however, seems

sometimes to have been taken in a more general sense, and to have also included the sense of *bracelet;* as in 2 Sam. i. 10, where the Amalekite who had slain Saul, says, that he took off the bracelet (*etsâdah*) that was upon the arm of that prince. So the Septuagint here has χλιδῶνα. But this is not the specific or usual meaning. R.] The Chaldee properly translates it *chains of the foot.* Clemens Alexandrinus (Prædag. lib. ii. cap. 12.) calls those silver or golden circlets that women put about their legs, πέδας περισφυρίους, i. e. fetters or bonds, as do other profane authors. The women of Syria and Arabia at this day wear great rings round their legs, to which are fastened many other lesser rings, which make a tinkling noise, like little bells, when they walk or stir. These rings are fixed above the ankle, and are of gold, silver, copper, glass, or even of varnished earth, according to the substance and condition of the wearer. The princesses wear large hollow rings of gold, within which are enclosed little pebbles, that tinkle. Others have lesser rings called *Kelkal,* hung round them, which have the same effect. The larger circles, or rings, are open in one place, in form of a crescent, by which they pass the small of the leg through them. (See Dresses.) The Egyptian ladies wore also very valuable leg-rings; for we read in an inscription found in Spain, that the statue of Isis had ornaments of gold on its legs, set with two emeralds, and with eleven other precious stones. The Roman and Grecian women also used them. Trimalchio, (in Petronius,) speaking of his spouse, says, See what she wears on her legs; *Videtis mulieris compedes;* by way of complaint at her extravagance.

BRAMBLE, Judg. ix. 14, 15. The word אטד, *âtâd,* which is here translated bramble, is in Ps. lviii. 9. rendered *thorn.* The most proper name in English would be *buck-thorn.* The LXX and Josephus translate it ῥάμνος, and the Vulgate *rhamnus.* Theodorus says the rhamnus is the largest of thorns, and is furnished with the most dreadful darts; and Dioscorides, as cited by Bochart, remarks, that the Africans, or Carthaginians, called the rhamnus Ἀταδίμ, which is the plural of the Hebrew *atad.* As to the nature of the trees of which Jephthah speaks, we are pretty sure of most of them. The olive-tree, the fig-tree, the vine, are well known; and the bramble seems to be very well chosen as a representative of the original *atad;* for probably that vegetable should be a tree, bearing a fruit of some kind, (like the thorn-apple,) which is associated, though by opposition, with the vine, &c. That this *atad* was used for the purpose of burning, we have the evidence of the Psalmist. The bramble of Britain is a kind of raspberry; whether this *atad* of Judea is of the same class, we do not determine. Hasselquist does not mention it; and the rendering of the LXX seems to hint at a different kind of thorn. Scheuchzer gives the preference on this occasion to the *Rhamnus,* or *Nabca Paliurus Athenei,* which Hasselquist selected for the crown of thorns of our Saviour. It is certain that such a tree is required as may well denote a tyrant; one who, instead of affording shade and shelter to such as seek his protection, strips them of their property, as a bramble-bush does the sheep which come near it, or lie down under its shadow. At the same time this tree being associated with those which bear valuable fruit, it should appear necessary to fix on some bush producing fruit also, as most properly answering to this *atad.*

While transcribing this article, a passage in Holland's translation of Plutarch occurred to our recollection, which seems admirably illustrative of the above idea of the character of the tree which should represent the *atad,*—which, instead of affording shelter, should strip of their property those who sought its shade and protection. "Whereupon is thought that he [Demosthenes] forsook his colors and fled; now, as he made haste away, there chanced a bramble to take hold of his cassock behind, whereat he turned back and said to the bramble, 'Save my life, and take my ransom.'" (Carpenter's Scripture Natural History, p. 428.)

BRANCH. The prophets give this name to the Messiah: "Behold the man, whose name is the Branch," says Zechariah, chap. vi. 12. also chap. iii. 8. "Behold, I will bring forth my servant the Branch." The Vulgate translates *Oriens.* Jesus Christ is the Branch of the house of David; he is likewise *Oriens,* the Sun of Righteousness, which is risen in order to enlighten us, and to deliver us out of the shadow of death. The Messiah is likewise called by this name in Isaiah iv. 2; Jer. xxiii. 5; xxxiii. 15. as a kind of prophecy of his miraculous birth of a virgin.

BRASS is frequently mentioned in the English Bible, but there is little doubt that copper is intended; brass being a mixed metal, for the manufacture of which we are indebted to the Germans. The ancients knew nothing of the art. See Copper.

BREAD, a word which in Scripture is taken for food in general, Gen. iii. 19; xviii. 5; xxviii. 20; Exod. ii. 20. Manna is called bread from heaven, Exod. xvi. 15.

The ancient Hebrews had several ways of baking bread; they often baked it under the ashes, upon the hearth, upon round copper plates, or in pans or stoves made on purpose. At their departure out of Egypt, they made some of these unleavened loaves for their journey, Exod. xii. 39. Elijah, when fleeing from Jezebel, found at his head a cake, which had been baked on the coals, (properly upon hot stones,) and a cruse of water, 1 Kings xix. 5. The same prophet desired the widow of Sarepta to make a little bread (cake) for him, and to bake it under the ashes, 1 Kings xvii. 13. The Hebrews call this kind of cake *uggoth;* and Hosea (vii. 8.) compares Ephraim to one of them which was not turned, but was baked on one side only. Busbequius (Constantinop. p. 36.) says, that in Bulgaria this sort of loaf is still very common. They are there called *hugaces.* As soon as they see a guest coming, the women immediately prepare these unleavened loaves, which are baked under the ashes, and sold to strangers, there being no bakers in this country.

The Arabians, (D'Arvieux Coutumes des Arabes, cap. xiv.) and other eastern people, among whom wood is scarce, often bake their bread between two fires made of cow-dung, which burns slowly, and bakes the bread very leisurely. The crumb of it is very good, if it be eaten the same day; but the crust is black, and burnt, and retains a smell of the fuel used in baking it. This explains Ezek. iv. 9, 10, 12, 15. which is extremely shocking to the generality of readers. The Lord commands this prophet to make a paste composed of wheat, barley, beans, lentils, millet, and fitches, and of this to make a loaf, to bake it with human excrements in the sight of all the people. The prophet expressing extreme reluctance to this, God permitted him to bake it with cow-dung, instead of human dung. We are not to imagine that it was God's design to make the prophet

eat man's dung; he only enjoined him to bake his bread with such excrements: but, afterwards, he allowed him to bake it with cow-dung, as the Arabians do. See FUEL, and the extract from Niebuhr below.

The Hebrews, and other eastern people, have a kind of oven, called *tanour*, which is like a large pitcher, of gray stone, open at top, in which they make a fire. When it is well heated, they mingle flour in water; and this paste they apply to the outside of the pitcher. It is baked in an instant, and being dried, is taken off in thin, fine pieces, like our wafers. The orientals believe Eve's oven to have been of this kind; that it was left to Noah, and they say that the boiling water which ran over from it, occasioned the deluge;—metaphorical of the extensive spread and effects of her sin.

A third sort of bread used among the people of the East, is baked (according to Corvieux) in a great pitcher half full of certain little flints, which are white and glistering, on which they cast the paste in the form of little flat cakes. The bread is white, and smells well, but is good only for the day on which it is baked, unless there be leaven mingled with it to preserve it longer. This is the most common way in Palestine.

[Another kind of oriental oven consists of a round hole in the earth; the bottom is first covered over with stones, upon which fire is made; and when the stones are hot enough, the coals and ashes are removed, and the dough laid in thin flakes upon the hot stones, and turned several times. Such are the *cakes of stones*, 1 Kings xix. 6. In Persia, according to Tavernier and Chardin, those ovens are about three feet in diameter, and five or six feet deep. Sometimes a whole sheep is thus baked or roasted in them, by hanging it over the hot stones or coals. Comp. Jahn Bib. Arch. Pt. ii. p. 181, Germ. ed. § 140, Am. ed.

Niebuhr gives the following description of the bread and the mode of baking it in the East: (Descript. of Arab. p. 51. Germ. ed.) "The Arabs have different ways of baking bread. On board of the ship in which we took passage from Djidda to Loheia, one of the sailors every afternoon prepared as much *durra*, i. e. made it into dough, as was necessary for one day. Mean time the oven was heated. This was nothing more than a large water-pot bottom upwards, about three feet high, without a bottom, plastered over thick with clay, and standing on a movable foot-piece. When this was hot enough, the dough, or rather the cakes, were clapped upon the sides of the oven internally, without taking out the coals, and the oven was then covered. The bread was afterwards taken out, when, for a European it was not half baked, and so eaten as warm as possible. The Arabs of the desert use a plate of iron for baking their cakes of bread. Or they lay a round lump of dough among hot coals of wood or of camel's dung, and cover it over with them entirely, till, as they suppose, the bread is enough baked; they then knock off the ashes from it, and eat it hot. The Arabs of the cities have ovens not unlike our own. These also are not without wheat bread. It has likewise the form and size of our [German] pancakes, (i. e. of a dough-nut, or a middling-sized apple,) and is seldom sufficiently baked. The other food of the orientals consists chiefly in rice, milk, butter, *cheimak*, or thick cream, and all kinds of garden fruits. Nor have they any deficiency of animal food." In another place, after relating the same facts, this writer remarks, that "the principal sustenance of the orientals in general is new bread, just baked in this manner; and on this account they furnish themselves on their journeys in the desert especially with meal." (Travels, vol. i. p. 234, Germ. ed.) *R.

The forms given to bread in different countries, however, are varied according to circumstances, whether it be required to sustain keeping for a longer or a shorter time; that bread which is to be eaten the same day it is made, is usually thin, broad, and flat; that which is meant for longer keeping is larger, and more bulky, that its moisture may not too soon evaporate. So far as we recollect, the loaves most generally used among the Jews were round; though the rabbins say the shew-bread was square. We have representations of loaves divided into *twelve* parts; we cannot affirm, that the loaf used by our Lord at the eucharist was thus divided; but if it were, it shows how conveniently it might be distributed among the disciples; to each a part. We conceive, too, that such a divided loaf gives no improper comment on the passage, "We being many are one bread"—many partakers, each having his portion from the same loaf, 1 Cor. x. 17.

Moses enjoined the Israelites, on their arrival in the promised land, "to offer up a cake of the first of their dough, for a heave-offering in their generations," Numb. xv. 20. These first-fruits of bread, or dough, were given to the priest or Levite, who dwelt in the place where the bread was baked; if no priest or Levite dwelt there, that part of the dough designed for the Lord, or his minister, was thrown into the fire, or the oven. The quantity of bread to be given for first-fruits was not settled by the law; but custom and tradition had determined it to be between the fortieth part of the whole mass at most, and the sixtieth part of the mass at least. Philo remarks, that something was set apart for the priest, whenever they kneaded, but he does not say how much. Leo of Modena tells us, that the modern custom of the Jews is, when the bread is kneaded, and a piece of dough made as big as forty eggs, to take a small part from it, and make a cake, which is instead of the first-fruits appointed by the law. It had been a custom to give this cake to the priest; but, at present, it is thrown into the fire, to be consumed. This is one of the three precepts which should be observed by the women, as they generally make the bread. The prayer to be recited by them, when they throw this little portion of dough into the oven, or the fire, is as follows:—"Blessed art thou, O Lord our God, the King of the world, who hast sanctified us by thy precepts, and hast commanded us to separate a cake of our dough."

It appears, from several places of Scripture, that there stood constantly near the altar a basket full of bread, to be offered with the ordinary sacrifices, Exod. xxix. 32; Numb. vi. 15. Moses forbids the priests to receive from the hands of strangers bread, or any thing else that they proposed to give; because all these gifts are corrupted, Lev. xxii. 25. There are different opinions concerning the meaning of this law. Some think that under the name of bread, we should understand all sorts of sacrifices and offerings, because the victims that were slain are, in Scripture, sometimes called the bread of God. Others imagine, that God forbids the receiving sacrifices of any kind, or any real offering immediately from the hands of infidel people; but that he permits the reception of money wherewith to purchase

offerings and victims. Others explain it literally, of offerings of flour, bread, or cakes; that none of these were to be received in the temple from the hands of idolaters, or infidels.

God threatens to break the staff of bread, that is, to send famine among the Israelites, Ezek. iv. 16. Our Saviour says, after the Psalmist, "Man doth not live by bread only, but by every word which proceedeth out of the mouth of God," Matt. iv. 4. God can sustain us, not only with bread, or ordinary food, but with any thing else, if he think fit to communicate a nourishing virtue to it. Thus he fed the Israelites in the wilderness with manna; and thus five thousand men were fed with five loaves, distributed by the hands of Christ and his apostles. Bread and water are used for sustenance in general, Deut. ix. 9, 18, &c. "Bread of affliction, and water of affliction," (1 Kings xxii. 27.) are the same as a little bread and a little water, or prison-bread and prison-water, prison allowance; as one partakes of them in a season of affliction.

As the Hebrews generally made their bread very thin, and in the form of little flat cakes, or wafers, they did not cut it with a knife, but broke it; which gave rise to that expression so usual in Scripture, of breaking bread, to signify eating, sitting down to table, taking a repast. In the institution of the eucharist, our Saviour broke the bread which he had consecrated; whence, to break bread, and breaking of bread, in the New Testament, are used for celebrating the eucharist.

The Psalmist speaks of the bread of tears, and the bread of sorrows, Psalm xlii. 3; cxxvii. 2. Meaning continual sorrow and tears, instead of food; or which make us lose the desire of eating and drinking. "Bread of wickedness, bread of deceit," is bread acquired by fraudulent and criminal practices. These metaphors are very energetic.

Bread, daily; to show an entire dependence on our heavenly Father's care, we are instructed to pray day by day for our daily bread, Matt. vi. 11. The Greek word ἐπιούσιος, *sufficient*, used by the evangelists, may be understood as opposed to περιούσιος, *superfluous*. Many commentators include in this petition, a prayer for the daily supply for the spiritual wants of the believer by Divine Grace, as well as a daily supply for his temporal need by Divine Providence.

Shew-bread, (Heb. *bread of presence*,) was bread offered every sabbath day to God on the golden table placed in the holy place, Exod. xxv. 30. The Hebrews affirm, that the loaves were square, having four sides, and covered with leaves of gold. They were twelve in number, in memory of the twelve tribes of Israel, in whose names they were offered. They must have been quite large, since every loaf was composed of two assarons or omers of flour, which make about ten pints 2-10ths. The loaves had no leaven; were presented hot every sabbath day, the old loaves being taken away, which were to be eaten by the priests only. With this offering there was salt and incense; and even wine, according to some commentators. Scripture mentions only salt and incense; but it is presumed wine was added, because it was not wanting in other sacrifices and offerings. It is believed that the loaves were placed one upon the other in two piles, of six each; and that between every loaf there were two thin plates of gold, folded back in a semicircle, the whole length of them, to admit air, and to hinder the loaves from growing mouldy. These golden plates, thus turned in, were supported at their extremities by two golden forks which rested upon the ground, Lev. xxiv. 5, seq.

As there is much difference of opinion among commentators as to the manner in which these loaves were placed upon the table, it may be necessary to offer some remarks on the subject. The following quotation from Lightfoot, (of the Temple,) however, may be previously perused with advantage:—

"On the north side of the house, which was on the right hand, stood the shew-bread table of two cubits long, and a cubit and a half broad, (Exod. xxv. 23.) in the tabernacle of Moses, but wanting that half cubit in breadth in the second temple (the reason of the falling short, not given by them that give the relation.) It stood lengthwise in its place, that is, east and west, and had a crown of gold round about it, toward the upmost edge of it, which [see Baal Hatt. in Ex. xxv.] the Jews resemble to the crown of the kingdom. Upon this table there stood continually twelve loaves, which, because they stood before the Lord, were called לחם הפנים, Matt. xii. 4, Ἄρτοι προθέσεως, *the bread of setting before*, [the bread of presence,] for which our English has found a very fit word, calling it the *shew-bread;* the manner of making and placing of which loaves was thus, says Maimonides: (in Tamidin, per. 5.) "Out of four and twenty סאה, *seah*, (three of which went to an ephah,) that is, out of eight bushels of wheat being ground, they sifted out (Lev. xxiv. 5.) four and twenty tenth-deals, (Exod. xvi. 36.) or omers, of the purest flour; and that they made into twelve cakes, two omers in a cake; or the fifth part of an ephah of corn in every cake; they made the cakes square, namely, ten hand-breadths long, and five broad, and seven fingers thick.

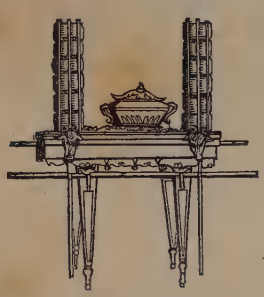
"On the sabbath they set them on the table in this manner; four priests went first in to fetch away the loaves that had stood all the week, and other four went in after them to bring in new ones in their stead; two of the four last carried the two rows of the cakes, namely, six a-piece, and the other two carried in, either of them, a golden dish, in which the frankincense was to be put, to be set upon the loaves; and so those four that went to fetch out the old bread, two of them were to carry the cakes, and the other two the dishes; these four that came to fetch the old bread out stood before the table with their faces towards the north, and the other four that brought in the new stood betwixt the table and the wall with their faces towards the south; those drew off the old cakes, and these, as the others went off, slipped on the new, so that the table was never without bread upon it, because it is said, they should stand before the Lord continually. They set the cakes in two rows, six and six, one upon another, and they set them, the length of the cakes cross over the breadth of the table, (by which it appears, that the crown of gold about the table rose not above the surface of it, but was a border below edging even with the plain of it, as is well held by Rabbi Solomon, in Exodus xxv.) and so the cakes lay two hand-breadths over the table on either side; for the table was but six hand-breadths broad, and the cakes were ten hand-breadths long; now as for preventing that that which so lay over should not break off, if they had no other way to prevent it, (which yet they had, but I confess that the description of it in their authors I do not understand,) yet their manner of laying the cakes one upon another was such as that

the weight rested upon the table, and not upon the points that hung over. The lowest cake of either row they laid upon the plain table; and upon that cake they laid three golden canes at distance one from another, and upon those they laid the next cake; and then three golden canes again, and upon them another cake; and so of the rest, save only that they laid but two such canes upon the fifth cake, because there was but one cake more to be laid upon. Now these which I call golden canes (and the Hebrews call them so also) were not like reeds or canes, perfectly round and hollow through, but they were like canes or kexes slit up the middle; and the reason of laying them thus betwixt cake and cake was, that by their hollowness air might come to every cake, and all might thereby be kept the better from mouldiness and corrupting; and thus did the cakes lie hollow, and one not touching another, and all the golden canes being laid so, as that they lay within the compass of the breadth of the table; the ends of the cakes that lay over the table on either side bare no burthen but their own weight.

"On the top of either row was set a golden dish with a handful of frankincense, which, when the bread was taken away, was burnt as incense to the Lord, (Lev. xxiv. 7.) and the bread went to Aaron and his sons, or to the priests, as their portions to be eaten."

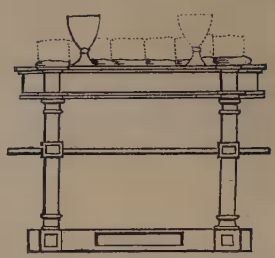
So far this learned author

This is a representation of this table, as usually acquiesced in, on rabbinical authority. The table itself is a parallelogram; in the middle stands a vase with its covering, which vase is understood to contain incense; at each end of the table stands a pile, formed by the loaves of shew-bread; this pile is upheld by golden prongs, which prevent the loaves from slipping out of their places; and between the loaves are golden pipes, laid for the admission of air, to prevent any kind of mouldiness, &c. from attaching to the bread. The reader will observe the great height of these piles. We cannot but wonder at the conduct of whoever *originally* made the design for this table; by what authority could he place on these prongs the head of any animal, whether ox or sheep? or was it in allusion to the four heads of the cherub? (as there were four of these prongs, two on each side of the table.) It should seem to be the head of a young bull;—but, if so, if there were really any tradition of such a head, might it not become the origin of that calumny which reported, that the Jews worshipped an *ass's* head? (see Ass;) for it is remarkable that the calumny does not say a complete ass, but the *head* of an ass; and, possibly, some such mistake might give occasion to it:—for, had it said an ox's head, the report had not been far from the truth, if this representation be authentic. However, that must rest on the rabbins, whose accounts are its authorities; or on whatever authority the *original* designer might have to plead. It should appear by this figure, that the crown of carved work around the rim of the table rose above the superficial level of the table; if so, as Lightfoot justly remarks, the loaves could not exceed it, so as to overhang its edge, but must be confined within its limits. It will be observed, that the legs of this table are distinct and insulated; not being strengthened by a rail, or any similar connection with each other, in any part.



As the foregoing figure has no authority beside description, we have here given a representation of the shew-bread table, as it is delineated on the arch of Titus, but restored to somewhat of its true appearance. This shows no loaves placed upon it; and probably Titus found it thus vacant, when it became his prey; but it shows a cup, standing at one end of the table, nearly, or altogether, on the spot where, according to the rabbins, one of the piles of bread should be; and in fact, in such a part that it would be impossible to place one of those piles, without removing the cup. We observe, too, nothing of the supposed golden props, or supports to those piles, in this figure. From this situation of the cup we have ventured to surmise the possibility, that there was on the table a second cup, (which we have hinted at by dotted lines,) in a part of the table answerable in point of symmetry to that of the first cup. It is true, however, that a single cup might stand in the middle of the front of the table; but what if there were in the middle a small box of incense and a cup standing on each side of it?

It is probable the reader will be struck with the manner of ranging the loaves in this engraving, which appears to differ altogether from the rabbinical pile; *that* supposing them to be laid one upon another in height; *this* supposing them to be laid by the side of one another in length.



We gather this order of the loaves, (1.) from the use of the Hebrew word itself, (ערך, *érek*,) which our translators certainly understood in this sense, and have very properly rendered, in Lev. xxiv. 6. "two rows, six in a row"—not two piles, six in a pile; but a *row*, that is, at length, one loaf by the side of its fellows. The word denotes an orderly arrangement of the subjects to which it refers; so, Prov. ix. 2, "*Wisdom hath* furnished, *arranged the provisions on the table;* but provisions are not *arranged* on a table in piles, one upon another; but in rows, one by the side of another, or one row before, one behind, another. So, Numb. xxiii. 4, "*I have arranged seven altars;*" surely not one over the other, but in a line. It denotes also an army, that is, *rows* of soldiers, standing side by side; the inference, therefore, is that the word is conclusive against the rabbinical notion of piles of shew-bread, since it denotes distributions or arrangements, and those in ranks or rows. (2.) As these twelve loaves represented an offering from each of the twelve tribes, it was fit that each

tribe should be equally open to the view of the person to whom, as it was understood, the present was presented, that no tribe might seem to be slighted or neglected; but in piles this could not be, as the under loaf would necessarily appear pressed, and concealed by those above it; consequently, the tribe it referred to would be symbolically injured and disgraced by such a situation of its representative. (3.) The very construction and form of the table, as it appears in the arch of Titus, shows the impossibility of adopting the prongs of the first engraving above, because that stem which reaches from the table to the ground, at the very nearest possible situation for it to the end of the table, must have run down directly before the leg of the table, (which is very unlikely, considering the situation of the cup,) by reason of the absence of that part of the table which was cut away; and these piles could not be placed nearer to the centre of the table because of the covercle containing incense, &c. which stood there, as in that engraving. On the whole, therefore, probability leads to the opinion, that the loaves were placed in two rows, six in each row; that they were of a certain convenient breadth, commensurate to the surface of the table, but of a more considerable height, as suggested by dotted lines; and they might be as much higher, above the full height of the cup, as was necessary. This is supposing that they contained the whole quantity of flour understood to be allotted to them in Leviticus. They might resemble our half-peck or peck loaves; or what are called *bricks*, by our bakers. This arrangement of the loaves, too, admits perfectly of that diminution of the table in front, which appears in what we have considered as the authentic representation; it admits also a place for the conjectural cup on the other side of the table; and it leaves a space between these two cups, which might be occupied by something else to complete the table; such as incense, salt, &c. It is indifferent to this arrangement, whether the loaves were round or square.

This plan shows, by the strong lines, what were the limits of the table as taken by Titus; and its dotted lines hint at its limits as made by Moses. It is natural to ask, Who directed these alterations? Did they obtain under Solomon, the Maccabees, or Herod? They seem to imply a spirit of innovation, which one should little expect to find among a people so attached as the Jews were, to the peculiarities of their ritual, and to their religious services. Moses seems to say, (Lev. xxiv. 8.) that the Israelites furnished the loaves presented before the Lord; but this ought to be understood only, as they paid the first-fruits and tenths to the priests (which was the chief of their income.) And of these tenths and first-fruits the priests took wherewith to make the shew-bread, and whatever else it was their duty to furnish, in the service of the temple. In the time of David, (1 Chron. ix. 32.) the Levites of the family of Kohath had the care of the shew-bread, or, as it is called in the Chronicles, "the bread of ordering." Probably the Levites baked and prepared it; but the priests offered it before the Lord, 1 Chron. xxiii. 28. However, Jerome says, from a tradition of the Jews, that the priests sowed, reaped, ground, kneaded, and baked the shew-bread.

It is more difficult, however, to ascertain the use of the shew-bread, or what it represented, than almost any other emblem in the Jewish economy. The learned Dr. Cudworth has the following remarks on the subject in his treatise on the Lord's supper: "When God had brought the children of Israel out of Egypt, resolving to manifest himself in a peculiar manner present among them, he thought good to dwell amongst them in a visible and external manner; and, therefore, while they were in the wilderness, and sojourned in tents, he would have a tent or tabernacle built, to sojourn with them also. This mystery of the tabernacle was fully understood by the learned Nachmanides, who, in few words, but pregnant, expresseth himself to this purpose: 'The mystery of the tabernacle was this, that it was to be a place for the Shekinah, or habitation of Divinity, to be fixed in;' and this, no doubt, as a special type of God's future dwelling in Christ's human nature, which was the true Shekinah; but when the Jews were come into their land, and had there built them houses, God intended to have a fixed dwelling-house also; and, therefore, his movable tabernacle was to be turned into a standing temple. Now, the tabernacle, or temple, being thus as a house, for God to dwell in visibly, to make up the notion of dwelling or habitation complete, there must be all things suitable to a house belonging to it. Hence in the holy place, there must be a table and a candlestick, because this was the ordinary furniture of a room, as the fore-commended Nachmanides observes. The table must have its dishes, and spoons, and bowls, and covers belonging to it, though they were never used; and always furnished with bread upon it. The candlestick must have its lamps continually burning. Hence also there must be a continued fire kept in this house of God upon the altar, as the focus of it; to which notion, I conceive, the prophet Isaiah doth allude, (chap. xxxi. 9.) 'Whose fire is in Zion, and his furnace in Jerusalem;' and besides all this, to carry the notion still further, there must be some constant meat and provision brought into this house; which was done in the sacrifices that were partly consumed by fire upon God's own altar, and partly eaten by the priests, who were God's family, and therefore to be maintained by him. That which was consumed upon God's altar, was accounted God's mess, as appeareth from Malachi, (i. 12.) where the altar is called God's table, and the sacrifice upon it, God's meat: 'Ye say, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible.' And often, in the law, the sacrifice is called God's לחם, *lehem*, that is, his *bread* or *food*. Wherefore it is further observable, that, besides the flesh of the beast offered up in sacrifice, there was a mincah, that is, a meat or rather bread-offering, made of flour and oil; and a libamen, or drink-offering, which was always joined with the daily sacrifice, as the bread and drink which was to go along with God's meat. It was also strictly commanded, that there should be salt in every sacrifice and oblation, because all meat is unsavory without salt, as Nachmanides hath here also well observed: 'Because it was not honorable that God's meat should be unsavory, without salt.' Lastly, all these things were to be consumed on the altar only by the holy fire, which came down from heaven, because they were God's portion, and therefore to be eaten or consumed by himself, in an extraordinary manner."

We have remarked, that the shew-bread was eaten by none but priests; nevertheless, David, having re-

ceived some of these loaves from the high-priest Abimelech, ate of them, without scruple, in his necessity; (1 Sam. xxi. 6—9.) and our Saviour uses his example to justify the apostles, who had bruised ears of corn, and were eating them on the sabbath day, Matt. xii. 3, seq.

BREAST, BOSOM. The females in the East are more anxiously desirous than those of northern climates of a full and swelling breast; in fact, they study *embonpoint* of appearance, to a degree uncommon among ourselves; and what in the temperate regions of Europe might be called an elegant slenderness of shape, they consider as a meagre appearance of starvation. They indulge these notions to excess. It is necessary to premise this, before we can enter thoroughly into the spirit of the language in Cant. viii. 8—10. which Mr. Taylor renders somewhat differently from our public translation.

BRIDE. Our sister is little, and she hath no breasts; *being as yet too young; immature;*
What shall we do for our sister, in the day when she shall be spoken for?

BRIDEGROOM. If she be a wall, we will build on her [*ranges*] turrets of silver;
If she be a door-way, we will frame around her panels of cedar.

BRIDE. I am a wall and my breasts like Kiosks,
Thereby I appeared in his eyes as one who offered peace [*repose; enjoyment*].

This instance of self-approbation is peculiarly in character for a female native of Egypt; in which country, Juvenal sneeringly says, it is nothing uncommon to see the breast of the nurse, or mother, larger than the infant she suckles. The same conformation of a long and pendent breast is marked in a group of women musicians, found by Denon painted in the tombs on the mountain to the west of Thebes; on which he observes, that the same is the shape of the bosom of the present race of Egyptian females. The ideas couched in these verses appear to be these, "Our sister is quite young," says the bride;—"But," says the bridegroom, "she is upright as a wall; and if her breasts do not project beyond her person, as Kiosks project beyond a wall, we will ornament her dress [head-dress?] in the most magnificent manner with turret-shaped diadems of silver." This gives occasion to the reflection of the bride, understood to be speaking to herself aside—"As my sister is compared to a wall, I also in my person am upright as a wall; but I have this further advantage, that my bosom is ample and full, as a Kiosk projecting beyond a wall; and though Kiosks offer repose and indulgence, yet my bosom offers to my spouse infinitely more effectual enjoyment than they do." This, it may be conjectured, is the simple idea of the passage; the difference being that turrets are built on the top of a wall; Kiosks project from the front of it. The name Kiosk is not restricted to this construction, but includes most of what are commonly called summer-houses or pavilions. [This exposition forms a part of Mr. Taylor's translation of the whole book of CANTICLES, which is inserted under that article. See the remarks there prefixed. R.

I. BREASTPLATE, a piece of defensive armor to protect the heart. The breastplate of God is righteousness, which renders his whole conduct unassailable to any accusation. Christians are exhorted to take to themselves "the breastplate of righteousness," (Eph. vi. 14.) and "the breastplate of faith and love," 1 Thess. v. 8. Being clothed with these graces, they will be able to resist their enemies, and quench all the fiery darts of the wicked one; a beautiful simile.

II. BREASTPLATE, a piece of embroidery about ten inches square, (Exod. xxviii. 15, seq.) of very rich work, which the high-priest wore on his breast. It was made of two pieces of the same rich embroidered stuff of which the ephod was made, having a front and a lining, and forming a kind of purse, or bag, in which, according to the rabbins, the Urim and Thummim were enclosed. The front of it was set with twelve precious stones, on each of which was engraved the name of one of the tribes. They were placed in four rows, and divided from each other by the little golden squares or partitions in which they were set, according to the following order.

The names given to the stones here are not free from doubt, for we are very imperfectly acquainted with this part of natural science. The breastplate was fastened at the four corners; those on the top to each shoulder, by a golden hook, or ring, at the end of a wreathed chain; those below to the girdle of the ephod by two strings or ribands, which also had two rings and hooks. This ornament was never

to be severed from the priestly garments; and it was called "the memorial," (Ex. xxviii. 15.) being designed to remind the priest how dear those tribes should be to him, whose names he bore upon his heart. It was also named the "breastplate of judgment," probably because by it was discovered the judgment and the will of God; or because the high-priest who wore it was the fountain of justice, and put on this ornament when he exercised his judicial capacity in matters of great consequence, which concerned the whole nation. Compare URIM and THUMMIM.

BRIDE, a new-married female. In the typical language of Scripture, the love of the Redeemer to the church is energetically alluded to in the expression, "the bride, the Lamb's wife," Rev. xxi. 9. See MARRIAGE, and CANTICLES.

BRIDEGROOM, see MARRIAGE, and CANTICLES.

BRIERS, see THORNS.

BRIMSTONE, a well known substance, extremely inflammable, that may be melted and consumed by fire, but not dissolved in water. God destroyed the cities of the plain by raining upon them fire and brimstone, Gen. xix. 24. The wicked are threatened with this punishment, Psal. xi. 6; Rev. xxi. 8.

BROOK, properly TORRENT, in Greek, Χείμαῤῥος; in Hebrew, נחל *nachal*. A brook is distinguished from a river, for a river flows at all times, but a brook at some times only; as after great rains, or the melting of snows. As the Hebrew *nachal* signifies a *valley*, as well as a *brook*, one is often used for the other; as the brook of Gerar, for the valley of Gerar. But this ambiguity is of little consequence, since generally there are brooks in valleys.

BROTHER is taken in Scripture for any relation, a man of the same country, or of the same nation, for our neighbor, for a man in general. It is probable that James, Joses, and Judas, (Matt. xxvii. 56.) though called *brethren* of Jesus, were not strictly his natural brothers; but (according to the usage of the Hebrews, in extending names of affection from the proper kin to which they accurately applied, to more distant relatives) cousins. James and Joses were sons of Mary, (certainly not the Virgin,) Matt. xxvii. 56. James and Judas were sons of Alpheus, (Luke vi. 15, 16.) and Alpheus is most probably Cleophas, husband of Mary, sister of the Virgin, John xix. 25. Brother is one of the same nation (Rom. ix. 3, &c.)—one of the same faith, (first Epistle of St. John,) one of the same nature, Heb. ii. 17. Thus we see a regular gradation in the application of the word brother in Scripture, and most, perhaps all, languages employ some equivalent extension of it. We say in English, a brother of the same trade—a brother of the same color—"brother black," &c. Of the same disposition—"brother miser." Of the same vice—"brother thief," &c. And to express many other ideas of similarity, we often attach meanings no less extensive to this word, than are denoted by it when it occurs in its loosest sense in holy writ.

By the law, the brother of a man who died without children was obliged to marry the widow of the deceased, to raise up children to him, that his name and memory might not be extinct. See MARRIAGE.

BUBASTIS, a famous city of Egypt. Ezekiel (xxx. 17.) calls it Pibeseth. It stood on the eastern shore of the eastern arm of the Nile. See PI-BESETH.

BUCKET, see WATER.

BUCKLER. (See ARMS, ARMOR.) It was a defensive piece of armor, of the nature of a shield; and is spoken figuratively of God, (2 Sam. xxii. 31; Ps. xviii. 2, 30; Prov. ii. 7.) and of the truth of God, Ps. xci. 4.

To BUILD. In addition to the proper and literal signification of this word, it is used with reference to children and a numerous posterity. Sarah desires Abraham to take Hagar to wife, that by her she may be builded up, i. e. have children to support her family, Gen. xvi. 2. The midwives who refused obedience to Pharaoh's orders, when he commanded them to put to death all the male children of the Hebrews, were rewarded for it; God built them houses—gave them a numerous posterity, says Calmet. But some think the passage signifies that the houses of the Israelites were established by the numbers of children which the midwives saved. The LXX read, "they (the midwives) made themselves houses," more extensive than mere families; and Josephus says, they were Egyptian women; if so, the phrase expresses the accumulation of wealth, or great fortunes, Exod. i. 21. [This last is the more probable meaning. R.

BUL, the eighth month in the Hebrew calendar, afterwards called Marchesvan; answering nearly to our October, O. S. According to some, (which is the more probable supposition,) it corresponded to the lunar month from the new moon of November to that of December. The name signifies rain month. It is the second month of the civil year, and the eighth month of the ecclesiastical year. It has twenty-nine days. (See JEWISH CALENDAR.) We only find the name Bul in 1 Kings vi. 38. under the reign of Solomon.

BULL, BULLOCK. This animal was reputed clean, and was generally used in sacrifice. The Septuagint and Vulgate often use the word ox; comprehending under the word rather the species, than the sex or quality, of the animal; like our word *bullock*. The ancient Hebrews, in general, never mutilated any creature; and where in the text we read ox, we are to understand a bull, Lev. xxii. 24.

The beauty of Joseph is compared to that of a bullock. The Egyptians had a particular veneration for this animal; they paid divine honors to it; and the Jews are supposed to have imitated them in their worship of the golden calves. Jacob reproaches his sons, Simeon and Levi, for having dug down the wall of the Sichemites; but the LXX translate the Hebrew, "for hamstringing a bull," Gen. xlix. 6. Many of the ancient fathers explained this passage of Christ, and referred it to his being put to death by the Jews. The Hebrew signifies either a wall or a bull. Bull, in a figurative and allegorical sense, is taken for powerful, fierce, insolent enemies. "Fat bulls (bulls of Bashan) surrounded me on every side," says the Psalmist, Ps. xxii. 12. and lxviii. 30. "Rebuke the beast of the reeds, the multitude of the bulls;" Lord, smite in thy wrath these animals which feed in large pastures, these herds of bulls. And Isaiah says, (chap. xxxiv. 7.) "The Lord shall cause his victims to be slain in the land of Edom, a terrible slaughter will he make, he will kill the unicorns, and the bulls," meaning those proud and cruel princes who oppressed the weak.

BURDEN, a heavy load. The word is commonly used in the prophets for a disastrous prophecy. The burden of Babylon, the burden of Nineveh, of Moab, of Egypt. The Jews asking Jeremiah cap-

tiously, What was the burden of the Lord? he answered them, You are that burden; you are, as it were, insupportable to the Lord; he will throw you on the ground, and break you to pieces, and you shall become the reproach of the people, Jer. xxiii. 33—40. The burden of the desert of the sea (Isaiah xxi. 1.) is a calamitous prophecy against Babylon, which stood on the Euphrates, and was watered as by a sea; and which, from being great and populous, as it then was, would soon be reduced to a solitude. See BABYLON.

The burden of the valley of vision, (Isaiah xxii. 1.) is a denunciation against Jerusalem, called, by way of irony, "The Valley of Vision," though it stood on an eminence. It is called "of Vision," or "of Moriah," because it is thought that on mount Moriah Abraham was about to sacrifice Isaac. The burden of the beasts of the south, (Isa. xxx. 6.) evidently respects Judea, but we cannot perceive on what account it has this inscription. It may be, that copiers supplied it; for it seems to make no sense with the context, but, on the contrary, interrupts and suspends it. The text may be thus read, (ver. 4, 5.) —The Jews sent their ambassadors as far as Tanis and Hanes; but they were confounded when they saw that these people were not in a condition to assist them. (The burden of the beasts of the south.) They went, I say, "into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent; they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them." It may then be a marginal note or inscription, crept into the text, and drawn from the mention of the beasts of burden that go down to Egypt, i. e. the south.—Zechariah says, (xii. 3.) "In that day will I make Jerusalem a burdensome stone for all people. All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Those that would lift it shall be hurt [strain themselves] by it. All nations around Jerusalem tried their strength against it; the Assyrians, the Chaldeans, the Persians, the Egyptians, &c. but all these had been hurt by the Jews. They have taken the city, it is true, but they paid dearly for their victory by their losses. Jerome observes, that in the cities and villages of Palestine, there was an old custom, which continued even to his time, to have great and heavy round stones, which the young people lifted up as high as they could, by way of exercise, and to try their strength. He assures us, moreover, that in the citadel at Athens, near the statue of Minerva, he had seen an iron ball of very great weight, and which he could not move but with difficulty, with which they heretofore used to try the strength of the athletæ, that their powers might be known, and that they might not be too unequally matched. Many think that "the stone of Zoheleth," (1 Kings i. 9.) was one of these stones of burden; and Ecclesiasticus (vi. 21.) alludes to this custom, when he says, "She will lie upon him as a mighty stone of trial, and he will cast her from him ere it be long." The weight, or burden of the day, (Matt. xx. 12.) expresses the labor and toil of the day, during many hours, especially the meridian heat.

BURIAL. The Hebrews were, at all times, very careful in the burial of their dead; to be deprived of burial, was thought one of the greatest dishonors, or causes of unhappiness, that could befall any man; (Eccl. vi. 3.) being denied to none, not even to enemies; but it was withheld from self-murderers till after sunset, and the souls of such persons were believed to be plunged into hell. This concern for burial proceeded from a persuasion of the soul's immortality. Jeremiah (viii. 2.) threatens the kings, priests, and false prophets, who had adored idols, that their bones should be cast out of their graves, and be thrown like dung upon the earth. The same prophet foretold that Jehoiakim, king of Judah, who built his house by unrighteousness, and who abandoned himself to avarice, violence, and all manner of vice, among other severe punishments, should be buried with "the burial of an ass;" that he should be cast out of the gates of Jerusalem into the common sewer, ch. xxii. 18, 19. It is observed, (2 Macc. v. 10.) that Jason, who had denied the privilege of burial to many Jews, was himself treated in the same manner; that he died in a foreign land, and was thrown like carrion upon the earth, not being laid even in a stranger's grave. Good men made it part of their devotion to inter the dead, as we see by the instance of Tobit.

A remarkable expression of the Psalmist (Ps. cxli. 7.) appears to have much poetical heightening in it, which even its author, in all probability, did not mean should be accepted *literally;* while, nevertheless, it might be susceptible of a literal acceptation, and is sometimes a fact. He says, "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth." This seems to be strong eastern painting, and almost figurative language; but that it may be strictly true, the following extract demonstrates:—"At five o'clock we left *Garigana*, our journey being still to the eastward of north; and, at a quarter past six in the evening, arrived at the village of that name, whose inhabitants had all perished with hunger the year before; *their wretched bones being all unburied and scattered upon the surface of the ground*, where the village formerly stood. We encamped *among* the bones of the dead; no space could be found free from them; and on the 23d, at six in the morning, full of horror at this miserable spectacle, we set out for Teawa; this was the seventh day from Ras el Feel. After an hour's travelling, we came to a small river, which still had water standing in some considerable pools, although its banks were destitute of any kind of shade." (Bruce's Travels, vol. iv. p. 349.) The reading of this account thrills us with horror; what then must have been the sufferings of the ancient Jews at such a sight?—when to have no burial was reckoned among the greatest calamities; when their land was thought to be polluted, in which the dead (even criminals) were in any manner exposed to view; and to whom the very touch of a dead body, or part of it, or of any thing that had touched a dead body, was esteemed a defilement, and required a ceremonial ablution?

There was nothing determined particularly in the law as to the place of burying the dead. There were sepulchres in town and country, by the highways, in gardens, and on mountains; those belonging to the kings of Judah were in Jerusalem, and the king's gardens. Ezekiel intimates that they were dug under the mountain upon which the temple stood; since God says, that in future this holy mountain should not be polluted with the dead bodies of their kings. The sepulchre which Joseph of Arimathea had provided for himself, and in which he placed our Saviour's body, was in his garden; that of Rachel was adjacent to the highway from Jeru-

salem to Bethlehem. That of the Maccabees was at Modin, upon an eminence, whence it was visible at a great distance both by sea and land. The kings of Israel had their burying-places in Samaria. Samuel was interred in his own house, (1 Sam. xxv. 1.) Moses, Aaron, Eleazar and Joshua were buried in mountains; Saul and Deborah (Rebekah's nurse) were buried under the shade of trees. It is affirmed, that the sepulchres of the inhabitants of Jerusalem were in the valley of Kidron. Here likewise was the burying-place for foreigners.

[The following extract from Dr. Jowett's Christian Researches in Syria, etc. (p. 207.) may cast some light on the Hebrew modes of burial: "While walking out one evening, a few fields distance from Deir el Kamr, with the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid stone building, apparently a house; very solemnly adding, "*Kabbar beity,—the sepulchre of my family.*" It had neither door nor window. He then directed my attention to a considerable number of similar buildings at a distance; which to the eye are exactly like houses, but which are in fact family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, 'This is an unkindly house, to which visitors do not willingly throng; but, one by one, they will be forced to enter; and none who enter ever come out again.' Perhaps this custom, which prevails here and in the lonely neighboring parts of the mountains, may have been of great antiquity, and may serve to explain some Scripture phrases. The prophet Samuel was buried "in his house at Ramah;" (1 Sam. xxv. 1.) it could hardly be in his dwelling-house. Joab "was buried in his own house in the wilderness;" 1 Kings ii. 34. This was "the house appointed for all living," Job xxx. 23. Carpzov remarks, (Apparat. p. 643.) 'It is hardly to be supposed that the sepulchres were in the houses themselves, and under the roof; and we are therefore rather to understand by the term every thing which belongs or appertains to the house, as a court or garden, in a corner of which perhaps such a monument was erected.' The view of these sepulchral houses at Deir el Kamr puts the matter beyond conjecture." R.

The Jews call what we term a church-yard or cemetery, "the house of the living," to show their belief of the immortality of the soul, and of the resurrection of the body; and when they come thither bearing a corpse, they address themselves to those who lie there, as if they were still alive, saying, "Blessed be the Lord who hath created you, fed you, brought you up, and at last, in his justice, taken you out of the world. He knows the number of you all, and will in time revive you. Blessed be the Lord who causeth death, and restoreth life." (Buxtorf, Synag. Jud. cap. xxxv.) Their respect for sepulchres is so great, that they build synagogues and oratories near those of great men and prophets, and go and pray near them. The rabbins teach, that it is not lawful to demolish tombs, nor to disturb the repose of the dead, by burying another corpse in the same grave, even after a long time; nor to carry an aqueduct across the common place of burial; nor a highway; nor to go and gather wood there, nor to suffer cattle to feed there. When the Jews come with a funeral to a burying-place, they repeat the blessing directed to the dead, as above mentioned; the body is then put down upon the ground, and if it be a person of consideration, a kind of funeral oration and encomium is made over him. This being done, they walk round the grave, reciting rather a long prayer, beginning with Deut. xxxii. 4. which they call the righteousness of judgment; because therein they return thanks to God for having pronounced an equitable judgment concerning the life and person of the deceased. A little sack full of earth is then put under the dead person's head, and the coffin is nailed down and closed. If it be a man, ten persons take ten turns about him, and say a prayer for his soul; the nearest relation tears a corner of his clothes, and the dead body is let down into the grave, with his face towards heaven, the mourners crying to him, "Go in peace," or rather, according to the Talmudists, "Go to peace." The nearest relations first throw earth on the body; and afterwards all present. This done, they retire, walking backwards; and before they leave the burying-ground, they pluck bits of grass three times, and cast them behind their backs, saying, "they shall flourish like grass on the earth," Ps. lxxii. 16.

Calmet is of opinion, that there is no instance of an epitaph inscribed on the tomb of an ancient Hebrew; and remarks, that that which is reported of Adoniram's, found in Spain, and some others of like authority, are not deserving of notice. If a monument were erected in memory of a king, a hero, a prophet, or a warrior, the tomb itself, he remarks, spoke sufficiently, and the memory of the person was perpetuated, together with his history, among the people. Nevertheless, they might have inscriptions, distinguishing the party they contained; and if the hieroglyphics mentioned in the article on tombs be so ancient as there hinted, they may be regarded as proofs that monumental inscriptions were not unusual in (perhaps Jewish) antiquity.

BURNING BUSH, wherein the Lord appeared to Moses, at the foot of mount Horeb. (See Moses.) As to the person who appeared in the bush, Scripture, in several places, calls him by the name of God, Exod. iii. 2, 6, 13, 14, &c. He calls himself the Lord God; the God of Abraham, Isaac, and Jacob; the God who was to deliver his people from their bondage in Egypt. Moses, blessing Joseph, says, "Let the blessing of him who dwelt in the bush come on the head of Joseph," Deut. xxxiii. 16. But in the places of Exodus which we are examining, instead of "the Lord appeared to him," the Hebrew and the Septuagint import, "the angel of the Lord appeared to him." Stephen, in the Acts, (vii. 30.) reads it in the same manner; Jerome, Augustin and Gregory the Great teach the same thing. It was an angel, agent, messenger, who, representing the Lord, spoke in his name. The ancients generally hold the Son of God to be the person who appeared in the bush.

BURNT-OFFERINGS, see Offerings; and for the Altar of Burnt-offerings, see Altar.

BUSHEL is used in our English version to express the Greek word μόδιος, Latin *modius*, a measure containing about a peck, Matt. v. 15.

BUTTER is generally taken, in Scripture, for cream, or liquid butter. Children were fed with butter and honey; (Isa. vii. 15, 22.) with milk-diet, with cream, and with honey, which was common in Palestine. D'Arvieux, (p. 205.) speaking of the Arabs, says, "One of their chief breakfasts is cream

—or fresh butter—MIXED IN A MESS OF HONEY. These do not seem to suit very well together, but experience teaches that this is no bad mixture, nor disagreeable in its taste, if one is ever so little accustomed to it." The last words seem to indicate a delicacy of taste, of which D'Arvieux was sensible in himself, which did not, at once, relish this mixture; and, very possibly, the prophet alludes to something of the same hesitation in children, who must be some time before they fancy this mixture; but, having been accustomed to it, they find it pleasant, and know how to prefer the good and agreeable, before what is evil; i. e. less suited to their palate. We presume, therefore, that this food was, as near as conveniently might be, an immediate substitute for the mother's milk. Thevenot also tells us, "The Arabs knead their bread-paste afresh; adding thereto butter, and sometimes also honey." (Part i. p. 173.) We read in 2 Sam. xvii. 29. of honey and butter being brought to David, as well as other refreshments, "because the people were hungry, weary, and thirsty." Considering the list of articles, there seems to be nothing adapted to moderate *thirst*, except this honey and butter; for we may thus arrange the passage: the people were hungry,—to satisfy which were brought wheat, barley, flour, beans, lentiles, sheep, cheese; the people were weary,—to relieve this were brought beds; the people were thirsty,—to answer the purpose of drink was brought a mixture of butter and honey; food fit for breakfast, light and easy of digestion, pleasant, cooling, and refreshing. That this mixture was a delightful *liquid* appears from the maledictory denunciation of Zophar: (Job xx. 17.) The wicked man "shall not see the rivers, the floods, the *brooks* [torrents] of honey and butter;" honey alone could hardly be esteemed so flowing as to afford a comparison to rivers and torrents; but cream, in such abundance, is much more fluid; and mixed with honey, may dilute and thin it into a state more proper for *running*—poetically speaking, as freely as water itself. "Honey and milk are under thy tongue," says the spouse, in Cant. iv. 11. Perhaps this mixture was not merely a refreshment, but an elegant refreshment; which heightens the inference from the predictions of Isaiah, and the description of Zophar, who speak of its abundance; and it increases the respect paid to David, by his faithful and loyal subjects at Mahanaim.

It is evident, however, from Prov. xxx. 33. that churned butter was not unknown in Judea. Jackson saw it made in Curdistan in the following manner: "The milk was put into a sort of bottle, made of a goat's skin, every part of which was sewed up except the neck, which was tied with a string to prevent the milk running out. They then fixed three strong sticks in the ground, in a form somewhat like what we often use in raising weights, only on a smaller scale. From these they suspend the goat's skin tied by each end, and continue shaking it backwards and forwards till it becomes butter; and they easily know this by the noise it makes. They then empty the skin into a large vessel, and skim off the butter." (Journey over land from India to England, p. 188.)

Hasselquist mentions the following custom of the Greek ecclesiastics at Magnesia: "The priests, having washed and dried the feet of the guests, anointed them with fresh butter, which, as they told me, was made of the first milk of a young cow;"—perhaps the first milk of a cow which had recently calved. Bruce says the king of Abyssinia anoints his head with butter daily.

[Job, (chap. xxix. 6.) speaks of "washing his steps with butter; and the rock poured him out rivers of oil;" where *to bathe the footsteps in butter*, or rather "*in thick curdled milk*, means, to walk in a country overflowing with milk; and this, with the subsequent parallelism, denotes a land abounding with milk and oil.

A singular custom is described by Burckhardt, as being prevalent in Modern Arabia. (Travels in Arabia, Lond. 1829. p. 27.) "There are in Djidda twenty-one butter-sellers, who likewise retail honey, oil, and vinegar. Butter forms the chief article in Arab cookery, which is more greasy than even that of Italy. Fresh butter, called by the Arabs *zebde*, is very rarely seen in the Hedjaz. It is a common practice among all classes, to drink every morning a coffee-cup full of melted butter or *ghee*, after which coffee is taken. They regard it as a powerful tonic, and are so much accustomed to it from their earliest youth, that they would feel great inconvenience in discontinuing the use of it. The higher classes content themselves with *drinking* the quantity of butter, but the lower orders add a half-cup more, which they snuff up their nostrils, conceiving that they prevent foul air from entering the body by that channel. The practice is universal, as well with the inhabitants of the town as with the Bedouins. The lower classes are likewise in the habit of rubbing their breasts, shoulders, arms, and legs, with butter, as the negroes do, to refresh the skin. During the late war, the import of this article from the interior almost ceased; but even in time of peace it is not sufficient for the consumption of Djidda; some is, therefore, brought also from Sowakin; but the best sort, and that which is in greatest plenty, comes from Massowah, and is called here *Dahlak* butter; whole ships' cargoes arrive from thence, the greater part of which is again carried to Mekka. Butter is likewise imported from Cosseir; this comes from Upper Egypt, and is made from buffalo's milk; the Sowakin and Dahlak *ghee* is from sheep's milk.—The Hedjaz abounds with honey in every part of the mountains. Among the lower classes, a common breakfast is a mixture of *ghee* and honey poured over crumbs of bread, as they come quite hot from the oven. The Arabs, who are very fond of paste, never eat it without honey."

The Hebrew word (חמאה) usually rendered *butter*, denotes rather *cream*, or more properly *sour* or *curdled milk*. (See Bibl. Repos. i. p. 605.) This last is a favorite beverage in the East to the present day. Burckhardt, when crossing the desert from the country south of the Dead sea to Egypt, says, "Besides flour, I carried some butter and dried *leben*, (*sour milk*,) which, when dissolved in water, forms not only a refreshing beverage, but is much to be recommended as a preservative of health when travelling in summer." (Travels in Syria, p. 439.) In Djidda he says there were "two sellers of *leben*, or sour milk, which is extremely scarce and dear all over the Hedjaz. It may appear strange, that, among the shepherds of Arabia, there should be a scarcity of milk, yet this was the case at Djidda and Mekka; but, in fact, the immediate vicinity of these towns is extremely barren, little suited to the pasturage of cattle, and very few people are at the expense of feeding them for their milk only. When I was at Djidda, the pound of milk (for it was sold by weight) cost one piastre and a half, and could be obtained only by favor. What the northern Turks call *yoghort*, and the Syrians and Egyptians *leben-hamed*, i. e. very

thick milk, rendered sour by boiling and the addition of a strong acid, does not appear to be a native Arab dish; the Bedouins of Arabia, at least, do not prepare it." (Travels in Arabia, p. 31.) *R.

BUZ, son of Nahor and Milcah, and brother of Huz, Gen. xxii. 21. Elihu, one of Job's friends, was descended from Buz, son of Nahor. Scripture calls him an Aramean, or Syrian, (Job xxxii. 2.) where Ram is put for Aram. The prophet Jeremiah (chap. xxv. 23.) threatens the Buzites, who dwelt in Arabia Deserta, with God's wrath.

C

CAD

CAB, a Hebrew measure, according to the rabbins, the sixth part of a seah, or satum; and the eighteenth part of an ephah. A cab contained three pints 1-3d of our wine measure; or two pints 5-6ths of our corn-measure, 2 Kings vi. 25.

CABALA, (קבלה, *tradition.*) The Cabala is a mystical mode of expounding the law, which the Jews say was discovered to Moses on mount Sinai, and has been from him handed down by tradition. It teaches certain abstruse and mysterious significations of a word, or words, in Scripture; from whence are borrowed, or rather *forced*, explanations, by combining the letters which compose it. This Cabala is of three kinds: the *Gematry*, the *Notaricon*, and the *Themurah*, or change.

The first consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters which compose it—e. g. the Hebrew letters of יבא שילה, *Jabo-Shiloh*, (Gen. xlix. 10.) *Shiloh shall come*, when reckoned arithmetically, make up the same number as those of the word משיח, *Messiah;* whence they infer, that Shiloh signifies the Messiah. The second consists in taking each letter of a word for an entire diction or word; e. g. *Bereshith*, the first word of Genesis, composed of B.R.A.Sh.I.Th. of which they make *Bara-Rakia-Aretz-Shamaim-Iam-Thehomoth.* "He created the firmament, the earth, the heavens, the sea, and the deep." This is varied by taking, on the contrary, the first letters of a sentence to form one word: as *Attah-Gibbor-Le-olam-Adonai.* "Thou art strong for ever, O Lord." They unite the first letters of this sentence, A.G.L.A. and make AGLA, which may signify "I will reveal," or "a drop of dew." The third kind of Cabala consists in transpositions of letters, placing one for another, or one before another, much after the manner of anagrams.

CABBON, a city of Judah, Josh. xv. 40.

I. CABUL, a city of Asher, Josh. xix. 27.

II. CABUL, a district, given to Hiram by Solomon, (1 Kings ix. 13.) in acknowledgment for his great services in building the temple. Some place the cities of Cabul beyond Jordan, in the Decapolis; Grotius is of opinion, that the cities which Pharaoh had conquered from the Philistines, and yielded to Solomon, were among the cities of Cabul. Most commentators are persuaded, that the city of Cabul (Josh. xix. 27.) was one; and probably Hiram gave this name to the other cities which Solomon had ceded to him. Cabul was perhaps the same as Chabalon, or Chabul, which Josephus places near Ptolemaïs, south of Tyre. [The district of Cabul was then probably in the north-west part of Galilee, adjacent to Tyre. R.

CAD, or CADUS, in Hebrew, signifies a water-pitcher or bucket; but in Luke, a particular measure: "How much owest thou to my lord?—A hundred (Vulg. *cados*) measures of oil." The Greek reads "*a hundred baths.*" The bath, or ephah, contained full ten gallons, Luke xvi. 6.

CÆS

CADUMIM, a brook, (Vulg. Judg. v. 21.) which many think ran east, from the foot of mount Tabor, into the sea of Tiberias: but we have no evidence of any such brook in that place. The English translators call it "the river of Kishon." We know there was a city in these parts called Cadmon, mentioned Judith vii. 3, whence the brook Cadumim, or Kishon, might be named. [The Vulgate alone has retained the epithet *cadumim* as a proper name. It is properly descriptive of the Kishon, and should be translated either as in our English version, "that *ancient* river," or, "that stream *of battles.*" (See the Bibl. Repos. vol. i. p. 605.) R.

CÆSAR, the name assumed by, or conferred upon, all the Roman emperors after Julius Cæsar. In the New Testament, the reigning emperor is generally called Cæsar, omitting any other name which might belong to him. Christ calls the emperor Tiberius simply Cæsar, (Matt. xxii. 21.) and Paul thus mentions Nero, "I appeal to Cæsar." [The Cæsars mentioned in the New Testament are, Augustus; (Luke ii. 1.) Tiberius; (Luke iii. 1; xx. 22.) Claudius; (Acts xi. 28.) Nero; (Acts xxv. 8.) Caligula, who succeeded Tiberius, is not mentioned. R.

I. CÆSAREA, in Palestine, formerly called Strato's Tower, was situated on the eastern coast of the Mediterranean, and had a fine harbor. It is reckoned to be 36 miles south of Acre, 30 north of Jaffa, and 62 north-west of Jerusalem. Cæsarea is often mentioned in the New Testament. Here king Agrippa was smitten, for neglecting to give God the glory, when flattered by the people. Cornelius the centurion, who was baptized by Peter, resided here, Acts x. At Cæsarea, the prophet Agabus foretold to the apostle Paul, that he would be bound at Jerusalem, Acts xxi. 10, 11. Paul continued two years prisoner at Cæsarea, till he could be conveniently conducted to Rome, because he had appealed to Nero. Whenever Cæsarea is named, as a city of Palestine, without the addition of Philippi, we suppose this Cæsarea to be meant.

Dr. Clarke did not visit Cæsarea; but viewing it from off the coast he says, "By day-break the next morning we were off the coast of Cæsarea; and so near with the land that we could very distinctly perceive the appearance of its numerous and extensive ruins. The remains of this city, although still considerable, have long been resorted to as a quarry, whenever building materials are required at Acre. Djezzar Pasha brought from thence the columns of rare and beautiful marble, as well as the other ornaments of his palace, bath, fountain, and mosque at Acre. The place at present is only inhabited by jackalls and beasts of prey. As we were becalmed during the night, we heard the cries of these animals until day-break. Pococke mentions the curious fact, of the

existence of crocodiles in the river of Cæsarea. Perhaps there has not been in the history of the world an example of any city, that in so short a space of time rose to such an extraordinary height of splendor as did this of Cæsarea, or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned. Within the space of ten years after laying the foundation, from an obscure fortress it became the most celebrated and flourishing city of all Syria. It was named Cæsarea by Herod, in honor of Augustus, and dedicated by him to that emperor, in the twenty-eighth year of his reign. Upon this occasion, that the ceremony might be rendered illustrious, by a degree of profusion unknown in any former instance, Herod assembled the most skilful musicians and gladiators from all parts of the world. The solemnity was to be renewed every fifth year. But, as we viewed the ruins of this memorable city, every other circumstance respecting its history was absorbed in the consideration that we were actually beholding the very spot where the scholar of Tarsus, after two years' imprisonment, made that eloquent appeal, in the audience of the king of Judea, which must ever be remembered with piety and delight. In the history of the acts of the holy apostles, whether we regard the internal evidence of the narrative, or the interest excited by a story so wonderfully appealing to our passions and affections, there is nothing that we call to mind with fuller emotions of sublimity and satisfaction. 'In the demonstration of the Spirit, and of power,' the mighty advocate for the Christian faith had before reasoned of righteousness, temperance, and judgment to come, till the Roman governor, Felix, trembled as he spoke. Not all the oratory of Tertullus, nor the clamor of his numerous adversaries, not even the countenance of the most profligate of tyrants, availed against the firmness and intrepidity of the oracle of God. The judge had trembled before his prisoner; and now a second occasion offered, in which, for the admiration and triumph of the Christian world, one of its bitterest persecutors, and a Jew, appeals, in the public tribunal of a large and populous city, to all its chiefs and its rulers, its governor and its king, for the truth of his conversion, founded on the highest evidence, delivered in the most fair, open, and illustrious manner."

Cæsarea Palestina was inhabited by Jews, heathen, and Samaritans; hence parts of it were esteemed unclean by the Jews; some of whom would not pass over certain places; others, however, were less scrupulous. Perpetual contests were maintained between the Jews and the Syrians, or the Greeks; in which many thousand persons were slain.

The Arab interpreter thinks this city was first named Hazor, Joshua xi. 1. Rabbi Abhu says, "Cæsarea was the daughter of Edom; situated among things profane; she was a goad to Israel in the days of the Grecians; but the Asmonean family overcame her." Herod the Great built the city to honor the name of Cæsar, and adorned it with most splendid houses. Over against the mouth of the haven, made by Herod, was the temple of Cæsar, on a rising ground, a superb structure; and in it a statue of Cæsar the emperor. Here was also a theatre, an amphitheatre, a forum, &c. all of white stone, &c. (Joseph. de Bell. lib. i. cap. 13.)

After he had finished rebuilding the town, Herod dedicated it to Augustus; and procured the most capable workmen to execute the medals struck on the occasion, so that these are of considerable elegance. The port was called Sebastus, that is, Augustus. The city itself was made a colony by Vespasian; and is described on its medals, as COLONIA PRIMA FLAVIA AUGUSTA CÆSAREA; Cæsarea, the first colony of the Flavian (or Vespasian) family.

II. CÆSAREA PHILIPPI, (before called Paneas, and now Banias,) was situated at the foot of mount Paneus, or Hermon, near the springs of the Jordan. It has been supposed, that its ancient name was Dan, or Laish; and that it was called Paneas by the Phœnicians only. Eusebius, however, distinguishes Dan and Paneas as different places. Cæsarea was a day's journey from Sidon, and a day and a half from Damascus. Philip the tetrarch built it, or, at least, embellished and enlarged it, and named it Cæsarea, in honor of the emperor Tiberius; but afterwards, in compliment to Nero, it was called Neronias. The woman who had been troubled with an issue of blood, and was healed by our Saviour, (Matt. ix. 20; Luke vii. 43.) is said to have been of Cæsarea Philippi, and to have returned thither after her cure, and erected a statue to her benefactor. The present town contains, according to Burckhardt, about 150 houses, inhabited mostly by Turks. The goddess Astarte was worshipped here, as appears from the medals extant. The annexed engraving represents one of Alexander Severus; in which the emperor is crowning the goddess with a wreath. The Greek language was more used in this city than the Latin; yet it struck medals in each language. It seems to have been made a Roman colony; though not mentioned as such by any writer. It is likely that Cæsarea Philippi was among the most forward cities to compliment Severus, since several authors report that it was his birth-place. Lampridius even says, that he was named Alexander, because his mother was delivered of him in a temple dedicated to Alexander the Great, on a festival in honor of that hero, at which she had assisted with her husband. The editor of the Modern Traveller has industriously collected and judiciously compared the several notices of this place which are found in modern writers. Palestine, pp. 353—363, Engl. ed.; pp. 327, seq. Am. ed.

CAIAPHAS, a high-priest of the Jews, succeeded Simon, son of Camith, and after possessing this dignity nine years (from A. M. 4029 to 4038) he was succeeded by Jonathan, son of Ananas, or Annas. He married a daughter of Annas, who also is called high-priest in the Gospel, because he had long enjoyed that dignity. When the priests deliberated on the seizure and death of our Saviour, Caiaphas told them, there was no room for debate on that matter; "that it was expedient for one man to die, instead of all the people,—that the whole nation might not

perish," John xi. 49, 50. This sentiment was a kind of prophecy, which God suffered to proceed from the mouth of the high-priest on this occasion, importing, though not by his intention, that the death of Jesus would be the salvation of the world. When Judas had betrayed Christ, he was first taken before Annas, who sent him to his son-in-law, Caiaphas, who possibly lived in the same house, (John xviii. 24.) and here the priests and doctors of the law assembled to judge Jesus and to condemn him. (See JERUSALEM.) The depositions of certain false witnesses being found insufficient to justify a sentence of death against him, and Jesus continuing silent, Caiaphas, as high-priest, adjured him by the living God to say whether he was the Christ, the Son of God. Jesus having answered to this adjuration in the affirmative, Caiaphas rent his clothes, and declared him to be worthy of death. Two years afterwards (A. D. 38.) he was deposed by Vitellius; but we know nothing of him afterwards. His house is still professedly shown in Jerusalem. See ANNAS.

CAIN, *possession*, or *possessed*, the eldest son of Adam and Eve, and brother of Abel. Cain applied to agriculture, and Abel to feeding of flocks, Gen. iv. 2, &c. Cain offered the first-fruits of his grounds to the Lord, but Abel the fat of his flock; the latter was accepted, but the former rejected, which so enraged Cain that his countenance was entirely changed. The Lord, however, said unto him, "Why is thy countenance so dejected? If thou doest well, shalt thou not be accepted?" But Cain, unrestrained by this admonition, killed his brother Abel; and for it became an exile and a vagabond. Nevertheless, he received an assurance, that he himself should not be murdered; of which God gave to him a token; for so may the words be understood, though commonly they are considered as expressing a token of guilt, strongly marked on his person. Cain quitted the presence of the Lord, and retired to the land of Nod, east of Eden, where he had a son, whom he named Enoch, and in memory of whom he built a city of the same name. Josephus says, that having settled at Nod, he, instead of being reformed by his punishment and exile, became more wicked and violent, and headed a band of thieves, whom he taught to enrich themselves at the expense of others; that he quite changed the simplicity and honesty of the world into fraud and deceit; invented weights and measures, and was the first who set bounds to fields, and built and fortified a city.

The learned Shuckford was not only dissatisfied with the usual notion, that God *set a mark upon Cain*, in consequence of his having killed his brother Abel, but he makes himself merry with the ludicrous nature of some of those marks which fancy had appointed to be borne about by him. Without attempting to defend those conjectures, and without adding to their number, Mr. Taylor endeavors to show, that the customary rendering of the passage (Gen. iv. 15.) may perhaps be supported.

Among the laws attributed to Menu is the following appointment, which is more worthy notice, because it is directly attributed to Menu himself, as if it were a genuine tradition received from him. It describes so powerfully and pathetically the distressed situation of an outcast, that one is led to think it is drawn from the recollection of some real instance, rather than from foresight, of the sufferings of such a supposed criminal. Crimes, in general, have been thought by mankind susceptible of expiation, more or less, according to the degrees of their guilt; but some are of so flagrant a nature as to be supposed atrocious beyond expiation. Though murder be usually considered as one of those atrocious crimes, and consequently inexpiable, yet there have been instances wherein the criminal was punished by other means than by loss of life. A judicial infliction, of a commutatory kind, seems to have been passed on Cain. Adam was punished by a dying life; Cain by a living death.

"For violating the paternal bed,
Let the mark of a female part be impressed ON THE FOREHEAD WITH A HOT IRON;
For drinking spirits, a vintner's flag;
For stealing sacred gold, a dog's foot;
For murdering a priest, the figure of a headless corpse.
With none to eat with them,
With none to sacrifice with them,
With none to be allied by marriage to them;
Abject, and excluded from all social duties,
Let them WANDER OVER THE EARTH;
Branded with indelible marks,
They shall be deserted by their paternal and maternal relations.
Treated by none with affection;
Received by none with respect.
Such is the ordinance of MENU."

"Criminals of all classes, having performed an expiation, as ordained by law, shall not *be marked on the forehead*, but be condemned to pay the highest fine." This also is from Menu.

These principles are thus applied by Mr. Taylor, in illustration of the history of Cain. Cain had slain Abel his brother; this being a very extraordinary and embarrassing instance of guilt, and perhaps the *first* enormous crime among mankind which required exemplary punishment, the Lord thought proper to interpose, and to act as judge on this singularly affecting occasion. Adam might be ignorant of this guilt, ignorant by what process to detect it, and ignorant by what penalty to punish it; but the Lord (metaphorically) hears of it, by the blood which cried from the ground; and he detects it, by citing the murderer to his tribunal; where, after examination and conviction, he passes sentence on him:—"*Thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood;* a fugitive and a vagabond shalt thou be in the earth," (ארץ, *be-aretz.*) And Cain said to the Lord, "*Is my iniquity too great for expiation?* Is there no fine, no suffering, short of such a vagabond state, that may be accepted? *Behold, thou hast banished me this day from the face of the land* (האדמה, *adamah*) where I was born, where my parents dwell, my native country! *and from thy presence also*, in thy public worship and institutions; *I must now hide myself* from all my heart holds dear, being prohibited from approaching my former intimates, and thy venerated altar. *I shall be a fugitive, a vagabond on the earth; and any one who findeth me may slay me* without compunction, as if I were rather a wild beast than a man." The Lord said, "I mentioned an expiation formerly, on account of your crime of ungovernable malice and anger, bidding you lay a sin-offering before the sacred entrance; but then you disregarded that admonition and command. Nevertheless, as I did not take the life of your father Adam, though forfeited, when I sat in judgment on him, but abated of that rigorous penalty; so I do not design that you should be taken off by

sudden death; neither immediately from myself, nor mediately by another. I pronounce, therefore, a much heavier sentence on whoever shall destroy Cain. Moreover, to show that Cain is a person suffering under punishment, since no one else has power to do it; since he resists the justice of his fellow-men; since his crime has called me to be his judge, I shall brand his forehead with a mark of his crime; and then, whoever observes this mark will avoid his company; they will not smite him, but they will hold no intercourse with him, fearing his irascible passions may take offence at some unguarded word, and should again transport him into a fury, which may issue in bloodshed. Beside this, all mankind, wherever he may endeavor to associate, shall fear to pollute themselves by conference with him."—The uneasiness continually arising from this state of sequestration led the unhappy Cain to seek repose in a distant settlement.

If this conception of the history be just, and if the quotation from Menu be genuine, we have here one of the oldest traditions in the world, in confirmation, not only of the history, as related in Genesis, but of our public version of the passage.

I. CAINAN, son of Enos, born A. M. 325, when Enos was ninety years of age, Gen. v. 9. At the age of seventy, Cainan begat Mahalaleel; and died, aged 910, A. M. 1235.

II. CAINAN, a son of Arphaxad, and father of Salah. He is neither in the Hebrew nor in the Vulgate of Gen. xi. 12—14. but is named between Salah and Arphaxad, in Luke iii. 36. The LXX, in Gen. x. 24; xi. 12. admit him. Some have suggested, that the Jews suppressed the name Cainan out of their copies, designing to render the LXX and Luke suspected. Others, that Moses omitted Cainan, being desirous to reckon ten generations only from Adam to Noah, and from Noah to Abraham. Others, that Arphaxad was father of both Cainan and Salah; of Salah naturally, of Cainan legally. Others, that Cainan and Salah were the same person, under two names; this they allege in support of that opinion which maintains Cainan to be really son of Arphaxad, and father of Salah. Many learned men believe, that this name was not originally in the text of Luke, but is an addition by inadvertent transcribers, who, remarking it in some copies of the LXX, added it. See Kuinoel on Luke iii. 36.

CAIPHA, a town at the foot of mount Carmel, north, on the gulf of Ptolemaïs; the ancient name of which was Sycaminos, or Porphyreon. Sycaminos was derived probably from the *sycamore-trees* which grew here, as *Porphyreon* might be from catching here the fish used in dyeing purple. Perhaps *Cepha*, or *Caïpha*, was derived from its rocks; in Syriac, Kepha: but the Hebrews write Hepha, not Kepha. This city was separated from Acco, or Ptolemaïs, by a large and beautiful harbor, the distance to which, by sea direct, is not more than fifteen miles; though by land the distance is double.

CAIUS CALIGULA, emperor of Rome, succeeded Tiberius, A. D. 37; and reigned three years, nine months, and twenty-eight days. It does not appear that he molested the Christians. Caius having commanded Petronius, governor of Syria, to place his statue in the temple at Jerusalem, for the purpose of adoration, the Jews so vigorously opposed it, that, fearing a sedition, he suspended the order. He was killed by Chæreas, one of his guards, while coming out of the theatre, A. D. 41, in the fourth year of his reign; and was succeeded by Claudius. He is not mentioned in the New Testament.

CAKES. The Hebrews had several sorts of cakes, which they offered in the temple, made of meal, of wheat, or of barley; kneaded sometimes with oil, sometimes with honey; sometimes only rubbed over with oil when baked, or fried with oil in a fryingpan. At Aaron's consecration, "they offered unleavened bread, and cakes unleavened, tempered with oil; and wafers unleavened, anointed with oil; the whole made of fine wheaten flour," Exod. xxix. 1, 2. The Hebrew calls all offerings made of grain, flour, paste, bread, or cakes, מנחה, *mincha*. These offerings were made either alone, or with other things. Sometimes fine flour was offered, (Lev. ii. 1.) or cakes, or other things baked, (verse 4.) or cakes baked in a fryingpan, (verse 5,) or in a fryingpan with holes, or on a gridiron, verse 7. Ears of corn were sometimes offered, in order to be roasted, and the corn to be got out from them. These offerings were instituted principally in favor of the poor. This, however, is understood of voluntary offerings, not appointed by the law; for, as to certain sacrifices, the law, instead of two lambs and a ewe, permits the poor to offer only one lamb, and two young pigeons.

For offering, these cakes were salted, but unleavened. If the cakes which were offered were baked in an oven, and sprinkled or kneaded with oil, the whole was presented to the priest, who waved the offering before the Lord, then took so much of it as was to be burned on the altar, threw that into the fire, and kept the rest himself, Lev. ii. 4. If the offering were a cake kneaded with oil, and dressed in a fryingpan, it was broken, and oil was poured on it; then it was presented to the priest, who took a handful of it, which he threw on the altar-fire, and the rest was his own. It should be observed, that oil in the East answers the purpose of butter among us in Europe.

Cakes or loaves, offered with sacrifices of beasts, as was customary, (for the great sacrifices were always accompanied by offerings of cakes, and libations of wine and oil,) were kneaded with oil. The wine and oil were not poured on the head of the animal about to be sacrificed, (as among the Greeks and Romans,) but on the fire in which the victim was consumed, Numb. xxviii. 1, &c. The law regulated the quantity of meal, wine, and oil, for each kind of victim. See Bread.

CALAH, a city of Assyria, built by Ashur, or Nimrod; (see Assyria;) for the phrase in Gen x. 11, 12. is ambiguous. It was distant from Nineveh; the city Resen lying between them. Bochart thinks it is the same city as is called Halah in 2 Kings xvii. 6, and Cellarius understands Holwan, a famous town in the ages of the caliphs, in the Syriac dialect called *Hhulon*, but in the Syriac documents written *Hhalach;* but the different initial letter in the Hebrew militates against this mutation; since c is too strong a sound to be easily changed. Ephraim the Syrian understands *Hatra*, a city in the region of the Zab, which falls into the Tigris; or perhaps he intends the city called *Chatracharta* by Ptolemy, which imports, "*Chatra*, the city;" but then, as Michaëlis observes, this city was east of the springs of the Lycus, or Zab. [Rosenmüller prefers the opinion of Cellarius, that Calah is the same as the *Cholwan*, or Holwan, of the Arabs, and the Chalach of the Syrians. It was situated in the north-east part of the present Irak, towards Persia, at the foot of the mountains which now separate the Ottoman and Persian empires in

this quarter. It probably gave name to the province *Chalachene* of Strabo. (Rosenm. Bib. Geog. I. ii. p. 98. R.] Holwan would suit the geographical intention of the text completely, in reference to its connection with the other cities mentioned.

CALAMUS, see CANE.

I. CALEB, (*dog*,) son of Jephunneh, of Judah, was sent with Joshua and others to view the land of Canaan, Numb. xiii. They brought with them some of the finest fruits as specimens of its productions; but some of the spies discouraging the people, they openly declared against the expedition. Joshua and Caleb encouraged them to go forward, and the Lord sentenced the whole multitude except these two to die in the desert, xiv. 1—10. When Joshua had invaded and conquered great part of Canaan, Caleb with his tribe came to Gilgal, and asked for a particular possession, which Joshua bestowed upon him with many blessings, chap. xiv. 6—15. Caleb, therefore, with his tribe, marched against Kirjath-arba, (afterwards Hebron,) took it, and killed three giants of the race of Anak; from thence he went to Debir, or Kirjath-sepher, which was taken by Othniel, xv. 13—19. Caleb is thought to have survived Joshua.

II. CALEB, son of Hur, whose sons Shobal, Salma, and Hereph, peopled the country about Bethlehem, Kirjath-jearim, Beth-Gader, &c. 1 Chron. ii. 50—55.

III. CALEB, the name of a district in Judah, in which were the cities of Kirjath-sepher and Hebron, belonging to the family of Caleb, 1 Sam. xxx. 14.

IV. CALEB, son of Hesron, who married first Azuba, and afterwards Ephrath, 1 Chron. ii. 9, 18, 24.

I. CALF, the young of a cow, of which there is frequent mention in Scripture, because calves were commonly used for sacrifices. A "calf of the herd" is probably so distinguished from a sucking calf. The fatted calf (Luke xv. 23.) was a calf fatted particularly for some feast. In Hos. xiv. 2. the expression, "we will render the calves of our lips," signifies *sacrifices* of praise, prayer, &c. The LXX read "the fruit of our lips," as does the Syriac; and the apostle, Heb. xiii. 15.

II. CALF, THE GOLDEN, which the Israelites worshipped at the foot of mount Sinai, Exod. xxxii. 4. (See AARON.) When the people saw that Moses delayed to come down from the mount, they demanded of Aaron to make them gods which should go before them. Aaron demanded their ear-rings; which were melted, and cast into the figure of a calf. When this was about to be consecrated, Moses, being divinely informed of it, came down from the mount, and having called on all who detested this sin, the sons of Levi armed themselves, and slew of the people about 23,000, according to our version; but the Hebrew, Samaritan, Chaldee, LXX, and the greater part of the old Greek and Latin fathers, read 3000.

There are some hints in the account of the golden calf, which are usually overlooked: as (1.) Aaron calls the calf in the plural, "gods"—"*These* are thy gods—*they* who brought thee out of Egypt." So the people say, "Make us *gods*," yet only one image was made. (2.) Although the second commandment forbids the making "TO THYSELF" any graven image, yet, in the instances of the cherubim, graven images were made; though not for any private individual, nor for the purpose of visible worship, but for *interior* emblems, in the most holy place, never seen by the people. (3.) Aaron did not make this calf with his own hands, most probably; but committed it to some sculptor, who wrought not openly in the midst of the camp, but in his workshop. The Jews report, that the image was made into the form of a calf by some *evil spirits* who accompanied the Israelites from Egypt; and if they mean evil *human* spirits, they are right enough. The sacred writers in succeeding ages plainly speak of the golden calf as a very great sin. Ps. cvi. 19, 20; Acts vii. 41; Deut. ix. 16—21. (4.) Aaron, though greatly misled, must have meant by this worship, something more than the mere worship of the Egyptian calf, Apis; for in what sense had Apis "brought Israel out of the land of Egypt"? an expression which Jeroboam subsequently used; (1 Kings xii. 28.) which is strange, if Apis, an Egyptian deity, had been the object of his calves. The LXX say, in Exod. xxxii. 4. that Aaron described the calf with a graving tool, but that the people made and cast it. The Chaldee paraphrast says, "Aaron received the ear-rings, tied them up in purses, and made the golden calf of them," and Bochart maintains, that this is the best translation, the Hebrew *chanet* signifying a *purse*, and not a *graving tool*.—It should seem, therefore, that Aaron had given the gold of which he had the custody, to a workman appointed by the people; that he followed the people throughout this transaction; and that he endeavored to guide (perhaps, even to control) their opinion, in varying and appointing to the honor of Jehovah, what many, at least "the mixed multitude," would refer to the honor of the gods they had seen in Egypt. In this view, his expression deserves notice—"to-morrow is a solemnity to Jehovah;" not to Apis, or to any other god, but to Jehovah. Such was the sentiment of Aaron, whatever sentiments some of the people might entertain; and his confession to Moses (ver. 24.) may be so taken: "I cast it," i. e. I gave it to be cast. Certainly, the making of the calf was a work of time, it was not cast in a moment, nor in the midst of the camp, but in a proper workshop, or other convenient place; and even perhaps was forwarded more rapidly than Aaron knew, or wished. He might use all means of delay, though he sinfully yielded to a prevarication, or to a worship of Jehovah by an image; an impure medium of worship, which was explicitly forbidden in the second commandment, Exod. xx. 4. Augustin says, Aaron demanded the personal ornaments of the women and children, in hopes they would not part with those jewels, and consequently, that the calf could not be made. What means of resistance to the people he might possess, we cannot tell; perhaps the people satisfied themselves by fancying, that, in referring this image to God, they avoided the sin of idolatry. Did Aaron imagine the same? not understanding the commandment already given as a prohibition of worshipping God by mediatorial representations, or public symbols of his presence.

The termination of this melancholy occurrence was as extraordinary as its commencement: "And Moses took the calf which *they* had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it," Exod. xxxii. 20.

CALVES, GOLDEN, of Jeroboam. This prince, in order to separate the ten tribes more effectually from the house of David, set up objects of worship in the land of Israel, that the people might not be compelled to go up to Jerusalem, 1 Kings xii. 26—28. He made two calves of gold, and said, "Behold thy *gods*, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other he put in Dan, at the two extremities of his

kingdom. And this thing became a sin; for the people went to worship before these calves to Dan and to Bethel." Monceau thought that these calves, as well as the calf of Aaron, were imitations of the cherubim, and that they occasioned rather a *schismatic* than an *idolatrous* worship. We know, indeed, that all Israel did not renounce the worship of the Lord for that of the calves, but it is highly probable that the majority did so. See 1 Kings xix. 10.

It is certain Jeroboam's golden calves were not images of Baal; (see 1 Kings xvi. 31, 32; 2 Kings x. 28, 31.) neither does Elijah say, "Choose between these *calves* (as emblems of Apis) and Jehovah." Nevertheless, most commentators think Jeroboam designed, by his golden calves, to imitate the worship of Apis, which he had seen in Egypt, 1 Kings xi. 40. Scripture reproaches him frequently with having made Israel to sin; (2 Kings xiv. 9.) and when describing a bad prince, it says, he imitated the sin of Jeroboam, 2 Kings xvii. 21. The LXX and the Greek fathers generally read (feminine) golden cows, instead of golden calves. Josephus speaks of the temple of the golden calf as still in being in his time, somewhere towards Dan; but he omits the history of the sin. The glory of Israel was their God, their law, and their ark; but the worshippers of the golden calves considered those idols as their glory: "The priests thereof rejoiced on it, for the glory thereof," Hosea x. 5. Hosea foretold the destruction and captivity of the calves of Samaria, (Hosea viii. 5, 6.) and the Assyrians, having taken Samaria, carried off the golden calves, with their worshippers.

CALIGULA, see CAIUS.

To CALL frequently signifies *to be;* but, perhaps, includes the idea of admitted to be, acknowledged to be, *well known to be, the thing called;* since men do not usually call a thing otherwise than what they conclude it to be. "He shall be called Wonderful, Counsellor, the Mighty God, Father," &c. He shall possess all these qualities; he shall be truly the Wonderful, the Mighty God, &c. Isaiah ix. 6. "He shall be called the Son of the Most High," Luke i. 35. He shall be truly so. So of John the Baptist, "Thou shalt be called the prophet of the Highest;"—Thou shalt be acknowledged under that character. To CALL any thing by its name; to affix a name to it, is an act of authority: the father names his son; the master names his servant; "God calleth the stars by their names," Psalm cxlvii. 4. To call on God sometimes signifies all the acts of religion, the whole public worship of God. "Whosoever shall call on the name of the Lord,"—whosoever shall believe, trust, love, pray, and praise as he ought to do,—"shall be saved," Rom. x. 13. "Men began to call on the name of the Lord," Gen. iv. 26. Others translate, "The name of God was profaned," that is, by giving it to idols. (See ENOS.) God is in some sort jealous of our adoration; he requires that we should call on no other god beside himself.

CALLISTHENES, an officer of the king of Syria, who set fire to the temple gates, and was afterwards burned by the people, 2 Macc. viii. 33.

CALNEH, a city in the land of Shinar, built by Nimrod, and formerly the seat of his empire, Gen. x. 10. Probably the Calno of Isaiah, (x. 9.) and the Canneh of Ezek. xxvii. 23. It must have been situated in Mesopotamia, since these prophets join it with Haran, Eden, Assyria, and Chilmad, which traded with Tyre. [According to the Targums, Eusebius, Jerome, and others, Calneh, or Calno, was *Ctesiphon,* a large city on the east bank of the Tigris, opposite to Seleucia. R.

CALVARY, or GOLGOTHA, that is, *the place of a skull,* a little hill north-west of Jerusalem, and so called, it is thought, from its skull-like form. It formerly stood outside of the walls of Jerusalem, and was the spot upon which our Saviour was crucified. When Barchochebas revolted against the Romans, Adrian, having taken Jerusalem, entirely destroyed the city, and settled a Roman colony there, calling it Ælia Capitolina. The new city was not built exactly on the ruins of the old, but further north; so that Calvary became almost the centre of the city of Ælia. Adrian profaned the mount, and particularly the place where Jesus had been crucified, and his body buried; but the empress Helena, the mother of Constantine the Great, erected over the spot a stately church, which is still in being.

The objections to the location of Calvary, which were urged at an early period of the Christian history, have been lately renewed by some intelligent travellers and writers, whose high character gives to their decisions a degree of authority, and renders an examination of them necessary in a work like the present. Among these writers Dr. E. D. Clarke stands foremost, whose objections to the identity of the present Calvary with the place of our Saviour's crucifixion and sepulture may be thus summed up:—(1.) All the evangelists agree in representing the place of crucifixion as "the place of a skull;" that is to say, "a public cemetery," whereas the spot now assumed as Calvary does not exhibit any evidence which might entitle it to this appellation. (2.) The place called "Golgotha," or "Calvary," was a *mount* or *hill,* of which the place now exhibited under this name has not the slightest appearance. (3.) The sepulchre of Joseph of Arimathea, in which our Saviour was laid, was a tomb *cut out of a rock,* instead of which, the modern sepulchre is a building of comparatively modern date, and *above ground.*

To these objections captain Light has given his assent, and adds, "When I saw mount Calvary within a few feet of the alleged place of sepulture, and the apparent inclination to crowd a variety of events under one roof, I could not help imagining that the zeal of the early Christians might have been the cause of their not seeking among the tombs further from the city the real sepulchre." Dr. Richardson, who also questions the identity of these sacred places, considers, with captain Light, that the contiguity of the present tomb of Christ to mount Calvary is another objection to its identity with the original one.

To these objections, which are urged at great length, and with much ingenuity, Mr. Taylor has devoted considerable attention. The following remarks comprise the substance of his arguments, in reply to them.

1. The name Golgotha—Calvary—the place of a skull—given to the scene of our Saviour's crucifixion by the evangelists, does not necessarily signify, as Dr. Clarke interprets it, after Stockius, "a place of sepulture"—"a public cemetery." It is always used in the singular—"the place of *a* skull," which would have been a very improper designation for a place of *many skulls.* The language of Luke, however, is peculiar, and places it beyond doubt that *skull* was the proper name of the place. This evangelist, without mentioning Golgotha, writes, καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον καλούμενον κρανίον—"and when they were come to *a place called* SKULL," chap. xxiii. 33.—Luke therefore appears to have strictly translated the word

Golgotha, which signifies, not κρανίε τόπος, "place of a skull," but simply κρανίον, *skull*. Now, this name was probably given from the peculiar form of the place, and not in consequence of any purpose to which it was devoted. [It appears, however, to have been the place where malefactors were commonly executed, and where their bodies were left unburied. R.

2. It is not a little curious that Dr. Clarke should not have perceived that his objection to the present site of Calvary—that it has no appearance of a mount—imposes an insuperable difficulty in the way of his own hypothesis, which places Calvary in "a deep trench"—the valley Tyropæon—between Acna and Sion. Not to dwell, however, upon this glaring inconsistency, we proceed to consider whether the spot now shown as Calvary does not exhibit the appearance of a mount, and also that peculiar form, from which it has been as probable that Calvary derived its name. In this inquiry father Bernardino may be a guide. He says, "The space occupied by mount Calvary is now divided into two parts, forming chapels; the first of these is *twenty-one palms* in width, and *forty-seven* in length. . . . The second division of mount Calvary is *eighteen palms* in width, and *forty-seven* in length." Speaking of the chapels, he says, they are not on the same level; but, "the MOUNT is in height towards the north two palms and a half; and towards the S. W. two palms and ten inches: and the SMALLER RISING (*il poggiolo*) is in height *seven inches two minutes and a half*. This was the place of the bad thief. Towards the north, the place of the good thief,—it is in height *one palm and six inches*. . . ." "The steps under the arch towards the north leading to the LITTLE HILL, are in height—the first, *two palms*,—the second, one palm *ten inches*. . . ." "The letter H. IS THE PROPER MOUNT CALVARY;"—This letter H. is placed on the rising described as *il poggiolo*, the LITTLE HILL; marked by a circle, as the place of the cross of Jesus. This is evidence that this ignorant and superstitious monk, as Dr. Clarke [and others] would probably call him, distinguished TWO RISINGS in mount Calvary; though Dr. Clarke passed the distinction over without notice. How greatly his observation confirms the derivation traced in the name, may safely be left to the reader's intelligence. To obtain a clear idea of mount Calvary, we must imagine a rising, now about *fifteen* feet high. —The ascent comprises *eighteen* stairs. The first flight contains *ten stairs*, the second flight contains *eight*. There are also two others, in length more than *forty feet*; and in width more than *thirty feet*; and upon this, nearly in the centre, a smaller rising about *seventeen inches* in height; which smaller rising is, says Bernardino, "IL PROPRIO *Monte* CALUARIO." After this, how can Dr. Clarke affirm that there exists no evidence in the church of the holy sepulchre; "*nothing that can be reconciled* with the history of our Saviour's sufferings and burial?" It is affirmed that mount Calvary was leveled for the foundations of the church.

3. In reply to Dr. Clarke's last objection, Mr. Taylor adopts a course of reasoning to the following effect:—The first step to be taken in the inquiry is, to determine what kind of sepulchral edifice was constructed by Joseph of Arimathea; and this can only be accomplished by strictly examining the words of the original writers who describe it. Dr. Clarke having inspected a great number of ancient tombs cut in the rock, in various parts of the countries through which he had travelled, and not a few at Jerusalem itself, had suffered this idea to take entire possession of his mind: he looked for an excavation in a rock, *and nothing more*. But before we determine that there really was nothing more, we are bound to examine whether the terms employed by the evangelists to describe the eventually sacred sepulchre, are completely satisfied, by this restricted acceptation.

Matthew uses two words to describe Joseph's intended place of burial; chap. xxvii. verse 60, he says, *he laid the body of Jesus in his own new* μνημείῳ, (TOMB, Eng. tr.)—*and they rolled a great stone to the door τοῦ* μνημείου (*of the* SEPULCHRE, Eng. tr.)—*And there were Mary Magdalene, &c. sitting over against τοῦ τάφου* (*the* SEPULCHRE, Eng. tr.) This rendering of the same word, μνημεῖον, by both *tomb* and *sepulchre*, is injudicious. Campbell more prudently continues to each term of the original that by which he had first chosen to express it, in English: "he deposited the body in his own *monument*—Mary Magdalene, &c. sitting over against the *sepulchre*."—"Command that the *sepulchre* (τὸν τάφον) be guarded."—"Make the *sepulchre* (τὸν τάφον) as secure as ye can."—Mary Magdalene, &c. went to visit the *sepulchre*, (τὸν τάφον.)—"Come, see the place where the Lord lay;—they went out from the *monument*, τοῦ μνημείου." It is inferred, then, that what is rendered *monument* implies a kind of frontispiece, or ornamental door-way, (the *stone portal* of captain Light,) and the evangelist may include the chambers in this term, as from these the women *came out*. Neither of the other evangelists uses more than one term—the *monument*. The nature of this will justify a closer inspection of it.

The evangelist Matthew says, this *monument* was ἐλατόμησεν ἐν τῇ πέτρᾳ, *cut out—hollowed out—scooped out of the rock*, which formed the substratum of the soil; while his other term (*taphos*) intends the external hillock, or mound-like form of the rock, rising above the general level of the ground. There is no occasion for going beyond the volumes of Dr. Clarke for proof of this acceptation of the term *taphos*; whether we accompany him among the tumuli of the Steppes, or those in the plain of Troy,—to the tomb of Ajax,—to the tomb of Æsyetes, (which are conical mounds of earth, like our English *barrows*,) all are *taphoi*. Mark repeats nearly the words of Matthew, in reference to the *monument*: but Luke uses the term λαξευτῷ. This sepulchre of the "rich man of Arimathea" may perhaps be compared to the sepulchres discovered at Telmessus; of which Dr. Clarke says,—"In such situations are seen excavated chambers, worked with such marvellous art as to exhibit open façades, porticoes with Ionic columns, gates and doors beautifully sculptured, on which are carved the representation as of embossed iron-work bolts, and hinges." Those ornaments were hewn in the rock; but Luke's words are not restricted to this sense; for, it should seem that the very term rendered *monument*, leads us to *building* of some kind, *prefixed* to the rock; or even standing above it. This evangelist's phrase (chap. xi. 47.) is express to the point; οἰκοδομεῖτε τὰ μνημεῖα—"ye *build* the *monuments* of the prophets," where the term *build* is explicit. Perhaps even this term, μνημεῖον, includes or implies some kind of *construction*, not merely excavation; so in the tomb of which Dr. Clarke gives a delineation, p. 244. Helen "*constructed this monument* for herself,"—τὸ μνημεῖον κατεσκευασεν,—but this *monument* is "composed of five immense masses of stone," wrought into conjunction; and forming an upper chamber, "which seemed to communicate with an inferior vault." The sepulchre

of David (Acts ii. 29.) was a *monument;* not an excavation in the rock of Sion. The rocks were rent, (Matt. xxviii. 32.) but the *monuments* in which the dead were deposited were opened.

It is concluded, then, on the authority of Matthew, that the intended burial-place of Joseph of Arimathea presented two distinctions, a *taphos*—sepulchre, and a *mnemeion*—monument.

Not unlike is the tomb now shown for that of the Saviour. It is affirmed to be a rock encased with building. Heartily do we wish the building were not there; heartily do we agree with honest Sandys,—"those naturall formes are vtterly deformed, which would haue better satisfied the beholder; and too much regard hath made them lesse regardable. For, as the Satyre speaketh of the fountaine of Ægeria,

How much more venerable had it beene,
If grasse had cloth'd the circling banks in greene,
NOR MARBLE HAD THE NATIVE TOPHIS MARR'D."

Yet Sandys speaks expressly of "a compast roofe of *the* SOLID ROCKE, but lined *for the most part* with white marble." This distinction is not noticed by Dr. Clarke; neither has he noticed that the frontispiece to this tomb is confessedly modern;—that in this exterior building the arch of the roof is *pointed;* whereas, in the interior chamber, the arch is *circular;*—proof enough of reparation, without consulting the monks. But if Mr. Hawkins's History of this Church be correct, in which he says, "Hequen, caliph of Egypt, sent Hyaroc to Jerusalem, who took effectual care that the church should be *pulled down to the ground,* conformably to the royal command"—if this be true, no doubt the sepulchre, which was the principal object of veneration in the church, was demolished *most unrelentingly.* It would, therefore, be no wonder to find, that the present building is little other than a shell over the spot assigned to the tomb; and this without any reflection on the character of Helena, who could not foresee what the Saracens would do nearly nine hundred years after her death.

So much for the similarities between the evangelists' description of the sacred places and those appearances which they now present: it remains to inquire, what proof we have that their localities were accurately preserved. It is certain that many thousands of strangers resorted every year to Jerusalem, for purposes of devotion, who would find themselves interested, in a more than ordinary degree, in the transactions which that city had lately witnessed, and with the multitudinous reports concerning them, which were of a nature too stupendous to be concealed. The language of Luke (xxiv. 28.) plainly imports wonder that so much as a single pilgrim to the holy city could be ignorant of late events: and Paul appeals to Agrippa's knowledge that "these things were not done in a corner." It is, in short, impossible, that the natural curiosity of the human mind—to adduce no superior principle—should be content to undergo the fatigues of a long journey to visit Jerusalem, and yet, when there, should refrain from visiting the scenes of the late astonishing wonders. So long as access to the temple was free, so long would Jews and proselytes from all nations pay their devotions there; and so long would the inquisitive, whether converts to Christianity or not, direct their attention to mount Calvary, with the garden and sepulchre of Joseph. The apostles were at hand, to direct all inquirers; neither James nor John could be mistaken; and during more than thirty years the localities would be ascertained beyond a doubt, by the participators and the eye-witnesses themselves.—Though the fact is credible, yet we do not read of any attempt of the rulers of the Jews to obstruct access to them, or to destroy them: but it is likely that they might be in danger on the breaking out of the Jewish war, (A. D. 66,) and especially on the circumvallation of Jerusalem, A. D. 70. The soldiers of Titus, who destroyed every tree in the country around to employ its timber in the construction of their works, would effectually dismantle the garden of Joseph; and we cannot from this time reckon, with any certainty, on more of its evidence than what was afforded by the chambers cut into the rock; and, possibly, the portal, or monument, annexed to them.

At the time of the commotions in Judea, and the siege of Jerusalem, the Christians of that city retired to Pella, beyond the Jordan. These must have known well the situation of mount Calvary; nor were they so long absent, as might justify the notion that they could forget it when they returned; or that they were a new generation, and therefore had no previous acquaintance with it. They were the same persons; the same church officers, with the same bishop at their head, Simeon son of Cleophas; and whether we allow for the time of their absence two years, or five years, or seven years, it is morally impossible that they could make any mistake in this matter. Simeon lived out the century; and from the time of his death to the rebellion of the Jews under Barchochebas, was but thirty years—too short a period, certainly, for the successors of Simeon at Jerusalem, to lose the knowledge of places adjacent to that city. That Barchochebas and his adherents would willingly have destroyed every evidence of Christianity, with Christianity itself, we know; but whether his power included Jerusalem, in which was a Roman garrison, may be doubted. The war ended some time before A. D. 140; and from the end of the war we are to consider the emperor and his successors as intent on establishing his new city, Ælia, and on mortifying to the utmost both Jews and Christians, who were generally considered as a sect of the Jews. It is worth our while to examine the evidence in proof of the continued veneration of the Christians for the holy places, which should properly be divided into two periods; the first to the time of Adrian's Ælia; the second from that time to the days of Constantine. Jerome, writing to Marcella concerning this custom, has this remarkable passage: *Longum est nunc ab ascensu Domini usque ad præsentem diem per singulas ætates currere, qui Episcoporum, qui Martyrum, qui eloquentiam in doctrina Ecclesiastica virorum venerint Hierosolymam, putantes se minus religionis, minus habere scientiæ, nisi in illis Christum adorassent locis, de quibus primum, Evangelium de patibulo coruscaverat.* (*Ep.* 17. *ad Marcell.*) "During the whole time from the ascension of the Lord to the present day, through every age as it rolled on, as well bishops, martyrs, and men eminently eloquent in ecclesiastical learning, came to Jerusalem; thinking themselves deficient in religious knowledge, unless they adored Christ in those places from which the gospel dawn burst from the cross." It is a pleasing reflection that the leading men in the early Christian communities were thus diligent in acquiring the most exact information. They spared no pains to obtain the sacred books in their complete and perfect state, and to satisfy themselves by ocular inspection, so far as possible, of the truth of those facts on which they built the doctrine they delivered to their hearers. So Melito, bishop

of Sardis, [A. D. 170,] writes to Onesimus, When I went into the East, and was come to the place where those things were preached *and* DONE:"—so we read that Alexander, bishop of Cappadocia, (A. D. 211,) *going to Jerusalem for the sake of prayer, and to visit the sacred places*, was chosen assistant bishop of that city. This seems to have been the regular phraseology on such occasions; for to this cause Sozomen ascribes the visit of Helena to Jerusalem, "for the sake of prayer, and to visit the sacred places."

This may properly introduce the second period in this history, on which we lay great stress;—it is no longer the testimony of friends; it is the testimony of enemies; it is the record of their determination to destroy to their utmost every vestige of the gospel of Christ. On that determination we rest our confidence; they could not be mistaken; and their endeavors guide our judgment. Jerome says, *Ab Hadriani temporibus usque ad imperium Constantini, per annos circiter centum octoginta, in loco resurrectionis simulacrum Jovis, in crucis rupe statua ex marmore Veneris a gentibus posita colebatur, existimantibus persecutionis auctoribus, quod tollerent nobis fidem resurrectionis et crucis, si loca Sancta per idola polluissent. Bethlehem nunc nostrum et augustissimum orbis locum, de quo Psalmista canit, Veritas de Terra orta est, lucus inumbrabat Thamuz*, i. e. *Adonidis; et in specu, ubi quondam Christus parvulus vagiit, Veneris Amasius plangebatur.* (*Ess.* 13. *ad Paulin.*) "From the time of Hadrian to that of the government of Constantine, about the space of one hundred and eighty years, in the place of the resurrection was set up an image of Jupiter; in the rock of the cross a marble statue of Venus was stationed, to be worshipped by the people; the authors of these persecutions supposing that they should deprive us of our faith in the resurrection and the cross, if they could but pollute the holy places by idols. Bethlehem, now our most venerable place, and that of the whole world, of which the Psalmist sings, 'Truth is sprung out of the earth,' was overshadowed by the grove of Thammuz, i. e. of Adonis; and in the cave where once the Messiah appeared as an infant, the lover of Venus was loudly lamented." This is a general account of facts; a few additional hints may be gleaned from other writers. Socrates (Hist. Eccl. lib. i. cap. 17.) says, "Those who followed the faith of Christ, after his death, held in great reverence the monument of that wonderful work; but those who hated the religion of Christ filled up the place with a dyke of stones, and built on it a temple of Venus, with a figure standing upon it; by which they intended to dissipate all recollection of the holy place. Ἀφροδίτης κατ'ωὐτῦ ναὸν κατασκευασάντες ἐπέστησαν ἄγαλμα, μὴ πιστεύοντες μνημεῖον τοῦ τόπου.

Sozomen is more particular. We learn from him that "The Gentiles by whom the church was persecuted, in the very infancy of Christianity, labored by every art, and in every manner, to abolish it: the holy place they blocked up with a vast heap of stones; and they raised that to a great height, which before had been of considerable depth; as it may now be seen. And, moreover, the entire place, as well of the resurrection as of Calvary, they surrounded by a wall, stripping it of all ornament. And first they overlaid the ground with stones, then they built a temple of Venus on it, and set up an image of the goddess—Περιλαβόντες δὲ πέριξ πάντα τὸν τῆς ἀναστάσεως χῶρον καὶ τοῦ Κρανίου, διεκόμησαν, καὶ λίθῳ τῶν ἐπιφάνειαν κατέστρωσαν:—καὶ Ἀφροδίτης ναὸν κατεσκεύασαν, καὶ ζώδιον ἱδρύσαντο, their intention being, that whoever there adored Christ, should seem to be worshipping Venus; so that, in process of time, the true cause of this worship in this place should be forgotten; and that the Christians practising this should become also less attentive to other religious observances; while the Gentile temple and image worship should be, on the contrary, established.

If any credit be due to these historians, the heathen levelers had left but little to be done by Helena in the way of deforming these sacred objects. They had, with the most violent zeal, changed the features of every part: what was originally a hollow they raised into a hill; what was high they cut down and leveled;—to use a homely phrase, they turned every thing *topsy-turvy*. Helena could only cause these places to be cleared and cleansed: to reinstate them in their first forms was out of her power. And that the evidence of this desecration should not rest on "monkish historians," Providence has preserved incontestible witnesses in the medals of Adrian, which mark him as the founder of the new city, Ælia, and exhibit a temple of Jupiter, another of Venus, and various other deities, all worshipped in it.

It is evident, that if the rock of Calvary and the holy sepulchre were surrounded by the same wall, as Sozomen asserts, they could not be far distant from each other;* and this wall, with the temples and other *sacra* it enclosed, would not only mark these places, but, in a certain sense, would preserve them; as the mosque of Omar preserves the site of the temple of Solomon, at this day. While, therefore, we abandon to Dr. Clarke and captain Light the commemorative altars and stations, which we think it not worth while to defend, and while we heartily wish that all these places had been left in their original state to tell their own story, we must be allowed to relieve the memory of the Christian empress from the guilt of deforming by intentional honors these sacred localities; and the monks, however ignorant or credulous, from the imputation of imposing on their pilgrims and visitors, in respect to the site of the places they now show as peculiarly holy.

On the whole, we are called to admire the proofs yet preserved to us by Providence, of transactions in these localities nearly two thousand years ago. Facts which, for centuries, employed the artifices and the power of the supreme government in church and state, of the Jewish hierarchy, and of the Roman emperors, to subvert, to destroy the evidences of; yet the evidences defied their malignity;—of the barbarians—Saracens and Turks, to demolish; but they still survive;—of heathen philosophy, and *soi-disant* modern philosophy, to annul, but in vain. The labors of Julian to re-edify the temple continue almost living witnesses of his discomfiture. The sepulchres of the soldiers who fell in assaulting Jerusalem remain speaking evidences of the destruction of the city, according to prediction, by the Romans. The holy sepulchre stands a traditional memorial of occurrences too incredible to obtain credit, unless supported by superhuman testimony. Or if that be thought dubious, mount Calvary certainly exists, with features so distinct, so peculiar to itself, and unlike every thing else

* This meets the remaining objection, urged by Dr. Richardson and captain Light; namely, the contiguity of the holy sepulchre to mount Calvary. The language of John, too, is decisive upon this point: "Now, there was IN the place (ἐν τόπῳ) where he was crucified a garden, and in the garden a new sepulchre.—There they laid Jesus," chap. xix. 41. And he repeats, that the sepulchre was *nigh at hand*—ἐγγὺς—*close by, adjoining*.

around it, that in spite of the ill-judged labors of honest enthusiasm, of the ridiculous tales of superstition, and the mummery of ignorance and arrogance, we have only to compare the original records of our faith with circumstances actually existing; to demonstrate that the works on which our belief relies were actually written in the country, at the times, and by the persons, eye-witnesses, which they purport to be. See further on SEPULCHRE OF CHRIST.

[It is necessary here only to remark, that the speculations of Dr. Clarke, respecting the sepulchre, are regarded by other travellers as wholly untenable; and that the general position of Calvary rests upon the unbroken tradition of more than eighteen centuries. The more specific designations of the sites of various holy places are well understood to be without any such authority. R.

CAMBYSES, the son of Cyrus, succeeded his father, A. M. 3475. In the Old Testament he is called Ahasuerus, Ezra iv. 6; and at the solicitation of the Samaritans, prohibited the Jews from proceeding in rebuilding their temple. What Ezekiel says (chap. xxxviii. xxxix.) of the wars of Gog and Magog against Israel, and the judgments of God against the enemies of his people, Calmet thinks may be referred to the time of Cambyses. Also, what the prophets say of the misfortunes of the Israelites, after their return from captivity. See Joel ii. 30, 31; iii. 2, 3, 4, 5, 15, 16; Isa. xli. 15, 16; Micah iv. 11. 12, 13. Some authors refer the history of Judith to the time of Cambyses.

CAMEL, an animal common in the East, and placed by Moses among unclean creatures, Deut. xiv. 7. We may distinguish three sorts of camels. Some are large and full of flesh, fit only to carry burdens; (it is said, 1000 pounds weight;) others, which have two hunches on the back like a natural saddle, are fit either to carry burdens or to be ridden; and a third kind, leaner and smaller, are called dromedaries, because of their swiftness; and are generally used by men of quality to ride on. Bruce has the following remarks on this creature: "Nature has furnished the camel with parts and qualities adapted to the office he is employed to discharge. The driest thistle and the barest thorn is all the food this useful quadruped requires; and even these, to save time, he eats while advancing on his journey, without stopping, or occasioning a moment of delay. As it is his lot to cross immense deserts, where no water is found, and countries not even moistened by the dew of heaven, he is endued with the power, at one watering-place, to lay in a store, with which he supplies himself for thirty days to come. To contain this enormous quantity of fluid, nature has formed large cisterns within him, from which, once filled, he draws, at pleasure, the quantity he wants, and pours it into his stomach with the same effect as if he then drew it from a spring; and with this he travels patiently and vigorously all day long, carrying a prodigious load upon him, through countries infected with poisonous winds, and glowing with parching and never cooling sands. We attempted to raise our camels at Saffieha by every method that we could devise, but all in vain; only one of them could get upon his legs; and that one did not stand two minutes till he kneeled down, and could never be raised afterwards. This the Arabs all declared to be the effects of cold; and yet Fahrenheit's thermometer, an hour before day, stood at 42°. Every way we turned ourselves, death stared us in the face. We had neither time nor strength to waste, nor provisions to support us. We then took the small skins that had contained our water, and filled them, as far as we thought a man could carry them with ease; but, after all these shifts, there was not enough to serve us three days, at which I had estimated our journey to Syene, which still, however, was uncertain. Finding, therefore, the camels would not rise, we killed two of them, and took so much flesh as might serve for the deficiency of bread, and from the stomach of each of the camels, got about four gallons of water, which the Bishareen Arab managed with great dexterity. It is known to people conversant with natural history, that the camel has within him reservoirs, in which he can preserve drink for any number of days he is used to. In those caravans of long course, which come from the Niger across the desert of Selima, it is said that each camel, by drinking, lays in a store of water, that will support him for forty days. I will by no means be a voucher of this account, which carries with it an air of exaggeration; but fourteen or sixteen days, it is well known, an ordinary camel will live, though he hath no fresh supply of water. When he chews his cud, or when he eats, you constantly see him throw from his repository, mouthfuls of water to dilute his food; and nature has contrived this vessel with such properties, that the water within it never putrefies, nor turns unwholesome. It was indeed vapid, of a bluish cast, but had neither taste nor smell." (Vol. iv. p. 596.)

The Arabians, Persians, and others, eat the flesh of camels, and it is served up at the best tables of the country. When a camel is born, the breeders tie his four feet under his belly, and a carpet over his back. Thus they teach him the habit of bending his knees to rest himself; or when being loaded, or unloaded. The camel has a large solid foot, but not a hard one. In the spring of the year all his hair falls off in less than three days' time, and his skin remains quite naked. At this time the flies are extremely troublesome to him. He is dressed with a switch, instead of a curry comb; and beaten as one would beat a carpet, to clear it of dust. On a journey his master goes before him piping, singing, and whistling; and the louder he sings the better the camel follows.

[The following is Niebuhr's account of the dromedary of Egypt: (Trav. vol. i. p. 215, Germ. ed.) "My four companions took horses for this journey, [from Cairo to Suez]; I chose from curiosity a dromedary, and found myself very well off, although I feared at first I should not be able to ride comfortably upon so high a beast. The dromedary lies down, like the camel, in order to let his rider mount. In getting up, he rises upon his hind legs first, so that the rider must take care not to fall down over his head; he has also the same pace as the camels, while horses have to go sometimes faster, sometimes slower, in order to keep along with the caravan. When on the march, he must not be stopped even to mount; and to avoid the need of this, he is taught on a certain signal to lower his head to the ground, so that his rider can set his foot upon his neck; and when he again raises his head, it requires but little practice to be able easily to place one's self upon the saddle. The saddle of the camels that carry heavy loads, is open on the top, and the load hangs down on each side, in order that the hump of fat upon the back of the animal may not be subjected to pressure. A riding saddle for a camel or dromedary is not very different from the common saddle, and consequently covers the hump on his back. Upon this saddle I slung

my mattresses; and could thus set myself on one side or the other, or upright, according as I wished to avoid the sun's rays, which at this season are very oppressive. My companions, on the contrary, could only remain in one position upon their horses, and were therefore greatly fatigued; while at evening I was commonly not much more weary from riding, than if I had had to sit still all day upon a chair. If, however, one had to trot upon so high a beast, it would indeed be inconvenient. But the camels take long and slow steps; and the motion which one feels upon them is, therefore, more like that of a cradle." Burckhardt says, too: "When mounted on a camel, which can never be stopped while its companions are moving on, I was obliged to jump off when I wished to take a bearing. The Arabs are highly pleased with a traveller who jumps off his beast and remounts without stopping it; as the act of kneeling down is troublesome and fatiguing to the loaded camel, and before it can rise again, the caravan is considerably ahead." (Trav. in Syr. p. 445.)

The hardiness of the camel, and the slender and coarse fare with which he is contented, during long and severe journeys, are truly surprising. Burckhardt, in his route from the country south of the Dead sea, directly across the desert to Egypt, was with a party of Bedouins, who heard that a troop from a hostile tribe was in the vicinity. "It was, therefore, determined to travel by night, until we should be out of their reach; and we stopped at sunset, after a day's march of eleven hours and a half, merely for the purpose of allowing the camels to eat. Being ourselves afraid to light a fire, lest it should be descried by the enemy, we were obliged to take a supper of dry flour mixed with a little salt. *During the whole of this journey, the camels had no other provender than the withered shrubs of the desert*, my dromedary excepted, to which I gave a few handfuls of barley every evening. Loaded camels are scarcely able to perform such a journey without a daily allowance of beans and barley.—Aug. 31st. We set out before midnight, and continued at a quick rate the whole night. In these northern districts of Arabia the Bedouins, in general, are not fond of proceeding by night; they seldom travel at that time, even in the hottest season, if they are not in very large numbers, because, as they say, during the night nobody can distinguish the face of his friend from that of his enemy. Another reason is, that camels on the march never feed at their ease in the day time, and nature seems to require that they should have their principal meal and a few hours' rest in the evening. The favorite mode of travelling in these parts is, to set out about two hours before sunrise, to stop two hours at noon, when every one endeavors to sleep under his mantle, and to alight for the evening at about one hour before sunset. We always sat round the fire, in conversation, for two or three hours after supper." (Trav. in Syr. p. 451.) Similar to this is the account given by Messrs. Fisk and King, during their journey from Cairo to Palestine, under date of April 10, 1823: "When the caravan stops, the camels are turned out to feed on the thistles, weeds and grass which the desert produces. At sunset they are assembled, and made to lie down around the encampment. Yesterday afternoon four of them, which carried merchandise for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company also gave him assistance in carrying his baggage, and we set off at seven. In the course of the day, the four camels were found at a distance, and brought into the encampment at evening." (Missionary Herald, 1824, p. 35.)

The value of the camel to the Arabs, and indeed to all the oriental nations, is inestimable; and indeed they regard it as the peculiar gift of Heaven to the people of their race. Their wealth often consists solely in their camels. So Job is said to have had three thousand of them at first, and afterwards six thousand, i. 3; xlii. 12. An anecdote mentioned by Chardin in his MS. (Harmar's Obs. iv. p. 318.) illustrates this, and shows that the wealth of Job was truly princely. "The king of Persia being in Mazanderan, in the year 1676, the Tartars set upon the camels of the king in the month of February, and took three thousand of them; which was a great loss to him, for he has but seven thousand in all, if their number should be complete; especially considering it was winter, when it was difficult to procure others in a country that was a stranger to commerce; and considering, too, their importance, these beasts carrying all the baggage, for which reason they are called the *ships of Persia*. Upon these accounts the king presently retired."

The camel is here most graphically compared with a *ship*, and this epithet is justly applied to him, as being the medium of commerce, the bearer of burdens across the pathless deserts of the East, which may well be likened to the trackless ocean. This is also further illustrated by the following extracts. *R.

Sandys writes thus: (p. 138.) "The whole Caruan being now assembled, consists of a thousand horses, mules, and asses; and of five hundred camels. These are the SHIPS of Arabia; their seas are the deserts, a creature created for burthen," &c. It does not clearly appear in this extract, though it might be *gathered* from it, that the camel has the name of "the ship of Arabia:" but Mr. Bruce comes in to our assistance, by saying, (p. 388, vol. i.) "What enables the shepherd to perform the long and toilsome journeys across Africa, is the camel, emphatically called, by the Arabs, THE SHIP OF THE DESERT! He seems to have been created for this very trade," &c.

[From the above extracts it is manifest, that the camel is thus poetically called the *ship of the desert*, from the circumstance of his being a beast of burden, and not with any reference to his speed, which is not great. The dromedary, on the contrary, is celebrated for its fleetness; or rather on account of its being able to hold out for so long a time in a hard rapid trot. R.] In Morgan's History of Algiers, this writer states, that the dromedary in Barbary, called Aâshare, will, in one night, and through a level country, traverse as much ground, as any single horse can in ten. The Arabs affirm that it makes nothing of holding its rapid pace, which is a most violent hard trot, for four and twenty hours on a stretch, without showing the least sign of weariness, or inclination to bait; and that having then swallowed a ball or two of a sort of paste made up of barley-meal, and may be a little powder of dry dates among it, with a bowl of water or camel's milk, the indefatigable animal will seem as fresh as at first setting out, and be ready to run at the same scarcely credible rate, for as many hours longer, and so on from one extremity of the African desert to the other; provided its rider could hold out without sleep and other refreshments. During his stay in Algiers, Mr. Morgan was a party in a diversion in which one of

these Aâshari ran against some of the swiftest Barbs in the whole Neja, which is famed for having good ones, of the true Libyan breed, shaped like greyhounds, and which will sometimes run down an ostrich.

"We all started," he remarks, "like racers, and for the first spurt most of the best mounted amongst us kept pace pretty well, but our grass-fed horses soon flagged: several of the Libyan and Numidian runners held pace, till we, who still followed upon a good round hand gallop, could no longer discern them, and then gave out; as we were told after their return. When the dromedary had been out of sight about half an hour, we again espied it flying towards us with an amazing velocity, and in a very few moments was among us, and seemingly nothing concerned; while the horses and mares were all on a foam, and scarcely able to breathe, as was likewise a fleet, tall greyhound bitch, of the young prince's, who had followed and kept pace the whole time, and was no sooner got back to us, but lay down panting as if ready to expire." p. 101.

[With reference to these facts, Mr. Taylor has attempted to illustrate the passage in Job ix. 26, "They (my days) are passed away like swift ships;" where the proper version is either "ships of desire," i. e. eager to arrive at their place of destination; or, according to Gesenius and others, "ships of papyrus," in allusion to the light and rapid skiffs made of this material, and which are celebrated in ancient history. Mr. Taylor supposes the writer to allude to these *ships of the desert*, or dromedaries. But, in the first place, neither the camel nor dromedary is ever called directly *a ship*, i. e. merely the word *ship* alone never denotes a camel or a dromedary; and then, too, the qualifying word *ébeh* (אבה) does not here point to any such use of the word. Moreover, it is not the dromedary, which is so called on account of its *speed;* but the camel, on account of its usefulness as a beast of burden. R.

Our Lord's words in Matt. xix. 24, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven," have given rise to much discussion. Theophylact, with many ancient and some modern commentators, read κάμιλον, or at least interpret κάμηλον, a cable, as does Whitby. But Euthymius, and some ancient versions, with Grotius, Erasmus, Drusius, Lightfoot, Michaëlis, Rosenmüller, and Kuinoel, contend that the κάμηλον is to be retained. Campbell has well defended the common reading; and the rabbinical citations adduced by Lightfoot, Schoettgen, and others, prove that there was a similar proverb in use among the Jews: "Perhaps thou art one of the Pampedithians, who can make an elephant pass through the eye of a needle;" that is, says the Aruch, who speak things impossible. But the very proverb itself is found in the Koran: "The impious shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle." The design of our Lord was evidently to hint to the rich their danger, in order that they may exert themselves to surmount the peculiar temptations by which they are assailed; and learn not to trust in uncertain riches, but in the living God.

In Matt. xxiii. 24, there is another proverbial expression, which also has been much misunderstood: "Ye strain at a gnat, and swallow a camel." Dr. A. Clarke has shown that there is an error of the press in the English translation, in which *at* has been substituted for *out*. The expression alludes to the Jewish custom of filtering wine, for fear of swallowing any insect forbidden by the law as unclean; and is applied to those who are superstitiously anxious in avoiding smaller faults, yet do not scruple to commit the greater sins. To make the antithesis as strong as may be, two things are selected as opposite as possible; the smallest insect, and the largest animal.

CAMELS' HAIR, an article of clothing. John the Baptist was habited in raiment of camels' hair, and Chardin states, that such garments are worn by the modern dervishes. There is a coarse cloth made of camels' hair in the East, which is used for manufacturing the coats of shepherds, and camel-drivers, and also for the covering of tents. It was, doubtless, this coarse kind which was adopted by John. By this he was distinguished from those residents in royal palaces who wore *soft* raiment. Elijah is said in the Eng. Bible to have been "a hairy man;" (2 Kings i. 8.) but it should be "a man dressed in hair;" that is, camels' hair. In Zech. xiii. 4, "a rough garment," that is, a garment of a hairy manufacture, is characteristic of a prophet.

CAMELEON, a kind of lizard, the flesh of which Moses forbids the Hebrews to eat, Lev. xi. 30. There is no reason for supposing that the Hebrew word כח means the real cameleon, but some kind of lizard distinguished for its *strength*.

CAMELO-PARDUS, or Camelo-Pardalus, an animal like a camel in form; and like a panther in colors, or spots. The Hebrews were allowed it as food, Deut. xiv. 5, 6, according to the Vulgate; in the English version it is translated chamois, which see. The camelo-pardalus has been supposed the *giraffe*, an animal found in the East Indies, beyond the Ganges; also in Africa, though rarely in the north of that continent. Its neck is very long and slender; its ears are slit; its feet are cloven; its tail is round and short; its legs, especially its fore legs, are taller than those of any other animal, so that it cannot drink without straddling; and it has two little horns. Bochart is of opinion, however, that Moses did not intend the giraffe, or camelo-pardus, because the residence of this animal is in countries too remote; and further, that the camel being unclean, it was not likely the giraffe should be allowed. He thinks the Hebrew *zémer* signifies a wild goat. Others translate it an elk. See Chamois.

I. CAMON, a city west of the Jordan, according to Eusebius, in the great plain, six miles from Legio, inclining north; perhaps Cadmon.

II. CAMON, a city of Manasseh, east of the Jordan, in the country of Gilead, Judg. x. 5.

CAMPHIRE, Cant. i. 14; iv. 13. The Hebrew *copher* is rendered *cypress* in the LXX and the Vulgate. It is an odoriferous shrub, common in the isle of Cyprus, where it is called *henna*, or *al-henna*, and the purposes for which it is employed are thus described by Sonnini:—(Travels in Egypt, vol. i. p. 264, &c.)

"If large black eyes, which they are at pains to darken still more, be essential to Egyptian female beauty, it likewise requires, as an accessory of first rate importance, that the hands and nails should be dyed red. This last fashion is fully as general as the other, and not to conform to it would be reckoned indecent. The women could no more dispense with this daubing than with their clothes. Of whatever condition, of whatever religion they may be, all employ the same means to acquire this species of ornament, which the empire of fashion alone could perpetuate, for it assuredly spoils fine hands much

more than it decorates them. The animated whiteness of the palm of the hand, the tender rose-color of the nails, are effaced by a dingy layer of a reddish or orange-colored drug. The sole of the foot, the epidermis of which is not hardened by long or frequent walking, and which daily friction makes still thinner, is likewise loaded with the same color. It is with the greenish powder of the dried leaves of the henna that the women procure for themselves a decoration so whimsical. It is prepared chiefly in the Saïd, from whence it is distributed over all the cities of Egypt. The markets are constantly supplied with it, as a commodity of habitual and indispensable use. They dilute it in water, and rub the soft paste it makes on the parts which they mean to color: they are wrapped up in linen, and at the end of two or three hours the orange hue is strongly impressed on them. Though the women wash both hands and feet several times a day with lukewarm water and soap, this color adheres for a long time, and it is sufficient to renew it about every fifteen days: that of the nails lasts much longer; nay, it passes for ineffaceable. In Turkey, likewise, the women make use of henna, but apply it to the nails only, and leave to their hands and feet the color of nature. It would appear, that the custom of dyeing the nails was known to the ancient Egyptians, for those of mummies are, most commonly, of a reddish hue. But the Egyptian ladies refine still further on the general practice; they, too, paint their fingers, space by space only, and, in order that the color may not lay hold of the whole, they wrap them round with thread at the proposed distances, before the application of the color-giving paste; so that, when the operation is finished, they have the fingers marked circularly, from end to end, with small orange-colored belts. Others—and this practice is more common among certain Syrian dames—have a mind, that their hands should present the sufficiently disagreeable mixture of black and white. The belts, which the henna had first reddened, become of a shining black, by rubbing them with a composition of sal-ammoniac, lime and honey." This practice of staining the hands and *nails* explains, perhaps, the phraseology in Deut. xxi. 12.

"You sometimes meet with men, likewise, who apply tincture of henna to their beards, and anoint the head with it: they allege, that it strengthens the organs, that it prevents the falling off of the hair (the followers of Mahomet, it is well known, preserve, on the crown of the head, a long tuft of hair) and beard, and banishes vermin."

The plant is thus described:—"The henna is a tall shrub, endlessly multiplied in Egypt; the leaves are of a lengthened oval form, opposed to each other, and of a faint green color. The flowers grow at the extremity of the branches, in long and tufted bouquets; the smaller ramifications which support them are red, and likewise opposite: from their armpit cavity (*axillæ*) springs a small leaf almost round, but terminating in a point: the corolla is formed of four petals curling up, and of a light yellow. Between each petal are two white stamina with a yellow summit; there is only one white pistil. The pedicle, reddish at its issuing from the bough, dies away into a faint green. The calix is cut into four pieces, of a tender green up toward their extremity, which is reddish. The fruit or berry is a green capsule previous to its maturity; it assumes a red tint as it ripens, and becomes brown when it is dried: it is divided into four compartments, in which are enclosed the seeds, triangular and brown-colored. The bark of the stem and of the branches is of a deep gray, and the wood has, internally, a light cast of yellow. In truth, this is one of the plants the most grateful to both the sight and the smell. The gently deepish color of its bark, the light green of its foliage, the softened mixture of white and yellow, with which the flowers, collected into long clusters like the lilac, are colored, the red tint of the ramifications which support them, form a combination of the most agreeable effect. These flowers, whose shades are so delicate, diffuse around the sweetest odors, and embalm the gardens and the apartments which they embellish; they accordingly form the usual nosegay of beauty; the women, ornament of the prisons of jealousy, whereas they might be that of a whole country, take pleasure to deck themselves with these beautiful clusters of fragrance, to adorn their apartments with them, to carry them to the bath, to hold them in their hand, in a word, to *perfume their bosom with them.* They attach to this possession, which the mildness of the climate, and the facility of culture, seldom refuses them, a value so high, that they would willingly appropriate it exclusively to themselves, and that they suffer with impatience Christian women and Jewesses to partake of it with them. The henna grows in great quantities in the vicinity of Rosetta, and constitutes one of the principal ornaments of the beautiful gardens which surround that city. Its root, which penetrates to a great depth with the utmost ease, swells to a large size in a soil, soft, rich, mixed with sand, and such as every husbandman would have to work upon; the shrub, of course, acquires a more vigorous growth there than any where else; it is, at the same time, more extensively multiplied; it grows, however, in all the other cultivated districts of Egypt, and principally in the upper part. There is much reason to presume, that the henna of Egypt is the *kupros* of the ancient Greeks. The descriptions, incomplete it is admitted, which authors have given of it, and particularly the form and the sweet perfume of its flowers which they have celebrated, leave scarcely any doubt respecting the identity of these two plants. [The name of *kupros* is no longer in use among the modern Greeks; they give to the henna the corrupted denominations of *kéné*, *kna*, &c. The seamen of Provence, whose vessels were employed in carrying the powder of henna, called it *quéné*.] Besides that, the clusters of *cyprus*, *botrus cypri*, of the Song of Songs, (chap. i. 13, 14.) can be nothing else but the very clusters of the flowers of the henna; this is, at least, the opinion of the best commentators. It is not at all astonishing, that a flower so delicious should have furnished to oriental poesy agreeable allusions and amorous comparisons. This furnishes an answer to part of the forty-fifth question of Michaëlis; for the flower of henna is disposed in clusters, and the women of Egypt, who dearly love the smell of it, are fond of carrying it, as I have said, in the spot which the text indicates—*in their bosom.*"

CANA, the city in which our Lord performed his first miracle, was in Galilee, and pertained to the tribe of Zebulun. The village now bearing the name, and supposed to occupy the site of the ancient town, is pleasantly situated on the descent of a hill, about sixteen miles north-west of Tiberias, and six north-east of Nazareth. Dr. Richardson states that, in a small Greek church in this place, he was shown an old stone pot, made of the common compact limestone of the country, which the hierophant informed him was one of the original pots that contained the

water which underwent the miraculous change at the wedding, which was here honored by the presence of Christ. "It is worthy of note," says Dr. Clarke, "that, walking among the ruins of a church, we saw large massy stone pots, answering the description given of the ancient vessels of the country; not preserved nor exhibited as reliques, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident, that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country." (Travels, p. ii. ch. 14.) Cana, or, as it is now called, Kefer Kenna, or Cane Galil, contains about 300 inhabitants, who are chiefly Catholic Christians. There was another place bearing the same name, belonging to the tribe of Asher, which was situated in the neighborhood of Sidon.

I. CANAAN, son of Ham. The Hebrews believe that Canaan, having first discovered Noah's nakedness, told his father Ham; and that Noah, when he awoke, having understood what had passed, cursed Canaan, the first reporter of his exposure. Others are of opinion, that Noah, knowing nothing more displeasing to Ham, than cursing of Canaan, resolved to punish him in his son, Gen. ix. 25. The posterity of Canaan was numerous; his eldest son, Sidon, was the father of the Sidonians, or Phœnicians; and his other ten sons the fathers of as many tribes, dwelling in Palestine and Syria; namely, the Hittites, Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites. See CANAANITES.

II. CANAAN, the name of the land peopled by Canaan and his posterity, and afterwards given to the Hebrews. It signifies properly *level* or *low country*, as lying on the coast, in opposition to ארם, *arām*, Syria, or a *higher* country. This country has, at different periods, been called by various names, either from its inhabitants or some circumstances connected with its history.—(1.) *The Land of Canaan*, from Canaan, the son of Ham, who divided it among his eleven sons, each of whom became the head of a numerous tribe, and ultimately of a distinct people, Gen. x. 15. —(2.) *The Land of Promise*, (Heb. xi. 9.) from the promise given to Abraham, that his posterity should possess it, Gen. xii. 7; xiii. 15. These being termed Hebrews, the region in which they dwelt was called —(3.) *The Land of the Hebrews*, Gen. xl. 15.—(4.) *The Land of Israel*, from the Israelites, or posterity of Jacob, having settled themselves there. This name is of frequent occurrence in the Old Testament. In its larger acceptation, it comprehends all that tract of ground on each side of Jordan, which God gave for an inheritance to the children of Israel. —(5.) *The Land of Judah.* Under this appellation was at first comprised only that part of the region which was allotted to the tribe of Judah; but in subsequent times, when their tribe excelled the others in dignity, it was applied to the whole land. After the separation of the ten tribes, that portion of the land which belonged to Judah and Benjamin, which formed a separate kingdom, was distinguished by the appellation of "the land of Judah," or of Judea; which latter name the whole country retained during the existence of the second temple, and under the dominion of the Romans.—(6.) *The Holy Land.* This name does not appear to have been used by the Hebrews themselves, till after the Babylonish captivity, when it is applied to the land by the prophet Zechariah, ii. 12. The land of Canaan was supposed by the Jews to be peculiarly holy, inasmuch as it furnished holy offerings for the temple; but not all parts of it indiscriminately. They supposed, also, that neither the Shechinah, nor the sacred Spirit, dwelt on any person, even a prophet, out of this land. In Canaan, say the rabbins, (Sheviith, cap. ix. hal. 2.) are three countries—Judea, the region beyond Jordan, and Galilee. This division designedly excludes Samaria, which was considered as unclean by reason of its inhabitants. Its land, waters, dwellings and paths were clean.—(7.) *Palestine*, by which name the whole land appears to have been called in the time of Moses, (Exod. xv. 14.) is derived from the Philistines, a people who migrated from Egypt, and, having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean, where they became so considerable, as to give their name to the whole country, though they in fact possessed only a small part of it. By heathen writers, the Holy Land has been variously termed, Syrian Palestine, Syria, and Phœnicia. (Reland. Palest. cap. i.)

The boundaries of this country are, the Mediterranean sea on the west; Lebanon and Syria on the north; Arabia Deserta, and the lands of the Ammonites, Moabites, and Midianites, on the east; the river of Egypt, the wilderness or desert of Zin, the southern shore of the Dead sea, and the river Arnon, on the south; and Egypt on the south-west. Near mount Lebanon stood the city of Dan, and near the southern extremity of the land, Beersheba; and hence the expression "from Dan to Beersheba," to denote the whole length of the land of Canaan. Its extreme length was about 170 miles, and its width about 80. By the Abrahamic covenant, recorded in Gen. xv. 18. the original grant of land to the Israelites was "from the river of Egypt to the Euphrates." The boundaries of it are most accurately described by Moses in Numb. xxxiv. 1—16.

The land of Canaan has been variously divided. Under Joshua it was apportioned out to the twelve tribes; under Solomon it was distributed into twelve provinces; (1 Kings iv. 7—19.) and upon the accession of Rehoboam to the throne, it was divided into the two kingdoms of Israel and Judah. After this period, it fell into the hands of the Babylonians, the Greeks, the Syrians, and the Romans. During the time of our Saviour, it was under the dominion of the last-mentioned people, and was divided into five provinces, viz. Galilee, Samaria, Judea, Peræa, and Idumæa. Peræa was again divided into seven cantons, viz. Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, Peræa, and Decapolis.

The Israelites do not appear to have restricted themselves to this country; and in the time of the kings, their power extended over distant districts. On their return from Babylon, they did not regain the whole land; not even the whole of what was marked by the boundary line of Moses; the district south of Gaza, and of a line drawn from Gaza to Kadesh-Barnea, was excluded from the national territory.

The Idumæans, also, during the Babylonish captivity, had encroached, and settled themselves in many towns on the south of Judah; so that Idumæa was considered as divided into the greater and the lesser, or the upper and the lower: but these being subdued by Hyrcanus, (Joseph. Ant. lib. xiii. cap. 17.) the inhabitants embraced Judaism, and were afterwards reckoned as Jews. Palestine, says Pomponius Mela, was divided into five countries; Idumæa, Judea, Samaria, Galilee, and beyond Jordan.

Moses draws a line from Sidon to Lasha, and from Sidon to Gaza: the rabbins also draw a line "from the mountains of Amana to the river of Egypt; whatever is within that line belongs to the land of Israel; but whatever is without that line is without the land:" their meaning is, that the islands in the Mediterranean, as Arvad, Tyre, &c. never were occupied by the Hebrew nation. These appear to have been strongly fortified, and not only inhabited by a hardy race of people, but capable of being supplied, *by sea*, with reinforcements, and necessaries of all kinds, so that they resisted the power of the Israelites; and the conquest of them is particularly boasted of by a subsequent invader, 2 Kings xviii. 34; xix. 13.

The surface of the land of Canaan is beautifully diversified with mountains and plains, rivers and valleys, and must have presented a delightful appearance when the Jewish nation was in its prosperity, and under the special providence of God. The principal mountains are Lebanon, Carmel, Tabor, the mountains of Israel, Gilead, and Hermon, the mount of Olives, Calvary, Sion, and Moriah. Of the valleys, those of Hinnom, Jehoshaphat, Siddim, Rephaim, and Mamre, are the most known. The plain of the Mediterranean, of Esdraelon, and the region round about Jordan, are celebrated as the scenes of many important events. The chief brooks and rivers are the Jordan, the Arnon, the Sihor, the Jabbok, the Bezor, or river of Egypt, the Kishon, the Kedron, the lake Asphaltites, or the Dead sea, and the lake of Tiberias, or the sea of Galilee. For a description of these, see their respective articles.

The land of Canaan is situated in the fifth climate, between the 31st and 34th degrees of north latitude: hence the heat during the summer is intense. The surface of the land, however, being so greatly diversified with mountains and plains, renders the climate unequal and variable. On the south, it is sheltered by lofty mountains, which separate it from the sandy deserts of Arabia. Breezes from the Mediterranean cool it on the west side. Mount Lebanon keeps off the north wind, while mount Hermon intercepts the north-east. During the summer season, in the interior of the country, particularly in the plains of Esdraelon and Jericho, the heat is intense. Generally speaking, however, the atmosphere is mild; the summers are commonly dry, the days extremely hot, but the nights sometimes intensely cold.

The soil of Canaan was of the richest description; a fine mould, without stones, and almost without a pebble. Dr. Shaw informs us, that it rarely requires more than one pair of beeves to plough it. Moses speaks of Canaan as of the finest country in the world—a land flowing with milk and honey. Profane authors also speak of it much in the same manner. Hecatæus, (Joseph. contr. Ap. p. 1049.) who had been brought up with Alexander the Great, and who wrote in the time of Ptolemy I. mentions this country as very fruitful and well-peopled, an excellent province, that bore all kinds of good fruit. Pliny gives a similar description of it, and says, Jerusalem was not only the most famous city of Judea, but of the whole East. He describes the course of the Jordan, as of a delicious river; he speaks advantageously of the lake of Genesareth, of the balm of Judea, its palm-trees, &c. Tacitus, (Hist. lib. xv. cap. 6.) Ammianus Marcellinus, and most of the ancients, who have mentioned Canaan, have spoken of it with equal commendations. The Mahometans speak of it extravagantly. They tell us, that besides the two principal cities of the country, Jerusalem and Jericho, this province had a thousand villages, each of which had many fine gardens. That the grapes were so large, that five men could hardly carry a cluster of them, and that five men might hide themselves in the shell of one pomegranate! That this country was anciently inhabited by giants of the race of Amalek.

Notwithstanding these testimonies of the ancients, we find people very incredulous as to the fruitfulness of the Holy Land. Some travellers said little to its advantage. The country, they say, appears to be dry and barren, ill watered, and has but few cultivated plains. Strabo, (lib. xvi.) among the ancients, speaks of it with contempt. He says that this province is so barren, that it moves nobody's envy, that there is no need of fighting for it, in order to obtain it, and that Jerusalem stands on a dry and barren spot. Jerome was an eye-witness of it, and very well acquainted with those qualities which Scripture ascribes to it. He says that Canaan is full of mountains, that dryness and drought are very common, that they had only rain water, which they caught and preserved in cisterns, which supplied the absence of fountains. Yet Jerome, speaking of the fertility of Canaan, says no country could dispute with it in fruitfulness.

Having given a general outline of the country, we may now proceed to describe it more particularly. And first, with reference to its divisions among the tribes.

"From the mountains of Quarantania," says Dr. Shaw, "we have a distinct view of the land of the Amorites, of Gilead, and of Bashan, the inheritance of the tribes of Reuben and Gad, and of the half-tribe of Manasseh. This tract, in the neighborhood particularly of the river Jordan, is, in many places, low and shaded—for want of culture, perhaps—with tamarisks and willows: but at the distance of two or three leagues from the stream, it appears to be made up of a succession of hills and valleys, somewhat larger, and seemingly more fertile, than those in the tribe of Benjamin. Beyond these plains, over against Jericho, where we are to look for the mountains of Abarim, the northern boundary of the land of Moab, our prospect is interrupted by an exceeding high ridge of desolate mountains, no otherwise diversified than by a succession of naked rocks and precipices, rendered in several places more frightful, by a multiplicity of torrents which fall on each side of them. This ridge is continued all along the eastern coast of the Dead sea, as far as our eye can conduct us, affording, all the way, a most lonesome and melancholy prospect, not a little assisted by the intermediate view of a large, stagnating, unactive expanse of water, rarely if ever enlivened by any flocks of birds that settle upon it, or by so much as one vessel of passage or commerce that is known to frequent it. Such is the general plan of that part of the Holy Land which fell under my observation." But quitting the land of Moab, the scene is greatly improved as we proceed further northward, and advance toward the immense and fertile plains of the Haouran. Ibn Haucal gives the same name, *Masharik*, to the country of Haouran, as to the plains near Damascus, which have always been considered by the orientals as a terrestrial paradise. The Arabs report of that city, that Mahomet should say, on a distant sight of it, "he would not enter it; as there was but one paradise for man, and he would not have his in this world." "Beyond the mountain, and to the south-west of Damascus," says a Catholic mis-

sionary, "the plain of Haouran begins. Its fertility is so great, that it is called the granary of the Turks. In fact, there arrive, almost daily, caravans from all parts of the empire, which carry away the corn. The meal made of it is excellent, whereof they make loaves about two feet long, and half a foot in thickness. It will keep a whole year without corrupting. When it grows dry, they steep it in water, and find it as good as if new made. Both rich and poor prefer it to all other sorts of bread." (Journey from Aleppo to Damascus. 1736. 8vo. p. 66.) Volney, too, describes them as "the immense plains of Haouran;" their length, as "five or six days' journey;" and their soil as most fruitful. See BASHAN.

With this description agrees the request of the tribes of Reuben, Gad, and the half-tribe of Manasseh to Moses: (Numb. xxxii. 1—5.) "This country is a land for cattle,—if we have found grace in thy sight, give us this land for a possession." The tribe of Reuben lay to the south; east of this tribe was the desert; west of it the Jordan and the Dead sea; north of it was the tribe of Gad; and southward a tract overrun by the Israelites, but afterwards recovered by the Moabites. This tribe appears to have had mountains accompanying the side of the Jordan; but as mountains supply streams, it may be presumed that they had many intervals of great fertility. The tribe of Gad lay north of Reuben; and it would appear that the mountains receded from the Jordan, in the territories of this tribe. The eastern parts of these mountains were habitable; but whether the descendants of these Israelites possessed those parts may be doubted; perhaps, only partially. The half-tribe of Manasseh, or Eastern Manasseh, extended north to the southern ridge of Lebanon, and the springs of Jordan: the same, no doubt, may be affirmed of these parts as of those pertaining to the tribe of Naphtali; which we shall next proceed to describe.

Dandini, speaking of mount Lebanon, says, "This country consists in elevated and stony mountains, extending north and south. Nevertheless, the industry and labor of man have made it one uniform plain; for, gathering into dikes the stones which are scattered about, they form continued walls, and constantly going forwards, they raise others in succession higher; so that at length, by means of equalizing hills and valleys, they convert a barren mountain into a beautiful level, easily susceptible of culture, and at once fertile and delightful. It abounds in corn, excellent wine, oil, cotton, silk, wax, wood, animals wild and tame, especially goats. There are but few small animals, the winter being severe, and the snow perpetual. There are many sheep, fat and large as those of Cyprus, and others in the Levant. In the forests are wild boars, bears, tigers, and other animals of the same nature. The rest of the plains abounds in partridges, which are as large as common hens. There are no dove-cotes, but quantities of pigeons, turtle doves, thrushes, becca-figos, and other kinds of birds. There are also eagles. They do not dig around the vines, but till the ground with oxen; the plants being set in straight lines, at proper distances. Neither do they prop them, but let them trail on the ground. The wine they produce is delicate and agreeable. There are grapes as large as plums. The size of the bunches of grapes is surprising: and when I saw them, I easily discovered why the Hebrews had so great longing to taste them, and why they so passionately desired to conquer the Promised Land, after having seen the specimen which the spies brought from the neighboring district. These mountains, then, do not only abound in stones, but in all sorts of provisions." De la Roque describes the western face of Libanus, and the valley between Libanus and Anti-Libanus, in the highest terms, as to fruitfulness, pleasantness, and salubrity; but the south aspect of Lebanon he did not visit. The following account of the Jordan, which takes its rise in these mountains, is principally extracted from that writer; who has taken much pains on the subject. The source of the river Jordan is incontestably in the mountains of Anti-Libanus, in the region now called *Wad-et-tein;* it is subject to the pacha of Damascus, and comprehends the mount Hermon of the ancients. The Jordan rises near the district anciently called Panium, or Paneas, where the city Paneades stood, which was afterwards called Cesarea Philippi. Josephus indeed says the true source of the Jordan was at Phiala, in the Trachonitis, from whence it flowed by subterranean passages, till it appeared at Panium. Phiala was a round basin, always full, never running over. Panium, says the same writer, was a grotto, excavated by nature at the foot of a high mountain; it is extremely deep, and filled with a standing water; and from below issue the fountains of Jordan. Pliny says much the same; to which Eusebius adds, that the mountain also was named Panium. But in another place, he says, the river Jordan rose at a small town called Dan, four thousand paces distant from Paneas. So that two fountains uniting their streams united also their names —*Jor-Dan.* Eugene Roger, who travelled in the Holy Land in 1636, says, Jor is a small village in the tribe of Naphtali, at the foot of mount Libanus, south, whence the principal source of the Jordan issues, about a league from Dan. These two villages, he says, are inhabited by Druses, who breed many goats. Notwithstanding these testimonies, however, some modern critics have thought that only one source is entitled to the honor of originating the Jordan. We have hinted that the region of Wad-et-tein, where all the inhabitants of mount Libanus place the sources of the Jordan, included the mount Hermon of the ancients,—or a part of this mountain;—as the whole was of great extent, and had various appellations. Among others, that part of it where the grotto Paneas was received the name of Panion, being consecrated to the god Pan, the deity of mountains, forests, and chases. Here his image was worshipped, and a temple probably erected, which became the cause of establishing a small town; which in succeeding ages received various names, as Cesarea Philippi, Claudia Cesarea, and Neroniadas; but this last, being odious, was not permanent; the town recovered its name of Cesarea Philippi, then of Paneades, or Banias, which it retains, though some of the Mahometans call it Belina. William of Tyre informs us that near to this city was a vast forest, named, in his time, the forest of Paneades; a very proper place for feeding sheep; and that a prodigious multitude of Arabs and Turcomans, after having made a peace with Godfrey of Bologne, retired thither. The Jordan is but an inconsiderable stream, till, after receiving several rivulets, and by the nature of the country, after running two or three leagues, it forms what is now called the marsh of Jordan, anciently lake Merom; which extends about two leagues in circumference, when the snows melt on mount Libanus, but is dry in the heats of summer. This marsh is almost wholly overgrown with reeds, of that kind which is used for writing with, and for the fledging of arrows. The environs of the lake are full of tigers, bears, and even lions, which descend from the neighboring mountains. Coming out of this lake,

the Jordan resumes its course southwards, and, at half a league's distance, is crossed by a stone bridge, which the inhabitants call Jacob's bridge, because they say it was in this place that the patriarch wrestled with the angel. After a course of eight or nine leagues, the river enters the lake of Genesareth, or the sea of Galilee, or of Tiberias. Having passed through this lake, it issues near the ruins of Scythopolis, and, after about thirty leagues, loses itself in the Dead sea. See JORDAN.

Volney says, "As we approach the Jordan, the country becomes more hilly and better watered; the valley through which this river flows abounds, in general, in pasturage, especially in the upper part of it. As for the river itself, it is very far from being of that importance which we are apt to assign to it. The Arabs, who are ignorant of the name of Jordan, call it El-Sharia. Its breadth between the two principal lakes, in few places exceeds sixty or eighty feet; but its depth is about ten or twelve. In winter it overflows its narrow channel; and, swelled by the rains, forms a sheet of water sometimes a quarter of a league broad. The time of its overflowing is generally in March, when the snows melt on the mountains of the Shaik; at which time, more than any other, its waters are troubled, and of a yellow hue, and its course is impetuous. Its banks are covered with a thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild boars, ounces, jackalls, hares, and different kinds of birds." See Jer. xlix. 19.

The reader will consider the Dead sea as being originally divided into several streams, running among low grounds, by which they were absorbed; and among which they fertilized the fields, the gardens, and other delights of the inhabitants. The present vicinity of Damascus is the nearest approach to this idea of the "cities of the plain." The waters which render this city so enchanting terminate in a marsh, as we presume those of the Jordan did; without reaching the ocean, or falling into any other river. The following extract may elucidate this conception: "Damascus is the capital and residence of the pacha. The Arabs call it El-Sham, agreeably to their custom of bestowing the name of the country on its capital. The ancient oriental name of Demeshk is known only to geographers. The city is situated in a vast plain, open to the south and east, and shut in toward the west and the north by mountains, which limit the view at no great distance; but, in return, a number of rivulets rise from these mountains, which render the territory of Damascus the best watered and most delicious province of all Syria; the Arabs speak of it with enthusiasm; and think they can never sufficiently extol the freshness and verdure of its orchards, the abundance and variety of its fruits, its numerous streams, and the clearness of its rills and fountains. No city contains so many canals and fountains; each house has one; and all these waters are furnished by three rivulets, or branches of the same river, which, after fertilizing the gardens for a course of three leagues, flow into a hollow of the desert, to the south-east, where they form a morass called Behairat-el-Mardj, or the Lake of the Meadow." (Volney, vol. ii. p. 269.) Another writer says, "This lake is three leagues from Damascus, toward the east, ten or twelve leagues long, and five or six broad. It produces excellent fish, and the copse which surrounds it, a great quantity of game. The wonder is, that though it receives not only the above-mentioned river, but many stray waters besides, yet it never overflows.

Returning now to the head of the Jordan, we find the tribes of Naphtali and Asher. To Naphtali we have attended in part. Maundrell gives us reason to suppose, that Asher, lying on the sea-coast, had some advantages which Naphtali had not. He says, "A very fertile plain extends itself to a vast compass before Tyre." "The plain of Acra extends itself in length from mount Saron as far as Carmel, which i at least six good hours; and in breadth, between the sea and the mountains, it is in most places two hours over. It enjoys good streams of water at convenient distances, and every thing else that might render it both pleasant and fruitful. But this delicious plain is now almost desolate, being suffered, for want of culture, to run up to rank weeds, which were, at the time when we passed it, as high as our horses' backs. The plain of Esdraelon is of vast extent, and very fertile, but uncultivated; only serving the Arabs for pasturage."—"We turned out of the plain of Esdraelon, and entered the precincts of the half-tribe of Manasseh. From hence our road lay, for about four hours, through narrow valleys, pleasantly wooded on both sides." As to Zebulun, Maundrell only mentions in one place his being "an hour and a half in crossing the delicious plain of Zebulun,"—to that of Acra. "Our stage this day was somewhat less than seven hours; it lay about W. by N. through a country very delightful, and fertile beyond imagination."

Dr. E. D. Clarke, speaking of this district, says, "After leaving Shef'hamer, the mountainous territory begins, and the road winds among valleys covered with beautiful trees. Passing these hills, we entered that part of Galilee which belonged to the tribe of Zabulun; whence, according to the triumphal song of Deborah and Barak, issued to the battle against Sisera 'they that handled the pen of the writer.' The scenery is, to the full, as delightful as in the rich vales upon the south of the Crimea: it reminded us of the finest parts of Kent and Surrey. The soil, although stony, is exceedingly rich, but now entirely neglected. .... Had it pleased Djezzar to encourage the labors of the husbandman, he might have been in possession of more wealth and power than any pacha in the grand signior's dominions. The delightful plain of Zabulun appeared every where covered with spontaneous vegetation, flourishing in the wildest exuberance." (p. 400.) . . ." We left our route to visit the elevated mount where it is believed that Christ preached to his disciples that memorable sermon, concentrating the sum and substance of every Christian virtue. Having attained the highest point of it, a view was presented, which, for its grandeur, independently of the interest excited by the different objects contained in it, has no parallel in the Holy Land. From this situation we perceived that the plain, over which we had been so long riding, was itself very elevated. Far beneath appeared other plains, one lower than the other, in that regular gradation concerning which observations were recently made, and extending to the surface of the sea of Tiberias, or sea of Galilee. This immense lake, almost equal, in the grandeur of its appearance, to that of Geneva, spreads its waters over all the lower territory, extending from the north-east towards the south-west, and then bearing east of us. Its eastern shores present a sublime scene of mountains, extending toward the north and south, and seeming to close it in at either extremity; both towards Chorazin, where the Jordan enters; and the Aulon, or Campus Magnus, through which it flows to the Dead sea. The cultivated plains reaching to its borders, which

we beheld at an amazing depth below our view, resembled, by the various hues their different produce exhibited, the motley pattern of a vast carpet. To the north appeared snowy summits, towering beyond a series of intervening mountains, with unspeakable greatness. We considered them as the summits of Libanus; but the Arabs belonging to our caravan called the principal eminence Jebel el Sieh, saying it was near Damascus; probably, therefore, a part of the chain of Libanus. This summit was so lofty, that the snow entirely covered the upper part of it; not lying in patches, as I have seen it, during summer, upon the tops of very elevated mountains, (for instance, that of Ben Nevis in Scotland,) but investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire. The elevated plains upon the mountainous territory beyond the northern extremity of the lake are called by a name, in Arabic, which signifies 'the Wilderness.' To the south-west, at the distance of only twelve miles, we beheld mount Thabôr, having a conical form, and standing quite insular, upon the northern side of the plain of Esdraelon. The mountain whence this superb view was presented consists entirely of limestone; the prevailing constituent of all the mountains in Greece, Asia Minor, Syria, Phœnicia, and Palestine." (p. 456.) "As we rode towards the sea of Tiberias, the guides pointed to a sloping spot from the heights upon our right, whence we had descended, as the place where the miracle was accomplished by which our Saviour fed the multitude; it is, therefore, called 'The Multiplication of Bread;' as the mount above, where the sermon was preached to the disciples, is called 'The Mountain of Beatitudes,' from the expressions used in the beginning of that discourse. This part of the Holy Land is very full of wild animals. Antelopes are in great number. We had the pleasure of seeing these beautiful quadrupeds in their natural state, feeding among the thistles and tall herbage of these plains, and bounding before us occasionally, as we disturbed them. The Arabs frequently take them in the chase. The lake now continued in view upon our left. The wind rendered its surface rough, and called to mind the situation of our Saviour's disciples, when, in one of the small vessels which traverse these waters, they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves, Matt. xiv. 24. Often as this subject has been painted, combining a number of circumstances adapted for the representation of sublimity, no artist has been aware of the uncommon grandeur of the scenery, memorable on account of the transaction. The lake of Genesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and, independent of the local feelings likely to be excited in its contemplation, affords one of the most striking prospects in the Holy Land. It is by comparison alone that any due conception of the appearance it presents can be conveyed to the minds of those who have not seen it: and, speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although, perhaps, it yields in majesty to the stupendous features of Loch Lomond, in Scotland. It does not possess the vastness of the lake of Geneva, although it much resembles it in particular points of view. The lake of Locarno, in Italy, comes nearest to it in point of picturesque beauty, although it is destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and, perhaps, in the height of its surrounding mountains, to the lake Asphaltites; but its broad and extended surface, covering the bottom of a profound valley, environed by lofty and precipitous eminences, added to the impression of a certain reverential awe under which every Christian pilgrim approaches it, give it a character of dignity unparalleled by any similar scenery." (p. 462.) "On the plain of Esdraelon, in the most fertile part of all the land of Canaan, (which, though a solitude, we found like one vast meadow, covered with the richest pasture,) the tribe of Issachar rejoiced in their tents."

"The road was mountainous, rocky, and full of loose stones; yet the cultivation was every where marvellous: it afforded one of the most striking pictures of human industry which it is possible to behold. The limestone rocks and stony valleys of Judea were entirely covered with plantations of figs, vines, and olive trees; not a single spot seemed to be neglected. The hills, from their bases to their upmost summits, were entirely covered with gardens; all of these were free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile, by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with astonishing labor. Among the standing crops, we noticed millet, cotton, linseed, and tobacco, and, occasionally, small fields of barley. A sight of this territory can alone convey any adequate idea of its surprising produce; it is truly the Eden of the East, rejoicing in the abundance of its wealth. Under a wise and a beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales;—all these, added to the serenity of the climate, prove this land to be indeed 'a field which the Lord hath blessed: God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.'" The reader will recollect that this account refers to the territory passed through in the route from Acre to Tiberias and Jerusalem. A less flattering picture is drawn of the direct road from Jerusalem to Joppa; and of the countries bordering on the desert to the south. It must, however, be confessed, that these parts maintained numerous flocks and herds, anciently, and that places are not wanting where the same might be maintained, at this day, did circumstances admit the necessary safety and protection.

Dr. Shaw gives the following account of the tribes of Issachar, Benjamin, Judah, and Dan: "Leaving mount Carmel to the N. W. we pass over the S. W. corner of the plain of Esdraelon, the lot formerly of the tribe of Issachar, and the most fertile portion of the land of Canaan. The most extensive part of it lieth to the eastward, where our prospect is bounded, at about fifteen miles' distance, by the mountains of Hermon and Tabor, and by those upon which the city of Nazareth is situated. Advancing further into the half-tribe of Manasseh, we have still a fine arable country, though not so level as the former; where the landscape is changed every hour by the intervention of some piece of rising ground, a grove of trees, or the ruins of some ancient village. The country begins to be rugged and uneven at Samaria, the north boundary of the tribe of Ephraim; from

whence, through Sichem, all the way to Jerusalem, we have nothing but mountains, narrow *defilées*, and valleys of different extents. Of the former, the mountains of Ephraim are the largest, being most of them shaded with large forest trees; whilst the valleys below are long and spacious, not inferior in fertility to the best part of the tribe of Issachar. The mountains of the tribe of Benjamin, which lie still further to the southward, are generally more naked, having their ranges much shorter, and consequently their valleys more frequent. In the same disposition is the district of the tribe of Judah; though the mountains of Quarantania, those of Engaddi, and others that border on the plains of Jericho and the Dead sea, are as high, and of as great extent, as those in the tribe of Ephraim. Some of the valleys, likewise, which belong to this tribe, such as that of Rephaim, Eschol, and others, merit an equal regard with that parcel of ground which Jacob gave to his son Joseph, Gen. xlviii. 22. But the neighborhood of Ramah and Lydda is nearly of the same arable and fertile nature with that of the half-tribe of Manasseh, and equally inclineth to be plain and level. The latter of these circumstances agreeth also with the tribe of Dan, whose country, notwithstanding, is not so fruitful, having in most parts a less depth of soil; and bordereth upon the sea-coast in a range of mountains."

Of the tribe of Benjamin, Maundrell says, "All along this day's travel from Kane Leban to Beer, and also as far as we could see round, the country discovered a quite different face from what it had before; presenting nothing to the view, in most places, but naked rocks, mountains, and precipices. At sight of which, pilgrims are apt to be much astonished and balked in their expectations; finding that country in such an inhospitable condition, concerning whose pleasantness and plenty they had before formed in their minds such high ideas, from the description given of it in the Word of God; insomuch that it almost startles their faith, when they reflect, How could it be possible for a land like this to supply food for so prodigious a number of inhabitants as are said to have been polled in the twelve tribes at one time? the sum given in by Joab, 2 Sam. xxiv. amounting to no less than thirteen hundred thousand fighting men, besides women and children. But it is certain that any man, who is not a little biased to infidelity before, may see, as he passes along, arguments enough to support his faith against such scruples. For it is obvious for any one to observe, that these rocks and hills must have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the inhabitants no less than if the country had been all plain, nay, perhaps, much more; forasmuch as such a mountainous and uneven surface affords a larger space of ground for cultivation than this country would amount to, if it were all reduced to a perfect level. For the husbanding of these mountains, their manner was to gather up the stones, and place them in several lines, along the sides of the hills, in form of a wall. By such borders, they supported the mould from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another from the bottom to the top of the mountains. Of this form of culture you see evident footsteps wherever you go in all the mountains of Palestine. Thus the very rocks were made fruitful. And perhaps there is no spot of ground in this whole land that was not formerly improved, to the production of something or other ministering to the sustenance of human life. For, than the plain countries nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle, except goats, yet being disposed into such beds as are afore described, served very well to bear corn, melons, gourds, cucumbers, and such like garden stuff, which makes the principal food of these countries for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner for the production of corn, might yet serve for the plantation of vines and olive-trees; which delight to extract the one its fatness, the other its sprightly juice, chiefly out of such dry and flinty places. And the great plain joining to the Dead sea, which, by reason of its saltness, might be thought unserviceable, both for cattle, corn, olives, and vines, had yet its proper usefulness, for the nourishment of bees, and for the fabric of honey; of which Josephus gives us his testimony. (De Bell. Jud. lib. v. cap. 4.) And I have reason to believe it, because when I was there, I perceived in many places a smell of honey and wax, as strong as if one had been in an apiary. Why, then, might not this country very well maintain the vast number of its inhabitants, being in every part so productive of either milk, corn, wine, oil, or honey? which are the principal food of these eastern nations; the constitution of their bodies, and the nature of their clime, inclining them to a more abstemious diet than we use in England, and other colder regions."

The following description from Volney, includes the tribes of Simeon and Judah: "Palestine, in its present state, comprehends the whole country included between the Mediterranean to the west, the chain of mountains to the east, and two lines, one drawn to the south, by Kan Younes, and the other to the north, between Kaisaria and the rivulet of Yasa. This whole tract is almost entirely a level plain, without either river or rivulet in summer, but watered by several torrents in winter. Notwithstanding this dryness, the soil is good, and may even be termed fertile; for when the winter rains do not fail, every thing springs up in abundance; and the earth, which is black and fat, retains moisture sufficient for the growth of grain and vegetables during the summer. More dourra, sesamum, water-melons, and beans, are sown here than in any other part of the country. They also raise cotton, barley, and wheat; but, though the latter be most esteemed, it is less cultivated, for fear of too much inviting the avarice of the Turkish governors, and the rapacity of the Arabs. This country is indeed more frequently plundered than any other in Syria; for, being very proper for cavalry, and adjacent to the desert, it lies open to the Arabs, who are far from satisfied with the mountains; they have long disputed it with every power established in it, and have succeeded so far as to obtain the concession of certain places, on paying a tribute, from whence they infest the roads, so as to render it unsafe to travel from Gaza to Acre."

From these testimonies the reader may collect the general character of this country, and of those parcels of it which fell to the lot of the different tribes respectively. But there is one character of it which has never been properly estimated; that is, its strength in a military point of view, and as military science stood in ancient days. If we examine it as originally described, and promised to the sons of Israel, we

find it bounded, and at the same time effectually defended, on the east by the whole length of the river Jordan, and the Dead sea; on the north by the mountain of Lebanon, and its branches, which, of course, afford strong grounds on which to resist an invading enemy; on the west by the Great sea, where its ports were not favorable to an assailant, being but of moderate capacity, and ill calculated to accommodate a fleet; and on the south by the wearisome desert, with hills, at which the Israelites themselves had been repulsed. We conclude, then, that the first departure from the plan of settling this peculiar people was a fatal error, since it deprived the intended country of so great a proportion of population as two tribes and a half; whereas, that density of population which these tribes must have produced, would have been the security of the whole, and would have rendered it impregnable. We may also infer, that had these two tribes and a half settled in Canaan, they would have enabled the Israelites to have driven out the inhabitants of those towns which eventually maintained their situations; so that the *entire country* would have been completely Israelite, and the consequent uniformity of opinion and of interest would have contributed greatly to the permanency of this compact and confirmed commonwealth. The country was also so situated, that it possessed the power of choosing what intercourse it thought proper with surrounding nations. For instance, caravans for traffic might rendezvous at Damascus, and pass into Arabia, or into Egypt, without entering, or but little, the Israelite dominions; and so from Egypt, to Damascus, to the Euphrates, and even to Bozra; while the intercourse between Egypt, Greece, and the whole of Europe, by sea, was maintained without any interference with the ports of Palestine. We conclude, then, that Balaam was perfectly correct when he said, "This people shall dwell *alone*"—*secluded*, having little communication with other nations. That the Hebrews were not likely to perform voyages of long continuance, may be inferred from the established peculiarities of their food; and this may contribute to account for the employment of Tyrians by Solomon, in his expeditions to Ophir. In short, every thing leads us to consider this nation as intended for an agricultural, sedentary, recluse people; whose country was compact, and almost insulated, like themselves; but these intended advantages were rendered ineffectual by the departure of a considerable portion of the nation from the original plan of their settlement, by which it was mutilated, if not destroyed; and the commonwealth deprived of that federal bond, that unity of interest, of design, of religion, and of fraternity, which might have resisted the efforts of enemies to subjugate separate parts, and so, by degrees, the whole.

Of the peculiarities of the country east of the Jordan, we have some interesting though imperfect notices. We have a number of travels in the country west of the Jordan, from the Mediterranean to Jerusalem, whether from Acre, from Joppa, or from Egypt; but for several centuries the east of the Jordan has remained almost unknown. The present inhabitants are such banditti, that Europeans are justified in deeming it the height of imprudence to venture among them. Yet it seems possible, by obtaining powerful protection, greatly to diminish this danger. The late adventurous M. Seetzen visited this region in the early part of this century. His account is to this effect:—"I had intended from Acre to visit the ancient town of Edrei, now called Draa, and the two Decapolitan cities of Abila, now Abil, and Gadara. The first of these places, Edrei, is often mentioned in the Hebrew Scriptures, as one of the most important towns in the territory of the king of Basan, who, in the time of Moses, lived at Astaroth, the present Busra. But the country was so infested by the nomad Arabs, that I could procure neither horse, nor mule, nor ass. Yussuf [his servant] even declared to me a second time that he could not venture to go with me. It was not without difficulty that I at last found a guide; but to save the only coat which I had to my back, and which the Arabs would not have failed to have taken from me, I was obliged to make use of a precaution sufficiently strange, which was to cover myself with rags; in fact, to assume the disguise of a mesloch, or common beggar. That nothing about me might tempt the rapacity of the Arabs, I put over my shirt an old kombaz, or dressing gown, and above that an old blue and ragged shift—I covered my head with some shreds, and my feet with old slippers. An old tattered Abbai, thrown over my shoulders, protected me from the cold and rain, and a branch of a tree served me for a walking stick. My guide, a Greek Christian, put on nearly the same dress, and in this trim we traversed the country nearly ten days, often stopped by the cold rains, which wetted us to the skin. I was also obliged to walk one whole day in the mud with my feet bare, since it was impossible to use my slippers on that marshy land, completely softened by the water. The town of Draa, situated on the eastern side of the route of the pilgrims to Mecca, is at present uninhabited and in ruins. No remains of the beautiful ancient architecture could be found, except a sarcophagus, very well executed, which I saw near a fountain, to which it serves as a basin. Most of the houses are built with basalt. The district of El Botthin contains many thousand caverns made in the rocks, by the ancient inhabitants of the country. Most of the houses, even in these villages, which are yet inhabited, are a kind of grotto, composed of walls placed against the projecting points of the rocks, in such a manner that the walls of the inner chamber, in which the inhabitants live, are partly of bare rock, and partly of mason-work. Besides these retreats, there are, in this neighborhood, a number of very large caverns, the construction of which must have cost infinite labor, since they are formed in the hard rock. There is only one door of entrance, which is so regularly fitted into the rock, that it shuts like the door of a house. It appears, then, that this country was formerly inhabited by Troglodytes, without reckoning the villages whose inhabitants may be regarded as such. There are still to be found many families living in caverns, sufficiently spacious to contain them and all their cattle. These immense caverns are moreover to be found, in considerable numbers, in the district of Al-Jedur, some leagues to the southward of M'kess, where also we met with several families of the Troglodytes. . . . . Besides my guide, I had taken with me an armed peasant, and after a troublesome walk we arrived at night at a vast natural cavern, inhabited by a Mohammedan family. After going through a wide and pretty long passage, we perceived at the other end a part of the family assembled round a fire, and employed in preparing supper, which consisted principally of a kind of bouilli, mixed with wild herbs, and gruel made of wheat. I was wet through by the rain, and had

walked all day barefooted. This fire was, therefore, insufficient to warm me, although the persons and cattle which came in at sun-set filled nearly all the cavern. I should probably have passed a bad night, if the old father of the family had not kindly thought of conducting us, after supper, to another cavern at a small distance. After having passed a door of ordinary size, we found there all the flock of goats belonging to this Troglodyte, and at the end a large empty space, where they had lighted for us the immense trunk of a tree, whose cheerful blaze invited us to sleep around it. The fire was kept in all night, and the chief of this hospitable family brought us also a good mess of rice. The first appearance of these fierce inhabitants of the rocks had given me some uneasiness, but I afterwards found that they were not more barbarous than other peasants of these districts. The old father of the family appeared, on the contrary, to be a sensible and humane man. .... Several artificial grottoes have been worked in the rocks around Karrak, where wheat is preserved for ten years."

The immense caverns mentioned in Scripture, in which a number of armed men were hidden, with cattle, &c. need no longer excite surprise. We learn also that the wonderful caves of the dead, the last of houses appointed for all living, were close resemblances to these dwellings: so that the *house*, or the *chambers*, of death, is correct, as a literal description of these dreary mansions. Many transactions might pass in caverns, in that country, which would appear common and ordinary there, though we think them wonderfully strange. Compare the residence of Lot in one of these caves, in this very neighborhood, Gen. xix. 30.

After Seetzen, the next traveller who has visited these districts is Burckhardt, who extended his course much farther south than Seetzen, and, indeed, traced very nearly the whole of the route taken by Moses and the Israelites, anciently, when traversing these countries, in their advance to Canaan. We shall give his relation in his own words, in a letter (dated Cairo, September 12, 1812) addressed to the secretary of the African institution: "My first station from Damascus was Saffad, (Japhet,) a few hours distant from Djessr Beni Yakoub, a bridge over the Jordan to the south of the lake Samachonitis. From thence I descended to the shore of the lake of Tabarya, (Tiberias,) visited Tabarya, and its neighboring districts, ascended mount Tabor, and tarried a few days at Narazeth. I met here a couple of petty merchants from Szalt, a castle in the mountains of Balka, which I had not been able to see during my late tour, and which lies on the road I had pointed out to myself for passing into the Egyptian deserts. I joined their caravan; after eight hours' march, we descended into the valley of the Jordan, called El Ghor, near Bysan; (Scythopolis;) crossed the river, and continued along its verdant banks for about ten hours, until we reached the river Zerka, (Jabbok,) near the place where it empties itself into the Jordan. Turning then to our left, we ascended the eastern chain, formerly part of the district of Balka, and arrived at Szalt, two long days' journey from Nazareth. The inhabitants of Szalt are entirely independent of the Turkish government; they cultivate the ground for a considerable distance round their habitations, and part of them live the whole year round in tents, to watch their harvest and to pasture their cattle. Many ruined places and mountains in the district of Balka preserve the names of the Old Testament, and elucidate the topography of the provinces that fell to the share of the tribes of Gad and Reuben. Szalt is at present the only inhabited place in the Balka, but numerous Arab tribes pasture there their camels and sheep. I visited from thence the ruins of Aman, or Philadelphia, five hours and a half distant from Szalt. They are situated in a valley on both sides of a rivulet, which empties itself into the Zerka. A large amphitheatre is the most remarkable of these ruins, which are much decayed, and in every respect inferior to those of Djerash. At four or five hours south-east of Aman, are the ruins of Om Erresas and El Kotif, which I could not see, but which, according to report, are more considerable than those of Philadelphia. The want of communication between Szalt and the southern countries delayed my departure for upwards of a week; I found at last a guide, and we reached Kerek in two days and a half, after having passed the deep beds of the torrents El Wale and El Modjeb, which I suppose to be the Nahaliel and Arnon. The Modjeb divides the district of Balka from that of Kerek, as it formerly divided the Moabites from the Amorites. The ruins of Eleale, Hesebon, Meon, Medaba, Dibon, Arver, [for these names see Numb. ch. xxi. xxxii.] all situated on the north side of the Arnon, still subsist, to illustrate the history of the Beni Israel. To the south of the wild torrent Modjeb I found the considerable ruins of Rabbat Moab, and, three hours distant from them, the town of Kerek, situated at about twelve hours' distance to the east of the southern extremity of the Dead sea. Kerek is an important position, and its chief is a leading character in the affairs of the deserts of southern Syria; he commands about 1200 match-locks, which are the terror of the neighboring Arab tribes. About 200 families of Greek Christians, of whom one third have entirely embraced the nomad life, live here, distinguished only from their Arab brethren by the sign of the cross. The treachery of the Shikh of Kerek, to whom I had been particularly recommended by a grandee of Damascus, obliged me to stay at Kerek about twenty days. After having annoyed me in different ways, he permitted me to accompany him southward, as he had himself business in the mountains of Djebal, a district which is divided from that of Kerek by the deep bed of the torrent El Ansa, or El Kahary, eight hours distant from Kerek. We remained for ten days in the villages to the north and south of El Ansa, which are inhabited by Arabs, who have become cultivators, and who sell the produce of their fields to the Bedouins. The Shikh, having finished his business, left me at Beszeyra, a village about sixteen hours south of Kerek, to shift for myself, after having maliciously recommended me to the care of a Bedouin, with whose character he must have been acquainted, and who nearly stripped me of the remainder of my money. I encountered here many difficulties, was obliged to walk from one encampment to another, until I found at last a Bedouin, who engaged to carry me to Egypt. In his company I continued southward, in the mountains of Shera, which are divided from the north of Djebal by the broad valley called Ghoseyr, at about five hours' distance from Beszeyra. The chief place in Djebal is Tafyle, and in Shera the castle of Shobak. This chain of mountains is a continuation of the eastern Syrian chain, which begins with the Anti-Libanus, joins the Djebel el Shikh, forms the valley of Ghor, and borders the Dead sea. The valley of Ghor is continued to the

south of the Dead sea; at about sixteen hours' distance from the extremity of the Dead sea, its name is changed into that of Araba, and it runs in almost a straight line, declining somewhat to the west, as far as Akaba, at the extremity of the eastern branch of the Red sea. The existence of this valley appears to have been unknown to ancient as well as modern geographers, although it is a very remarkable feature in the geography of Syria, and Arabia Petræa, and is still more interesting for its productions. In this valley the manna is still found; it drops from the sprigs of several trees, but principally from the Gharrab; it is collected by the Arabs, who make cakes of it, and who eat it with butter; they call it Assal Beyrouk, or the honey of Beyrouk. Indigo, gum arabic, the silk tree called Asheyr, whose fruit encloses a white silky substance, of which the Arabs twist their matches, grow in this valley. It is inhabited near the Dead sea in summer time by a few Bedouin peasants only, but during the winter months it becomes the meeting place of upwards of a dozen powerful Arab tribes. It is probable that the trade between Jerusalem and the Red sea was carried on through this valley. The caravan, loaded at Eziongeber with the treasures of Ophir, might, after a march of six or seven days, deposit its loads in the warehouses of Solomon. This valley deserves to be thoroughly known; its examination will lead to many interesting discoveries, and would be one of the most important objects of a Palestine traveller. At the distance of a two long days' journey north-east from Akaba, is a rivulet and valley in the Djebel Shera, on the east side of the Araba, called Wady Mousa. This place is very interesting for its antiquities and the remains of an ancient city, which I conjecture to be Petra, the capital of Arabia Petræa, a place which, as far as I know, no European traveller has ever visited. In the red sand-stone of which the valley is composed are upwards of two hundred and fifty sepulchres, entirely cut out of the rock, the greater part of them with Grecian ornaments. There is a mausoleum in the shape of a temple, of colossal dimensions, likewise cut out of the rock, with all its apartments, its vestibule, peristyle, &c. It is a most beautiful specimen of Grecian architecture, and in perfect preservation. There are other mausolea with obelisks, apparently in the Egyptian style, a whole amphitheatre cut out of the rock, with the remains of a palace and of several temples. Upon the summit of the mountain which closes the narrow valley on its western side, is the tomb of Haroun, (Aaron, brother of Moses.) It is held in great veneration by the Arabs. (If I recollect right, there is a passage in Eusebius, in which he says that the tomb of Aaron was situated near Petra.) The information of Pliny and Strabo on the site of Petra, agree with the position of Wady Mousa. (See Sela.) I regretted most sensibly that I was not in circumstances that admitted of my observing these antiquities in all their details, but it was necessary for my safety not to inspire the Arabs with suspicions that might probably have impeded the progress of my journey, for I was an unprotected stranger, known to be a townsman, and thus an object of constant curiosity to the Bedouins, who watched all my steps in order to know why I had preferred that road to Egypt, to the shorter one along the Mediterranean coast. It was the intention of my guide to conduct me to Akaba, where we might hope to meet with some caravan for Egypt. On our way to Akaba, we were, however, informed that a few Arabs were preparing to cross the desert direct to Cairo, and I preferred that route, because I had reason to apprehend some disagreeable adventures at Akaba, where the pacha of Egypt keeps a garrison to watch the Wahabi. His officers I knew to be extremely jealous of Arabian as well as Syrian strangers, and I had nothing with me by which I might have proved the nature of my business in these remote districts, nor even my Frank origin. We therefore joined the caravan of Arabs Allowein, who were carrying a few camels to the Cairo market. We crossed the valley of Araba, ascended, on the other side of it, the barren mountains of Beyane, and entered the desert called El Ty, which is the most barren and horrid tract of country I had ever seen; black flints cover the chalky or sandy ground, which in most places is without any vegetation. The tree which produces the gum arabic grows in some spots; and the tamarisk is met with here and there: but the scarcity of water forbids much extent of vegetation, and the hungry camels are obliged to go in the evening for whole hours out of the road in order to find some withered shrubs upon which to feed. During ten days' forced marches, we passed only four springs or wells, of which one only, at about eight hours east of Suez, was of sweet water. The others were brackish and sulphureous. We passed at a short distance to the north of Suez, and arrived at Cairo by the pilgrim road."

The account transmitted by Burckhardt has been subsequently verified by Mr. Legh, a gentleman well known by his travels in Egypt. His narration forms an interesting portion of Dr. Macmichael's Journey to Constantinople, in 1818. The perplexities of the learned in their endeavors to ascertain the site of Petra, a city once so famous and so powerful, are now removed; and we have discovered demonstrations of a seat of government, a considerable population, and a respectable state of the arts, in the midst of a vast accumulation of rocks, and (apparently) an unproductive desert. The existence of a rivulet, or stream of water, at this place, cannot escape the reader's notice; and he has been partly prepared for residences, and even extensive dwellings, among rocks, cut out of them, or annexed to them, by the description Seetzen has given of the modern Troglodytes by whom he was received. The importance of these discoveries is indisputable; and the whole, as already known, justifies the inference of a state of things, of national power, and of intercourse, in ancient times, (and, probably, in the most remote antiquity with which we are acquainted,) entirely different from any conception we could previously form. It is pleasant to see the accounts of ancient writers justified; and still more to see the allusions and historical facts of Scripture supported by existing evidences, to which no possible imputation of inaccuracy can be attached. It will be observed, that mount Sinai was seen from mount Hor; also its distance, three days' journey; undoubtedly, therefore, mount Hor was visible from Sinai; and Burckhardt places Wady Mousa (Petra) at two long days' journey north-east from Akaba; and north of it he places the valley of Ghor. The reader may now compare the Mosaic history with this narrative to great advantage.

Passing on by Roman ruins, and occasionally Roman roads, Mr. Legh arrived at Shubac the 20th of May. "On the 23d, the sheikh of Shubac, Mahomet Ebn-Raschid, arrived, and with him also came the sheikh Abou-Zeitun, (Father of the Olive-tree,) the

governor of Wadi Mousa. The latter proved afterwards our most formidable enemy, and we were indebted to the courage and unyielding spirit of the former for the accomplishment of our journey, and the sight of the wonders of Petra. When we related to the two sheikhs, who had just entered the camp, our eager desire to be permitted to proceed, Abou-Zeitun swore, 'by the beard of the prophet, and by the Creator,' that the Caffrees, or infidels, should not come into his country." Mahomet Ebn-Raschid as warmly supported them, and "Now, there arose a great dispute between the two sheikhs, in the tent, which assumed a serious aspect: the sheikh of Wadi Mousa, at length starting up, vowed that if we should dare to pass through his lands, we should be shot like so many dogs. Our friend Mahomet mounted, and desired us to follow his example, which, when he saw we had done, he grasped his spear and fiercely exclaimed, 'I have set them on their horses; let me see who dare stop Ebn-Raschid.' We rode along a valley, the people of Wadi Mousa, with their sheikh at their head, continuing on the high ground to the left in a parallel direction, watching our movements. In half an hour we halted at a spring, and were joined by about twenty horsemen provided with lances, and thirty men on foot, with matchlock guns, and a few double-mounted dromedaries, whose riders were well armed. On the arrival of this reinforcement, the chief, Ebn-Raschid, took an oath in the presence of his Arabs, swearing, 'by the honor of their women, and by the beard of the prophet, that we,' pointing to our party, 'should drink of the waters of Wadi Mousa, and go wherever we pleased in their accursed country.'" Soon after they left the ravine, the rugged peak of mount Hor was seen towering over the dark mountains on their right, with Petra under it, and Djebeltour, or mount Sinai, distant three days' journey, like a cone in the horizon. They reached Ebn-Raschid's camp of about seven tents, (usually 25 feet long and 14 feet wide,) in three circles, and next morning attempted, but in vain, to obtain the consent of the hostile sheikh to pass through his territory. They did not, however, come to blows, and at length they passed the much contested stream on which stood the mud village of Wadi Mousa; Ebn-Raschid, with an air of triumph, insisting on watering the horses at that rivulet. "While we halted for that purpose, we examined a sepulchre excavated on the right of the road. It was of considerable dimensions: and at the entrance of the open court that led to the inner chamber were represented two animals resembling lions or sphinxes, but much disfigured, of colossal size. As this was the first object of curiosity that presented itself, we began to measure its dimensions; but our guides grew impatient, and said, that if we intended to be so accurate in our survey of all the extraordinary places we should see, we should not finish in ten thousand years."

They therefore remounted, and rode on through niches sculptured in the rocks, frequent representations of rude stones, mysterious symbols of an indefinite figure detached in relief, water courses or earthen pipes, arches, aqueducts, and all the signs of a wonderful period in the ancient annals of this memorable scene. "We continued (says the narrative) to explore the gloomy winding passage for the distance of about two miles, gradually descending, when the beautiful façade of a temple burst on our view. A statue of Victory with wings, filled the centre of an aperture like an attic window; and groups of colossal figures, representing a centaur and a young man, were placed on each side of a portico of lofty proportion, comprising two stories, and deficient in nothing but a single column. The temple was entirely excavated from the solid rock, and preserved from the ravages of time and the weather by the massive projections of the natural cliffs above, in a state of exquisite and inconceivable perfection. But the interior chambers were comparatively small, and appeared unworthy of so magnificent a portico. On the summit of the front was placed a vase, hewn also cut of the solid rock, conceived by the Arabs to be filled with the most valuable treasure, and showing, in the numerous shot-marks on its exterior, so many proofs of their avidity; for it is so situated as to be inaccessible to other attacks. This was the hasna, or treasure of Pharaoh, as it is called by the natives, which Ebn-Raschid swore we should behold." A colossal vase belonging, probably, to another temple, was seen by captains Irby and Mangles, at some distance to the westward, and many excavated chambers were found in front of this temple of Victory. About three hundred yards farther on was an amphitheatre. "Thirty-three steps (gradini) were to be counted, but, unfortunately, the proscenium, not having been excavated like the other parts, but built, was in ruins." The remains of a palace, and immense numbers of bricks, tiles, &c. presented themselves on a large open space, while "the rocks which enclosed it on all sides, with the exception of the north-east, were hollowed out into innumerable chambers of different dimensions, whose entrances were variously, richly, and often fantastically, decorated with every imaginable order of architecture." Petra was, in the time of Augustus, the residence of a king who governed the Nabathæi, or inhabitants of Arabia Petræa, who were conquered by Trajan, and annexed to Palestine. More recently, it was possessed by Baldwin I. king of Jerusalem, and called by him Mons Regalis.

Should any European traveller be so fortunate as to be allowed to accompany the caravan from Gaza to meet the Mecca pilgrims; or to examine the district of Beersheba, and of Paran, south of the Dead sea, our account of the Holy Land would be more complete than it is at present; and we might possess the means of clearing up many points connected with the residence of Israel in the wilderness, and other Scripture histories, which continue involved in obscurity, from want of such information. [The castle of Akaba, the site of the ancient Elath, was afterwards visited by M. Rüppel. For his account of this region see the article Elath. R.

In addition to what has been already said, we may remark, that as storms, in Palestine, come from the Mediterranean sea, the prophet Elijah was perfectly correct in choosing mount Carmel, on the edge of that sea, for the scene of his contest with the priests of Baal before Ahab, 1 Kings xviii. Also, in his going up the mount, and sending Gehazi to look toward the sea for that rain which he had predicted, (ver. 41.) but of which there was then no appearance. It would seem possible, too, that this rain was accompanied by thunder; for Elijah hints prophetically at "the sound of abundance of rain:"—this, however, is not determinate. Volney says that rain is to be expected "in the evening:" it was toward evening when Elijah foretold rain to Ahab; and it was quite evening when the rain fell.

The same writer says, "Thunder is extremely rare in summer in the plain of Palestine:" yet Samuel, by

his prayers, obtained it from the Lord in the time of wheat harvest, 1 Sam. xii. 18.

Perhaps something of the nature of thunder is alluded to in 2 Sam. v. 24. "When thou hearest the voice of proceeding—advancing—in the heads of the *Becaim*."—What are these *becaim*? Certainly not mulberry-trees;—but probably a kind of balsam-tree or shrub. The word signifies to ooze, to distil in small quantities, to weep. "The valleys of rills," or rivulets, or moisture.

It rains on the mountains in Syria when it does not rain on the plains. Thus, when Elisha foretold a supply of water to the army of Jehoshaphat, perishing by thirst, (2 Kings iii.) though they saw neither wind nor rain, yet both might have occurred at a distance, "by the way of Edom;" which rain, running from the mountains, was providentially directed to fill the drains and ditches made by the Israelites. Now, as no signs of rain had been observed by the Moabites, they concluded, when the sunbeams were reflected by the water, that it was blood; and their hasty conclusion ruined them. The suddenness of rains among the mountains, with their effects, is what perhaps we, at least in some parts of England, can hardly conceive of. We have seen that they fall evening and morning: Mr. Maundrell also tells us, (p. 8.) "At Shofatia we were obliged to pass a river—a river we might call it now, it being swollen so high by the late rains that it was impassable: though at other times it might be but a small brook, and in summer perfectly dry. These mountain-rivers are ordinarily very inconsiderable; but they are apt to swell upon sudden rains, to the destruction of many a passenger, who will be so hardy as to venture unadvisedly over them."

This may also exhibit, perhaps, the true import of the history of the destruction of Sisera's army: (Judg. iv.)—Barak, by divine assistance, having routed that army, the fugitives endeavored to escape, by passing the torrent Kishon, which they supposed to be fordable; but, in the night, a heavy rain had swelled it to a great overflow, so that many were drowned in attempting to pass it. Sisera, perceiving this, would not attempt the passage in his chariot, but fled on foot in another direction, which brought him to Jael. Thus, it being by night, "the stars in their courses" might be said to "fight against Sisera." Moreover, if the rain fell on the tops of the mountains adjacent, or distant, the glimmer of star-light just visible might deceive Sisera's flying army to attempt passing the supposed brook; and to this rapidity of the Kishon the poetess adverts, "The river Kishon swept them away"—as such "mountain-brooks are apt to swell on sudden rains, to the destruction of many passengers." There is no reference here to judicial astrology. But see the Biblical Repository, vol. i. p. 568, seq.

Mr. Harmer much wished for such an account of the various times, seasons, and events of the year, in Palestine or Syria, as might form a calendar, to regulate our notions of the employments and duties of the inhabitants; of their expectations concerning what seasons they thought likely to occur; and of those numerous occupations which depend on the vicissitudes of summer and winter, of seed-time and harvest. The same wishes animated the directors of the Royal Society of Gottingen, and being persuaded of the advantages to be derived in the study of Scripture from such a work, they proposed it as a prize question; to be selected from travellers of acknowledged authority. The successful competitor was J. G. Buhle; and his work, entitled "Calendarium Palestinæ Œnomicum," communicates much valuable information. Of this Mr. Taylor has made a translation, and inserted it among the Fragments to the larger edition of this work; but as it contains much that is useless to the general reader, and occupies considerable space, we have made the following abridgment. In the larger work the names of the several productions are given in detail, and all the authorities upon which the statements are founded, inserted at full length, with a specification of the particular editions of the works to which reference is made.

January.

Weather.—This may be called the second winter month. On the elevated parts of Palestine, the cold is intense during the early part of the month. There is generally a considerable fall of snow, which is dissolved in a few hours. In the plain of Jericho the cold is scarcely felt. The western winds, which generally blow during winter, bring heavy rains, especially during the night: these swell the rivers, lakes, and pools, which are dried up during the summer. In the morning the mercury is generally between 40° and 46°, and does not rise above 3° or 4° in the afternoon. On rainy or cloudy days, it seldom exceeds 1° or 2° of rise, and frequently remains the same during the whole day. Towards the latter end of the month, when the sky is clear, it is so hot that travellers with difficulty prosecute their journey. The winds blow gently, and chiefly from the north or east.

Productions.—All kinds of corn are sown this month. Beans blossom, and the trees are again in leaf. The almond-tree blossoms earliest, and even before it is in leaf. If the winter be mild, the winter fig, which is generally gathered the beginning of spring, is still found on the trees, though stripped of their branches. Mistleto, and the cotton-tree, flourish. Among the garden herbs and flowers of this month are cauliflower, hyacinth, violet, gold-streaked daffodil, tulip, wormwood, lentisc-tree, anemonies, ranunculuses, and colchicas, a genus of lilies.

February.

Weather.—The weather is the same as last month, except that, towards the latter end, at least in the more southern parts, the snows and winter cold are observed to cease. Chiefly remarkable for rains; these, however, do not continue many days together: but the weather varies about the 4th or 6th. Sometimes it changes to cold, with snow. The sky is frequently covered with clear light clouds: the atmosphere grows warm; the wind continuing north or east, but, latterly, changing westward. The first 14 days, the mercury usually stands between 42° and 47°. In the afternoon it does not rise above 1, 2, or 3 degrees, but afterwards, except the weather should become cold, it rises gradually to 50°.

Productions.—The latter crops now appear above ground; barley is sown until the middle of the month. Beans acquire a husk, and may be gathered all the spring. Cauliflowers and water-parsnips are gathered. The peach and apple-trees blossom, and a great variety of herbs captivating the sight by their delightful appearance in the fields.

March.

Weather.—This month is the forerunner of spring;

but rains, with thunder and hail, are not yet over. The weather is generally warm and temperate; sometimes extremely hot, especially in the plain of Jericho. The western winds often blow with great force, and the sky is cloudy and obscured. In the middle of the month, the mercury stands at 52°; towards the end, between 56° and 58°. In the beginning of the month, it does not rise in the afternoon above 5°; towards the end, 8° or 9°; in rainy weather, there is scarcely any variation during the whole day. Towards the end of the month, the rivers are much swollen by the rain, and by the thawing of the snow on the tops of the mountains. Earthquakes are sometimes felt at this time.

Productions.—Rice, Indian wheat, and corn of Damascus are sown in Lower Egypt. Beans, chick-peas, lentils, kidney-beans, and gervansos are gathered. Every tree is in full leaf. The fig, palm, apple, and pear-trees blossom; the former, frequently, while the winter fig is on the tree. The Jericho plum-tree presents its fruit. The vine, which has a triple produce, having yielded its first clusters, is pruned of the barren wood. Thyme, sage, rosemary, artichoke, fennel, &c. flourish.

April.

Weather.—The latter rains now fall; but cease about the end of the month. The sun's heat is excessive in the plain of Jericho, the small streams in which are dried up. But in other parts of Palestine, the spring is now delightful. Heavy dews sometimes fall in the night. The mercury rises gradually, as the month advances, from 60° to 66°; in the afternoon, it does not rise, when the sky is clear, above 8° or 10°. The sky is always without clouds, except those small bright ones that rise in the afternoon. Never is the sky observed to be cloudy or obscured, except when there is rain, which is accompanied with thunder much seldomer than in the last month. A hoar-frost is seen, for several days together, the beginning of the month; especially when the winds blow from the north or east. The air grows very hot, but the mornings and evenings are cooler. The snows on the summits of Libanus, and other mountains, begin to thaw.

Productions.—The harvest depends upon the duration of the rainy season. After the rains cease, the corn soon arrives at maturity. Wheat, zea or spelt, and barley ripen. The spring fig is still hard. The almond and the orange-trees produce fruit. The turpentine-tree and the charnubi blossom. A new shoot, bearing fruit, springs from the branch of the vine that was left in the preceding month, which must also be lopped. Sugar-canes are planted at Cyprus.

Grass being very high, the Arabs lead out their horses to pasture.

May.

Weather.—The summer season commences: the excessive heat of the sun renders the earth barren. Rain has been observed even in the first part of this month. Egmont found the air of the town of Safet most pure and salubrious, while the heat was insupportable in the parts adjacent. The sky is generally serene and fair, except that small, bright clouds sometimes rise. The winds blow generally from the west. At the beginning of the month, the mercury reaches 70°; then it rises gradually from 76° to 80°. In the afternoon, it does not rise above 6° or 9°. The air becomes hotter in proportion as the western winds abate, especially if they are calm for several days together: but even then the violence of the heat is not so great as when the wind blows from the north or east. When the heat is very great, there is frequently observed a dry mist, which obscures the sun. The snows on Libanus thaw rapidly, but the cold is still sharp on its summit.

Productions.—Harvest continues. Wheat, barley, rice and rye are cut down. The early apples are gathered. Hasselquist and Pococke state that cotton is sown this month; but Mariti and Korte affirm, that the cotton-tree bears the winter in Syria, and now puts forth a yellow blossom. Mandrakes yield ripe fruit. Sage, rue, garden purslain, the yellow cucumber and the white now flourish. They continue, after harvest, to sow various garden herbs: many of the vegetables come to maturity twice in the same year, in spring and in autumn. The grass and herbs reach their greatest height at this time.

June.

Weather.—During this month the sky is generally clear, and the weather extremely hot. As the month advances, the mercury gradually rises in the morning, from 76° to 80°; in the afternoon, it stands between 84° and 92°. The winds, generally blowing from the west, refresh the air in the afternoon: and, by blowing sometimes during the night, they assuage the heats, which are now excessive. The inhabitants pass their nights in summer upon the roofs of their houses, which are not rendered damp by any dew. The snow, however, is still frozen on Libanus, in some parts of which it is so cold, as to compel travellers to put on their winter garments.

Productions.—Rice, early figs and apples, plums, cherries and mulberries ripen. The cedar gum distils spontaneously, and the bacciferous cedar yields berries. The palm-tree produces opobalsamum, or balm of Gilead, during this and the two following months. The melon is gathered, and rosemary flourishes.

The Arabs, as the summer advances, lead their flocks to the hills and mountains situated more to the north.

July.

Weather.—Heat more intense. There is no rain. Libanus is free from snow, except where the sun cannot penetrate. The snows on the tops of the mountains thawing gradually during the summer, Libanus yields a perpetual supply of water to the brooks and fountains in the countries below. The mercury usually stands in the beginning of the month at 80°; towards the end, 85° or 86°. It does not rise in the afternoon above 8° or 10°. The winds generally blow from the west; but, when they fail, the heat is excessive.

Productions.—Dates, apples, pears, nectarines, peaches, grapes, and the gourd called citrul ripen. Cauliflower and water-parsnip are sown. There is no longer a sufficient supply of pasturage for the cattle.

August.

Weather.—The sky is serene and fair, and the heat extreme. The weather is entirely the same during the first twenty days, as in the preceding months: afterwards white clouds, commonly called *niliacæ*, larger than those which are generally observed in

summer, rise, for the most part, till the end of the month. Mr. Burckhardt, who was at Shobak, a village a few miles north of mount Seir, in Arabia Petrea, on the 20th of this month, states, that in the afternoon there was a shower of rain, with so violent a gust of wind, that all the tents were thrown down at the same moment. The mercury, until those days when the clouds rise, continues the same as in the last month; afterwards, it falls 4° or 5°. Dew falls, but not in any great quantities. Snow has been seen on the summits of Libanus during this month, but it was wet and slippery.

Productions.—Figs, olives, and pomegranates are ripe. The winter fig, or the third produce, which does not ripen before winter, appears this month. The shrub *al-kenna*, or *al-henna*, (see CAMPHIRE,) brought out of Egypt, puts forth leaves, and its fragrant blossoms. The first clusters of the vine, which blossomed in March, come to maturity, and are ready for gathering.

September.

Weather.—During this month the days are very hot, and the nights extremely cold. The rainy season commences towards the end of the month. The mercury remains the same in the beginning of this month as it was at the latter end of the preceding one; except that it rises higher in the afternoon. In rainy weather it falls 3° or 4°, till it gets down to 65°; but the variation of one day does not exceed 3° or 4°; and when it rains, 1° or 2°. Lightnings are very frequent in the night-time; and if seen in the western hemisphere, they portend rain, often accompanied with thunder. The winds blow chiefly from the west.

Productions.—Towards the end of the month ploughing begins. Ripe dates, pomegranates, pears, plums, citrons, and oranges are now obtained. The sebastus, also, yields fruit, and the charnubi ripe pods. Cotton is now gathered; and also the second clusters of grapes, which blossomed in April.

October.

Weather.—The rainy season now commences; the extreme heat is abated, (although still great in the day-time,) the air being much refreshed by cold in the night, by which the dew is frozen. The rains which now fall, called the early or former rains, are sometimes accompanied with thunder. The winds are seldom very strong, but variable. The mercury in the morning stands, for the most part, before the rainy days, at 72°. It does not rise, in the afternoon, above 5° or 6°. After the rains, it descends gradually to 60°. The variation of one day, seldom, on rainy days never, exceeds 3° or 4°.

Productions.—About the middle of this month wheat and barley are sown, as also during the two following months. White-blossoming chick-pea, lentils, purple flowering garden spurge, small smooth-podded vetches, sesannum, green-rinded melons, anguria, (gourds,) cucumbers, fennel, garden fenugreek, and bastard saffron are likewise sown. The pistachio, a tree peculiar to Palestine, Syria, and Egypt, yields its fruit. The charnubi still presents its pods; and the olive and pomegranate trees produce ripe fruit. The Jericho rose blossoms; the third clusters of grapes, which in May had produced another small branch loaded with the latter grapes, are gathered; as are also cotton, lettuces, endives, cresses, wild chervil, spinage, beet, garden artichoke, and wild artichoke.

November.

Weather.—The rains, if not already fallen, certainly fall this month. The heat, although not so great in the day-time, is still violent; but the nights are very cold. The rivers and lakes are, at this period, for the most part, dried up. The winds are chiefly from the north; but seldom blow with force. The mercury, as the month advances, gradually falls from 60° to 50°. The variation of one day is not more than from 2° to 5°.

Productions.—This is the time for the general sowing of corn. The trees retain their leaves till the middle of the month. Dates are gathered. The napleia, or œnoplia, yields its delicious fruit; in shape, resembling the crab-apples, and containing a nut as large as olives. At Aleppo, the vintage lasts to the 15th of the month.

December.

Weather.—This is the first winter month: the cold is piercing, and sometimes fatal to those not inured to the climate; but rain is more common than snow, which, when it falls, seldom remains all the day on the ground, even in the midst of winter. The winds blow from the east or the north, but are seldom violent. When the east winds blow, the weather is dry, though they sometimes bring mist and hoar-frost, and are accompanied with storms. When the sun shines, and there is a calm, the atmosphere is hot. The mercury usually stands at 46°: it frequently gets up 3° in the afternoon, if there be no rain.

Productions.—Pulse and corn are sown. Sugar-canes ripen, and are cut down at Cyprus.

The grass and herbs springing up after the rains, the Arabs drive their flocks from the mountains into the plains.

For a description of each of these natural productions the reader is referred to their respective articles.

With regard to the various birds, animals, reptiles, &c. indigenous to the land of Canaan, or such as are mentioned in the sacred writings, there is necessarily some difficulty, in consequence of our not possessing a description of them under their original names. Some of them are satisfactorily identified, but others remain in a state of great uncertainty. For a description of them the reader is referred to the respective articles, and for an account of the biblical arrangement, to the outlines of natural history, at the end of the volume.

CANAANITES, the descendants of Canaan. Their first habitation was in the land of Canaan, where they multiplied extremely, and by trade and war acquired great riches, and settled colonies over almost all the islands and coasts of the Mediterranean. When the measure of their idolatries and abominations was completed, God delivered their country into the hands of the Israelites, who conquered it under Joshua. He destroyed great numbers of them, and obliged the rest to fly, some into Africa, others into Greece. Procopius says, they first retreated into Egypt; but gradually advanced into Africa, where they built many cities, and spread themselves over those vast regions, which reach to the Straits, preserving their old language, with little alteration. He adds, that in the ancient city of Tingis, (Tangiers,) founded by them, were two great pillars of white stone, near a large fountain, inscribed in Phœnician characters, "We are people preserved by flight from

that robber Jesus, [Joshua,] the son of Nave, who pursued us." In Athanasius's time, the Africans continued to say, they were descended from the Canaanites; and when asked their origin, they answered *Canani*. It is generally agreed, that the Punic tongue was nearly the same as the Canaanitish and Hebrew; and this seems to be confirmed by several ancient inscriptions found at Malta, which are in Phœnician characters, but may be read by means of the Hebrew. The colonies which Cadmus carried to Thebes, in Bœotia, and his brother Cilex into Cilicia, were from the stock of Canaan. Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca and Minorca, Gades, and Ebusus are thought to have been peopled by Canaanites. Bochart, in his Canaan, has set this matter in a clear light.

This name was given to the Canaanites, not only by the Hebrews, but they themselves adopted it; as appears from inscriptions on Phœnician coins, in Phœnician letters, (first read by Dr. Swinton, of Oxford,) on one of which (in Gent. Mag. Dec. 1760) we have, "Laodicea, mother in Canaan;" where we also remark, that this city claims the dignity of (AM) metropolis, or *mother*, like certain others which we read of in Scripture. This removes an error of Bochart, who imagined that the Canaanites were ashamed of the name of their ancestor, by reason of his unfilial conduct, Gen. ix. 22, 25. We read in the life of Abraham, (Gen. xii. 6; xiii. 7.) that the Canaanites were *then* in the land. It appears, also, that Esau took to wife two Canaanitish women, (Gen. xxxvi. 2.) which implies that the parents and relations of these women were Canaanites, as Anah and Zibeon, (ver. 24, 25.) though of Hittite or Hivite families.

[The Canaanites, who partly expelled the original inhabitants of Palestine, and partly incorporated themselves with them, were descended from Canaan, according to the genealogical table in Gen. x. 6, 15, seq. Hence they must, like the Hebrews, though earlier, have advanced from the eastern parts of Asia towards the western; and that they really were kindred to the Semitish tribes, and had been with them, is shown by their common language, the Hebrew and the Phœnician languages being only dialects of one great stock. Canaan had eleven sons, viz. Sidon, Heth, Jebusi, Amori, Girgashi, Hivi, Arki, Sini, Arvadi, Zemari, and Hamathi; and these all became the heads of as many tribes, which, according to Gen. x. 19, occupied the whole country from Sidon to Gaza. Five of these tribes settled in Syria and Phœnicia, viz. the Zidonians, Arkites, Arvadites, Hamathites, and Sinites. The other six, viz. the Hittites, or children of Heth, Jebusites, Amorites, Girgashites, Hivites, and Zemarites, fixed themselves in Canaan proper, and were divided up into many small districts or domains, of which thirty-one are enumerated in Josh. xii. 9—24. But in the various passages of the Old Testament where these tribes are spoken of, there is no uniformity in regard to the number of them. Sometimes they are all included under the general name of Canaanites; (Ex. xiii. 11; Deut. xi. 30.) sometimes *two* are named, the Canaanites and Perizzites, (Gen. xiii. 7.) of which names the first is a general patronymic, and the other signifies *inhabitants of plains*; sometimes *three*, the Hivites, Canaanites, and Hittites; (Ex. xxiii. 28.) then again *five*; (Ex. xiii. 5; 2 Chron. viii. 7.) *six*; (Ex. iii. 8, 17.) *seven*, Deut. vii. 1; Acts xiii. 19. Finally, in Gen. xv. 19, seq. *ten* tribes are named, the Kenites, Kenizites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, and Jebusites,—among which, however, several, as the Rephaims, Kenites, and Kenizites, belong to the original inhabitants of the land, who still dwelt among the Canaanites, when Abraham migrated into that country. It is probable that this difference in the number specified is entirely casual, without any definite design.

1. The HIVITES dwelt in the northern part of the country, at the foot of mount Hermon, or Antilebanon, according to Josh. xi. 3, where it is related that they, along with the united forces of northern Canaan, were defeated by Joshua. They were not, however, entirely driven out of their possessions; for according to Judg. iii. 3, they still dwelt upon the mountains of Lebanon, from Baal-Hermon to Hamath. In David's time they still existed, 2 Sam. xxiv. 7; 1 Kings ix. 20. Of the tribes or race of the Hivites were also the Shechemites and Gibeonites, xxxiv. 2; Josh. xi. 19.

2. The CANAANITES, in a stricter sense, in so far as they constituted one of the various tribes which were included under this general name, inhabited partly the plains on the west side of the Jordan, and partly the plains on the coast of the Mediterranean sea. Hence they are divided into the Canaanites by the sea and by the coast of Jordan, (Num. xiii. 29.) and into those of the east and of the west, Josh. xi. 3.

3. The GIRGASHITES dwelt between the Canaanites and the Jebusites; as may be inferred from the order in which they are mentioned in Josh. xxiv. 11.

4. The JEBUSITES had possession of the hill country around Jerusalem, and of that city itself, of which the ancient name was Jebus, Josh. xv. 8. 63; xviii. 28. The Benjamites, to whom this region was allotted, did not drive out the Jebusites, Judg. i. 21. David first captured the citadel of Jebus, 2 Sam. v. 6, seq. Still the Jebusites continued to dwell there in quiet; as appears from the transaction of David with Araunah, a Jebusite chief, 2 Sam. xxiv. 23, seq.

5. The AMORITES inhabited, in Abraham's time, the region of Hazazon-tamar, afterwards En-gedi, south of Jerusalem, on the western side of the Dead sea, Gen. xiv. 7. At a later period, they spread themselves out over the mountainous country which forms the southern part of Canaan, between the Dead sea and the Mediterranean, and which was called from them the "mountain of the Amorites," and afterwards the "mountain of Judah," Deut. i. 19, 20; Num. xiii. 29; Josh. xi. 3. They extended themselves also towards the north; for Jacob speaks (Gen. xlviii. 22.) of the "piece of ground which he took from the Amorites," and which, according to Gen. xxxiii. 18, lay near Shechem. Sometimes the name Amorites is used in a wider sense for *Canaanites* in general; as Gen. xv. 16. From Josh. v. 1, it appears, that the name Amorites was applied especially to those Canaanitish tribes which dwelt in the mountainous region of the south, as above described. This is confirmed by Josh. x. 5, 6, where it is said that the kings of Jerusalem, Hebron, &c. were kings of the *Amorites*, although Jerusalem, as we know, belonged to the Jebusites. How widely the Amorites had extended themselves in the land of Canaan, appears also from Judg. i. 34, seq. where they are said to have compelled the Danites to remain in the mountains, and also to have established themselves at Aijalon and Shaalbim, places within the territory of Ephraim, and consequently in the middle of the land; while, according to verse 19, their southern border was the hill Akrabbim. On the east side of the Jordan, also, they had, before the time of Moses, founded two kingdoms, that of Bashan on the north, and the other, bounded at first by the Jab-

bok, on the south. But under Sihon they crossed the Jabbok, and took from the Amorites and Moabites all the country between the Jabbok and the Arnon; so that this latter stream, now became the southern boundary of the Amorites, Num. xxi. 13, 14, 26; xxxii. 33, 39; Deut. iv. 46, 47; xxxi. 4. This last tract the Israelites took possession of after their victory over Sihon, and defended themselves in it by the right of conquest against the claims of the Ammonites, Judg. xi. 8, seq.

6. The HITTITES, or children of HETH, according to the report of the spies, (Num. xiii. 29.) dwelt among the Amorites, on the mountainous district of the south, afterwards called the "mountain of Judah." In the time of Abraham they possessed Hebron; and the patriarch purchased from them the cave of Machpelah as a sepulchre, Gen. xxiii; xxv. 9, 10. We may also infer that they dwelt at or near Beersheba; for it was while Isaac was residing there, that Esau married two wives of the Hittites, Gen. xxvi. 23, 34. After the Israelites entered Canaan, the Hittites seem to have moved farther northward. The country around Bethel (Luz) is called the land of the Hittites, Judg. i. 26. But even at a far later period they continued to maintain themselves in the land; for Uriah the Hittite was one of David's officers, (2 Sam. xi. 3.) and Solomon was the first to render them tributary, 1 Kings ix. 20. He also had Hittite females in his harem, 1 Kings xi. 1. Under his reign, too, there is still mention of *kings* of the Hittites, 1 Kings ix. 29; 2 Kings vii. 6. So late also as the return of the Jews from the Babylonish exile, the Hittites are mentioned as one of the heathen tribes from which the children of Israel unlawfully took wives, Ezra ix. 1.

7. The PERIZZITES were found in various parts of Canaan. The name signifies *inhabitants of the plains*. According to Gen. xiii. 7, they dwelt with the Canaanites, between Bethel and Ai; and according to Gen. xxxiv. 30, in the vicinity of Shechem. It would seem also from Josh. xvii. 15, that they were spread out towards the north into the territories of Ephraim and Manasseh; since Joshua recommends to these tribes, to hew down the forests in the district of the Perizzites and Rephaims, and establish themselves there. There dwelt Perizzites in the southern part of Judah also; as appears from Judg. i. 4, seq.

The Canaanites, like their neighbors the Phœnicians, with whom, indeed, they constituted one race or people, appear very early to have attained to a not unimportant degree of cultivation. Moses informs the Hebrews, (Deut. vi. 10, 11.) that they will find "great and goodly cities, and houses full of all good things, wells, vineyards, and olive-trees." Like the Syrians and Phœnicians, the Canaanites also constituted no single and independent state; like the former, these, too, were divided up into many small districts and communities, under kings or chiefs. The form of government seems, in the earliest times, to have been aristocratic, under a chief with very limited powers. This is plain from Gen. xxxiv. where Hamor, the chief of the Hivites, could not contract an alliance with Jacob and his family, before he had laid the matter before the elders and the people, and obtained their consent. So also in the case of Abraham and Ephron, Gen. xxiii. As being peculiar in his relations, appears Melchisedek, king of Salem, and at the same time priest of the Most High, to whom Abraham gave a tenth of the spoil, Gen. xiv. 18, seq. That there were frequent wars among this multitude of smaller kings and states, (of which thirty-one are enumerated, Josh. xii. 9, seq.) is not only probable in itself, but also evident from Judg. i. 7, where Adoni-bezek is said to have cut off the thumbs and great toes of *seventy* kings vanquished by him, and then caused them to gather the crumbs under his table. Several of the Canaanitish kings appear to have had a sort of superior dominion over others around them; as Adoni-zedek, king of Jerusalem, (Josh. x. 1—4,) and also Jabin, king of Hazor, Josh. xi. 1—5.—See, on this whole subject, Rosenmüller's Bibl. Geograph. vol. ii. part i. p. 251, seq. *R.

CANDACE, an Ethiopian queen, whose eunuch, having been at Jerusalem to worship, was met, and, being converted, was baptized by Philip the Deacon, near Bethsura, as he was returning to his own country, Acts viii. 26. (See PHILIP.) It is thought that Candace, or Chendaqui, was the general name of the queens of Ethiopia, in the age of Christ. (Pliny vi. 29. Ludolf. Comment. ad Hist. Æthiop. 89. Lightfoot. Hor. Heb. 85.)

CANDLESTICK OF GOLD, made by Moses for the service of the temple, (Exod. xxv. 31, 32.) consisted wholly of pure gold, and had seven branches; that is, three on each side, and one in the centre. These branches were at equal distances, and each one was adorned with flowers, like lilies, gold knobs after the form of an apple, and smaller ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty, and extinguished every morning. The candlestick was placed in the holy place, and served to illumine the altar of incense and the table of shew-bread, which stood in the same chamber. The golden candlestick has been, sometimes, erroneously represented as seven golden candlesticks, placed individually in the sanctuary; and the passage in Rev. i. 12, 13, has been thought to countenance this idea of separate candlesticks; but the representation there given is of an entirely different nature, and has no reference to the golden candlestick of the temple; like the description in Zechariah mentioned below.

The word λυχνία constantly answers in the LXX to the golden lamp-sconces of the tabernacle and temple, i. e. of the golden candlestick.

The following is from rabbis Kimchi and Levi Gerson. The concluding thought of Kimchi is certainly ingenious: These lamps were called *the candle of the Lord*, in 1 Sam. iii. 3, where it is said, "before the candle of the Lord went out, the Lord called to Samuel," upon which words, David Kimchi gives this gloss: "If this be spoken concerning the lamps in the candlestick, this was somewhat before day; for the lamps burnt from even till morning, yet did they sometimes some of them go out in the night. They put oil into them by such a measure as should keep them burning from even till morning, and many times they did burn till morning; and they always found the western lamp burning. Now it is said, that this prophecy came to Samuel, 'before the lamp went out,' while it was yet night, about the time of cock-crowing; for it is said, afterward, that Samuel lay till morning: or, allegorically, it speaks of the candle of prophecy; as they say the sun ariseth, and the sun sets: before the holy blessed God cause the sun of one righteous man to set, he causeth the sun of another righteous man to rise. Before Moses' sun set, Joshua's sun arose; before Eli's sun set, Samuel's sun arose; and this is that which is said, *before the candle of the Lord went out*."

In Zechariah, chap. iv. there is an account of the splendid and significant emblem presented in vision to the prophet, which will abundantly reward an attentive examination. The principal object that met the eyes of Zechariah, was a candelabrum, a candlestick or lampbearer, entirely of gold, pure, solid, costly, precious, consisting of a tall, upright shaft, surmounted by a bowl, and of a number of branches, each of which supported a lamp, springing out of it, as boughs from the trunk of a tree, but only on two sides. The image is evidently taken from the candlesticks in the tabernacle and temple, but differed widely from them. The difference is very closely examined by Dr. Stonard, in his commentary on the prophet: and very remarkable it is. In the first place, there was a bowl or basin on the top of the shaft, intended to contain oil for the nourishment of the lights of the lamps; "and its seven lamps upon it, seven and seven." From the bowl proceeded pipes conveying oil to the lamps; and beside the candlestick stood two olive-trees, one on each side of it, whose branches shed their produce into spouts or gutters, from which the bowl was supplied. This is thus explained by Dr. Stonard, who has followed it at great length, with a minuteness, and often a felicity of expression, that show the taste and admiration with which he contemplates the magnificent picture. Light, in general, is the emblem of excellence, discerned, acknowledged, and admired by the world. A material lamp is an instrument formed to yield an artificial light, which, being sustained by oil, is really nothing but oil kindled into a flame. When a lamp is taken for the emblem of spiritual and intellectual excellence, truth must be its oil, the pabulum of its light, which, in reality, is nothing else than truth displayed showing itself to the world. Accordingly, the oil, which is food of the symbolical lamp set before us in the part of the vision, is truth; divine, moral, religious, or saving truth. When the truth is received by any man, he has then the mystic oil in himself; and when that oil is kindled into a flame, not only is he internally enlightened, but he conducts himself accordingly, and becomes truly good and holy. It is the property of light to diffuse itself upon all objects within its reach. He that hath in himself that spiritual light, who acts and lives according to the truth, makes it shine before men; he gives light to the world.

A material candlestick is an instrument constructed to bear a lamp, or many lamps, for the purpose of giving light. A symbolical or spiritual candlestick, with many branches and lamps, represents a body or assemblage of persons enlightened and shining, as before mentioned, collected into a regular society, for the purpose of dissipating the spiritual dulness of a world lying in sin, and enveloped in ignorance. Such a society is the church, which alone containing in itself the principles of saving truth, of holiness, of solid comfort, and everlasting happiness, is the instrument constructed and appointed by God, to hold forth the light, which may guide the steps of men into the way of peace. Every true member of it is luminous, at once enlightened and enlightening; so speaking and so living, as to show forth to others the light that is in himself. And not only is the symbol of a candlestick well adapted to represent the church of God, but the church is actually represented by it, as we have seen, in other parts of Scripture. Since, then, a candlestick, in general, is the scriptural symbol of a church, a candlestick with seven branches and lamps must be the symbol of the universal church, (see SEVEN,) spread abroad through all its numerous congregations, having and giving light; at the same time that, being fixed upon branches proceeding from one shaft, they plainly imply that all those congregations are united in one body of the universal church.

The church of Israel was represented by this figure of a candlestick, in the tabernacle and temple; and since the Gentile church was, on every account, entitled to be represented by a like symbol as the Jewish, the two great divisions of the church would be properly represented by two candlesticks of seven branches each. But since these churches have been made one, what symbol could be so apt and so consistent with Scripture doctrines and imagery, as that of a candlestick bearing fourteen lamps on as many branches, issuing in two septenaries from its opposite sides? Such, exactly, was the candlestick exhibited to Zechariah.

The candlestick must have had some base or foot, which would represent the foundation on which the church stands. This is no other than Jesus Christ, and the base, therefore, must have been the stone with seven eyes, mentioned in this and the foregoing vision of the prophet. The shaft of a candlestick springs up immediately from the base, and is, in reality, nothing more than the elongation or elevation of it. In the one, Christ is represented as the foundation of the church; in the other, he appears as the principle of spiritual vitality to all its congregations and members.

The branches of the candlestick growing out of the shaft intimate the closest union and absolute dependence of all of them upon him; in exact correspondence with that other figure, under which our Lord is pleased to represent himself, as the trunk of the spiritual vine, and his disciples as the branches.

On the right and left sides of the candlestick were two olive-trees, which attracted the particular attention of the prophet; and he inquired, "What are those two olive-trees?" and again, "What are the two branches of the olive-trees, which, through two oil gutters, drain off the oil from them?" The answer of the interpreting angel seems to imply an almost culpable ignorance in the prophet. "Knowest thou not what these be? These are the sons of oil, which stand before the Lord of the whole earth." An olive-tree is used as an emblem of the Jewish church. (See OLIVE.) But the church compounded of Jewish and Gentile believers is already set before us in the significant emblem of the golden candlestick. We must, therefore, find for the two olive-trees a different interpretation, which shall join the subjects represented by them in the most intimate relation to the church. Dr. Blayney presumes them to be "no other than the two dispensations of the law and the gospel, under which were communicated the precious oracles of divine truth, which illuminate the soul, and make men wise to salvation." The dispensations of God in the Scriptures of the Old and New Testaments, are the sole fountains of the spiritual oil, the only sources whence divine or moral, religious or saving, truth is derived to men in perfect purity. The olive-trees give out their oil by two peculiar and conspicuous branches, and of course are intended to represent some eminent and especial instruments for the propagation of the true religion. These are the ministers of the law and the gospel, considered as two distinct bodies of men, following, in analogy to the candlestick, the grand division of the universal church into its two primitive and principal

branches, the Jewish and the Gentile. The two branches shed forth the juice of the trees to the support of the lights on the candlesticks; so do the ministers of religion convey to their congregations the sacred truths contained in the dispensations of the law and the gospel. "These," said the angel, "are the two sons of oil, which stand before the Lord of the whole earth." These two sons of oil possess abundantly, and are capable of supplying adequately to the wants of the church, those divine and moral truths which enlighten men's minds with the knowledge, and touch their hearts with the love, of God, and of the things which are conducive to salvation. They are said to stand before the Lord of the whole earth—the whole territory of Christendom—as ministers of his presence, strengthened by his might; as stewards of his mysteries, to act the part of the wise householder, who bringeth forth out of his treasures things new and old. The flow of juice from these symbolical trees is not limited to any particular seasons, but is perennial and perpetual. This is quite suitable to the nature of the subjects represented by them, which continually send forth their sacred streams of truth without intermission or failure, in all places, at all seasons and periods, through the hands and instruments appointed to convey the same. Again, the two branches send out the oil through two oil gutters or spouts. These must represent the channels, as it were, through which the ministers of the divine dispensations convey the blessings of religious, saving truth; those institutions which afford to the ministry the most convenient and edifying means of making known the truth.

The bowl, which is the reservoir of all the oil poured forth from the two olive-trees, must necessarily signify something which is the recipient of the whole body of truth, made known by the two dispensations. Now, such a recipient is nowhere to be found, but in the body of the church universal. The bowl, indeed, cannot typify the church, as it is known to the world in the outward and visible persons and actions of its members; but as it is discernible in contemplation only to the eye of the understanding. It represents the church at unity, having all its parts nourished by the same food, pervaded by the same circulating blood, animated by the same living spirit, according to the image repeatedly employed by Paul to represent the unity of the church. The pipes, which are the media between the lamps and the bowl, answer the same purpose to the dishes and cups of the former, as the oil gutters do to the latter. They consequently represent the same things with respect to the several congregations, as the others do with respect to the whole body of the catholic church; that is, the ministry of the two dispensations conveying the doctrines of truth and salvation to their respective flocks.

But it may be asked, since the lamps are supposed to be alight, and they could not light themselves, Who is it that kindled their flames? The work, being not represented by any symbol, is plainly intended to be conceived, as Dr. Stonard remarks, as that of an invisible hand of one who operates by natural secret influence. This answers precisely to the effect of the Holy Spirit upon Christians. In vain will the truth be heard with their ears and received by their understandings by the two dispensations, if the Holy Ghost, by his influences, did not give effect to the word, and to the labor of those who publish it. All that is well pleasing in the sight of God and truly useful to man, all proceed from the operation of the Holy Spirit, bringing the principle of truth into action, kindling the sacred oil into a bright and steady flame.

CANE, or Calamus, sweet, an aromatic reed, mentioned among the drugs of which the sacred perfumes were compounded, Exod. xxx. 23. *Acorus calamus* of Linnæus. It is a knotty root, of a reddish color, and containing a soft, white pith. The true odoriferous cane comes from India; and the prophets speak of it as a foreign commodity, of great value, Isa. xliii. 24. Theophrastus and Pliny mention a sweet cane, which grows in Syria, beyond Libanus, in a lake; probably the lake Semechon; but this being too near Judea, to enhance its value as a foreign commodity, it has been more reasonably supposed that it came from Saba, where it grew, as is reported by Strabo and Diodorus Siculus. Pliny also speaks of it as being a native of Arabia; and it is enumerated among the fragrant productions of that country by Dionysius. Hasselquist says it is common in the deserts of the two Arabias. It is gathered near Iambo, a port town of Arabia Petræa, from whence it is brought into Egypt. The Venetians purchase it, and use it in the composition of their theriaca. This plant was probably among the number of those which the queen of Sheba presented to Solomon; it is still very much esteemed by the Arabs, on account of its fragrance. They call it *helsi meccavi*, and *idhir mecchi*. This, in all probability, is the sweet cane of Jeremiah, (vi. 20.) where it is called prime, or excellent, and is associated with incense from Sheba; the same in Exod. xxx. 23, where our translation renders "sweet calamus;" see also Isaiah xliii. 24, where the best is supposed to come from India, which agrees with the "far country" of the prophet.

CANKER-WORM. Our translators have rendered the Hebrew ילק, *yêlek*, "canker-worm," in Joel i. 4; ii. 25; Nahum iii. 15. and "caterpillar," in Ps. cv. 34; Jer. li. 27. Being frequently mentioned with the locust, it is thought by some to be a species of that insect. In Nahum it is said to have wings, and to fly; to encamp in the hedges by day, and commit its depredations in the night. The LXX interpret it, the *bruchus*, or hedge-chafer.

In the Philosophical Transactions, (vol xix.) Dr. Molyneaux has described a prodigious flight of insects, which appeared on the south-west coast of the county of Galway, in the year 1668, and from his account of their depredations they appear greatly to have resembled the Hebrew *yelek*. It belonged to the tribe called by naturalists *coleoptcros*, or *vigini-pennis*, the *scarabeus*, or beetle kind, which has strong thick cases to defend and cover its tender and thin wings, which lie out of sight and next to the body. It is thought to be the same species of beetle which is called by Aristotle *melolanthc*, from its devouring the blossoms of apple-trees; and is the *scarabeus arboreus* of Monfet and Charleton, called by us dorrs or hedge-chafers. We give the close of Dr. Molyneaux's interesting paper:—

"This pernicious insect, I am fully convinced, from good reasons, is that self-same (so often mentioned in Holy Scripture, and commonly joined in company with the locust, as being both great destroyers of the fruits of the earth) to which the Septuagint and the Vulgar Latin translation, retaining the Greek word, give the name of *bruchos*, or *bruchus*, derived from *brucho*, *frendo*, *vel strideo*, intimating the remarkable noise it makes both in its eating and flying; from whence, likewise, it has got its French name, *hanneton*, by corruption from *aliton*, *quasi*, *alis tonans*,

thundering wings. I meet with this sort of fly spoken of in the Bible, (Lev. xi. 22; Joel i. 4; ii. 25; Nahum iii. 16, 17.) but I find our English version almost constantly translates this word, (*bruchos,*) though improperly, as I think, *canker-worm*, since this denotes only a reptile or creeping vermin, whereas that word imports certainly a flying insect. For the *bruchos* in chap. iii. 16, 17. of the prophet Nahum is expressly said to fly, and have wings, and its nature and properties are most truly and particularly described in these words: 'It spoileth and fleeth away; they camp in the hedges in the day, and when the sun ariseth they flee away, and their place is not known where they are;' that is, they then retire again to the hedges and trees, where they lie quiet and concealed till the sun sets again. If this passage be compared with what I have said above of our Irish *bruchos*, we must allow Nahum played the natural philosopher here, in this short but accurate description, as well as the divine prophet in denouncing God's judgments. In one of the forementioned texts, I find, indeed, the word *bruchos* more rightly translated locust or beetle in our English Bibles; and this place, on another account, seems so apposite and agreeable to something I said before, that I cannot avoid taking particular notice of it, and giving my thoughts more fully concerning the *rationale* of that odd clause in the Jewish law, where Moses tells the Israelites, (Lev. xi. 21, 22.) 'These may ye eat, of every flying creeping thing that goeth on all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the grasshopper after his kind.' Now I must confess, notwithstanding all that the learned commentators have said on this passage, it hitherto has seemed to me (and I believe to most readers) very strange and unaccountable, that here, among the pure, wholesome creatures, proper for human nourishment, beetles, and those other nasty, dry, unpromising vermin, should be thought fit to be reckoned up as clean and proper for the food of man. But since I have had some little experience of what has happened among ourselves, I cannot but admire the providence of God, and the sagacious prudence of his lawgiver, Moses, who, foreseeing the great dearth and scarcity that these vermin might one day bring upon his people, had a particular regard to it, and therefore gives them here a permissive precept, or a sort of hint what they should do when the corn, grass, olive trees, fruit trees, vines, and other provisions were destroyed by the locust and *bruchos*, or beetle, swarming in the land; why, then, for want of other nourishment, and rather than starve, he tells them they might eat, and live upon, the filthy destroyers themselves, and yet be clean. And thus we see the native Irish [they dressed, and lived upon them during the time of scarcity occasioned by the depredations of the insect] were (though unknown to themselves) authors of a practical commentary on this part of the Levitical law, and by matter of fact have explained what was the sense and meaning of this otherwise so dark and abstruse text."

CANNEH, (Ezek. xxvii. 23.) probably CALNEH, (Gen. x. 10.) which see.

CANON, a Greek term which signifies *the rule.* It is used in ecclesiastical language, to signify a rule concerning faith, discipline or manners; also to distinguish those books of Scripture which are received as inspired, and indisputable, from profane, apocryphal, or disputed books. (See BIBLE.) The Hebrews admit twenty-two books into their canon, or, at most, twenty-four, supposing Ruth to be separated from the Judges, and the Lamentations from Jeremiah. They believe, generally, that the canon of Scripture was not closed, nor the number of inspired books fixed, till Ezra, with the consent of the general council of the nation, collected all those which were acknowledged as sacred and inspired, composed one body of them, and regulated what we call the sacred canon of Scripture; since which time, Josephus states, that the Jews have not admitted any book as canonical. Dr. Prideaux, however, with great appearance of reason, says it is more likely that the two books of Chronicles, Ezra, Nehemiah, and Esther, as well as Malachi, were afterwards added, in the time of Simon the Just, and that it was not till then that the Jewish canon of the Holy Scriptures was fully completed. See Connect. part i. book 5.—For the number and arrangement of the books of the Hebrew canon, see the article BIBLE.

Genebrard and Serranus are of opinion, that, after Ezra, the Jews of the great synagogue admitted into their canon books which were composed after this time, such as Wisdom, Ecclesiasticus, Tobit, Judith, and Maccabees; nevertheless, they did not obtain authority equal to that of the old ones. But this is not without difficulty; for, first, the books of Tobit and Judith might be written before the captivity; secondly, if the Jews thought them inspired, why did they not receive them into the canon as of equal authority with the rest?

It may be, perhaps, suspected that the Jews, who retained the Hebrew tongue, might exclude these books from the canon, because they were not written [extant] in Hebrew, the sacred language: but they received Daniel and Ezra, wherein are large passages written in Chaldee: now Ecclesiasticus, Tobit, Judith, and at least the first book of Maccabees, were originally written in this language; yet they do not appear to have been received into the canon.

If particular churches have sometimes deliberated whether they should admit certain writings among the sacred books; if some doctors and councils have not included them in their catalogues of the Scriptures; and if others have rejected them; such conduct is proof of the great circumspection which was used in receiving into its canon only what really was deemed to be authentic and inspired. This very hesitation should convince us, that if at last those books were received, that determination was founded on good reasons. Time was necessary to examine, to be well assured, and to fix the doubts of particular churches.

CANTHARA, (Simon,) succeeded Theophilus, son of Jonathan, in the high-priesthood; and enjoyed this dignity about two years, at two several times. After the death of Agrippa, Herod, king of Chalcis, deprived him of his office, to confer it on Joseph, son of Camith. (Jos. Ant. xix. 5. xx. 1.)

CANTICLES, or SONGS, were frequently composed by the Hebrews on important occasions. Moses composed one of rejoicing after the passage of the Red sea, in honor of that miracle, Exod. xv. David composed a mournful song on the death of Saul and Jonathan; (2 Sam. i. 17.) and another on the death of Abner, iii. 33. Jeremiah wrote his Lamentations, a song, or series of elegies, in which he deplores the ruin of Jerusalem; he wrote also others on the death of Josiah, king of Judah, 2 Chron. xxxv. 25. Deborah and Barak made a triumphant song after the

defeat of Sisera, (Judg. v.) and Judith after the defeat of Holofernes, Judith xvi. Hannah, the mother of Samuel, and king Hezekiah, returned thanks to God in solemn hymns, and spiritual songs, 1 Sam. ii. Isa. xxxviii. 9. The Canticles, composed by the Virgin Mary, by Zachariah, and by old Simeon, are of the same nature. In 1 Kings iv. 32, we read that Solomon composed 1005 songs or verses; but we have only remaining his Song of Songs.

Canticles, the Book of, (*the Song of Songs*,) is thought by many to have been composed by Solomon, and it is believed on occasion of his marriage with the king of Egypt's daughter. According to most commentators, it is a continued allegory, in which a divine and spiritual marriage between the Redeemer and his church is expressed.

Seven nights and seven days are distinctly marked in this song, (because weddings among the Hebrews were celebrated seven days,) and it relates poetically the transactions of each day. The Hebrews, apprehending it might be understood grossly, forbade the reading of it by any person before the age of thirty.

The church generally, as well as the synagogue, received this book as canonical. To the objection, that neither Christ nor his apostles have cited it, and that the name of God is not found in it, it is answered, that there are several other sacred books which our Saviour has not quoted; and that in an allegory, in which the Son of God is concealed under the figure of a husband, it is not necessary that he should be expressed by his proper name; it would then, in fact, cease to be an allegory.

[There is, perhaps, no book in the whole Bible which has given rise to such a variety of interpretation as the Canticles. All these different modes, however, may be arranged under three classes:—(1.) One class of interpreters regard the book as founded on the relation of Jehovah to the Jewish people, and they find in every figure a reference to some particular event in Jewish history. According to these, the whole book is an allegorical, figurative history of the divine government in respect to the nation of Israel. This mode of interpretation we find among the Jews as early as there are any traces of the book itself. Indeed, Jesus the son of Sirach seems to have followed it, 200 years before Christ, when he praises Solomon for having composed dark parables, Eccles. xlvii. 13—17. These are not to be referred to the Proverbs of Solomon; for the Proverbs are separately mentioned.—(2.) According to a second mode of interpretation, which has been current in the Christian church in all ages, Christ is the principal subject of the Canticles. This mode assumes two forms; in both, Christ is assumed as the Lover or Bridegroom; but the Beloved, or the Bride, is in one the whole Christian church, and in the other, each individual Christian soul. Many have sought to combine these two modifications.—(3.) A third class of interpreters suppose the book to contain throughout a description of earthly love. This view has sprung up and gained admittance chiefly since the middle of the eighteenth century. From that time onward it obtained very general currency, and was supported in a great variety of modifications. One sought to defend the honor of the book, by maintaining it to be a description of a happy wedded life, or a defence of monogamy; another affirmed, it was worthy of admission into the canon, although it might only describe a chaste, unwedded love. One invented this history,—another that,—in order by this means to be able to explain the poem; and where all this fell short, they had recourse to dreams. One declared the whole to be a collection of unconnected poetical fragments; another undertook to point out a plan running through the whole. The reproach, therefore, of *arbitrary* interpretation, which the followers of the literal and physical interpretation have so often brought against those of the other classes, because of their want of unanimity, falls, with equal weight, upon themselves; for there are no two of them who accord with one another in their views. Both of the two first classes of interpreters harmonize with each other in this respect, that they regard the Canticles as the description of a spiritual relation by means of figures drawn from sensible objects.

In order to show the *possibility* of such a spiritual interpretation of the book in question, we may remark, that it is neither unworthy of God, nor at all at variance with the usual manner of the Holy Scriptures, to express a spiritual relation through such sensible figures. God himself, when he addresses mankind through his prophets and through his Son, employs such figures and expressions as are drawn from human relations. He calls himself a Father and a Shepherd; he describes his love towards them, in order to express its strength, under the metaphor of wedded love; he speaks of longings and pinings, of sorrow on account of unfaithfulness, and of jealousy. Thus, in numerous passages of the Old Testament, the relation of Jehovah to the Jewish people is exhibited in figurative language, borrowed from the relation of a lover to his beloved, i. e. of a bridegroom to his bride, of a husband to his wife, etc. In the departure from Egypt, Israel was a bride; when the nation at Sinai entered into a solemn covenant with Jehovah, it was married to him; every subsequent falling away to idolatry is represented as adultery and fornication; and every return to God, as the taking back of one divorced. See Isa. liv. 5; lxii. 5: Jer. iii. 1: Ezek. xvi. xxiii: John iii. 29: Rom. vii: Eph. v: 1 Cor. xi.

In respect to the *propriety* of such an interpretation of this book as shall give a spiritual character of this kind to the representations contained in it, there are several considerations which go to show that such an allegorical interpretation is here the only correct one. The first reason is drawn from external circumstances, and is of some importance. Among a people who hold so much to the authority of tradition as do the Jews, we are not at liberty wholly to neglect such tradition; although we cannot receive it as of any decisive authority. Now, all the Jewish teachers, so far as we have any knowledge of their writings, are uniformly of one accord in giving to the Canticles an allegorical interpretation. In doing this, they every where appeal to tradition; of which the principal witness is the Chaldee translator. We cannot here pursue the testimony any further; but there can be no question, that those who made the collection of the writings of the Old Testament, followed, in respect to this book, the allegorical method of interpretation. Even a hasty glance at these writings shows that it could not have been the object of those who collected them, to include all the remains of the Hebrew national literature. They had constantly in view the Hebrew *theocracy*, and admitted into their collection only that which had reference to the relation in which God stood towards the Hebrew nation, —that which, either as history, prediction, the outgushings of devotion, or as doctrinal instruction, was adapted to quicken the theocratic feeling and promote a godly life. In receiving, therefore, the book

of Canticles into the canon, they must have had the firm conviction, that its strains described not a common earthly love, but the love of Jehovah towards his people. What the moderns have here to say in commendation of human affection, and that a poem which treats of this was worthy of admission among the sacred writings, is nothing to the purpose; for the only question here is, On what principles was the book actually received into the canon? And this question is purely historical, and must be answered from the evidence afforded by the character of the writings of the Old Testament. But if it be once shown, that those who formed this collection of these writings, understood the book of Canticles *allegorically*, it would surely be a most violent assumption to affirm, that in their time the true interpretation of the book was already lost; especially since the time of its composition could not have been far remote from that age; and since the fact of their thus adopting it, shows that the allegorical interpretation must in their day have been the common one.

To this external argument we may add another and a stronger one, derived from passages of the poem itself, which compel us to believe that, under the images of nuptial love, the highest spiritual love is described. We do not here press the consideration, that the supporters of the physical mode of interpretation are obliged to supply, arbitrarily, a multitude of historical circumstances, in order to give to their explanations even an appearance of probability; since it might be replied, that this obscurity arises only from our ignorance of the situation in which the nuptial pair were placed. We refer only to some passages, which, literally taken, are either destitute of sense, or must be subjected to violence in order to obtain one; while, in the allegorical method, they present a sense at once easy and elegant. From c. i. 4, it appears that the name of the beloved must be a *collective* name. The passages in c. i. 5, iii. 4, viii. 2, and v. 3—7, are entirely at variance with oriental usages and customs, when taken in the literal sense; figuratively taken, they are beautiful and appropriate. So also the following passages, if literally taken, are without meaning; c. vi. 4, 10—12. iv. 8. et al. sæp.

To these grounds in favor of the allegorical interpretation, we may also subjoin, as a subsidiary one, the *names* of the two principal persons. The Bridegroom is called *Sulomoh*, (masc.) *the peaceful*, or *the Prince of peace;* (Is. ix. 6.) the Bride, *Sulamith*, (fem.) *the peaceful*, or *the happy*, vii. 1. A coincidence like this can hardly be accidental.

We may then properly assume the allegorical interpretation of the book of Canticles as the correct one, and as supported by sufficient arguments. The objection, and the only one, commonly urged against it, viz. the great want of coincidence among those who have followed this method, must be laid, not to the account of the book itself, but of its interpreters. It has arisen from the fact, that, mistaking the figurative character of the Old Testament, and having themselves no poetic feelings, they have, without any fixed principles, attempted to explain every single figure, and have found in every one an allusion to some real circumstance, either of history or of the internal spiritual life. This method stands in direct opposition to the whole character of the Canticles; in which there is so much of ornament and mere costume. One must not expect to find something corresponding to each single figure in this book; but he must first unite all the single figures into one general image, and then the corresponding reality will be easily found. Thus, e. g. in the descriptions of the beauty and gracefulness of the Bride, we should look for nothing further than the expressions of the love and complacency of Jehovah towards the people of Israel. The comparison of other oriental poets, who, in like manner, describe a higher love under the images of a lower, especially among the Persians and Arabians, is full of instruction on this point. So soon as this principle becomes established, we shall avoid that arbitrariness with which all the earlier and later interpreters may, in some degree, be charged; and also that variety of explanation, which has so often been adduced as an argument against the allegorical method of interpretation.

If, now, the spiritual interpretation of this book be the correct one, this poem must, of course, maintain its place in the canon of the Old Testament; from which, of late, many attempts have been made to exclude it. But, on the other hand, many, in former times, have gone too far in their estimation of the Song of Songs, when they have placed it above all the other books of the Old Testament. Had it really this pre-eminence of value, how comes it that neither Christ nor the apostles have ever cited it? Although the writer of this book acted under the same divine influence as the other inspired penmen, yet, so far as the Christian world is concerned, we cannot but regard the prophetic writings as of more direct importance. Indeed, we cannot avoid the impression, that, for our modern and occidental modes of thinking, and for our manners and customs, the figurative, the human, the physical, is in this poem too prominent. The prophets, indeed, often employ the same figures; but with them the fact, the substratum, the moral relation of Jehovah to his people, is always apparent; while, in the Canticles, some of those figures are, for our times and circumstances, carried out too far.

To recur, for a moment, to the difference of opinion which exists among the supporters of the allegorical interpretation, viz. whether the relation of Jehovah to his people, as described in this poem, is his relation to the Jewish or to the Christian church, or to the souls of individuals; we may observe that, in general, the very grounds which lead us to adopt the allegorical interpretation of the book, compel us also to assume the relation of Jehovah to the Jewish people, as the subject of the representation. The question, whether, in this book, the relation of Christ to his church is the subject of description, must, therefore, receive a *negative* answer, if it be meant thereby to imply, that the book of Canticles has no special reference to the times of the Old Testament, or that it must be torn away from all historical connections, and regarded solely as describing prophetically the love of Christ to his church under the new dispensation. But, on the other hand, we must answer this question *affirmatively*, in so far as Jehovah, whose love to his people of the old covenant is described, is also no other than Christ, who, in all times, has revealed to mankind the glory of God, and offered up himself a sacrifice for them, in order to establish the new covenant. We must also answer it affirmatively, in so far as the church of the Old Testament, and the church of the New, stand in the same general relation to Christ; and so far as sin and grace, defection and reunion, which constitute the subject of description in the Canticles, are often repeated in the history of both these churches. To the relations of an individual soul with Christ, the descriptions of this book can only be applied by way of accommodation; and here the greatest caution is

necessary. A false interpretation may here easily mislead to a mysticism, which has far more connection with the dogmas of the Persian *Süfism* than with the gospel; to a degradation of that which is most holy, inasmuch as the moral relation of the soul to Christ is perverted into a matter of taste; to a spiritual intoxication, which cannot but be fatal to Christian humility and self-denial. It is assuredly not an accidental circumstance, that in the whole of the Scriptures, both of the Old and New Testaments, the relation of God or of Christ to the souls of individuals *is never described under the figure of marriage.* Although, indeed, the relation of Christ to his church and to individual souls is essentially the same, still in the former case there is less room for the excitement of physical or carnal feelings than in the latter.

The preceding remarks are chiefly drawn from an able essay upon the Song of Songs, by professor Hengstenberg, of Berlin, contained in the *Evangelische Kirchenzeitung* for 1827. They cannot fail to meet the approbation of every candid and intelligent inquirer. Many attempts have been made, of late years, to invest this poem with a merely literary and worldly character, as an idyl, a pastoral, a description of nuptial love, &c. Among these last must be ranked the following translation by the former editor of Calmet, Mr. Taylor. It exhibits a good deal of research and ingenuity; but also very much that is fanciful and unfounded, especially in all that relates to philology. He does indeed suggest that the poem may be allegorical, and may be applied to the union of the Jewish and Gentile churches,—a suggestion which the preceding remarks have shown to be without ground, and which he no where attempts to carry out in practice. His whole endeavor is directed to the illustration of the poem as a description of *nuptial* affection. It forms indeed a separate treatise, distinct from Calmet's Dictionary; which, therefore, the writer of these lines does not feel himself at liberty to meddle with. The general impression left by both the version and the illustrations of Mr. Taylor is, that he has given to the poem a dress too stiffly dramatic, and imparted to it a character of *modern* orientalism and of lusciousness, not to say sensuality, which is unknown to the Hebrew original. *R.

The Book of Canticles, By Mr. C. Taylor.

Introduction.—The first principle to be considered in analyzing this poem is, the arrangement of its parts; for it evidently appears to be not one continued or uniform ode, but a composition of several odes into one connected series. In addition to the termination of the poem, there are three places where the author has decidedly marked the close of a subject. These are, the lively adjurations addressed by the Bride to the daughters of Jerusalem. These three periods close by the same words, uttered by the same person, (the Bride,) who, when she is the last speaker, concludes in the same manner with very slight variations. They occur at the end of the first day, the end of the second day, and the end of the fifth day; but at the end of the poem, this conclusion is not maintained. If, then, these passages be admitted as divisions of the poem originally intended to be marked as *closes*, we have only to ascertain two other divisions, in order to render the parts of the poem pretty nearly commensurate to each other in length, and complete in the subject which each includes. By attending to the sentiments and expressions, we shall find little difficulty in perceiving such a change of person and occurrence, that the ending of the third day *must* be where we have placed it; because the following words, relating to a dream of the over-night, imply that they are spoken in a morning; and they are so totally distinct from the foregoing sentiments, as to demonstrate a total change of scene and of subject. The same may be said of the close of the fourth day. There is such a determinate change of style, subject, and person speaking, in the succeeding verses, that every feeling of propriety forbids our uniting them. These principles, then, divide the poem into six divisions, each of which we have considered as one day. It has been usual with commentators to regard these six days as *succeeding* the day of marriage; a mistake, as we suppose, which has misled them into many mazes of error. On the contrary, they are here considered as *preceding* the day of marriage; and, we think, the poet has distinctly marked the sixth day, as being itself the day of that union; which accounts for its termination with the morning eclogue, and the omission of the evening visit of the Bridegroom to the Bride; as then the sabbath, to which no allusion appears in any preceding day, would be beginning, in whose solemnities the Jewish bridegroom would be attentively engaged. Other interpreters have supposed these eclogues to be so absolutely distinct as to have no connection with each other, and not to form a regular series—a supposition that considerably impairs their beauty, as a whole, and the effect of each of them singly; while it leaves undecided the reason for their association, or for their appearance and preservation in one book.

Of the time of the year.—That the time of the year is spring, has always been supposed; and, indeed, it is so clearly marked as to need no support from reasonings. The mention of several particulars in the poem demonstrates it. Mr. Harmer has identified the month to be April; and, in Judea, we may say of April, as in England has been said of May, that "April is the mother of love."

Of the divisions of each day.—We have supposed it right to divide each day into two parts, morning and evening; because there appears to be such appropriations of persons and sentiments, as detach each eclogue from its companion. It should be remembered that the *noon* of the day is too hot in Judea to permit exertion of body or mind; and that no person of the least degree of respectability is abroad at that time of the day. The Turks have a proverb importing, that "only Franks and dogs walk about at noon." And in Europe itself, as in Spain and Portugal, while the natives at noon sleep the *siesta*, "the streets," say they, "are guarded by Englishmen and dogs." Since, then, *noon* is the time for repose in the East, (see 2 Sam. iv. 5.) we are not to expect that an eastern poet should depart from the manners of his country by representing this part of the day as a fit time for visiting, or conversation, or enjoyment. Neither can we suppose that *night* is a fit time for visiting, or conversation, among recent acquaintances especially. Whatever our own unhappy manners may ordain, in respect of encroaching on the proper repose of night, the East knows nothing of such revels; nor of those assignations, which, under favor of night, furnish too much occasion for repentance on the morrow. Such considerations restrict these eclogues to two parts of the day, morning and evening. The morning, among the oriental nations, is very early; the cool of the day, day-break, before the heat comes on; and the evening is also

the cool of the day, after the heat is over. The mornings of this poem are mostly occupied by conversations of the Bride with her female visitors, or with her attendants, in her own apartments. But on the morning of the second day, the Bride, observing her beloved engaging in a hunting party, is agreeably surprised by a visit from him, and sees him from the upper story of her apartments, and through the cross-bars of her windows. He solicits a view of her countenance: but the poem seems to insinuate his further waiting for *that* till the next morning; when she, being intent on considering his palanquin, suffers herself to be surprised; and the Bridegroom compliments her beauty, which, for the first time, he has an opportunity—not properly of *considering*—but merely of *glancing* at. The evening is the regular time when the Bride expects to be visited by her Spouse; accordingly, he visits her on the first evening; but on the second evening she describes her anxiety, occasioned by his failure in this expected attention, for which she had waited even into night, when it was too late to suppose he would come, and she must needs relinquish all thoughts of seeing him. On the other evenings he punctually pays his attendance; and though the import of the conversation between them is usually to the same effect, yet the variety of phraseology and metaphor employed by both parties gives a characteristic richness, elegance, and interest to this poem; in which, if it be equalled, it is by very few;—but certainly it is not surpassed by any.

Of the persons who speak.—It is natural to inquire, in the next place, who are the interlocutors in this poem. That it consists of conversation is an opinion derived from the earliest times; from the Jewish synagogue, no less than from the Christian church: but opinions have varied as to the persons engaged in this conversation. There evidently are two principals; first, the lady herself, whom we distinguish as the Bride; meaning a person betrothed to her spouse, but not yet married to him. She evidently comes from a distant country, and that country south of Judea, and more exposed to the heat of the sun. She is accompanied by her mother, or by a representative of her mother, and by proper female attendants, whom we shall denominate Bridemaids. The *second* principal in the poem is the Bridegroom, who is described in terms which can agree only with a prince; and this prince is accompanied, on his part, by a number of companions, with whom he can be free, and who in return can be *hearty*. In addition to these, as the Bride is but recently arrived from a distant land, it is very natural that some of the ladies of her present residence (the Royal Haram) should visit her; no less to congratulate and to compliment her, than to engage a share in her good graces, and to commence that friendship which may hereafter prove valuable and pleasant to both parties. The Queen Mother of the Bridegroom perhaps heads this group.

Received opinion, founded on a pretty general tradition, has called the prince, Solomon, king of Israel; and tradition almost, or altogether equally general, has called the princess, his Egyptian spouse, the daughter of Pharaoh. As we acquiesce in this opinion, we pass it with this slight mention only.

Of the place where the action passes.—The place is the city of David. This will follow, in some degree, from the mention already made of the parties; but further proof may be found in the history of this connection, 1 Kings iii. 1. Solomon made affinity with Pharaoh, king of Egypt, and took Pharaoh's daughter, *and brought her into the* City of David, until he had made an end of building his own house. Solomon made also a house for Pharaoh's daughter," 1 Kings vii. 8.—"Pharaoh's daughter *came up out of the* City of David, to the house which Solomon had built for her," 1 Kings ix. 24. From these passages it is clear, that Solomon lodged his bride in the city of David, *directly as he received her;* consequently at the time described in this poem. Tracing the ancient boundaries of the city (or palace) of David, we find it connects on one side with the city of Jerusalem; on the other side it is surrounded by the open country, the hills, &c. in the neighborhood. Its internal distribution, we are not to imagine, was wholly like that of a city; that is, a series of streets throughout, leading from end to end; but comprising the palace of David, its courts and appurtenances, the gardens and pleasure-grounds belonging to that place, in various and irregular forms. If there were a few continued lines of houses in it, they might be adjacent to the city of Jerusalem, say, to where the iron gate is marked in our plan; and, for the sake of perspicuity, we shall admit (but without believing it) that I, K, L, M, were streets, or other buildings; and further, where the wall of the present city passes, we shall suppose a pile of buildings, the palace of David; having one front toward Jerusalem, and another toward the gardens, into which the rest of the ground was formed. These gardens, thus occupying full half the area of the city of David, or the whole of what is marked *mount Sion* on our plan, must be supposed to be amply furnished with the most admired plants, shrubs, trees, evergreens, &c.; with water, in basins, streams, and fountains; with a smooth-mowed sward of the most vivid green, that is, grass; and with a variety of flowers in pots, vases, &c.; in short, with whatever of decoration art and expense could procure; and the whole so disposed as to be seen to the greatest advantage from the windows, balconies, galleries, pavilions, and internal walks of the palace. Nor is this all; for unless we observe how fitly the risings and hills of mount Sion were adapted to communicate pleasure, by views of them, (that is, being looked *towards,*) and by the situations they afforded for prospects; (that is, being looked *from;*) also, what is implied in these risings, the hollows, dells, &c. their counterparts, which yielded at once both coolness and shadow, we shall lose the satisfaction arising from several of the allusions in the poem: these hillocks, then, the reader will bear in mind. We must add the supposition of various gates around this enclosure, some communicating with the town, others with the country; all of them more or less guarded by proper officers and attendants. We must also include in our ideas of the palace, that king Solomon himself resided in a part of it; say, for distinction sake, the part below *e:* and his Bride, her mother, and attendants, lodged in another part of it; say the part above *e.* These parts of the same palace may easily be understood as possessing a ready communication with each other: some of them were surrounded by corridors; others were open pavilions, or colonnades, according to the nature and composition of a royal residence in the East, and adapted to the various purposes of the apartments. Add guards—former residents—proper officers—servants, &c.

Thus we have stated our notions of the time, the place, the persons, of this conversation poem. We desire the reader to transport himself and his con-

ceptions into the palace of the highly-favored king of Israel; to make one among those honored with a station in the train of Solomon, when his betrothed spouse, newly arrived from Egypt, with her mother, surrounded by all the pomp which the superb Pharaoh himself could depute to aggrandize his daughter in the eyes of beholders. Egypt was at this time in its glory, as to riches and power; and Solomon was rising into the greatest repute for magnificence, and into a proverbial fame for wisdom. Thus introduced, let us attend the conversations of these illustrious lovers; but let us remember that they are expressed and transmitted in the energetic, the impassioned, the figurative language of poetry, of eastern poetry; comprised in metaphors, easy, familiar, and even constant, in the place and country where we hear them; that a great part of the *gallantry* attending a courtship-conversation is (by usage) included in them; and that the promptitude of the repartee to such allusions, metaphors, similes, comparisons, &c. is accepted as no small test of the sprightly wit, felicity of fancy, readiness of reply, and mental dexterity, of the persons between whom they pass.

Allegorical meaning of the poem.—Upon this topic Mr. Taylor merely suggests, that the Song may allegorize the union of the Jewish and Gentile churches. The Jewish church, in that view, would be the Bridegroom, which (1.) resides at Jerusalem, (2.) whose chief, and whose prolocutor, is the Messiah, (3.) whose dignity is superior. The Gentile church would be, (1.) from a distance, (2.) new in this intimate relation, (3.) swarthy in some respects, yet fair in others, (4.) modest, yet affectionate; elegant, yet rustic; (5.) willing to yield obedience, property, &c. to her lord. (6.) This union would naturally be referred to the days of the Messiah; but, (7.) there would be many countries not directly informed of his coming; may these be the little sister not yet mature in person?—And to close the whole, (8.) may the absence of the chief of the Jewish church, and the earnest desire of the Gentile church for his return, with which the poem closes, be in any way related to the actual state of things, or allude to the still expecting Hebrews, and the still immature heathen?

The reader will remember, that Mr. Taylor's attempt professes to illustrate *by plates*; no other meaning, therefore, is to be expected in it, than what plates *can* illustrate; and indeed it seems absolutely necessary, as a dictate of common sense, that not till AFTER the verbal rendering is clearly established, any more elevated import should be constructed upon it. Neither is the reader to expect *critical* remarks, variations of versions, MSS., &c. The object is only *arrangement*.

ARRANGEMENT.

TIME. *At, and after, the* BRIDE'S *recent arrival from Egypt.*
The MARRIAGE WEEK: *six days previous to the completion of the marriage; the sixth day being the day of marriage. Each day divided into two eclogues,* MORNING *and* EVENING; *except the sixth, which is* MORNING *only.*
Time of the year: SPRING.

PLACE. A PALACE OF SOLOMON *in Judea; with its haram, gardens, &c.* that is, *the* CITY OF DAVID, *adjacent to Jerusalem.*

FIRST DAY. ECLOGUE I.

TIME. MORNING.
PLACE. *The Bride's parlor and apartments in the haram.*
PERSONS. BRIDE. LADIES *of the haram, or* QUEEN MOTHER, *visiting the Bride, to compliment and to accompany her.*

BRIDE. May he salute me with affectionate salutations! (1)
Or, May he think me worthy to receive his addresses—his compliments of kindness.
LADIES. *Yes, most certainly;—Expect, assuredly, his kindest addresses.*
So much are thy (2) love-favors excellences above wine.
By the exquisite odor of thy perfumes————
(Like perfume widely diffused is thy renown *for beauty.*)
The virgins' affections are conciliated to thee.
BRIDE. *Pray* lead the way—[(3) *precede me; go before me.*]
LADIES. . . . . *O no,*—We follow in thy train [*close after thee.*]
BRIDE. The king hath introduced me into his palace [(4) HARAM, *chamber.*]
LADIES We shall be happy and rejoice in thee:
We shall commemorate thy love-favors more than wine:
Most consummately shall we love thee:
Or, With perfect integrity shall we love thee.
BRIDE. I am swarthy————
LADIES. ————But attractive—[*engaging*]
BRIDE. . . . . *swarthy,* O ye daughters of Jerusalem,
As the tents of Kedar!
LADIES. . . . . *attractive*—as the tent-curtains of Solomon!
BRIDE. Do not too accurately scrutinize my swarthiness,
For indeed the sun hath darted his direct rays upon me.
The sons of my mother treated me contemptuously; (5)
They appointed me (6) inspectress of the (7) fruiteries [*orchards;*]
But my fruitery—my own—I have not inspected.
Tell me, O thou beloved of my (8) heart [*person,*] where thou feedest *thy flock,*
Where thou makest *it* to repose at noon:
For why should I be like a rover, [*a straggler in confusion,*]
Beside the flocks of thy companions?
LADIES. If indeed thou shouldest not know of thyself,
O most (9) elegant of women!
Trace thou thy way along the tracks of the flock;

Or feed thou thy kids beside the shepherds' tents.

First Day. Eclogue II.

TIME. Evening.
PLACE. *Bride's Parlor.*
PERSONS Bride *and her* Attendants.
Bridegroom *and his* Attendants.
Ladies *of the Haram.*

Bridegroom. To a chief (rider) in the cavalry of Pharaoh,
(10) Have I compared thee, my consort.
Thy cheeks are *so* elegantly decorated with bands *of pearls;*
Thy neck *is so resplendent* with collets *of gems.*

Ladies; or Bridegroom's Companions. We will make for thee golden bands,
With spotted edges of silver.

Bride. (*aside*) While the king is surrounded by his (11) circle
My spikenard diffuses delightful fragrance.
A scent-bag of balsam is my love to me,
In my bosom he shall constantly rest:
A cluster of Al-Henna (12) is my beloved to me,
[*Of Al-Henna*] from the plantations of En-gedi.

Bridegroom. Behold, thou art elegant, *in thy taste,* my consort!
Behold, thou art elegant! Thine eyes are Doves!

Bride. Behold, thou art (13) magnificent, my associate friend;
How delightful, how exquisitely green [*or flowery*] is our (14) carpet *covering!*
The beams of thy palaces are cedars!
Their ornamental inlayings are firs!
(15 *brutim*, or *brushim. q. Cypress?*)
————I am a rose of the *mere* field:
A lily of the *mere* valley.

Bridegroom. As the lily among thorns,
So is my consort among the maidens.

Bride. As the citron-tree among the wild underwood,
So is my associate friend among the youths.

Bridegroom *having retired.* Bride *sola; or* (16) *speaking to the* Ladies.

Bride. *When* I delight in his (17) deep shadow, and sit down *beneath it,*
And his fruit is delicious to my taste;—
When he introduces me into his house of wine,
And "Affection" is his banner bright-blazing above me;
When he cheers me with refreshing cordials,
And revives me with *fragrant* (18) citrons;——
(I am so wounded to fainting by affection!)
When his left arm is under my head,
And his right arm embraces me;——
I adjure you, O daughters of Jerusalem,
By the *startling* antelopes, by the *timid* deer of the field,
If ye disturb, if ye discompose this complete affection,
Till [*affection*] herself desire it!

Second Day. Eclogue I.

TIME. Morning, *early.*
PLACE. *Bride's chamber.* Bride *at her* (1) *window hears the* [*hunting horn, &c. ?*] *music of her beloved, very early in the morning.*
PERSONS. Bride, *her* Attendants.
Bridegroom, *below.*
Bridegroom's Companions, *in attendance, within hearing.*

Bride. The (2) music [*sounds*] of my beloved!
Behold, he himself approaches!
Lightly traversing the hills,
Fleetly bounding over the rising grounds,
My beloved is *swift* like an antelope, or a fawn!
Behold him stopping [(3) *seated, placed,*] in his (4) carriage;
Looking through the apertures; (5) [*windows,*]
Gleaming between the blinds! (6) [*lattices;*]
My beloved addresses me, and says,

Bridegroom, *speaking to* Bride. "Rise, my consort, my charmer, and come away;
For lo! the winter is over, the rains are passed, are gone,
The flowers appear in the meads,
The singing-time [*of the nightingale*] is come,
And the voice of the turtle re-echoes in our grounds:
The fig-tree forwards into sweetness its *swelling* fruit,
And the vines advance into fragrance their just setting grapes.
Arise, my consort, my charmer, and come away!
My dove (7) *hid* in the clefts of the rocks,
Concealed in the fissures of the cliffs,
Show me thy (8) swelling neck [*turgid crop,*]
Let me hear thy [*cooing*] call; (9)
For sweet is thy call,
And thy swelling neck is beautiful."

To his Companions. "Catch the jackals, the little jackals which damage our fruiteries

Ere their productions come to maturity.
[*Or, While they have tender fruits.*]"

BRIDEGROOM *being withdrawn.*

BRIDE. My beloved is mine, and I am his! (10)
Feeding among lilies!———
When the day breezes, when the *lengthening* shadows glimmer,
Then return, then, my beloved, show thyself like the antelope,
Or the young hart, on the mountains of Bether (11) [*crags.*]

SECOND DAY. ECLOGUE II.

TIME. *Very late in the* EVENING.
PLACE. *Bride's apartment.*
PERSONS. BRIDE, *sola,* [*or with the* LADIES *of the Haram.*]

BRIDE. *Reclined* on my sofa till dusky night *I look around,*
I seek him—the beloved of my heart:
[*Or, I have sought all the long evening till dusk; or, till night,* (12)]
I seek him—but I find him not.
What if I rise now, and take a turn [*a round*] in the city, (13)
In the streets, in the squares:
Seeking him—the beloved of my heart?———
I *may* seek him, but not find him.
What if the watchmen, going their rounds through all the city, find me?
"Have ye seen him—the beloved of my heart?"
I should ask of them:—I might ask in vain.
But, what if, passing ever so little a way beyond them,
I find him—the beloved of my heart?—
I would clasp him, I would not let him go;
Until I had brought him to the house of my mother,
To the apartment of my parent *herself.*
Then would I adjure you, O daughters of Jerusalem,
By the *startling* antelopes, by the *timid* deer of the field,
If ye disturb, if ye discompose this complete affection,
Till [*Affection*] herself desire it!

THIRD DAY. ECLOGUE I.

TIME. MORNING.
PLACE. *Bride's chamber-window; looking towards the country.*
PERSONS. BRIDE, *and her* ATTENDANTS *of the Haram; looking through the window.*

BRIDE. (*above*) (1) What is that, coming up from the common fields,
Like a vast (2) column of smoke?
Fuming with balsams and frankincense,
Surpassing all powders of the perfumer.

LADIES, *or* ATTENDANTS. That is the (3) palanquin appropriate to SOLOMON himself!
Sixty stout men surround it;
The stoutest heroes of Israel;
Every one of them grasping a sword; every one of them expert at arms;
Ready on his thigh the sword of the commander,
[A *chief,* (4) *fearless*] from fear in the night.
Superior to fear at all times.

BRIDE. A nuptial palanquin hath king SOLOMON made for himself?

LADIES, *or* ATTENDANTS. *O yes!* He hath made (5) of Lebanon-wood [*cedar*] its pillars;
Of silver its *top* covering [*canopy;*]
Of gold its *lower* carriage;
With purple [*aregamen*] its middle part [*floor*] is spread,
A present from the daughters of Jerusalem.

BRIDE. Go forth, O daughters of Zion, and behold king SOLOMON
Wearing the (6) head-circlet with which his mother encircled him
In the day of his espousals,
In the day of the gladness of his heart.

BRIDEGROOM (7) *having seen the face, or person, of his* BRIDE, *for the first time, from a distance—incidentally at her window—by means of this visit, takes advantage of this opportunity to praise her beauty.*

BRIDEGROOM. (*below*) Behold, thou art elegant, my consort, behold, thou art elegant!
Thine eyes are doves peering between thy (8) locks:
Thy hair is like a flock of goats, (9)
Long-haired glistering goats [*descending*] at mount GILEAD;
Thy teeth like a shorn flock (10) *of sheep,*
Coming up on (11) mount CASSIUS.
All of them twins to each other!
And not one has lost its fellow *twin.*
Like a braid of scarlet are thy lips;
And the organ of thy voice [*mouth*] is loveliness.
Blushing (12) like the inner part of a piece of pomegranate
Is thy cheek [*temple*] beneath thy locks;
White (13) like the tower of David is thy neck,
(14) Built on a commanding eminence;
A thousand shields are suspended around it, *as trophies of conquest,*
All of them arms of dignity of valiant heroes.
Thy (15) two nipples are like two twin fawns of the antelope,
Nibbling lily flowers.

When the day breezes, when the *lengthening* shadows glimmer,
I will visit the mountain of balsam,
The hill of frankincense.

Third Day. Eclogue II.

TIME. Evening.
PLACE. *Bride's parlor; in which her* Ladies, *&c. are in waiting.*
PERSONS. Bridegroom, *accompanied by* Attendants, *visiting his* Bride.

Bridegroom. Thou art my entire elegance, my consort,
Not a blemish is in thee.
Be of my party (16) to Lebanon, my spouse,
Accompany me to Lebanon, come:
See the prospect from the head of Amanah,
From the head of Shenir, and of Hermon,
From Lions' Haunts, from Panther Mountains.
Thou hast (17) carried off captive my heart, my sister, spouse, (19) [*partner.*] Thou hast carried off captive my heart, [*literally, Thou hast dishearted me.*]
By one (18) *sally* of thine eyes,
By one link [*of the chainette*] of thy neck.
How handsome are thy love-favors, my sister, my spouse! (19) [*betrothed*]
How exquisite are thy love-favors!
How much beyond wine!
And the fragrance of thine essences!—
Beyond all aromatics!

Bride. Sweetness—as liquid [*palm*] honey drops, such drop thy lips, [*speech*] O spouse:
[*Bee*] honey and milk are under thy tongue:
And the scent of thy garments is the sweet scent of cedar.

Bridegroom. A garden locked up is my sister, spouse,
A spring *strictly* locked up, a fountain *closely* sealed.
Thy plants are shoots of Paradise:
[*Or, Around thee shoot plants of Paradise.* (20)]
Pomegranates, with delicious fruits;
The *fragrant* henna, with the nards,
(21) The nard, and the crocus,
And sweet-scented reed, and cinnamon;
With every tree of incense;
The balsam and the aloe; (22)
With every prime aromatic.
Thou fountain of gardens! thou source of living waters!
Thou source of streams—even of Lebanon streams!

Bride. North wind, awake! (but (23) sink, thou southern gale)
Blow on my garden, waft around its fragrances,
Then let my beloved come into his garden,
And taste the fruits *which he praises as* his delicacies!

Bridegroom. I am (24) come into my garden, my sister, spouse, [*betrothed, troth-plight.*]
I gather my balsam with my aromatics,
I eat my liquid honey with my firm honey,
I drink my wine with my milk.
To his Companions. Eat, my companions: drink, drink deeply,
My associate friends!

Fourth Day. Eclogue I.

TIME. Morning.
PLACE. *Bride's chamber.*
PERSONS. Bride *and her* Attendants: Ladies *of the Haram.*

Bride, *relating a dream to her visitors.* I was sleeping, (1) but my [*heart*] imagination was awake:
When methought I heard
The (2) voice [*sound*] of my beloved, knocking, and saying:
"Open to me! my sister! my consort!
My dove! my perfect! [*or immaculate beauty!*]
For my head is excessively filled with dew,
My locks with the drops of the night."
But I answered:
"I have put off my vest;
How can I put it on?
I have washed my feet;
How can I soil them?"
My beloved put his hand *to open the door* by the lock, (3)
(—My heart in its (4) chamber palpitated on account of him!
I rose to open to my beloved,
(—My hand dropped balsam, and my fingers self-flowing balsam,
On the handles of the lock;)
I did open to my beloved;——
But my beloved was turned away —was gone—
(—My soul [*person, affection*] sprung forwards to meet his address.)
I sought him, but could not find him;
I called him, but he answered me not.
The watchmen going their rounds in the city discovered me,
They struck me, they wounded me;
They snatched my deep veil itself from off me,
Those *surly* keepers of the walls!
I adjure you, O daughters of Jerusalem,
If ye should find my beloved,——
What should ye tell him!—
—That I am wounded to fainting by Affection.

LADIES. Wherein is thy beloved superior to *other* beloveds,
Most elegant of women,——
Wherein is thy beloved superior to *other* beloveds,
That thou dost thus adjure us?

BRIDE, *describes his countenance.* My beloved is white and ruddy;
The (5) bright-blazing standard of ten thousand!
His head is wrought gold—of the purest quality!
His locks are pendent curls—black as the raven!
His eyes like (6) doves at a *white-foaming* water-fall;
Or, dipping themselves in *a* [*garden canal*—BASIN] *streamlet of* milk,
And [*turning themselves, rolling*] sporting in the fulness [*depth*] *of the pool.*
His temples are shrubberies of odoriferous plants,
Clumps of aromatic *trees:*
His lips are lilies dropping self-flowing balsam;

Describes his dress. His wrists [*bands, bracelets*] are circlets of gold,
Full set with topazes;
His waist [*girdle*] is bright ivory.
Over which the sapphire plays;
His legs [*drawers, &c.*] are columns of marble,
Rising from bases of purest gold [*his shoes*]:
His figure is *noble* as *the cedars of* Lebanon;
Majestic as the cedars *of Paradise,*
His address is sweetness!
[*The very concentration of sweetness!*]
His whole person is loveliness!
[*The very concentration of loveliness!*]
Such is my beloved, such is my consort,
O daughters of Jerusalem!

LADIES Whither may thy beloved be gone,
Most elegant of women?
What course may thy beloved have taken,
That we might bring him to rejoin thee?

BRIDE. My beloved is gone down to his garden,
To his shrubberies of odoriferous plants;
To feed in his gardens,
And to gather lilies.
I am my beloved's, and my beloved is mine:——
Feeding among lilies!

FOURTH DAY. ECLOGUE II.

TIME. EVENING.
PLACE. *Bride's parlor; in which are the* LADIES *in waiting, &c.*
PERSONS. BRIDEGROOM, *with his* ATTENDANTS, *visiting his* BRIDE.

BRIDEGROOM. *Fortified cities.* Thou art wholly (8) decorated, my love, like Tirzah;
Adorned as Jerusalem;
Dazzling as flaming-bannered ranks.
Wheel about (9) thine eyes [*glances*] from off my station,
For, indeed, they overpower me!

A repetition of Third Day. Eclogue I. *Common translation.* "*Thy* (10) *hair is as a flock of goats that appear from Gilead:*
Thy teeth are as a flock of sheep which go up from the washing;
Whereof every one beareth twins, and there is *not one barren among them.*
As a piece of pomegranate are thy temples within thy locks."
Sixty are those queens, and eighty those concubines,
And damsels beyond number;
But my dove is the very one alone;
To me she is my perfect one!
The very one is she to her mother;
The faultless favorite of her parent:
The damsels saw her;
And the queens admired her,
And the concubines extolled her, *saying,*
"Who is this, advancing [*in brightness*] like day-break,
Beauteous as the moon, clearly radiant as the sun,
Dazzling as the streamer-flames *of heaven?*" [*q.* a COMET?]
To the garden of filberts I had gone down,
To inspect the fruits of the brook side;
Whether the grape were setting;
Whether the pomegranate flowered;
Unawares to my mind, my person [11, *Affection*] beglided itself *back again,*
More *swiftly* than the chariots of my people at a (12) charge [*pouring out.*]

BRIDE *rises to go away.*

BRIDEGROOM'S COMPANIONS. Face about, (13) face about, SELOMEH!
Face about, face about!
That we may (14) reconnoitre thee——

LADIES *of Haram,* or BRIDE'S ATTENDANTS. What would you reconnoitre in SELOMEH?
Or, How would you reconnoitre Selomeh?

BRIDEG. COM. Like [*as we do*] retrenchments (15) around camps!

FIFTH DAY. ECLOGUE I.

TIME. MORNING.
PLACE. *Bride's toilette: Bride dressing, or recently dressed.*
PERSONS. BRIDE, *and her* ATTENDANTS; LADIES *of the Haram.*

LADIES *of the Haram; admiring the Bride's* [*Egyptian?*] *dress.*

How handsomely decorated are thy (1) feet in sandals,

O daughter of [LIBERALITY] (2) princes! [*pouring out.*]
[i. e. *O liberal rewarder of ingenuity and merit.*]
The (3) selve-edges [*returns*] of thy drawers are like (5) open-work, [PINKED,]
The performance of excellent hands!
Thy (6) girdle-clasp is a round goblet,
(7) Rich in mingled wine:
Thy [*bodice*] body-VEST is a sheaf of wheat,
Bound about with lilies:
Thy two (8) nipples are two twin fawns of the antelope,
Feeding among lilies.
Thy neck is like an ivory tower:
. . . . . .
Thine eyes [*dark with stibium*] are like the fish-pools in Heshbon, (9)
By the gate of Beth-rabbim:
Thy nose is like the tower of Lebanon,
(10) Which looketh toward Damascus:
Thy head-*dress* upon thee resembles (11) Carmel;
And the tresses of thy hair are like (12) Aregamen!
The king is (13) entangled in these meanderings! (14) [*foldings; plaitings; intricacies.*]

FIFTH DAY. ECLOGUE II.

TIME. EVENING.
PLACE. *Bride's parlor; with* LADIES, &c. *in waiting.*
PERSONS. BRIDEGROOM *visiting his* BRIDE.

BRIDEGROOM. How beautiful, and how rapturous, O love, art thou in delights!
Thy very (15) stature equals the palm;
And thy breasts resemble its clusters:
I said, I would climb this palm,
And would clasp its branches:
Now shall thy bosom be *odoriferous* as clusters of grapes,
And the sweetness of thy breath like the fragrance of citrons.
Yes, thy [*palate*] (16) address resembles exquisite wine, [*cordial.*]
(17) Going *as a love-favor* to associate friends, to consummate *integrities of love.*
[*or, to friends whose stanch friendship has been often experienced.*]
It might make the very lips of the sleeping [*of age*] to discourse.
BRIDE. I am my beloved's, ... (18)
And toward me are his desires,
[*or, And my dependence is upon him.*]
BRIDEGROOM. Come, my beloved, let us go out into the fields.
Let us abide in the villages,
We will rise early to inspect the vineyards,
Whether the vine be setting *its fruit,*
Whether the smaller grape protrude itself,
Whether the pomegranates flower,
Whether the (19) *dudaim* [*mandrakes*] diffuse their fragrance.
There will I make thee complete love-presents;
For our lofts (20) contain all new delicacies [*fruits,*]
But especially preserved *delicacies,*
Stored up, my beloved, for thee.
BRIDE. O wert thou my brother,
Sucking my mother's breasts,
Should I find thee in the public street,
I would kiss thee;
Yes, and then would they [*by-standers*] not contemn me:
I would take thee, I would bring thee
To the house of my mother——
BRIDEGROOM. Thou shouldest conduct me (21); i. e. *show me the way thither.*
BRIDE. ——I would give thee to drink scented wine,
Wine I myself had flavored with the sweetness of my pomegranate.
Then, were his left arm under my head,
And his right arm embracing me,
I would charge you, daughters of Jerusalem,
(22) *By the* startling *antelopes, by the* timid *deer of the field,*
Wherefore disturb, wherefore discompose this complete Affection,
Till [*Affection*] herself desire it?

SIXTH DAY. ECLOGUE I.

TIME. MORNING: *after the marriage ceremony had recently taken place.*
PLACE. *Front of the palace.*
PERSONS. BRIDE, *her* ATTENDANTS: BRIDEGROOM, *his* ATTENDANTS: *all in procession before and after the Royal palanquin, in which the Royal Pair are seated.*

ATTENDANTS *at the House.* Who is this coming up from the common fields,
In *full* (1) sociability with her beloved?
BBIDEGROOM. Under the citron-tree (2) I urged thee [*overcame thy bashfulness.*]
There thy mother (3) delivered thee over *to me.*
There thy parent *solemnly* delivered thee over to *me.*
BRIDE. Wear me as a seal on thy heart [*in thy bosom*],
(4) As a seal-ring on thine arm.
For strong as death is Affection;
Its passion unappeasable as the grave:
Its shafts are shafts of fire,

The flame of Deity *itself!* [*vehement as lightning.*]

BRIDEGROOM. Mighty waters cannot quench this complete Affection;
Deluges cannot overwhelm it:
If a chief (man) give all the wealth of his house————
In affection, it would be despised as despicable in him.

BRIDE. Our [*cousin, relation*] sister is little,
And (5) her bosom is immature:
What shall we do for our sister,
In the day when her concerns shall be treated of?

BRIDEGROOM. If she be a wall,
We will build on her turrets of silver:
If she be a door-way,
We will frame around her soffits of cedar.

BRIDE. (*aside*) I am a wall—and my breasts are like kiosks (6);
Thence I appeared in his eyes as one in whom he might find peace (7),
[*Absolute Repose; or Prosperity of all kinds.*]

To Bridegroom. Solomon himself *now* has a fruitery at (8) Baal-Ham-aun;
That fruitery is committed to (9) inspectors;
The chief (10) tenant shall bring *as rent* for its fruits,
A thousand silverlings.
My fruitery, my own, my own inspection,
Will yield a thousand to thee, Solomon:
But (11) two hundred are due to the inspectors of its fruits.)

BRIDEGROOM. O thou [*Dove*] who residest in gardens,
Thy companions listening await thy [*cooing*] voice,
Let me especially hear it!

BRIDE. Fly *to me* swiftly, my beloved,
And show thyself to be like the antelope or the young hart,
On the mountains of aromatics!

ILLUSTRATIONS OF THE PROPOSED VERSION.

We are now prepared to review the characters of the principal speakers in this interesting poem. The BRIDE has been a ranger of parks, plantations, &c. is fond of gardens and rural enjoyment, and has a property of her own, of the same nature; yet is a person of complete elegance of taste and of manners; magnificent in her personal ornaments, and liberal with princely liberality in her disposition. She has been educated by her mother with the tenderest affection, and is her only daughter; though her mother has several sons. The BRIDEGROOM is noble in his person, magnificent in his equipage, palace, and pleasures; active, military, of pleasing address and compliment, and one on whom his exalted rank and station sit remarkably easy. The BRIDE'S MOTHER does not speak in any part of the poem; it is only by what is said of her that we find she accompanied her daughter: whether this personage be her *natural* mother, or any confidential friend, deputed to that office, might engage conjecture. The BRIDE'S COMPANIONS speak but little; we think only once, at the close of the fourth day, if then. The BRIDEGROOM'S COMPANIONS speak, also, only on the same occasion. The LADIES OF THE HARAM, or visitors to the Bride, are the first persons to compliment and to cheer her; and we think they seem to accompany in her train throughout the poem. It is likely that these visitors praise her in the first day, describe the palanquin in the third day, converse with the Bride in the fourth day, and admire her dress in the fifth day. These parts have hitherto been attributed to the Bride's *Egyptian* attendants; but we rather suppose the information they give, and the sentiments they communicate, imply persons well acquainted with the Bridegroom and his court—that is, *Jewish* attendants, maids of honor to the Bride:—or, May these passages be spoken by the QUEEN MOTHER of the Bridegroom? (See QUEEN MOTHER.) Some other persons also speak once at the opening of the sixth day; their remark indicates that they stand near, or at the palace: for want of more precise knowledge of them, they are called "Attendants at the house:" say, the chief officers of the palace. But is this spoken by the ladies of the Haram? or by the queen mother?

The first day.—1. *May he salute me with affectionate salutations!* Though the import of the word *neshek* undoubtedly is *to kiss*, yet, in several passages of Scripture, it implies no more than mere salutation or addressing—a compliment paid on view of a person or object. So those who are said, in our translation, to have "*kissed* the image of Baal," did not kiss that image, strictly speaking, but kissed *toward* it; that is to say, they kissed their hands, and referred that action to the image; or kissed at a distance from it—addressed it respectfully by the *salaam* of the East. (See ADORE, and KISS.) This expression of the Bride, then, implies, simply, an apprehension or fear, (united with a wish to the contrary,) that when the Bridegroom sees her, he may think slightly of her person, her qualities, or attractions, and may refrain from paying his addresses to her. In reply, the ladies commend her beauty, and cheer her modest solicitude, by praising her attractions and her elegances. They do not indeed praise her person, because, according to the customs and *decencies* of the country, the Bridegroom cannot yet see *that;* they only praise her general appearance, and what must first strike a beholder—what are most noticeable at the earliest interview—at a first approach—that is, her polite manners and deportment; also her perfumes, to the diffusion of which they compare her renown for beauty. The importance of perfumes in the East is very great; the lovers of the Arabian poets never omit to notice this attraction of their mistresses.

"When the two nymphs arose, they diffused fragrance around them,
As the zephyr scatters perfume from the Indian flower.

Do not the perfumes of Khozami breathe?
Is it the fragrance of Hazer from Mecca, or the odor diffusing from Azza?

She resembled the moon, and she waved like the branches of Myrobalan,

She diffused perfume like the ambergris, and looked
beautiful like the fawn."

Agreeably to this, we find in Scripture the remark, that, "Ointment and perfume rejoice the heart;" (Prov. xxvii. 9.) and Isaiah, describing a female desirous of pleasing her paramour, represents her as "*increasing* her perfumes," chap. lvii. 9. (See also Esther ii. 12; Psalm xlv. 8; Prov. vii. 17.) The reader will observe the distance to which these perfumes are understood to extend their fragrance; and, relatively, that to which the Bride's beauty was famous.

2. *Love-favors.* It is usual to render this word (DUDI) *loves*—but, by considering, (1.) That the *ladies* say, THEY shall commemorate the (DUDI) *loves* of the bride; (2) that (DUDI) *loves* are said to be *poured out* as from a bottle, or to be sent as presents to persons of integrities (*plural*); (3.) that the spouse invites the bride into the country, where he would give her his (DUDI) *loves;* it appears that love-PRESENTS of some kind are the articles meant by the word. Suppose, for instance, the bride presented the ladies with curiously-worked handkerchiefs, [as is customary in the East,] the ladies might look on them, at a distance of time afterwards, with a pleasing recollection of the person by whom they were given; as is customary among ourselves. Such tokens are not valued for their intrinsic worth, but for the sake of the giver; and, were it not trivial, we might quote a common inscription on this subject as coincident with the spirit of this passage, "When this you see, remember me." What other than a present of love can be *poured out* from a bottle—delicious wine, that might rouse the drowsy to discourse? or why does the Spouse invite his Bride into the country, but in order to present her with its best productions; some of which, he tells her, were *stored up*, and expressly reserved for her reception? Such is the meaning of this word, in this place: favors bestowed as the effect of love—to remunerate love; or designed to conciliate love, to excite regard toward the presenter of the gift. We have used the word *favors*, since that word implies, occasionally, personal decorations; as at marriages, ribands, &c. given by the bride to the attendants, or others, are termed *bride-favors*, or simply *favors*.

3. The bride proceeds to invite her visitors (as we suppose) into the interior of her apartments; and, from good manners, desires them to precede her; which they, with equal good manners, decline. The word *meshek* signifies to advance toward a place; as Judg. iv. 6, "Go and *draw toward* mount Tabor, and take with thee ten thousand men;" that is, go *first* to mount Tabor, and be followed by thine army—head thine army—*precede* it. Job xxi. 33, "He goeth to the grave, where he (*meshuk*) *precedes* a great many men; and so draws them toward him; as he himself has been *preceded* by many who have died before him." Job xxviii. 18, "The price, (*meshek,*) the *precedence* of wisdom—its attraction—is preferable to rubies." Jer. xxxi. 3, "I have loved thee with an everlasting love: therefore with loving-kindness have I *preceded* thee;" as we say, been beforehand with thee, "drawn thee toward me." Such appears to be the import of the word, which, therefore, is in this place rendered—lead the way, that is, *precede me.*

4. *The king's chamber.* This word, though usually rendered *chamber*, can only mean, in general, his apartments, his residence; the word is used to this purport, Deut. xxxii. 25; Prov. xxiv. 4; Jer. xxxv. 2; and we have among ourselves an instance of a similar application of the word *chamber.* In Richard III. Shakspeare makes Buckingham say to the young king, "Welcome, sweet prince, to London, *to your* CHAMBER:" the reason is, London, from being the usual residence of the king, was called *camera regis*, "the king's chamber." It might justly be rendered "rooms;" so we have *the rooms* at Bath, at Margate, &c. or chambers in a palace—as the ever-memorable Star chamber, the Jerusalem chamber, the painted chamber, &c. that is, apartments. But here it evidently means the *Haram*, or women's apartment, the secluded chamber, into which the Bride invites the ladies; and where the latter part of this eclogue passes, being transferred, as we suppose, from the parlor below to the *Haram* above; or from the parlor *exterior*, to the Haram *interior.*

5. *Treated me contemptuously*, literally, "*snorted at me;*" which perhaps might be rendered by our English phrase, "turned up their noses at me;"—but how would that read in a poem? To *spurn* does not correctly express the idea, as that action rather refers to a motion of the foot; whereas, this term expresses a movement of a feature, or of the entire countenance.

6. *Inspectress of the fruiteries.* This, we imagine, is somewhat analogous to our office of ranger of a royal park; an office of some dignity, and of more emolument: it is bestowed on individuals of noble families among ourselves; and is sometimes held by females of the most exalted rank; as the princess Sophia of Gloucester, who is ranger of a part of Bagshot park; the princess of Wales, who was ranger of Greenwich park, &c. and the office is consistent even with royal dignity. This lady, then, was appointed ranger—governess, directress of these plantations; which appears to have been perfectly agreeable to her natural taste and disposition, although she alludes, with great modesty, to her exposure to the sun's rays, in a more southern climate, by means of this office, as an apology for a complexion which might be thought by Jerusalem females to be somewhat tanned.

7. *Fruiteries.* The word signifies not restrictively *vineyards*, but places producing various kinds of plants; for we find the *al-henna* came from "the *fruiteries* of En-gedi," the *plantations*, not merely *vineyards*, of "the fountain of Gadi," or the "springs of Gadi," chap. i. 14. See No. 12. below.

8. *Beloved of my heart*, strictly, *beloved by my person;* but as this is rather an uncouth phrase in English, the reader will excuse the substitution of one more familiar. The word is very improperly rendered *soul*, by our translators, throughout the Old Testament, though the usage of their time, as appears from the best writers, pleads strongly in their excuse.—"That *soul* shall die"—"that *soul* shall be cut off," read *person;* for in many places the actions and functions, or qualities, of the body, are attributed to it; sometimes those of a living body, sometimes those of a dead body; where we cannot suppose it means a dead *soul.* It may be considered as a general word, expressing a person's *self:* and sir William Jones was obliged to use this term *self*, on more than one occasion, in translating a cognate word from the Arabic; as for instance—"he threw his *self* into the water," where it would be extremely erroneous to say, "his *soul*," in our common acceptation of that term.

9. *Elegant.* We observed, in considering the Ship of Tyre, that the word IPI might refer less to beauty of person than has been thought. We sup-

pose our word *handsome* may answer to it, in a general sense; and we say, not only a handsome person, but a handsome dress, handsome behavior, speech, &c. We have preferred the term *elegant* as implying all these ideas, but as being more usually connected with person and manners; for we rather say, "a lady of *elegant* manners," than of *handsome* manners.

10. This passage is examined in the article on MARRIAGE PROCESSIONS. The principles of that explanation seem to be just. Otherwise, the comparison might be, "*To my own mare, which is the prime among the high-bred horses I have received from Pharaoh.*"

11. *Circle.* This is precisely according to the usage of the East; the royal personage sits on his seat, and his friends stand round him, on each side, forming a segment of a circle. The *friends* of the Bridegroom are, we suppose, his companions; but on this first visit he might, perhaps, be accompanied by other attendants, for the greater dignity and brilliancy of the interview. Nevertheless, *thirty* companions might form a sufficient circle: and one can hardly suppose the king of Israel had fewer than Samson, (at that time a private person,) Judg. xiv. 10. and Ps. cxxviii. 3.

12. *Al-Henna;* see CAMPHIRE. "The *plantations*, or *fruiteries*, of En-gedi." These were not far from Jericho: they did not so much contain vines as aromatic shrubs, including, perhaps, the famous balsam of Judea. It may be thought from Ezek. xlvii. 10. that En-gedi was a *watery* situation; perhaps not far from the river, beside being itself a fountain. This agrees with Dr. Shaw's account of *al-henna:* he says, it requires much water; as well as the palm, for which tree Jericho was famous, and from which it derived an appellation.

13. *Elegant; magnificent.* We think the Bridegroom here compliments his Bride on the *general* elegance of her appearance (IPI); for, as she is veiled all over, he cannot see the features of her countenance: he catches, however, a glimpse of her eyes through her veil, and those he praises, as being *doves';* for which we refer to a following remark. (See VEIL.) She returns the compliment, by praising *his* elegance (IPI); but as this elegance refers to his palace, it seems here to be properly rendered *magnificence;* which, indeed, as we have observed, is its meaning elsewhere. She notices this magnificence, as displayed in the cedar, and other costly woods, which adorned those apartments of the palace into which she had been conducted; not forgetting that ever-acceptable ornament in the East, the *green grass-plat* before the door, which, beside being *green,* was also in this palace adorned with the most stately and brilliant flowers, compared to which, says the Bride, I am not worthy of mention; I am not a palace-flower, not a fragrant rose, carefully cultivated in a costly vase; or a noble lily, planted in a rich and favorable soil; I am a rose of the field, a lily from the side of the humble water-course, the simple—the shaded valley. To this her self-degradation, the Bridegroom returns an affectionate dissent; and here concludes their first interview; whose chief characteristics may be gathered from observing, that it is, (1.) short, (2.) distant, (3.) general, (4.) that not the slightest approach to any *freedom* between the parties is discoverable in it; which perfectly agrees with our ideas on the import of the opening line of this eclogue.

14. *Green; flowery.* It has been remarked, that the word here used has both these significations; and if, as we suppose, it refers to the *green* grass before the pavilion, and to the flowers, and flowering shrubs, in pots and vases, standing close by the pavilion, it is applicable to both ideas. On this subject there is an appropriate passage in Tavernier: "I never left the court of Persia, but some of the lords, especially four of the white eunuchs, begged of me to bring some flowers out of France; for *they have every one a garden before their chamber door;* and happy is he that can present the king with a posy of flowers in a crystal flower-pot." We know, also, that banquets, &c. are held in gardens adjoining the residences of persons of opulence, in the East: and when Ahasuerus, rising from table, went into the *palace-garden,* (Esther vii. 7.) he had not far to go; but might quit the banquet chamber, and return to it in an instant; for, evidently, the garden was adjacent. The idea of flowery verdure also applies to the rendering of *oresh —carpet,* or *covering;* not *bed.* (See BED.) That a *bed* for sleeping on should be *green,* is no great proof of magnificence; but an extensive *bed* of flowers, as it were, in full view of a parlor opening into it, would at once delight the senses of sight and smell, and would deserve mention, when elegances were the subjects of discourse.

16. After the Bridegroom is withdrawn, the Bride expresses herself to the ladies with less reserve. Her conversation no longer refers to the palace, but to her beloved; she resumes the recently suggested simile of the citron-tree, which, being a garden plant, naturally leads her thoughts to a *kiosk* in a garden, where, when they should be in private together, they might partake of refreshments; and while they should be sitting on the Duan, (see BED,) he might rest his arm on the cushion, which supported her head, while his right arm was free to offer her refreshments, citrons, &c. or to embrace her. She concludes by saying, that in such a pleasing seclusion she would not choose their mutual affection should be interrupted; and alludes to the *very* startling antelopes and deer, as the most timid creatures she could select, and those most likely to be frightened at intrusion on their retreats.

17. *Deep shadow.* As the orange-tree does not grow to any height, or extent, in Britain, answerable to this idea of a *deep* shadow, we must take the opinion of those who have seen it in, or near, perfection: a single witness may be sufficient, if the orange-trees of Judea may be estimated by those of Spain. No doubt but the Bride's comparison implies a noble tree, a grand tree of its kind. The following are from Mr. Swinburne's travels in Spain: "The day was sultry, and I could with pleasure have *lolled it out in the prior's garden,* UNDER THE SHADE OF A NOBLE LEMON-TREE, *refreshed by the soft perfumes ascending on every side,* from the neighboring orchards." . . . "Being very hot and hungry, we made the best of our way home, through *large plantations of orange-trees, which here* GROW TO THE SIZE OF MODERATE TIMBER TREES; the fruit is much more pleasing to the eye, if less so to the palate, than the oranges of Portugal, as the rich blood color is admirably contrasted with the bright tint of the leaves." Pages 250, 260.

18. That the fruit here meant is not "apples," but *citrons,* is now so generally admitted, that we need not stay to prove it: nevertheless, it is proper to mention it, that this rendering may not seem to be adopted without authority. Almost every writer has *proofs* on this subject. See APPLE-TREE.

The second day.—1. *Bride at her window hears the hunting-horn.* This we think probable, from what follows; the directions of the Bridegroom to his companions to catch the jackals, partly prove it; perhaps, however, the poet hints, that though, when he set out, the prince designed to be of their party, yet, after conversation with his Beloved, he is tempted to send them alone on that expedition. It is very natural that this passing by the Bride's windows should occur, if Solomon dwelt below, and was going out at a gate above, in the palace; or even if his chase were restricted to the area within the walls, it might easily lead him to pass the upper wing of the palace, and the windows of the haram.

2. *Music.* This is considered in the article on MARRIAGE PROCESSIONS. Are not these hills, these rising grounds, within the park of the palace? If so, then perhaps the Bridegroom, in a following day, invites his Bride to no very distant or very dangerous "lions' haunts," or "panther mountains;"—but to hillocks, &c. in his park, known by these appellations. We say *perhaps*, because, though such names are given to parts of a royal palace in the East, yet the mention of Lebanon seems to infer a more distant excursion.

3. *Seated in his* (4) *carriage.* See the Plate of VEHICLES, p. 269. Also for (5) the windows; and for (6) the blinds, or lattices.

7. *My Dove hid in the clefts of the rocks.* To understand this simile, consider the Bridegroom as being in the garden, *below* the windows of the chamber, within which openings the Bride is seen by him; now, windows in the East are not only narrow, but they have cross-bars, like those of our sashes, in them: the interposition of these prevents a full view of the lady's person; so that she resembles a dove peeping, as it were, over, or from within, the clefts in a rock; and only partly visible; that is, *retiring*, her head and neck, or crop, "which," says the Bridegroom, "though I can but just discern, I perceive is lovely." Observe, too, that she is closely veiled; the *retiring*, *timid* dove, therefore, is the comparison.—The Bridegroom continues the simile of the dove, praises (8) her turgid crop, and her pleasant voice; this, in a dove, can only be the (9) cooing, or call, of that bird, which, under this simile, he desires to hear directed toward himself.

10. *My Beloved is mine, and I am his.* Does this mean, "I am all obedience to his requests? Our enjoyments now are mutual, and it shall be my happiness to accomplish his desires." What is the import of the phrase "feeding among lilies?"—Who feeds?—who is fed?—why among lilies?

11. *Bether.* This might be rendered "the craggy mountains;" and if it were certain that the *ibex* or rock-goat, or the *chamois*, was that particular species of gazelle which we have rendered "antelope," it might be very proper to preserve that translation; but as Egypt is not a mountainous country, but a valley, could the Bride know any thing of the rock-goat? On the other hand, were the mountains of *Bether* famous for swift goats?—and how should the Bride know that particular?

12. *Till night I seek him;* meaning, I have waited for my Beloved all the evening; and now, though it be too late to expect his company, still I seek him: my disappointment is great;—but how to remedy it?—Shall I go into the city? for I am sure he is not at home; I am sure, if he were in his palace, he would visit me. The whole of this speech is understood to be in the *optative* mood; we have rather used the *subjunctive* English mood, as more likely to convey its true import.

13. CITY. See the article on JERUSALEM, where we have suggested the probability of the term *City*, in Acts xii. denoting the *City of David.* We would suggest the same here; and submit, that the Bride does not mean the *City of Jerusalem*, but the streets, the broad places, the handsome courts, squares, &c. of the City of David, her present royal residence. Under this idea, should she venture on an evening *promenade*, she would be near her apartments, and never beyond the walls of her palace: but even this she declines; not choosing to expose herself to incidental meetings with the guards or watchmen. To suppose that she has any inclination to ramble in Jerusalem at large, is to forget that she is a foreigner, and very recently arrived: how could she know her way about that city?

The third day.—1. *What is that—?* In the original, "*Who* is that"—? But this has been regarded as an error of transcribers. If the original word were *what*, then the palanquin is the subject of this inquiry; and to this the answer is given; if the original word were *who*, then the answer implies that the royal owner was seated in this vehicle. But there appears no subsequent reference to him. We have rather thought that the general turn of the question leads to the word *what:* the reader will take his choice, as either word implies the same import, and will justify the same answer.

2. *Vast column of smoke.* This strong expression [plural] is by no means too strong for the poet's design: the word is used in Joel ii. 30. to denote the smoke of a volcano, or other *abundant* discharge of smoke, rising high in the air like a cloud. The immense quantity of perfumes burning around the approaching visitor is alluded to with very great address, under this *prodigious* comparison. The burning of perfumes in the East, in the preceding part of processions, is both very ancient, and very general. Deities (images) were probably the first honored with this ceremony, and afterwards their supposed vicegerents, human divinities. We have a relic of the same custom still existing among ourselves, in the flowers strewed or borne in public processions, at coronations, &c. and before our great officers of state; as the lord chancellor, the speaker of the House of Commons; and in some corporations the *mace*, as an ensign of office, has the same origin, though now reduced to a gilded ornament only.

3. *Palanquin.* See the Plate of VEHICLES, below.

4. *Fearless.* We rather think this epithet describes the commander of these guards, "the man," that is, the head man, or chief, (see No. 10. of the SIXTH DAY,) as a brave fellow; of tried courage, void of fear, in the very darkest night, or rather, at all times: the composition of the Hebrew word (with ר) favors this thought; and we think, had not the bed, the sleeping bed, unluckily preceded it, this word would not have been deviated by translators from its proper import; to which we have endeavored to restore it.

5. This passage would startle the reader if he had not been prepared for it by what we have already said. This arrangement of the words is unusual in Hebrew, yet in poetry is very natural; it merely refers the subject described to the following words describing it, instead of the foregoing words, to which it has hitherto been usual to refer it. We shall see by the Plates the proprieties which accompany, as natural inferences, this manner of regulating the passage. See the Plate of VEHICLES.

6. *Head-Circlet.* This might be rendered *bandeau;* but then we could not have preserved the play of words; for to have said, "the *bandeau* with which his mother *banded*, or *bandaged*, his head," would have been intolerable: the expression in our language becomes ludicrous; we have therefore preferred *circlet*, with which his mother *encircled* him. What this *circlet* was, we may see on another occasion more fully; but the Plate of the BRIDEGROOM'S DRESS will assist us in part. (See p. 271.)

7. *Bridegroom having seen his Bride for the first time.* This we infer, because this is his first description of her, or the first compliment he pays to her person; he praised, in the first day, her general deportment; in the second day, he only compared her neck to that of a dove, *that* being all he had yet seen; but now, the poet seems to say that he takes advantage of her contemplation of the royal palanquin to inspect her countenance; which also she has suffered to be seen, partially at least. (See Nos. 7. 8. of the SECOND DAY.) Observe, he only praises so much of her person as we may suppose he could discern, while she was standing behind the window; that is to say, her face, her hair, (seen in front,) her neck, and her bosom; having caught a glimpse of these, he praises them; but his Bride has modestly stolen away, and returns no answer. She hears him, no doubt, with internal pleasure; but the complete sight of her being a favor not yet to be granted, she withholds her approbation from the incident which had been too much his friend. Observe the art of the poet, who introduces an incident, whereby he favors the Lover with a gratification to which he was not, strictly speaking, entitled; yet contrives to save the delicacy of his Bride entirely harmless and irreproachable: he gives to the Bride the choice of what time—how long—she would continue at the window; yet from the accident of her going to the window without her veil, if the introduction of his palanquin were a *plot* in the Bridegroom, we perceive, by his subsequent discourse, that his plot had succeeded;—and this without the smallest imputation on the delicacy of the person who was the object of his contrivance.

8. *Between thy locks.* The word rendered *locks* seems to imply that portion of—those curls of—the hair which plays around the forehead: whereas, the word rendered *tresses* seems to denote those braids which fall down the back of the wearer. (See the Plate of the BRIDE'S DRESS, below.) Agreeably to this supposition, we do not recollect that the king has praised her *tresses*, because he had not seen them; having only seen his Lady *in front;* but he praises her *locks*, two or three times; they being such parts of her hair as, in beholding her person in *front*, naturally met his inspection.

9, 10. There is an opposition in this passage which requires elucidation. Thy hair, or braids of hair, falling on thy shoulders, are like the long hairs of the Angora species of goat, whose staple is of great length, and very silky, (some of them have been made into muffs for our ladies,) which hang down, but bend and wave in hanging. *Opposed* to this is a flock of sheep, closely shorn, trimmed of their wool; no superfluity, but uniform and perfect neatness. The goats are *descending* at mount Gilead; where, we suppose, the way was winding and tortuous, making the flock appear the longer, and more numerous, to a person standing at the foot of the mount: the sheep are *coming up* on mount Cassius; suppose such a road, as apparently or really compresses them into one company; (especially if seen by a person standing on the top of the mount;) or which only admits two at a time to pass along it. Mount Gilead was at the extremity of Judea, north: mount Cassius was at the extremity of Judea, south. The contrast is, that of long hair lengthened by convolutions of descent; opposed to the utmost smoothness contracted into the narrowest space.

11. As to the rendering of "mount Cassius," instead of "the washing:"—(1.) It rises from reading the original as two words, instead of one; which, in fact, does not deserve the name of an alteration: (2.) as mount Gilead is a place, the parallelism requires a place for this verse; which, (3.) the oppositions we have above remarked fully justify. This correction restores the poetry of the passage; and is perfectly agreeable to the usages of Hebrew poetry in general, and of this Song in particular.

12, 13. *Blushing; white.* These verses, we apprehend, maintain an opposition of a nature similar to that illustrated in the foregoing remarks: *blushing* like a pomegranate;—*white* as a marble tower. We presume, that the inference of *blushing* is not to the flower of the pomegranate, but to the inner part of its rind when the fruit is cut open; which certainly is sufficiently blushing. The comparison of the female complexion to the rind, or skin, of ruddy fruits is common in all nations. It is among ourselves a compliment rather popular than elegant, to say of a young woman, "She *blushes* like a Catharine pear:" but comparisons derived from the blushes of the peach are used not only in good company but by good writers.

14. *The tower of David, built on a commanding eminence.* Probably this tower was part of the palace of David; or it might be a guard-house, which stood alone, on some hillock of his royal residence. The allusion, we presume, is to the lady's neck rising from her shoulders and bosom, majestically slender, graceful, and delicate as the clearest marble; of which material, probably, this tower of David was constructed. On the neck of this lady was hung, by way of ornament, a row or collet of gems, some of which were polished, prominent, and oval in shape; these the speaker assimilates to the shields which were hung round the tower of David, as military embellishments. We would ask, however, whether these shields, thus hung on the *outside* of this tower, were not trophies taken from the vanquished;—if so, antiquity explains this custom at once, and the royal lover may be understood as saying, "My father David hung many shields of those warriors whom he had subdued, many shields of the mighty, as trophies of his prowess, around the tower which he built as an armory; trophies no less splendid, and of conquests no less numerous over princes vanquished by your beauty, adorn your neck." (See 1 Macc. iv. 57.) This is not all; as the word for *shields* seems to imply a shield borne before a warrior; as before Goliath, when subdued by David, 1 Sam. xvi. 7.

15. *Thy two nipples.* Here we cannot, we apprehend, adopt any other rendering; for the simile seems to allude to two young red antelopes, who, feeding among lilies, and being much shorter than the flowers, are wholly obscured by them, except the tips of their noses, which they *put up* to reach the flowers, growing on their majestic stems. As these red tips are seen among the white lilies, so are the nipples just discernible through the transparent gauze, or muslin, which covers the lady's bosom. Otherwise, the breast itself is compared to lilies, on account of its whiteness; above which peeps up the red nose of the beautiful gazelle.

16. *Lebanon.* This may be understood as if he had said, "Your Egypt is a low, a level country; but we have here most delightful and extensive prospects. What a vast country we see from mount Lebanon!" &c. And this may very possibly be the true sense of the invitation; but we submit, whether these appellations were not names of places within the precincts of the royal park. Such occur in the East; and to such, we suspect, is the allusion of this passage.

17. *Carried captive my heart;* robbed me of my heart, and carried it off, as a prisoner of war, into slavery: so we say among ourselves, such a one has "lost his heart,"—"his heart is captivated;" which is the idea here.

18. *By one sally of thine eyes;* that is, of which I just get a glimpse, behind or between thy veil; or, of which the sparkles, shooting through thy veil, reach me; and that with irresistible effect; even to my heart's captivity, as above. The comparison of glances of the eyes to *darts*, or other weapons, is common in the poets.

19. *Spouse.* The first time we meet with this word, *calah*, it implies *bride:* but, we think, it is capable of being referred to either sex, like our word *spouse.* The Bridegroom adds, *my sister*, (see ABRAHAM,) but the Bride, in her answer, though she adopts the word *spouse*, yet omits the term *brother;* we suppose, because that was understood to convey a freedom not yet becoming her modesty to assume;—she goes *so far;* but no farther. The reader will perceive several words attached, in elucidation of this appellation, to the places where it occurs.

20. *Around thee shoot plants;* literally, "thy shoots are plants," &c. By means of this supplement, we presume, the ideas of the poet are, for the first time, rendered clear, correct, and connected. The importance of water, fountains, springs, &c. in the East, is well known; but the peculiar importance of this article to a garden, and that garden appropriated to aromatic plants, must be very striking to an oriental reader. By way of meeting some ideas that have been suggested, we shall add, that the Bride is a fountain, &c. securely locked up from the Bridegroom, at present; that is, he is not yet privileged to have complete access to her. What the advantages of water to a garden of aromatics might be, we may guess from the nature of the plants; the following extract from Swinburne may contribute to assist our conjectures: "A large party of sprightly damsels and young men that were walking here were much indebted to us for making the water-works play, by means of a small bribe to the keeper. Nothing can be more delicious than these sprinklings in a hot day; *all the flowers seemed to acquire new vigor; the odors exhaled from the* ORANGE, CITRON, *and* LEMON *trees, grew more poignant, more balsamic,* and the company ten times more alive than they were; it was a true April shower. We sauntered near two hours in the groves, *till we were quite in ecstasy with sweets.* It is a most heavenly residence in spring, and I should think the summer heats might be tempered and rendered supportable enough by the profusion of water that they enjoy at Seville." (Travels in Spain, p. 252.) The following description of his mistress, by an Arabian lover, in Richardson's Arab. Gram. (p. 151.) bears much similitude to several allusions in the poem before us:—

Her mouth was like the Solomon's seal,
And her cheeks like anemonies,
And her lips like two carnations,
And her teeth like pearls set in coral,
And her forehead like the new moon;
And her lips were sweeter than honey,
And colder than the pure water.

How very different from our own is that climate, wherein the *coldness* of pure water is a subject of admiration!—a comparison to the lips of the fair!

21. ☞*The nard.* As this plant occurs in the close of the former verse, should it again occur here? Can the words be differently connected? or is a word unfortunately dropped? or what fragrant shrub should be substituted for the *nard*? but observe, that in one passage the word *nard* is singular, in the other it is plural.

22. We are so accustomed to consider the *aloe* as a *bitter*, because of the medical drug of that name, (an inspissated juice,) that we are hardly prepared to receive this allusion to the delicious scent of the flowers of this plant; but that it justly possesses and maintains a place among the most fragrant aromatics, we are well assured:—"This morning, like many of the foregoing ones, was delicious; the sun rose gloriously out of the sea, and the air all around was perfumed with the effluvia of the aloe, as its rays sucked up the dew from the leaves." (Swinburne's Travels through Spain. Letter xii.)

23. *Sink, thou southern gale.* On this avertive sense of the word BA, see the article SHILOH. Had this sentiment been uttered in England, we should have reversed the injunction; but, in Judea, the heat of the south wind would have suffocated the fragrancy of the garden, to which the north wind would have been every way favorable. To desire the north wind to blow at the same time when the south wind blows, is surely perverted philosophy, inconsistent poetry, and miserable divinity.

24. *I am come into my garden;* that is, "I *already* enjoy the pleasure of your company and conversation; these are as grateful to my mind as delicious food could be to my palate: I could not drink wine and milk with greater satisfaction: I *am enjoying it.* And you, my friends, partake the relish of those pleasures which you hear from the lips of my beloved, and of those elegances which you behold in her deportment and address."

The fourth day.—1. The Bride says explicitly, that these occurrences happened in a dream, "*I slept;*"—which at once removes all ideas of indelicacy, as to the Bridegroom's attempt to visit her, her going to the door, standing there, calling him, being found by the watchmen, beaten, wounded, &c. Moreover, she seems to have supposed herself to be previously married, by mentioning her *radid*, or deep veil, which in reality, we presume, she had not yet worn, as the marriage had not actually taken place; and, though betrothed, she probably did not wear it till the wedding. That the word *heart* in this passage means *imagination*, dreaming imagination, fancy, appears from Eccles. ii. 23: "The days of laborious man are sorrows; his doing vexations, yea, even *in the night-time his* HEART *does not rest:*" he is still dreaming of still engaged about, the subject of his daily labors.—This sense of the word *heart* is not uncommon in the Proverbs.

2. *The voice*, that is, sound, *of my beloved, knocking.* For the same reasons for which we have rendered voice, *music*, in the Second Day, (2) we have rendered voice, *sound*, in this place; since the sound of a rapping against a door is not properly a voice; and since the

word bears a more general sense than voice, restrictively.

3. *Lock.* On the nature of the locks used in the East, Mr. Harmer has said something, and we mean to say more elsewhere, with a Plate and explanation.

4. *Chamber of my heart.* See the article SHIP.

5. *Standard of ten thousand:—chief,* say many;—*standard,* say others;—*he for whom the standard is borne,* say some, observing, that the word has a passive import; (the standard was a fiery beacon;)—*he who carries this beacon*—no, that is too laborious—*he for whom,* in whose honor, to light whom, *this standard is carried;* he who shines, glitters, dazzles, by the light of it: and, lastly, comes the present elucidator—what forbids that this royal Bridegroom should himself be the standard that leads, that precedes, that is followed by—imitated by—ten thousand? So Shakspeare describes Hotspur—

His honor stuck upon him, as the sun
In the gray vault of heaven, and by his light
Did all the chivalry of England move
To do brave acts: he was indeed the glass
Wherein the noble youth did dress themselves.
. . . . . So that, in speech, in gait,
In diet, in affections of delight,
In military rules, humors of blood,
He was the mark and glass, copy and book,
That fashioned others!—And him——O wondrous him!
O miracle of men!

6. *His eyes are like doves.* Nothing can more strikingly evince the necessity for acquaintance with the East, as well in its natural history as in other articles, than this passage, and the other passages in which eyes are compared to doves; our translators say, "to *the eyes* of doves," which, as it may be understood to imply meekness, tenderness, &c. has usually passed without correction: but the facts are, (1.) that our translators have added the word *eyes;* and (2.) that they took black for white. They had in their mind the *white* pigeon, or, at least, the light-colored turtle-dove; whereas the most common pigeon, or dove, in the East, is the *deep blue,* or *blue-gray* pigeon, whose brilliant plumage vibrates around his neck every sparkling hue, every dazzling flash of color: and to this pigeon the comparison of the author refers. The deep blue pigeon, standing amid the foam of a water-fall, would be—a blue centre surrounded by a white space on each side of him, analogous to the iris of the eye, surrounded by the white of the eye. But, as the foam of this water-fall is not brilliant enough to satisfy the poet, he has placed this deep blue pigeon in a pond of milk, or in a garden basin of milk, where, he says, he *turns himself round,* to parallel the *dipping* of the former verse: he wantons, sports, frisks: so sportive, rolling, and glittering, is the eye, the iris of my beloved. The milk, then, denotes the white of the eye, and the pigeon surrounded by it the iris: that is, "the iris of his eye is like a deep blue pigeon, standing in the centre of a pool of milk." The comparison is certainly extremely poetical and picturesque. Those who can make sense of our public translation are extremely favored in point of ingenuity. This idea had not escaped the poets of Hindostan; for we have in the *Gitagovinda* the following passage: "The glances of her eyes played like a *pair of water-birds of azure plumage,* that sport near a full-blown lotos on a pool in the season of dew." The pools of Heshbon afford a different comparison to the eyes of the Bride; dark, deep, and *serene,* are her eyes; so are those pools, dark, deep, and *serene:*—but were they also surrounded by a border of dark-colored marble, analogous to the border of *stibium* drawn along the eye-lids of the spouse, and rendering them apparently larger, fuller, deeper? As this comparison is used where ornaments of dress are the particular subjects of consideration, we think it not impossible to be correct; and certainly it is by no means contradictory to the ideas contained in the simile recently illustrated. (See No. 9. in the FIFTH DAY.) For the particulars of the Dress, see the Plates of dresses and their explanations, *infra.*

7. *Decorated as Tirzah,* &c. The whole of this eclogue, we apprehend, is composed of military allusions and phrases; consequently the cities, with the mention of which it opens, were those most famous for handsome fortifications. "Thou art [IPI] *decorated* as Tirzah;—[NAWEH] *adorned* as Jerusalem;—[AIMEH] *ornamented* in a splendid, sparkling, radiant manner, as bannered ranks, or *corps* of soldiers, are ornamented; which is not far from the compliment formerly paid her as resembling an officer of cavalry, riding with dignity among the horse of Pharaoh: nor is it unlike the reference of the prince himself to a [fiery] standard, in the preceding eclogue. See what is said on the banner of the heavens in a following verse: these banners, we must recollect, were *flaming* fire-pots, usually carried on the top of a staff.

8. *Wheel about thine eyes:* literally, *do that return,* or, at least, *turn round:* but this phrase is not in our language either military or poetical; we have, therefore, adopted a word of command, whose import is of the same nature, and whose application has been sufficiently familiar to us of late.

9. *My station,* literally, my *region,* the ground I occupy with my troops, my post, in a military sense; which station you attack, and by your attack force me to give ground, to retire; you drive me off, overpower me, advance into my territories, and, in spite of my resistance, add them by victory and conquest to your own. These are clearly military ideas, and therefore, we suppose, are expressed in military terms.

10. Here follow four lines, or verses, repeated from the second eclogue of the second day. They have every appearance of being misplaced; a mere duplicate of the former passage. It should seem rather unlikely that, in so short a poem, such a duplication should be inserted intentionally. Whether these lines replace others which should be here, or merely are a repetition, the reader will judge for himself by the connection, or want of connection, of the passage.

* *Dazzling as the streamers?* a COMET. The reader will probably be startled at this idea, as we also should have been, had we not accidentally met with the following Arabic verses in Richardson:—

When I describe your beauty, my thoughts are perplexed,
Whether to compare it
To the sun, to the moon, or to the wandering star [a COMET].

Now this idea completes the climax of the passage, which was greatly wanted; so that the comparisons stand, (1.) day-break, a small glimmering

light; (2.) the moon; (full moon?) (3.) the sun clearly shining; (4.) the comet; which, seen by night, is dazzling; as it were, the fiery banner, or streamer of the hosts of heaven; such a phenomenon has ever been among the most terrific objects to the eyes of the simple Arab, on whose deep blue sky it glows in tremendous perfection. Is this word plural *by emphasis?*—meaning, the chief of streamers; THE STREAMER, *par excellence.*

The comparison of a lady to the full moon is frequently adopted in Arabia:

> She appeared like the full moon in a night of joy,
> Delicate in limbs, and elegant of stature.

We cannot refrain from observing how happily this *comet* illustrates the simile, in Jude 13: "*Wandering stars*, to whom is reserved the blackness of darkness for ever." As the apostle uses the word *planetai*, it has been usual to suppose he alludes to neighboring orbs, the *planets*, whose motions appear very irregular; sometimes *direct*, sometimes *stationary*, sometimes *retrograde;* but, if we refer his expression to *comets*, then we see at once how they may be said to remain in *perpetual darkness*, after their brilliancy is extinct; which idea is not applicable to the planets. We may add, that the Chaldeans held comets to be a species of planets, (Senec. Quest. Nat.) that the Pythagoreans included comets among planets which appear after very long intervals, (Arist. Meteor. lib. i.) and that the Egyptians calculated their periods and predicted their return.

11. *Affection, heart.* The Bride had told us before, in No. 1. that, while she slept, her affection, heart, imagination, was awake; the *heart*, among the Hebrews, was the seat of the affections; but, here, the Bridegroom says, while he was really awake, and therefore fully master of his senses, and of his actions, his affection overcame his intentions, and brought him back, unawares to himself, unconsciously, or *nolens volens*, as we say *will he nil he*, toward the object of his regard. This, then, is a stronger idea than the former; and is heightened by his notice of the swiftness with which he was brought back; equal to that of the rapid chariots of his people, flying to engage the enemy; literally, *chariots of my people pouring out* (12): now, this *pouring out* hardly means a review; but, if it do, it must point, especially, to the most rapid movement of that exercise; that is, the charge; if it mean *poured out* in battle, it amounts to the same; a charge on the enemy, executed with great velocity; but some say, "chariots of the princes of my people." (See AMINADAB.) Who are "the people" of monarchs? The phrase is used by Pharaoh, in Gen. xli. 40, and by Solomon here.

13. *Face about:* literally, *turn round:* but as this is no military phrase, as already observed, the expression adopted seems to be more coincident with the general tenor of this eclogue.

14. This phrase, which literally is, *that we may fasten our eyes on thee*, we have ventured to render *reconnoitre thee;* for it appears, that they would "fasten their eyes" on her, *as they did on entrenchments around camps;* which can be nothing but what modern military language would term *reconnoitring.*

15. *What*, or *how, would you fasten your eyes on* SELOMEH?—*Like as we do on the* ditches, fosses, or *entrenchments of the camps.* In this sense the root is used, in 2 Sam. xx. 15; 1 Kings xxi. 23; Isa. xxvi. 1; Lam. ii. 1. On the whole, then, it appears, that these are military terms; and it must be owned that they prodigiously augment the variety of the poem, and give a highly spirited air to this eclogue in particular; they account, too, for the lively interference of the Bridegroom's companions, and, by the rapid repartee they occasion, they close it very differently from all the others, and with the greatest animation and vivacity.

The fifth day.—1. *Feet in sandals.* See the Plate of the BRIDE'S DRESS.

2. *Daughter of* LIBERALITY: or *of princes.* Here the same word occurs as we observed signified (FOURTH DAY, No. 12.) *pouring out;* it is usually rendered *princes*, from the opportunity enjoyed by persons of high rank, of pouring out their liberality on proper occasions; and perhaps such is its import in this place. *Daughter*, in the looser sense of the word, not *descendant*, but *patroness* of pouring out, of *liberality*, who hast spared no expense, on this occasion, to adorn thyself with the most costly apparel; q. d. "Daughter of liberality, how magnificent! how elegant! how attractive is thy dress! the whole together is beautiful; the parts separately are rich and ornamental! We shall consider and commend them in their order."

As the Bride stands up, the ladies begin with describing her sandals; and they not only praise her sandals, but her feet in them. The reader will perceive, by inspecting the prints, that this is extremely accurate; as sandals do not hide the feet, but permit their every beauty to be seen; and although our ladies, being accustomed to wear shoes, may think more of a handsome shoe than of a handsome foot, the taste in the East is different. We know that the Roman emperor Claudius decorated his toes with gems, no less than his fingers; and was so proud of his handsome foot, that whereas other sovereigns used to give their hands to be kissed by their subjects, on certain occasions, he gave his foot for that purpose; which some historians have attributed to pride of station; others to pride of person, as if his handsome foot would otherwise have been overlooked, and deprived of its due admiration. Observe, these ladies begin at the Bride's sandals, her feet, and their descriptions *ascend;* the Bridegroom always begins with her locks, her hair, &c. and his descriptions *descend*, but not so low as the feet.

3. *The selvedges of thy drawers.* This word [CHEMUK] is derived from the same root as that in the Second Day rendered "my beloved was *turned away:*" it signifies, therefore, to turn, to return, to turn back; now, what can more correctly describe the selvedge of a piece of cloth, &c. which is made by the *return* of the threads back again, to where they came from, that is, across the cloth? Thus threads, by perpetually turning and returning, compose the edge of the cloth; which we conceive to be the very article described by the use of the word in this place; but if it be the edge of the garment, the thought is the same; since that is the natural situation for an ornamental pattern of openwork.

4. *Drawers.* This word can never mean *thighs;* as thighs have no selvedges, it must mean drawers, or the dress of the thighs. See the Plate of EGYPTIAN DRESSES, *infra.*

5. *Open-work; pinked.* Which of these words should be adopted depends on what materials these

drawers were made of: if they were of muslin, then the *open-work* is wrought with a needle, as muslin will not bear pinking; but if they were of silk, then they might be adorned with flowers, &c. cut into them by means of a sharp iron, struck upon the silk, and cutting out those parts which formed the pattern. And this, we apprehend, is the correct meaning of the word; it signifies to prick full of holes—to wound—to pierce—to make an opening—to run through, as with a sword: all which ideas agree perfectly with our rendering, *pinking;* which consists in piercing silk full of holes, with a steel instrument, forcibly struck through its subject. This determines for silk drawers; however, *open-work pinkings* do not disagree in phraseology.

6. *Girdle-clasp.* See the Plate of EGYPTIAN DRESSES, Nos. 6, 9.

7. *Rich in mingled wine:* the original is, *not poor;* an expression doubtless adopted by the poet for the sake of his verse; the difference between rendering "rich," and "not poor," needs no apology. The idea is, that this clasp was set with rubies; and sir William Jones tells us, it is very common among the Arabian poets to compare rubies to wine; hence he begins one of his translations from the Arabic, "Boy, bid yon liquid ruby flow;"——meaning that he should pour out wine from the vessel which contained it.

8. *Nipples.* See No. 15. THIRD DAY, where this allusion has already occurred.

9. *Eyes like the pools of Heshbon;* (see No. 6. in FOURTH DAY;) that is, darkened by a streak of stibium drawn all round them; as those pools are encompassed by a border of black marble. Probably, too, the form of these pools was *oval* rather than circular.

10. *Thy nose like the tower of Lebanon.* If the former line had not alluded to a place, whereby this line should require allusion to a place also, we should have inclined to risk a version derived from the roots of these words; which would stand thus:—

> Thy nose like a tower of whiteness itself,
> Which overlooks the levels [thy cheeks, &c.].

We are persuaded that this gives the true conception of the passage, even if referred to a structure called the tower of Lebanon; for Damascus is situated on a level plain; or this tower might stand so as to overlook some of those level plains which are interspersed in the mountains of Lebanon. Such, however, is the general idea; an erect tower, but of whatever other qualities is not determined. It might be desirable to render the foregoing verse also according to its roots; but the mention of the *gate* of *Bathrabbim* forbids; and if Heshbon be of necessity retained, then, for the sake of the parallelism, we think we must retain also Lebanon and Damascus; of course, the comparisons are entirely local. See No. 11. THIRD DAY.

11. *Carmel.* (12.) *Aregamen.* We confess our embarrassment on the subject of these words.

13. *Entangled.* This word (*assur*) is used to signify the entangling power of love. Mr. Harmer interprets Eccles. vii. 26: "I find more bitter than death the woman whose hands are (*assurim*) bands;" the general sense of the word is confinement, restraint, bondage; so that our word *entangled* seems to express the idea sufficiently.

The idea that the king's heart was entangled in the numerous and beautiful braids of hair which adorned the head of his spouse, seems plausible enough, from the customs of oriental females, and the general scope of the passage; but a particular and applicable authority is furnished in an ode of the Pend-Nameh, (p. 287, 288.) translated from the Persian by baron Silvestre de Sacy. ODE OF JAMI ON THE TRESSES OF HIS MISTRESS.—"O thou, who hast entangled my heart in the net of thy ringlets! the name alone of thy curling hair is become a snare for hearts. Yes, all hearts are enchained (as in the links of a chain) in the (links) ringlets of thy hair; each of thy curls is a snare and chains. O thou, whose curls hold me in captivity, it is an honor for thy slave to be fettered by the chains of thy ringlets. What other veil could so well become the fresh roses of thy complexion, as that of thy black curls [fragrant] like musk? Birds fly the net; but, most wonderful! my never quiet soul delights in the chains of thy tresses! Thy curls inhabit a region higher than that of the moon. Ah! how high is the region of thy tresses! It is from the deep night of thy curls that the day-break of felicity rises at every instant for Jami, thy slave!"

The reader will probably think this rhapsody sufficiently exalted; it is, however, a not immodest specimen of the poetical exuberance of fancy and figurative language in which the orientals envelope their ideas, when inspired by the power of verse, and frenzied by the fascinations of beauty.

14. *Meanderings.* This word (*rehethim*) signifies to run down, with a tremulous motion, or winding way, as of a stream, or rill of water; so Jacob's rods were placed in the rills, rivulets, gutters; in the watering-troughs: (Gen. xxx. 38, 46.) so the daughters of Reuel filled the troughs, watering-places, for the sheep to drink from; (Exod. ii. 16.) not raised wooden troughs, such as our horses drink out of, but rills running among the stones, &c. This we have expressed by the word *meanderings;* derived from the numerous *bendings* of the river *Meander*, and now naturalized in our language, in reference to streams and winding rivulets, &c. The trough into which Rebekah emptied the contents of her pitcher (Gen. xxiv. 20.) is described by a different word, and might be properly a trough.

15. *Thy stature equals the palm.* See the Plate of the BRIDE'S DRESS, *infra.*

16. *Thy address;* literally, *thy palate;* but this must refer to speech of some kind; the Bride had formerly told her spouse, that "his lips dropped honey;" and now he says, "her palate dropped wine—prime wine;" we have the lips and the palate noticed together, to the same purpose, in Prov. v. 3:—

> The lips of a strange woman drop liquid honey,
> And her palate drops what is smoother than oil.

It is evident the writer means her flattering words, her seductive discourses. The rendering "thy address" seems to coincide with the cheering and pervading effects of wine.

17. *Going to be presented,* as a special token of affectionate regard, to persons whose consummate integrity has been experienced; literally, *going for love-favors to uprights* [*persons*]. Now, in such a case, a person would naturally select the very best wine in his power; he would not send the tart, or

the vapid, but the most cordial, the most valuable he could procure. We suspect that the Bridegroom compliments himself, under the character of a friend whose integrity could not be doubted. (For the sense of *consummate* or *complete*, as that of the word *Jashur*, or *Jeshurun*, see the article JESHURUN.)

18. Should this chasm be filled up with

. . . . . and he is mine?

19. *Dudaim.* See the article MANDRAKE.

20. *Our lofts*;—that is, the upper part of our gates or openings. As it is evident they were places to contain stores of fruit from the last year's gathering, the word *lofts* is as proper as any to convey that idea. It might be added, that presents of fruit, especially apples, by youths to their beloveds, are well known among the Greek poets; indeed, the practice almost became a custom, and originated a proverb, "He loves her with apples;"—as we say "with cakes and comfits."

21. *Thou shouldst conduct me.* The reader's attention has already been drawn to this passage; without departing from the usual translation of the words, we have merely referred them to the proper speaker.

22. Should this chasm be filled up with

By the *startling* antelope, by the *timid* deer of the field?

It is inserted by the LXX, and the passage is imperfect without the usual termination.

The sixth day.—1. *Sociability.* This seems to be pretty nearly the import of the original term, which occurs only in this place. Since, as we conceive, the parties sat in the palanquin opposite to each other, the Bride could hardly be said to be *leaning on her beloved*, nor *joining herself to her beloved*, as some have proposed to render it; nevertheless, that a kind of free intercourse after marriage is meant here, which would not have been so proper before marriage, admits of no doubt; and we think the *chit-chat* of sociability may answer the meaning of the word. The following conversation is probably a continuation of, or at least is of the nature of, that intended by the term *sociability*.

2. *I urged thee*; that is to say, I would not let thee indulge thy bashfulness, but brought thee forward to the marriage ceremony, and overcame thy maiden dilatoriness, "That would be woo'd, and not unsought be won."

3. *Thy mother delivered thee.* The word signifies to deliver over, as a pledge is delivered over, to the person who receives it, or to be *brought forward*, or *brought out* for that purpose. The reader may discover, under the uncouth idiom of our translators, this very idea; "There thy mother brought thee forth;" that is, as a pledge is brought forth to be delivered to a person who stands out of the house to receive it. (See Deut. xxiv. 10, 11.) That this is sufficiently unhappily expressed, we suppose no judicious reader will hesitate to admit. But what shall we say to the Romish rendering of this passage: "There thy mother was corrupted; there she was deflowered that bare thee!"—and then—such mysteries! in reference to Eve, the general mother, &c.

4. *As a signet on thy arm.* See the article SEALS.

5. *Our sister*, or *cousin*, or *friend*, &c. The word *sister* is not always used—strictly—in the Hebrew, in reference to consanguinity.——The youth of this party is denoted by the phrase—her breast is not grown to its proper mature size. In Egypt this part of the person was extremely remarkable; Juvenal describes the breasts of an Egyptian woman as being larger than the child she suckled.

6. *Kiosks* are pavilions, or little closets projecting from a wall for the purpose of overlooking the surrounding country; like our summer-houses, &c. In the East they are, also, the indispensable places of repose, and of that voluptuous, tranquil gratification to which the inhabitants are urged by the heats of the climate.

7. *As one who offered peace*; literally, *as one finding peace*; but, perhaps, the sentiment is—"I appeared to him as inviting as the most delightful kiosk; a kiosk, in which he might be so delighted, that he would go no farther in search of enjoyment." That *peace* often means prosperity is well known; indeed all good is, in the Hebrew language, as it were, combined and concentrated in the term *peace*.

8. *Baal Ham Aun.* We take this to be altogether an Egyptian term; *Ham Aun* is "progenitor Ham;"—*Baal* is "lord"—"The lord Ham our progenitor." This agrees perfectly with Egyptian principles. (See AMMON-No.) In fact, no other nation so long maintained, or had so just authority to maintain, its relation to Ham, who was commemorated in this country during many ages. This name of a place, decidedly Egyptian, confirms the general notion that the Bride was daughter to Pharaoh.

9. *Inspectors.* This is the office which had been held by the Bride, when in her own country; but here it is expressed in the plural; implying, probably, an inferiority from that of the princess, though to the same purposes, &c.

10. *The tenant*; literally, *the man*; that is, as we understand it, the *chief* man, the first tenant, the occupier; the same here as we have taken "the man" for the commander, in No. 4. Third Day, that is, the chief, or head man, as we speak; not *each* man distributively, but THE man emphatically; for, if there were many tenants, did each bring a thousand silverlings? so as to make, say ten thousand; then, why not state the larger number? or, did all which the tenants brought make up one thousand? then, why not use the plural form *men*? Moreover, since two hundred, which is one fifth of a thousand, was due to the inspectors, it reminds us, that this is the very proportion established in Egypt by Joseph, Gen. xlvii. 24. This is convincing evidence that this princess was from Egypt; and proves that, for purposes of protection, &c. this due was constantly gathered by the reigning prince. We suppose she hints at her father's government, under this allusion to these inspectors; and is still Egyptian enough to insist on the propriety of paying the regular tribute to his sovereignty, as governor in chief. An extract from Mr. Swinburne's account of a similar estate among the Spanish Arabs may explain the nature of these fruiteries, and their profits: "I cannot give you a more distinct idea of this people than by translating a passage in an Arabic manuscript, in the library of the Escurial, entitled, 'The History of Granada, by Abi Abdalah ben Alkalhibi Aboaneni,' written in the year of the Hegira 778, A. D. 1378; Mahomet Lago, being then, for the second time, king of Granada. It begins by a description of the city and its environs, nearly in the following terms: 'The city of

Granada is surrounded with the most spacious gardens, where the trees are set so thick as to resemble hedges, yet not so as to obstruct the view of the beautiful towers of the Alhambra, which glitter like so many bright stars over the green forests. The plain, stretching far and wide, produces such quantities of grain and vegetables that no revenues but those of the first families in the kingdom are equal to their annual produce. *Each garden is calculated to bring in a nett income of five hundred pieces of gold,* (aurei,) *out of which it pays thirty* minæ *to the king.* Beyond these gardens lie fields of various culture, at all seasons of the year clad in the richest verdure, and loaded with some valuable vegetable production or other; by this method a perpetual succession of crops is secured, *and a great annual rent is produced, which is said to amount to twenty thousand aurei.* Adjoining you may see *the sumptuous farms belonging to the royal demesnes, wonderfully agreeable to the beholder, from the large quantity of plantations of trees* and the variety of plants. *The vineyards in the neighborhood bring fourteen thousand aurei. Immense are the hoards of all species of dried fruits, such as figs, raisins, plums, &c. They have also the secret of preserving grapes sound and juicy from one season to another.'"* [Comp. FIFTH DAY, No. 20.] "N. B. I was not able to obtain any satisfactory account of these Granada *aurei*, gold coins." (Swinburne's Travels in Spain, Letter xxii. p. 164.)

We have supposed that this Sixth Day is the day of marriage; as this has not usually been understood, we shall connect some ideas which induce us to consider it in that light. Leo of Modena says, that (1.) "The Jews marry on a *Friday*, if the spouse be a maid;" (Thursday, if a widow.)—Now *Friday morning* is the time of this eclogue, supposing the poem began with the first day of the week.—(2.) "The Bride is adorned, and led out into the open air;" so, in this eclogue, the Bride's mother "brings her out," for that purpose;—(3.) "into a court or *garden;*" so, in this eclogue, the ceremony passes "under a citron-tree;" consequently in a garden. This eclogue, then, opens with observation of the nuptial procession *after* marriage; and we learn that the ceremony *had* taken place by the following conversation, in which the Bridegroom alludes to the maiden bashfulness of his Bride, as *having* required some address to overcome. Moreover, the Bride solicits the maintenance of perpetual constancy to herself, as implied in the connection now completed; with attention to the interests of a particular friend, she transfers all her private property to her husband, yet reserves a government-due to her royal parent in Egypt; and the eclogue closes, both itself and the poem, by mutual wishes for more of each other's conversation and company. See the article MARRIAGE.

It is now time to conclude our investigation of this poem; but we must previously observe, how perfectly free it is from the least soil of indelicacy; that allusions to matrimonial privacies which have been fancied in it, are absolutely groundless fancies; and that, not till the Fifth Day, is there any allusion to so much as a kiss, and then it is covered by assimilation of the party to a sucking infant brother. The First Day is distance itself, in point of conversation; the Second has no conversation but what passes from the garden below up to the first-floor window; the Third Day is the same in the morning; and the evening is an invitation to take an excursion, and survey prospects; as to the comparison to a well, delicacy itself must admire, not censure, the simile. The Fourth Day opens with a dream, by which the reader perceives the inclination of the dreamer, and the progress of her affection; but the Bridegroom himself does not hear it, nor is he more favored by it, or for it; on the contrary, the lady permits him in the evening to *sport* his military terms as much as he thinks proper; but she does not, by a single word, acquaint him of any breach he had made in her heart. We rather suspect, that she rises to retire somewhat sooner than usual, thereby counterbalancing, in her own mind, those effusions of kindness to which she had given vent in the morning. The Fifth morning is wholly occupied by the ladies' praises of the Bride's dress; she herself does not utter a word; but, in the evening of that day, as the marriage was to take place on the morrow, she merely hints at what she *could* find in her heart to do, *were he her infant brother;* and for the first time he hears the adjuration, "if his left arm was under her head," on the duan cushion, &c. and the discourse, though evidently meant for her lover, yet is equivocally allusive to her supposed fondling. It must be admitted, that after the marriage they make a procession, according to the custom of the place and station of the parties, in the same palanquin together, and here they are a little sociable; but modesty itself will not find the least fault with this sociability, nor with one single sentence, or sentiment, uttered on this occasion.

We appeal now to the candor, understanding, and sensibility of the reader, whether it be possible to conduct a six-day conversation between persons solemnly betrothed to each other, with greater delicacy, greater attention to the most rigid virtue, with greater propriety of sentiment, discourse, action, demeanor, and deportment.—The dignity of the persons is well sustained in the dignity of their language, in the correctness of their ideas and expressions; they are guilty of no repetitions; what they occasionally repeat they vary, and improve by the variation; they speak in poetry, and poetry furnishes the images they use; but these images are pleasing, magnificent, varied, and appropriate; they are, no doubt, as they should be, local, and WE do not feel half their propriety because of their locality; but we feel enough to admit, that few are the authors who could thus happily conduct such a poem; few are the personages who could sustain the characters in it; and few are the readers in any nation, or in any time, who have not ample cause to admire it, and to be thankful for its preservation as the SONG OF SONGS!

Being well persuaded that the reader has never truly seen this poem before, and that (though it has always been in our Bibles *in prose*) under the present arrangement it becomes a new poem, we have directed more attention to be given to the Plates than perhaps otherwise might have been done; these must speak for themselves; we only say, further, that in regard to the arrangement of the poem, our opinion advances toward a pretty strong persuasion of its correctness; but as to the version, our endeavor has been to make that speak English.

Explanation of the Plates.

Vehicles.—Mr. Taylor has collected representations of several descriptions of those carriages which are used in the East, and which are supposed to be alluded to in the opening of the Second Day of this poem. We select the most important.

Behold him seated, *placed in his carriage*, thus; *looking out through the apertures*, or front windows. Gleaming, *showing himself*, or rather, being just visible, just glimpsing through, or *between the lattices*, perhaps appended to the apertures in front of the carriage. This engraving represents a travelling carriage; not a carriage for state or splendor. But in the Third Day we have the description of a superb and stately equipage, different, no doubt, from the former, because built expressly by the royal lover, to suit the dignity of his intended nuptials. Such a palanquin we have in the accompanying engraving, and this is what may be more particularly examined by the description given in the poem. "King Solomon hath built for himself a nuptial palanquin; its pillars" (or what we should call its *poles*) "are made of cedar wood;"—Lebanon wood: perhaps, indeed, the whole of its wood-work might be cedar; but the poles, as being most conspicuous, are mentioned in the first place. Now, it is every way unlikely that Solomon would make these pillars of *silver*, as we read in our common version; the use of silver poles does not appear; but the top, covering, roof, *canopy*—literally the *rolling* and *unrolling* part, that which might be *rolled up*—was of silver tissue. This canopy, or roof, is clearly seen in the engraving; and it is ornamented with tassels, and a deep kind of hanging fringe, perhaps of silver also. But the *lower carriage*, or bottom, was of golden tissue, meaning that part which hangs by cords from the pillars or poles; that part in which the person sat—literally, the *ridden-in* part, which we have rendered *the carriage*—was of gold. The *internal* part of this carriage was spread with *aregamen*. Was this a finely-wrought carpet, adorned with flowers, mottos, &c. in colors, as some have supposed? How, then, was it purple? as the word is always held to denote. We see at each end of the carriage a kind of bolster or cushion, or what may answer the purpose of easy reclining. Is this covered with *chintz*? or very fine *calico*?—Was such the carriage-lining of Solomon's palanquin, but worked with an ornamental pattern of needle-work, and *presented to the king by the daughters of Jerusalem*? We presume we have now approached nearly to a just understanding of this poetical description: no doubt, the royal vehicle was both elegant and splendid. We have attempted to distinguish its parts, with their particular applications. The propriety of our departing from the customary mode of understanding these verses must now be left to the reader's decision; but if the words of the original be so truly descriptive of the parts of this carriage, as we have supposed, we may anticipate that decision with *some satisfaction*.

Egyptian Dresses.—There are two ideas which ought to be examined before we can justly ascertain the particulars of the Bride's appearance: *first*, Was her dress correspondent to those of the East in general? or, *secondly*, as she was an Egyptian, was her dress peculiarly in the Egyptian taste? To meet these inquiries, we propose to offer a few remarks on the peculiarities of Egyptian dress, presuming that *some* such might belong to the dress worn by this lady; and indeed, that these are what give occasion to the admiration of the ladies of the Jerusalem haram; who, observing her magnificent attire, compliment every part of that attire, as they proceed to inspect it, in the following order. See the notes in illustration of the Fifth Day.

1. *Sandals.* See Bride's Dress, *infra.*

2. *Selvedges of thy thigh apparel.*—We have already examined the import of this word. If we look at the accompanying figure, we shall find, that, in front of the drapery which descends down the thigh, from the waist to the ankle, that is to say, where the edges of the drapery meet in front, is a handsome border of open-work; this is very distinct, and it answers exactly to the description and words used to denote it in the poem; it is, (1.) at the *return*—the *selvedge*—of the drapery; (2.) it appertains to the thigh, and accompanies it like a petticoat; (3.) it is *pinked*, or *open-worked*, into a pattern, which has evidently cost great labor, *the performance of excellent hands!* This figure is truly Egyptian; for it is from the Isiac Table. We find the same kind of ornament worn by Grecian ladies, but on the *outside* of the thigh, as appears in the Hamilton vases. Whether we read *returning edge*, *selvedge*, or *front borders*, &c. of this drapery, is indifferent to the idea here stated.

6. *Thy girdle clasp.* See Bride's Dress, *infra.*

Bodice, body vest. See Bride's Dress, *infra.*

8. *Nipples.* (1.) See the engraving under the article Bed, where the nipples are just discernible through the very fine gauze, which covers the bosom. (2.) Observe that the Egyptian figures above have the breast and nipple entirely naked: each has a kind of neckinger, which crosses the bosom, and is brought between the breasts, so that the wearer might have covered the breast had she pleased; but the breast itself is left—as if *carefully* left—uncovered, in all these figures: we presume, therefore, that this was, anciently, a customary mode of dress, rendered necessary by the heat of the country. It appears on various mummies, and on many other Egyptian representations. Sonnini says, (vol. iii. p. 204.) "The Egyptian women have no other clothing than a long shift, or jacket, of blue cloth, with sleeves of an extraordinary size.—*This manner of dressing themselves by halves, so that the air may circulate over the body itself, and refresh every part of it, is very comfortable in a country where close or thick habits would make the heat intolerable.*" We must not judge of the propriety of Egyptian costume by the necessary defences against the variations and *chills* of northern climates. The reader will observe the head-dress in this figure; the hair, which we pre-

sume is meant to represent curls; the pectoral; the covering of the bosom; the petticoat, its border, ornaments, &c.

Bride's Dress.

This figure represents an oriental lady in full dress, from Le Bruyn. The reader will observe the head-dress, which consists of a cap set with pearls in various forms, the centre hanging over the forehead. On the top of this cap rise a number of sprigs of jewelry work, which imitate, in precious stones, the natural colors, &c. of the flowers they are meant to represent. The stems are made of gold or silver wires; and the leaves, we suppose, are made of colored foil. We saw, in the former plate, that Egyptian ladies wore a high-rising composition of ornaments; and we see in this figure, a composition little, if at all, less aspiring. In fact, then, this head-dress renders very credible the idea of our translators, "thy head-dress upon thee is like *Carmel!*"—whether, by Carmel, we understand *mount Carmel*, in which case the allusion may be to the trees growing on it; or, as the word signifies, *a fruitful field*, whose luxuriant vegetation displays the most captivating abundance. From the cap of this head-dress hangs a string of pearls, which, passing under the chin, surrounds the countenance. We observe, also, on the neck, a collet of gems, and three rows of pearls. These are common in the East; and something of this nature, we presume, is what the Bridegroom alludes to, when he says, Eclogue II. in the First Day, "Thy cheeks are bright, *or splendid*, with bands, thy neck with collets:" meaning bands of pearls, surrounding the countenance, and glistening on the cheeks; and collets of gems, or other splendid or shining substances, disposed as embellishments. Observe, also, the ornaments suspended by a gold chain, which hangs from the neck. These, though not, strictly speaking, girdle-clasps, yet have much the same effect in point of decoration; and are composed of precious stones, including, no doubt, rubies, "rich in mingled wine." Observe the rings worn on the fingers; the wrist-bands of the vest, the flowers brocaded on it, on the veil, &c. The figure also shows distinctly the difference between *locks* and *tresses* of hair. The *locks* are those which hang loosely down the temples and cheek: the *tresses* are those braids which naturally hang down the back, but which, in order to show their length, are in this instance brought forward over the shoulder. The reader will observe how these are plaited. Now, this mode of dressing the hair seems to have little allusion to the color of purple, or to require purple-colored ribands, or ribands of any color. It may rather be fancied to resemble a mode of weaving, such as might be practised at Arech, or Erech, whence it might be denominated *Arechmen*, that is, "*from* the city of *Arech*;" and, could this be admitted, we should perhaps find something like the following ideas in this passage: "Thy head-dress is a diffuse, spreading appearance, like vegetation and flowers [*q. chenille?*];" "Thy tresses are close, compact, stuck together like an intimately woven or worked texture;" say a carpet, diaper, calico, &c. It is true, this figure shows only a few tresses; but we ought to extend our conception to a much greater number; for lady Montague says, "I never saw, in my life, so many *fine heads of hair.* In one lady's I have counted *a hundred and ten tresses*, all natural." Now, what numerous *intricacies*, meanderings, convolutions, &c. would *a hundred and ten tresses* furnish by dexterous plaiting! And as long hair, capable of such ornamental disposition, was esteemed a capital part of personal beauty, how deeply, how inextricably, was the king—his affection—*entangled* in such a labyrinth of charms, adorned in the most becoming manner, and displayed to the greatest advantage! The sex has always been proud of this natural ornament; and, when art and taste have well arranged it, all know that its effects are not inconsiderable. The reader will recollect, that we have already stated embarrassments on the subject of the word *Aregamen.* We have taken some pains to examine passages where it occurs; but we cannot acquiesce in the opinion that it means *purple;* that is, the color of *purple* only. Nevertheless, as all the dictionaries, and lexicons, and concordances, are against us, we suspend our determination.

There is a figure in Sandys, which shows the sandals, not only adorned with flowers, wrought on them, but which, being sandals only, permit the whole foot to be seen; and being *heightceners*, they make the wearer seem so much taller than otherwise she would be, that the Bridegroom may well compare his bride to a palm-tree, up to whose top he designs to climb, that he may procure its fruit. This figure also shows an ornament around the ankle, and a girdle, perhaps of silver embroidery.

This engraving is from "Estampes du Levant," and will assist to illustrate the comparison which our public translation (chap. ii. 2.) renders, "thy belly is a heap of wheat set about with lilies." In the *first* place, instead of *heap*, read *sheaf*, of wheat. *Secondly*, for *belly*, read *bodice*, or *vest;* that is, the covering of the belly. *Thirdly*, for *set about*, read *bound about*, or *tied up with* a band of lilies. In short, the comparison is—a vest of gold tissue, tied up with a broad girdle of white satin, or of silver tissue, like that of this figure, to a sheaf of wheat standing on its end, and tied round its middle by a broad band of lilies, twisted into itself, whose heads would naturally hang down loosely, like the end of the girdle of this figure. Having given the above as our idea of this comparison, it may be proper to say, that if the words *set about* be absolutely retained, then the silver flowers on this ground of gold tissue *may* answer that idea; but this does not appear to be so correct a translation. We may be allowed also to observe, how entirely this explanation removes every indelicacy to which our public translation is ex-

posed ; and how greatly it is recommended by its simplicity.

This investigation of the Bride's dress may be closed with propriety by the following description of a dress worn by lady Montague as given by herself; also, that of the fair Fatima, of whom she says, "She was dressed in a *caftan* of gold brocade, flowered with silver, very well fitted to her shape, and showing, to admiration, the beauty of her bosom, only shaded by the thin gauze of her shift. Her drawers were pale pink, her waistcoat green and silver; her slippers white satin, finely embroidered; her lovely arms adorned with bracelets of diamonds; and her broad girdle set around with diamonds; upon her head a rich Turkish handkerchief of pink and silver, her own fine black hair, hanging a great length, in various tresses; and on one side of her head some bodkins of jewels. When I took my leave, two maids brought in a fine silver basket of embroidered handkerchiefs; she begged I would wear the richest for her sake, and gave the others to my woman and interpretess." (The DUDI, love-favors, of our poem, *passim*.) "The first part of my dress is a pair of drawers; very full, that reach to my shoes, and conceal the legs more modestly than your petticoats. They are of a thin rose-colored damask, brocaded with silver flowers. My shoes are of white kid leather, embroidered with gold. Over this hangs my smock, of a fine white silk gauze, edged with embroidery. This smock has wide sleeves, hanging half way down the arm, and is closed at the neck with a diamond button; but the shape and color of the bosom are very well to be distinguished through it. The *antery* is a waistcoat, made close to the shape, of white and gold damask, with very long sleeves falling back, and fringed with deep gold fringe, and should have diamond or pearl buttons. My *caftan*, of the same stuff with my drawers, is a robe exactly fitted to my shape, and reaching to my feet, with very long, straight, falling sleeves. Over this is my girdle, of about four fingers broad, which all that can afford it have entirely of diamonds and other precious stones. Those who will not be at that expense have it of exquisite embroidery on satin; but it must be fastened before with a clasp of diamonds. The *curdee* is a loose robe they throw off, or put on, according to the weather, being of a rich brocade, (mine is green and gold,) either lined with ermine or sables; the sleeves reach very little below the shoulders. The head-dress is composed of a cap, called *talpock*, which is, in winter, of fine velvet embroidered with pearls or diamonds, and in summer of a light shining silver stuff. This is fixed on one side of the head, hanging a little way down, with a gold tassel, and bound on, either with a circle of diamonds (as I have seen several) or a rich embroidered handkerchief. On the other side of the head, the hair is laid flat; and here the ladies are at liberty to show their fancies; some putting flowers, others a plume of heron's feathers, and in short what they please; but the most general fashion is a large *bouquet* of jewels, made like natural flowers; that is, the buds of pearl; the roses of different colored rubies; the jessamines of diamonds; the jonquilles of topazes, &c. so well set and enamelled, it is hard to imagine any thing of that kind so beautiful. The hair hangs at its full length behind, divided into tresses braided with pearls or ribands, which is always in great quantity. I never saw in my life so many fine heads of hair. In one lady's I have counted a hundred and ten of these tresses, all natural; but it must be owned, that every kind of beauty is more common here than with us. They generally shape their eyebrows; and both Greeks and Turks have the custom of putting round their eyes a black tincture, that, at a distance, or by candle light, adds very much to the blackness of them. They dye their nails a rose color; but, I own, I cannot enough accustom myself to the fashion to find any beauty in it." Letters xxix. xxxiii.

BRIDEGROOM'S DRESS.

We have elsewhere (see CROWN) bestowed some thoughts on the nature and shape of the royal crown of the kings of the Jews, and we wish now to recall those thoughts to the mind of the reader. We observed, that the crown of king Saul was called *nazer*, or *separated;* but a very different word, *othar*, is used to express the *circlet*, with which the mother of Solomon *encircled* his head on the day of his marriage. Our translation renders both these words by one English appellation, *crown;* and the word *othar* is thus rendered, where, as it seems, it gives incorrect notions of the subject intended. In distinguishing the different forms of this part of dress, we consider the cap or crown, (or both ideas in one, the crowned cap,) in the annexed figure, as being the *nazer*, or "separated" cap of Scripture. This is a portrait of Tigranes, king of Armenia; and it contributes, with others, to authorize our distinction. In addition, however, to these, we have also representations of a cap, the *separations* of which are very evident behind; and one of these separated parts falls on each shoulder down the back of the wearer. This goes not only in corroboration of the proposed distinction in the form and nature of the crowns of Jewish monarchs, but also strongly tends to establish the nature of the *shebetz*, or royal coat of close armor.

It was not, then, a royal cap of state, with which the mother of Solomon decorated his head at his nuptials; *that* was probably made by a more *professed* artist: neither was it proper to be worn at such a personal ceremony, but only on state occasions:—but, if the queen mother had taken pains to embroider a muslin fillet; if she had worked it with her own hands, and had embellished it with a handsome pattern, then it was paying her a compliment, to wish the daughters of Jerusalem should go forth to admire the happy effects of this instance of maternal attention and decorative skill.

The accompanying portrait of Nadir Shah of Persia, from Frazer, shows his dress to abound in pearls, precious stones and golden embroidery. The manner of the king's sitting and the kind of throne on which he sits, may perhaps give some hint of the manner of the Bridegroom's sitting in the First Day. This is not the royal throne of state, the *musnud* of India; *that* is usually stationed in one place, where it is fitted up with all imaginable magnificence, and to which it is *fixed:* whereas this seat is movable, and is carried from place to place, as wanted. Some such *settee* was perhaps occupied by Solomon, when he visited his Bride; so that the king *sat*, while his companions *stood* on each hand of him, form-

ing a circle. It is necessary to distinguish the kind of throne; because there are (1.) the *musnud* itself, or throne of state—(2.) this kind of seat or settee—(3.) a kind of palanquin (called *takht revan*, that is, *moving-throne*)—and others, all of which are *thrones*; but their names and application are not the same in the original text of Scripture.

This figure is copied from De la Valle, and is a portrait of Aurengzebe, the Mogul of India. Observe the pearls, &c. in his turban; the collets of pearls and gems hanging from his neck; the same at his wrists: so the Bride says of her Prince, "his wrists, that is, his wrist-bands, the ornaments at his wrists, are circlets of gold full set with topazes." These topazes occupy the place of the pearls in our figure. Observe, also, his shoes, which, being gold embroidery, are *the bases of purest gold*, from which rise his *legs, like pillars of marble*. Observe, too, that the stockings, fitting pretty closely to the legs, give them an appearance much more analogous to pillars or columns, that when the drawers are full, and occupy a considerable space, as they are commonly worn in the East. The reader will remark the nature and enrichments of this girdle, which is, no doubt, of gold embroidery. The tent may give some idea of that of Solomon, to which the ladies compare the Bride; they say she is "attractive as the tent of Solomon;" and certainly a tent so ornamented and enriched, so magnificently embellished, is attractive; attractive in the same manner as a magnificent dress, when worn by a person. If this tent be of black velvet, the golden enrichments embossed upon it must have a grand effect. It should be recollected, that the passage demands the strongest contrast possible to the "tents of Kedar," or the black tents of wandering Arabs; and, were it not for a following verse, the reference should be to the Bride's *dress*—discomposed—all in a flutter—after a long journey, from which she is but alighted at the moment—rather than to her person, or complexion, which subsequently is described as *fair*, &c. by terms absolutely incompatible with blackness or swarthiness. The coverings annually sent by the grand seignior for the holy house at Mecca, are always *black*. Mr. Morier has delineated a tent, intended to represent that of the prophet, the front of which is all but covered with jewels; the whole sides and the top with ornaments, shawl-patterns, &c. (Travels in Persia, vol. ii. p. 181.)

This is a portrait of the grand seignior, sultan Achmet. But it shows a girdle, or rather the clasp which fastens it, of a different nature from the former. This appears to be made of some solid material, (ivory, perhaps,) thickly studded over with precious stones, whereby it corresponds perfectly with that described by the Bride, as *bright ivory over which the sapphire plays*: for these gems may as well be sapphires as any other. The general appearance of the sultan's figure is noble and majestic, and may answer, not inadequately, to the description given of her beloved by the Bride.

It would be a considerable acquisition to sacred literature if those incidents which are furnished by the Greek poets, and which resemble certain incidents in this poem, were collected for the purpose of comparison: they would be found more frequent and more *identical* than is usually imagined. But this purpose would be still more completely accomplished, by a comparison with those productions of the Persian and Hindoo poets, which have been brought to our knowledge by the diligence and taste of our countrymen in India. It may safely be said, that every line of the Hebrew poem may be illustrated from Indian sources. Even that incident, so revolting to our manners, of the lady's *going out* to seek her beloved *by night*, is perfectly correct, according to Indian poetical costume, as appears by Calidasa's *Megha Dúta*, (line 250, of Mr. Wilson's translation,) also the *Gitagovinda*, translated by sir William Jones, (Asiatic Researches, vol. iii.) and others, which have been subsequently added to the stores of English literature. Admitting, as the reader has seen supposed in this work, that the Egyptians were from India, and that Abraham, the father of the Hebrew nation, was also from the East; this conformity to the manners of the original country by an Egyptian princess, consort of a Hebrew king, could include no difficulty arising from any imputation of indelicacy; especially as the poet explicitly assigns the entire occurrence to a dream.

CAPERNAUM, a city on the western shore of the sea of Galilee, on the borders of Zebulun and Naphtali, and in which our Saviour principally dwelt during the three years of his public ministry, Matt. iv. 13; Mark ii. 1; John vi. 17. Buckingham, Burckhardt, and some other writers, believe it to have been the place now called *Talhhewn*, or *Tel Hoom*, which is upon the edge of the sea, from 9 to 12 miles N. N. E. of Tiberias, and where there are ruins indicative of a considerable place at some former period. Dr. Richardson, however, in passing through the plain of Gennesareth, inquired of the natives whether they knew such a place as Capernaum; to which they replied, "Cavernahum wa Chonasi, they are quite near, but in ruins." This should, perhaps, induce us to fix the site of Capernaum farther south; but our Saviour's denunciation against it seems to have been literally accomplished; and it has been cast down into the grave, for hitherto no satisfactory evidence has been found of the place on which it stood, Matt. xi. 23.

CAPHAR, in Hebrew, signifies a *field*, or *village*; and hence we often find it in composition with other words, as a proper name, and sometimes annexed to the name of a city; because what had been a village, when augmented, becomes a city.

CAPHAR-SALAMA, or CAPHAR-SARAMA; the same, perhaps, as Caphar-Semelia; not far from Jerusalem, 1 Mac. vii. 31. Afterwards called Antipatris.

CAPHAR-SOREK. In Jerome's time there was a town of this name, north of Eleutheropolis, near Saraa. It is thought to have been named from the brook or valley of Sorek, where Delilah lived, Judg. xvi. 4.

CAPHTOR, CAPHTORIM. There is great difficulty in properly analyzing this appellation; some think it imports, "*islands*, every way surrounded by water." Henius refers it to one of the islands in the Nile; Abel thinks it is the same as *Rib*, or *Rihib*, the Delta of Egypt. Bochart, following the Septuagint and the Targums of Jerusalem and Jonathan, takes Caphtor to be Cappadocia, on the Euxine; Calmet and others suppose the island of Crete to be the Caphtor of the Scriptures, chiefly on account of the resemblances between the laws and manners of the Cretans and Caphtorim, or Philistines. So also Gesenius and Rosenmüller. In Gen. x. 13, 14, it is said that the Philistines and Caphtorim went out from Egypt, (probably to Crete,) and from thence the Philistines migrated to Canaan; see Amos ix. 7. Hence Jeremiah calls them (xlvii. 4.) "the remnant of the *island* Caphtor." This opinion is also confirmed by the circumstance, that the Philistines are also called *Cherethim*, or *Cherethites*, equivalent to *Cretans*. That the Caphtorim, or Cherethim, and the Philistines, are the same people, is beyond doubt. Ezekiel says, (ch. xxv. 16.) "I will stretch out mine hand upon the Philistines, and I will cut off the Cherethim." Zephaniah also says, (ii. 5.) "Wo unto the inhabitants of the sea-coast, the Cherethites:" and 1 Sam. xxx. 14, 15. "The Amalekites made an irruption into the country of the Cherethites;" that is, of the Philistines, as the sequel proves. Afterwards, the kings of Judah had foreign guards called Cherethites and Pelethites, who were Philistines. See PHILISTINES.

CAPITATION OF THE JEWS. Moses ordained, (Exod. xxx. 13.) that every Israelite should pay half a shekel *for his soul*, or person, as a redemption, "that there might be no plague among the people, when they were numbered." Many interpreters are of opinion, that this payment was designed to take place as often as the people were numbered; and that this payment of the half shekel per head being evaded when David numbered his subject God punished the neglect with a pestilence, 2 Sam. xxiv. 1. But it is more generally thought that Moses laid this tax on all the people, payable yearly, for the maintenance of the tabernacle, for the sacrifices, wood, oil, wine, flour, habits, and subsistence of the priests and Levites. In our Saviour's time, the tribute was punctually paid. (See DIDRACHMA.) The Israelites, when returned from Babylon, paid one third part of a shekel to the temple; being disabled probably at that time, by poverty, from doing more, Nehem. x. 32. The rabbins observe, that the Jews in general, and even the priests, except women, children under thirteen years of age, and slaves, were liable to pay the half shekel. The collectors demanded it in the beginning of Nisan, but used no compulsion till the passover, when they either constrained its payment, or took security for it. After the destruction of the temple, the Jews were compelled to pay the half shekel to the temple of Jupiter Capitolinus.

CAPPADOCIA, a region of Asia, adjoining Pontus, Armenia, Phrygia, and Galatia, (Acts ii. 9; 1 Pet. i. 1.) between the Halys, the Euphrates, and the Euxine. Ptolemy mentions the Cappadocians, and derives their name from a river, *Cappadox*. They were formerly called *Leuco-Syri*, or "White Syrians," in opposition to those who lived south of the mountains, and more exposed to the sun. Such was their character for dulness and vice, that the following virulent epigram was written upon them:—

"Vipera Cappadocem nocitura momordit; at illa
Gustato periit sanguine Cappadocis."

Cappadocia was also placed first in the proverb which cautioned against the three K's—*Kappadocia*, *Kilicia*, and *Krete*.

CAPTIVITY. God generally punished the sins of the Jews by captivities or servitudes. The first captivity, however, from which Moses delivered them, should be considered rather as a permission of Providence, than as a punishment for sin. There were six captivities during the government by judges: (1.) under Chushan-Rishathaïm, king of Mesopotamia, which continued about eight years; (2.) under Eglon, king of Moab, from which they were delivered by Ehud; (3.) under the Philistines, out of which they were rescued by Shamgar; (4.) under Jabin, king of Hazor, from which they were delivered by Deborah and Barak; (5.) under the Midianites, from which Gideon freed them; (6.) under the Ammonites and Philistines, during the judicatures of Jephthah, Ibzan, Elon, Abdon, Eli, Samson and Samuel. But the most remarkable captivities of the Hebrews were those of Israel and Judah, under their regal government.

CAPTIVITIES OF ISRAEL.—(1.) Tiglath-Pilezer took several cities, and carried away captives, principally from the tribes of Reuben, Gad, and the half-tribe of Manasseh, A. M. 3264. (2.) Salmaneser destroyed Samaria, after a siege of three years, (A. M. 3283,) and transplanted the tribes which had been spared by Tiglath-Pilezer, to provinces beyond the Euphrates. (See further, *infra*.) It is usually believed, that there was no general return of the ten tribes from this captivity; but the prophets seem to speak of the return of at least a great part of Israel. (See Hos. xi. 11; Amos ix. 14; Obad. 20; Isa. xi. 12; Ezek. xxxvii. 16; Jer. xlvi. 27; xlix. 2, &c.; Micah ii. 12; Zech. ix. 13; x. 6, 10.) From the historical books we see that Israelites of the *ten tribes*, as well as of Judah and Benjamin, returned from the captivity. Among those who returned with Zerubbabel, are reckoned some of Ephraim and Manasseh, who settled at Jerusalem, among the tribe of Judah. When Ezra numbered those who had returned, he only inquired whether they were of the race of Israel; and at the first passover celebrated in the temple after the return, was a sacrifice of twelve he-goats for the whole house of Israel, according to the number of the tribes, Ezra vi. 16, 17; viii. 35. Under the Maccabees, and during the time of our Saviour, we see that Palestine was peopled by Israelites of all the tribes, indifferently. The Samaritan chronicle asserts, that in the 35th year of the pontificate of Abdelus, 3000 Israelites, by permission of king Sauredius, returned from captivity, under the conduct of Adus, son of Simeon.

CAPTIVITIES OF JUDAH.—These are generally reckoned four: (1.) A. M. 3398, under king Jehoia-

kim, when Daniel and others were carried to Babylon; (2.) A. M. 3401, in the seventh year of Jehoiakim, when Nebuchadnezzar carried 3023 Jews to Babylon; (3.) A. M. 3406, under Jehoiachim, when this prince, with part of his people, was sent to Babylon; (4.) A. M. 3416, under Zedekiah. From this period begins the seventy years of captivity foretold by the prophet Jeremiah. At Babylon they had judges and elders who governed them, and decided matters in dispute juridically according to their laws. Cyrus, in the first year of his reign at Babylon, (A. M. 3457,) permitted the Jews to return to their own country; (Ezra i. f.) but they did not obtain leave to rebuild the temple; and the completion of those prophecies, which foretold the termination of their captivity after seventy years, was not till A. M. 3486, when Darius Hystaspes, by an edict, allowed them to rebuild the temple.

It is worthy of inquiry, as involving the illustration of several passages of Scripture, whether the deportations of the Israelites and Judeans were total, or only partial. The following is the result of Mr. Taylor's investigations.

Under the article Canaan it has been suggested that the river Jordan, as it divided the country possessed by the Israelites, so it divided the interests and the politics of that people. Hence it happened, occasionally, that the south was invaded, while the north was in peace; and often the districts eastward of Jordan were oppressed or even subdued, before the shock was felt on the coasts of the Mediterranean sea. This at length proved the ruin of the whole nation. The two tribes and a half, settled east of the Jordan,—as most exposed to inroads, yet least readily assisted, dwelling, too, in a country so very desirable as to attract the eye of avidity, yet calculated rather to breed pacific than warlike inhabitants, being also, we may conjecture, best known by means of passengers,—were the first to be carried into captivity by invaders from the north. From these districts, if once occupied by enemies, the transit was easy over the Upper Jordan; and the northern tribes of Israel were of course exposed to inroads of the conquerors; by whom, in the issue, they were displaced. Judah retained its independence longer; but Judah at length was invaded from the north, was subjugated to a foreign power, and its inhabitants treated like those of other conquered countries, being led away by the conqueror at his pleasure. But though we say the inhabitants were removed from their native country, yet it appears from incidental observations in Scripture that some remained; and major Rennell has offered several reasons for believing that only certain classes of this people were carried to Assyria, or to Babylon; and as this is an inquiry of some consequence, and leads to the consideration of that proportion of the people which returned to the land of Judea in after-ages, we give the major's remarks pretty fully:—

"The chronology of Usher and Newton allow the following dates, for the events under consideration:

	Ante A. D.	Diff.
Captivity of the two and half tribes, and of the Syrians of Damascus, by Tiglath-Pilezer . . .	740	
——— of the ten tribes by Shalmaneser	721	19
——— of Judah by Nebuchadnezzar . .	606	134
Destruction of Jerusalem	589	151
Decree of Cyrus for the return of the Jews	536	204

"The eastern tribes were taken away by Tiglath-Pileser, about 740 B. C.: and this was done, it appears, at the solicitation of the king of Judea, against those of Israel and Syria, who threatened him. It is said (2 Kings xvi. 9.) that 'the king of Assyria took Damascus, slew their king Resin, and carried the people captive to Kir;' by which the country of Assyria is unequivocally meant. But Josephus says (Antiq. ix. cap. 12. 3.) that they were sent to Upper Media; that Tiglath-Pileser sent a colony of Assyrians in their room; and that, at the same time, he afflicted the land of Israel, and took away many captives out of it. In 2 Kings xv. 29. it is said, that 'Tiglath-Pileser, king of Assyria, took Ijon, and Abel-beth-Maachah, Janoah, Kadesh and Hazor, and Gilead and Galilee; all the land of Naphtali, and carried them captive to Assyria.' But, in the account of the same transaction, in 1 Chron. v. 26, it is said, that Tiglath-Pilezer 'carried away the Reubenites, the Gadites, and (the half-tribe of Manasseh, and brought them to *Halah*, and *Habor*, and *Hara*, and to the *river* of *Gozan*, unto this day.' Josephus, relating the same transaction, (Antiq. lib. ix. cap. 11. 1.) says, that Tiglath-Pileser 'carried away the inhabitants of Gilead, Galilee, Kadesh, and Hazor, and transplanted them into his own kingdom;' by which, in strictness, Assyria should be understood; but it appears from the book of Tobit, that Media was also subject to him; so that there is no contradiction. We come, next in order, to the proper subject of the ten tribes. In 2 Kings xvii. 6, Shalmaneser, king of Assyria, is said to have carried away Israel into Assyria, and to have 'placed them in *Halah*, and in *Habor*, by the river of *Gozan*, and in the *cities* of the *Medes*.' Josephus, speaking of the same event, says, (Antiq. ix. cap. 14. 1.) that Shalmaneser took *Samaria*, (that is, the capital of the Israelites,) demolished the government, and transplanted ALL the people into Media and Persia; and that they were replaced by other people out of Cuthah; which, he says, (in section 3 of the same chapter,) is the name of a country in Persia, and which has a river of the same name in it. Of the Cutheans, he continues, there were *five* tribes, or nations; each of which had its own gods; and these they brought with them into Samaria. These, he observes, were the people afterwards called *Samaritans;* and who, although they had no pretensions, affected to be kinsfolk of the Jews.

"The Cutheans (he says) had formerly belonged to the *inner* parts of Persia and Media. In 2 Kings xvii. 24, it is said, that the people brought to supply the place of the Israelites, were from five places; i. e. *Babylon*, *Cuthah*, *Ava*, *Hamath*, and *Sepharvaim;* and also that they worshipped as many different deities. Thus, we have the history of the removal of the ten tribes of Israel, at different periods; as also of the people of Damascus, to the same countries; all of which was effected by the kings of Assyria, whose capital was at Nineveh. But previous to the second captivity (or that of Judah) by the Babylonians, these last had become masters of all Assyria: Nineveh had been destroyed, and Babylon had become the capital of the empire of Assyria, thus enlarged by conquest. There are no particulars given, respecting the carrying away of Israel to Nineveh, as of Judah to Babylon; but we may, perhaps, be allowed to consider both as parallel cases; and thence infer that the conduct of the king of Nineveh was much the same with that of the king of Babylon. Josephus says, that ALL the nation of Israel was taken away, and their places

supplied by the *Cutheans*. 2 Kings xvii. leaves us to understand the same, if taken literally; that is, that Shalmaneser 'carried Israel away *into* or *unto* Assyria;' and that people were brought from divers countries, and 'placed in the cities of Samaria, *instead* of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.' Certainly, if these accounts are to be taken *literally*, we must suppose no other, than that the *whole nation* was carried away; which supposition, however, occasions some difficulty, not only from the numbers to be carried away, but from the obvious difficulty of *feeding* by the way, and of finally placing in a situation where they could be *fed*, so vast, and in a great degree so useless, a multitude, when removed to a strange country. Wheresoever they came, they must either have been starved themselves, or they must *virtually* have displaced nearly an equal number of the king's subjects, who were already settled, and in habits of maintaining themselves, and probably of aiding the state. They were said to be carried to Nineveh. This residue of the ten tribes (that is, *seven and a half*) cannot be estimated lower than two thirds of the population of Nineveh itself. And it may be asked, Who *fed* them, in their way across Syria and Mesopotamia to Nineveh? And admitting an exchange of the *Cutheans* for the *Israelites*, on so extended a scale, as to include the agricultural and working people of all classes, a sovereign who should make such an exchange, where an interval of space of nearly a *thousand* miles intervened, would at least discover a different kind of policy from that which, in our conception, was followed by the king of Assyria. Were we to avail ourselves of the Bible statement, and take between 3½ and four millions, for the people of Israel; and of these, three fourths for the *seven and a half* tribes carried away by Shalmanezer, that is, more than 2¾ millions, we might well rest the argument there. But even reduced to the more probable number of 700,000, and upwards,—how was such a multitude to be provided for? Nor is this stated to be an act of *necessity*, but of *choice!*

"We shall now state the particulars that are given, respecting the Babylonish captivity. It appears, then, that Nebuchadnezzar carried away the *principal* inhabitants, the *warriors*, and *artisans* of every kind, and these classes *only;* leaving behind the *husbandmen*, the *laborers*, and the poorer classes in general; that is, the great body of the people. May it not be concluded, that much the same mode of conduct was pursued by the king of Nineveh, as by him of Babylon; although it is not particularized? It cannot be supposed that either Media or Assyria wanted husbandmen. The history of Tobit shows, not only that the Jews were distributed over Media, but that they filled situations of trust and confidence. And, on the whole, it may be conceived that the persons brought away from the land of Israel were those from whom the conqueror expected useful services, in his country, or feared disturbances from, in their own; in effect, that the classes were much the same with those brought away from Judea, by the king of Babylon; and that the great body of the people remained in the land, as being of use there, but would have been burthensome if removed. Consequently, those who look for a *nation* of Jews, transplanted into Media, or Persia, certainly look for what was never to be found; since no more than a select part of the nation was so transplanted. In the distribution of such captives, it might be expected that a wise monarch would be governed by two considerations: first, to profit the most by their knowledge and industry; and, secondly, to place them in such a situation, as to render it extremely difficult for them to return to their own country. The geographical position of Media appears favorable to the latter circumstance, there being a great extent of country, and deep rivers between.

"One circumstance appears very remarkable. Although it is positively said, that only certain classes of the Jews were carried to Babylon, at the latter captivity; and also that, on the decree of Cyrus, which permitted their return, the principal part *did* return, (perhaps 50,000 in all,) yet so great a number was found in Babylonia, in after-times, as is really astonishing. They are spoken of by Josephus, as possessing towns and districts, in that country, so late as the reign of Phraates; about forty years before Christ. They were in great numbers at Babylon itself; also in Seleucia and Susa. Their increase must have been wonderful; and in order to maintain such numbers, their industry and gains also must have been great. But it must also have been, that a very great number were disinclined to leave the country in which they were settled, at the date of the decree. Ammianus Marcellinus, so late as the expedition of Julian, speaks of a Jews' town at the side of one of the canals between the Euphrates and Tigris."

Such are the principal arguments of major Rennell: there are others to which he has not adverted. From 2 Chron. xxx. we find that the pious Hezekiah wrote to "all Israel, Ephraim, and Manasseh;—and that divers of Asher, Manasseh, Issachar, and Zebulun" obeyed his injunctions, and came to Jerusalem to keep his passover; so that, "since the time of Solomon, son of David, there had not been the like in Jerusalem." Moreover, we read in 2 Chron. xxxiv. 3, 4, 5, that king Josiah not only "purged Judah and Jerusalem," in the first place, from idolatry, but that he went in person, and did the same "in the cities of Manasseh, (the half-tribe west of Jordan,) Ephraim, Simeon, and even unto Naphtali, "throughout all the land of Israel." This he could not have done, had he not possessed some authority over the country he visited; and had not the people of this country acquiesced in the propriety of what he was doing, knowing it to be agreeable to their ancient laws and institutions. But this implies a population of Hebrews by descent. Now, as Josiah extended his reformation throughout Israel, as he was killed at Megiddo, a town in the centre of Israel, and defending Israel against an invader, there is no room to doubt, but that the main body of the population of Israel at that time was descended from those who had been left in the country, when the principals of the nation, as to station and quality, were led into captivity. It can hardly be supposed that Israel was treated at that time more severely than Judah was afterwards; on the contrary, one would imagine, that repeated revolts would be the most signally punished. Yet we find that Nebuchadnezzar left some Judeans behind, although he carried off whoever could be of any service to him, in adorning his new capital; that city which he so greatly improved, as to render it the subject of his pride:—"this great Babylon, which I have built."

If these suggestions be founded on truth, they may assist our endeavors to discern the real character of the Samaritans. It will be recollected, that what history we have of these people is not from Israelite

writers or from themselves, but from their rivals, the Jews, whose description of them contains no equivocal tokens of national animosity and dislike. Whereas, if the bulk of the Israelites were left in their native land, if the population, though decimated, were not wholly deported, then the descent claimed by the Samaritans from the tribe of Ephraim, may well be allowed them; and then it is neither more nor less than injustice, to deny their general relation to the Hebrew community. This does not exclude the fact, that a number of Cutheans was intermingled among them, who, probably, occupied advantageous situations; whether as to office or property: but these must always have been known, must always have been distinguished, as the Turks are, at this day, in their various lines of descent, among the Greeks. Nor is it by any means unlikely, that these different people should employ different arguments, according to events. When the affairs of the Jews were prosperous, the Israelite-Samaritans might claim affinity with them, and truly; when the Jewish people were in difficulties, the Cutheans would naturally endeavor to ingratiate themselves with the heathen governors and sovereigns who despotized Judea. So far as they appear in the gospel history, we do not see that the Samaritans were worse than the Jews; indeed they seem, on the whole, to have been more open to conviction than the zealots of the southern tribes. This is clear from their history,—that while the temple of Jerusalem is destroyed, and the national rites are abolished, the Samaritans are still preserved as a people, though inglorious; they maintain their ancient observances, though imperfectly; they derive their descent from their proper patriarchs, in their own country, though, probably, not without considerable breaches and intervals in their means of proof; they possess authentic copies of the Mosaic institutes, free from Babylonish mutations, and under which they act; and Providence has continued them to the present time, as evidence of various points of history, and incidental facts, connected with holy writ. So little cause had the Jewish zealot to despise "those who reside in the mount of Samaria; and that foolish people which dwell in Shechem," Ecclus. l. 28.

Another question for determination, and one of some difficulty, relates to the country whither the *ten tribes* were transplanted. Scripture informs us, as we have seen above, that Tiglath-Pileser carried away Naphtali, Reuben, Gad, and the half-tribe of Manasseh, to Halah, to Habor, and to Hara; (1 Chron. v. 26.) and that Salmaneser carried off the rest of Israel into Assyria, to Halah, to Habor, on the river of Gozan, and into the cities of the Medes, 2 Kings xvii. 6. Lahela and Halah are certainly the same, and probably denote the land of Havilah, or Colchis. Habor, or Chabor, is the river Chaboras, and the country watered by it, as Gozan, or Gauzan, is the name of the province through which the river Chaboras flows. [But see Gozan.] There is also a district in Media called Gauzan, between the rivers Cyrus and Cambyses, and is placed by Benjamin of Tudela four days' journey from Hemdam. Hara, or Ara, is in Media, and is probably the province of the Areans, known to the ancient geographers. Benjamin of Tudela assures us that there were in Media fifty cities peopled by Israelites. We see by Tobit i. 11, 16; iii. 7; v. 8. that there were Israelites at Nineveh, at Rages in Media, at Shushan, or Susa, and at Ecbatana. In our Saviour's time there were Israelites scattered through the provinces of the East, Acts ii. 9—11; James i. 1. Philo describes the Jews as being very numerous throughout the East, under the empire of the Persians; and Josephus, (Ant. lib. xi. cap. v.) speaking of the ten tribes, says, in his time they were in great multitudes beyond the Euphrates. The second book of Esdras (xiii. 41, &c.) advances a notion, that the Israelites carried captive by Shalmaneser, resolved on withdrawing from the nations, that they might serve God with greater liberty; and that for this purpose they passed over the Euphrates, God having opened the channel of the river, by a miracle in their favor, like that when he gave them passage over the Jordan. They marched a year and a half before they arrived at the place they intended, and at last settled at Arzeret, where they are to remain to the latter ages, when the Almighty will recall them, and again open a passage for them through the Euphrates. But where is this country of Arzeret? Josephus Ben-Gorion says, that when Alexander the Great would have passed over the dark mountains which separate the country of the Israelites from the other nations, he was prevented by a voice which cried to him, "Take care that you enter not into the house of God." Benjamin of Tudela reports that after a journey of one and twenty days, as he travelled towards the north, he arrived at the kingdom of the Rechabites, the extent of which was sixteen days' journey. Of the cities of this kingdom he relates many particulars, but does not say that this was the kingdom of Arzeret. Manasseh-ben-Israel and other writers affirm that the ten tribes retired into Tartary, whence many of them passed into America, Russia, Muscovy, Lithuania, and China. Olaus Rudbek, son of the famous M. Rudbek, author of the "Atlantica," in his "Laponia Illustrata," maintains, that we must not expect to find the remains of the ten tribes of Israel either in Asia, or in Africa, and much less in America; but in the utmost northern climes, even in his own country, Lapland. These surmises he supports by some general probabilities, and by the conformity between the manners and ceremonies of the Laplanders and those of the Jews. But upon this foundation, there can be no country in the world in which the Jews of the ten tribes may not be found.

Sir William Jones inclines to the opinion that the ten tribes migrated to India, about Thibet, and Cashmire, and such opinion derived support from several circumstances. In the year 1828 the following statement appeared in the German papers:—"Leipsic, June 30.—After having seen, for some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had, for the first time, two traders from Bucharia, with shawls, which are there manufactured of the finest wool of the goats of Tibet and Cashmire, by the *Jewish families*, who form *a third part of the population*. In Bucharia (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures, as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colors as are most esteemed in the East." The number of these Jews must be very great, if this account be at all correct, as to the proportion which they bear to the whole population, this being stated by the most accurately informed writers to be from 15,000,000 to 18,000,000. But this

information is confirmed, in a very satisfactory manner, from other sources.

In the year 1822, a Mr. Sargon, one of the agents, we believe, to the London Society for converting the Jews, communicated to England some interesting accounts of a number of persons resident at Bombay, Cannanore, and the vicinity, who were evidently the descendants of Jews, calling themselves Beni-Israel, and bearing, almost uniformly, Jewish names, but with a Persian termination. Feeling very desirous to obtain all possible knowledge of their condition, Mr. Sargon undertook a mission to Cannanore for this purpose, and the result of his inquiries was a conviction, that they were not Jews of the one tribe and a half, being of a different race from the white and black Jews at Cochin, and consequently that they were a remnant of the long-lost ten tribes. He also concluded, from the information obtained respecting the Beni-Israel, that they existed in great numbers in countries between Cochin and Bombay, the *north* of *Persia*, among the hordes of *Tartary*, and in *Cashmire*; the very countries in which the German accounts state the recent discovery to have been made. So far, then, these accounts confirm each other, and there is every probability that the Beni-Israel, resident on the west of the Indian peninsula, had originally proceeded from Bucharia. It will therefore be interesting to know something of their moral and religious character; and we have collected the following particulars from Mr. Sargon's accounts: (1) In dress and manners they resemble the natives so as not to be distinguished from them, but by attentive observation and inquiry. (2.) They have Hebrew names of the same kind, and with the same local termination, as the sepoys in the 9th regiment Bombay native infantry. (3.) Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. (4.) Their common language is the Hindoo. (5.) They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. (6.) They circumcise their own children. (7.) They observe the Kippoor, or great expiation day of the Hebrews, but not the sabbath, nor any feast or fastdays. (8.) They call themselves *Gorah Jehudi*, or white Jews; and they term the black Jews, *Collah Jehudi*. (9.) They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. (10.) They use, on all occasions, and at the most trivial circumstances, the usual Jewish prayer, "Hear, O Israel, the Lord our God is one Lord." (11.) They have no cohen (priest), levite, or kasi, among them, under those terms, but they have a kasy, (reader,) who performs prayers and conducts their religious ceremonies, and they appear to have elders and a chief in each community, who determine in their religious concerns. (12.) They expect the Messiah soon to arrive, and rejoice in the belief that at Jerusalem they will see their God, worship him only, and be despised no more. This is all the information that can be collected from Mr. Sargon's accounts, but the very region in which these people have been discovered, has been described by the celebrated oriental geographer, Ibn Haukal, with great minuteness, under the appellation of *Mawer-al-nahr*. He speaks of it as one of the most flourishing and productive provinces within the regions of Islam, and describes its inhabitants as a people of probity and virtue, averse from evil, and fond of peace.—"Such is their liberality, that no one turns aside from the rites of hospitality; so that a person contemplating them in this light, would imagine that all the families in the land were but one house. When a traveller arrives there, every person endeavors to attract him to himself, that he may have opportunities of performing kind offices for the stranger; and the best proof of their hospitable and generous disposition is, that every peasant, though possessing but a bare sufficiency, allows a portion of his cottage for the reception of his guest. Thus, in acts of hospitality, they expend their income. Never have I heard of such things in any other country.... You cannot see any town or stage [station], or even desert, without a convenient inn or stage-house, for the accommodation of travellers, with every thing necessary. I have heard that there are above 2000 nebats or inns, where as many persons as may arrive shall find sufficient forage for their beasts, and meat for themselves."

The Hebrews affirm, that since the destruction of the temple by the Romans, they have always had their heads, or princes, both in the East and West, under the name of PRINCES OF THE CAPTIVITY; that of the East, governing the Jews of Babylon, Chaldea, Assyria, and Persia; that of the West, those of Judea, Egypt, Italy, and the Roman empire.

CARAVAN, a name given in the East to a company of travellers or merchants, who, for their greater security, march in a body through the deserts, and other places, infested with Arabs or robbers. (See Gen. xxxvii. 25.) "As the collection of such a number of persons [to form a caravan] requires time, and the imbodying of them is a serious concern, it is concerted with great care and preparation, and is never attempted without permission of the prince in whose dominions it is formed, and of those also through whose dominions it is to pass, expressed *in writing*. The exact number of men and carriages, mules, horses, and other beasts of burthen, are specified in the license; and the merchants to whom the caravan belongs regulate and direct every thing appertaining to its government and police, during the journey, and appoint the various officers necessary for conducting it. Each caravan has four principal officers: (1.) the CARAVAN BACHI, or head of the caravan; (2.) the *Captain of the* MARCH; (3.) the *Captain of the* STOP, or REST;—and (4.) the *Captain of the* DISTRIBUTION. The *first* has the uncontrollable authority and *command* over all the others, and gives them his orders: the *second* is absolute during the march; but his authority immediately *ceases* on the stopping, or encamping, of the caravan, when the *third* assumes his share of the authority, and exerts it during the time of its remaining at rest: and the *fourth* orders the disposition of every part of the *caravan*, in case of an attack or battle. This last officer has also, during the march, the inspection and direction of the distribution of provisions, which is conducted, under his management, by several inferior officers, who are obliged to give security to the master of the caravan; each of them having the care of a certain number of men, elephants, dromedaries, camels, &c. which they undertake to conduct, and to furnish with provisions, at their own risk, according to an agreement stipulated between them. A fifth officer of the caravan is the pay-master, or treasurer, who has under him a great many clerks and interpreters, appointed to keep accurate journals of all the material incidents that may occur on the journey; and it is by these journals, signed by the superior officers, that the owners of the caravan judge whether they have been well or ill served or conducted." This description is from colonel Campbell, who proceeds to say,

"Another kind of officers are mathematicians, without whom no caravan will presume to set out. There are commonly three of them attached to a caravan of a large size; and they perform the offices both of quarter-master and aids-de-camp, leading the troops when the caravan is attacked, and assigning the quarters where the caravan is appointed to encamp. There are no less than five distinct [kinds of] caravans: *first*, the heavy caravans, which are composed of elephants, dromedaries, camels, and horses; *secondly*, the light caravans, which have but few elephants; *thirdly*, the common caravans, where are none of those animals; *fourthly*, the horse caravans, where are neither dromedaries nor camels; and *lastly*, sea caravans, consisting of vessels; from whence you will observe, that the word *caravan* is not confined to the land, but extends to the water also. The proportion observed in the heavy caravan is as follows:—When there are five hundred elephants, they add a thousand dromedaries, and two thousand horses at the least: and the escort is composed of four thousand men on horseback. Two men are required for leading one elephant, five for three dromedaries, and seven for eleven camels. This multitude of servants, together with the officers and passengers, whose number is uncertain, serve to support the escort in case of a fight; and render the caravan more formidable and secure. The passengers are not absolutely obliged to fight; but, according to the laws and usages of the caravans, if they refuse to do so, they are not entitled to any provisions whatever from the caravan, even though they should agree to pay an extravagant price for them. The day of the caravan setting out, being once fixed, is never altered or postponed; so that no disappointment can possibly ensue to any one. Even these powerful and well-armed bodies are way-laid and robbed by the Arabian princes, who keep spies in all parts to give notice when a caravan sets out: sometimes they plunder them; sometimes they make slaves of the whole convoy." (Travels to India, p. ii. p. 40.)

This account may be made very materially to assist in illustrating the history of the exodus. In order to apply it to that event, we premise, that the manners of the East, because resulting from the nature and the peculiarities of the countries, have ever been so permanent, that what was anciently adopted into a custom is still conformed to, with scarcely any (if any) variation.

1. "A caravan is too serious a concern to be attempted without the permission of the king, in whose dominions it is formed; and of those powers, also, through whose dominions it is to pass." This explains the urgency of Moses to obtain permission from Pharaoh; and the power of Pharaoh to prevent the assemblage necessary for the purpose of Israel's deliverance: it accounts, also, for the attack made by Amalek; (Exod. xvii. 8.) which tribe, not having been solicited for a free passage, intended revenge and plunder for this omission, in a "formidable body, as large as an army;" but Moses could not have previously negotiated for their consent, without alarming Pharaoh too highly, as to the extent of his proposed excursion with the people.

2. The nature of the "mixed multitude" which accompanied the caravan of Israel clearly appears in this extract.

3. "The exact number of men, carriages, mules," &c. This we find was the custom also in the time of Moses; as the returns made, and registered, in the book of Numbers sufficiently demonstrate.

4. The time necessary for the formation of a caravan justifies the inference, that the Israelites did not leave Egypt in that extreme haste which has been sometimes supposed; they must have had time to assemble; many, no doubt, from distant parts, which would require several days: they might be expelled in haste from the royal city; but to collect them all together at the place of rendezvous, must have been a work of time: we see it is so at this day. For further information on this subject, see the article EXODUS.

5. Another consideration, not unimportant, arises from the nature, the departments, and the powers of these officers. It appears from various passages of Scripture, that the LORD, or JEHOVAH, was considered as the chief guide, conductor, or commander of the Israelites, at the time of their exodus from Egypt: he, therefore, was understood to be, as it were, *Caravan Bachi* to this people; in his name Moses acted as the chief of the caravan. [As to the other officers, if they existed at all, we have no account of them; except that Joshua was ordered to go and fight Amalek, (Ex. xvii.) who attacked Israel when encamped. R.] It is also not improbable that Aaron, who assisted Moses in all things, and was his substitute when absent, had, as a part of his duty, to keep "*accurate* JOURNALS *of all material incidents*," &c. This accounts why, in his penitence and fidelity, he has given an ample relation of his share in the transaction of the golden calf, and of the anger it excited against him; while he has, perhaps, declined to transmit to posterity the name or the character of the principal in it. As a parallel instance, the reader may recollect, how much more circumstantially Peter's fall is related in Peter's Gospel (*i. e.* Mark's) than in any other. It accounts, also, for the commendation of Moses, as the meekest of men, in the very instance of Aaron's rebellion against him; and it accounts, too, for the use of the third person in the narration, instead of the first person, which Moses himself uses in Deuteronomy, composed, or at least published, after Aaron's death. It results from the whole, that the history of the exodus, &c. was compiled from the public, official, authentic register, kept in the camp *daily;* that the original was not private *memoranda*, but, to use a modern phrase, the Gazette of the time.

Mathematicians, mentioned by colonel Campbell, were completely superfluous in the caravan of Israel.

The reader will observe other particulars for himself: those here suggested are offered only as hints to lead inquiry; this is not the place to enlarge on them. The remark, however, is obvious, that the most intricate transactions appear plain, when set in their proper light; and that what we *now* find obscure, is so, evidently, not from any real obscurity in the original narration, but from our imperfect knowledge of the subjects to which it refers.

CARAVANSERAI, a building in the East, which is expressed in our version of the Scriptures by the term Inn. There appear to be three descriptions of these buildings. Some are simply places of rest, (by the side of a fountain, if possible,) which, being at proper distances on the road, are thus named, though they are mere naked walls; others have an attendant, who subsists either by some charitable donation, or the benevolence of passengers; and others are more considerable establishments, where families reside and take care of them, and furnish many necessary provisions. Conformably to these ideas, the Scripture uses at least two words to express a caravanserai, though our translators have rendered both

by the same term *inn*. Thus, Luke ii. 7, *There was no room for them in the* INN, (καταλύματι,) "the place of untying," of beasts, &c. for rest. Luke x. 34, The good Samaritan *brought him to the* (παυδοχεῖον) INN, (whose keeper is called in the next verse *pandokeius*,) a receptacle *open to all comers*. It may reasonably be supposed, that a caravanserai in a town should be better furnished than one in the country, in a retired place, and where few travellers pass; and Mr. Taylor therefore inclines, against Harmer, (Obs. vol. iii. p. 248.) to think that the *inn*, to which the good Samaritan is represented as conducting the wounded traveller, was intentionally described of an inferior kind. If so, we may reasonably take the other word, "the untying place," as denoting a larger edifice; and this accounts for the evangelist Luke's mention of there being no room (τύπος) in it: q. d. "though it was large enough for such occasions as usually occurred in the town of Bethlehem, yet *now* every *apartment* in this receptacle was occupied; so that no privacy fit for a woman in the situation of Mary could be had:"—especially as, colonel Campbell has informed us, "they are continually attended by numbers of the very lowest of the people"—very unfit associates for Mary at any time, and certainly in her present condition. "Caravanserais were originally intended for, and are now pretty generally applied to, the accommodation of strangers and travellers; though, like every other good institution, sometimes perverted to the purposes of private emolument, or public job. They are built at proper distances through the roads of the Turkish dominions, and afford to the indigent and weary traveller an asylum from the inclemency of the weather. They have commonly one story above the ground-floor; the lower story is arched, and serves for warehouses to store goods, for lodgings, and for stables, while the upper is used merely for lodgings; besides which they are always accommodated with a fountain, and have cooks'-shops and other conveniences to supply the wants of lodgers." (Campbell's Travels, p. ii. p. 8.) This description applies, of course, to the better sort of caravanserais.

The nearest construction amongst us to a caravanserai, appears in some of our old inns, where galleries, with lodging rooms in them, run round a court, or yard; but then, as travellers in the East always carry with them their own bedding, &c. it is evident that our inns are better provided than the best eastern caravanserais. It is necessary to keep this in mind; because we must not suppose that Joseph and Mary travelled without taking the necessary utensils with them; or that they could have procured, in this *inn*, any thing beyond provisions and lodging. Perhaps even they could not have procured provisions. But of the poverty of their eastern *inns*, we shall obtain a pretty distinct idea from the following extract:—

"There are no *inns* any where; but the cities, and commonly the villages, have a large building called a *khan*, or *kervanserai*, which serves as an asylum for all travellers. These houses of reception are always built without the precincts of towns, and consist of four wings round a square court, which serves, by way of enclosure, for the beasts of burthen. The lodgings are cells, where you find nothing but bare walls, dust, and sometimes scorpions. The keeper of this khan gives the traveller the key and a mat; and he provides himself the rest. He must, therefore, carry with him his bed, his kitchen utensils, and even his provisions; for frequently *not even bread* is to be found in the villages. On this account the orientals contrive their equipage in the most simple and portable form. The baggage of a man who wishes to be completely provided, consists in a carpet, a mattress, a blanket, two saucepans with lids, contained within each other, two dishes, two plates, and a coffee-pot, all of copper well tinned; a small wooden box, for salt and pepper; a round leathern table, which he suspends from the saddle of his horse; small leathern bottles or bags for oil, melted butter, water, and brandy (if the traveller be a Christian); a pipe, a tinder-box, a cup of cocoa-nut, some rice, dried raisins, dates, Cyprus cheese, and, above all, coffee-berries, with a roaster, and wooden mortar to pound them. I am thus particular, to prove that the orientals are more advanced than we, in the art of dispensing with many things, an art which is not without its use Our European merchants are not contented with such simple accommodations." (Volney's Travels, vol. ii. p. 419. Eng. edit.) The reader will bear this account in mind: for we shall find that he is not a *poor* man in the East, who possesses this quantity of utensils. One would hope that at Bethlehem, "the house of bread," it was not difficult to procure that necessary of life.

[The following graphic description of a scene in the large khan or caravanserai at Acre, is from the pen of Dr. Jowett, under date of Nov. 3, 1823: (Christ. Researches in Syria, etc. p. 115. Am. ed.) "Looking out of our window upon the large, open, quadrangular court of the khan, we beheld very much such a scene as would illustrate the 'Arabian Nights' Entertainments.' In the centre is a spacious fountain, or reservoir, the first care of every builder of great houses or cities in the East. On one side is a row of camels, each tied by the slenderest cord to a long string; to which a small bell is appended, so that, by the slightest motion, they keep up one another's attention, and the attention also of all the inmates of the khan, that of weary travellers especially, by a constant jingle. On another side, horses and mules are waiting for orders; while asses, breaking loose, biting one another, and throwing up their heels, give variety to the scene. Goats, geese, poultry, &c. are on free quarters. In the midst of all these sights and sounds, the groom, the muleteer, the merchant, the pedlar, the passers-by, and the by-standers, most of them wretchedly dressed, though in coats of many colors, all looking like idlers, whatever they may have to do, contrive to make themselves audible; generally lifting up their voices to the pitch of high debate, and very often much higher. Noise, indeed, at all times, seems to be the proper element of the people of these countries; their throats are formed for it, their ears are used to

it; neither the men nor the females, grown-up persons nor children, the rich nor the poor, seem to have any exclusive privilege in making it; and, what is very annoying to a Frank traveller, the party with whom he is treating, and who wishes most probably to impose on him, will turn round to make an appeal to all the by-standers, who are no less ready with one voice to strike in with their opinion on all matters that come before them.

"The immense khan, of which the consul's rooms form a small part, is inhabited by a great variety of families. It is three stories high; and in so dilapidated a state, that it seems to me to wait only for a gentle shock of an earthquake—no improbable event—to bring it all down."

The same traveller, in passing from Saide (Sidon) to Acre, came, near evening, to the foot of the line of mountains "which forms a midway barrier betwixt Tyre and Acre. After ascending it a little way, we reached, just after sunset, a poor hovel, called Khan Nahoura; the owner of which, having several guests already arrived, made many difficulties about receiving us. A little money, however, changed his heart towards us. Happily, just before our arrival, we were hailed by some fishermen on the water side,—men who, probably, at this day, are unconsciously fulfilling the prophecy of Ezekiel, cxxvi. 5, 14,—from whom we bought some excellent fish. With no other preparation than that of putting them whole into the burning embers, they furnished us with a very seasonable and refreshing supper." (Ibid. p. 112.)

Khan appears to be the Turkish name for caravanserai. On the great roads, where there are long intervals between the cities or settled parts of the country, these establishments are maintained by the government; particularly in Persia. Indeed, this is a custom of very high antiquity; for Xenophon informs us that Cyrus, "observing how far a horse could well travel in a day, built stables at those distances, and supplied them with persons to keep them in charge." (See sir R. K. Porter's Trav. in Persia, vol. i. p. 482.) *R.

CARBUNCLE, a precious stone, like a large ruby, or garnet, of a dark, deep red color, something like bullock's blood; said to glitter even in the dark, and to sparkle more than the ruby: but Braun observes, after Boëtius, that the *carbuncle* of the ancients is the ruby. [The Hebrew word ברקת, *bâreketh*, translated *carbuncle* in the English version, Ex. xxviii. 17. Ezek. xxviii. 13, is rendered *smaragdus* by Josephus, the Seventy, and the Vulgate; and this is vindicated by Braun. (De Vest. sacerd. Heb. p. 517, seq.) In Is. liv. 12, our translators have put carbuncle for the Heb. אקדח, *ekdâh*; of which it can only be said, that its root indicates something *bright, shining*; but the specific kind of stone is not known. R.

CARCHEMISH, a city of great strength on the Euphrates, belonging to Assyria, which was taken by Necho, king of Egypt, and retaken by Nebuchadnezzar, in the fourth year of Jehoiachin, king of Judah, 2 Chron. xxxv. 20; 2 Kings xxiii. 29. Isaiah speaks of Carchemish, and seems to say that Tiglath-Pilezer conquered it; perhaps from the Egyptians. Probably Carchemish is Cercusium, Circesium, or Kirkisia, which is situated in the angle formed by the junction of the Chaboras, or Chebar, and the Euphrates.

CARIA, a country of Asia Minor, to which the Romans wrote in favor of the Jews, 1 Mac. xv. 23. It has been called Phœnicia, because a Phœnician colony first settled there. Its chief town was Halicarnassus.

I. CARMEL, a city of Judah, on a mountain of the same name, in the south of Palestine, 10 miles east of Hebron. Here Nabal the Carmelite, Abigail's husband, dwelt. Jerome says, that in his time the Romans had a garrison at Carmel. On this mountain Saul, returning from his expedition against Amalek, erected a trophy, 1 Sam. xv. 12. [This mountain still retains its ancient name; Seetzen found, on the west side of the Dead sea, a limestone mountain, called el-Carmel, which is without doubt the same. R.

II. CARMEL, a celebrated range of hills running north-west from the plain of Esdraelon, and ending in the promontory, or cape, which forms the bay of Acco. Its height is about 1500 feet, and at its foot, north, runs the brook Kishon, and a little farther north, the river Belus. Josephus makes Carmel a part of Galilee; but it rather belonged to Manasseh, and to the south of Asher. *Carmel* signifies *the vineyard;* and Jerome informs us, that this mountain had good pastures. Toward the sea is a cave, where it has been supposed that the prophet Elijah desired Ahab to bring Baal's false prophets, and where fire from heaven descended on his burnt sacrifice, 1 Kings xviii. 21—40. Pliny mentions "the promontory Carmel," and on this mountain a town of the same name, formerly called Ecbatana.

[Mount Carmel is an object of so much celebrity and importance, that some more particular notice of it seems desirable. It is the only great promontory upon the coast of Palestine. The foot of the northern part approaches the water, so that, seen from the hills north-east of Acre, mount Carmel appears as if "dipping his feet in the western sea;" farther south it retires more inland, so that between the mountain and the sea there is an extensive plain covered with fields and olive-trees. Carmel consists rather of several connected hills, than of one ridge; the northern and eastern part being somewhat higher than the southern and western. The western side of the mountain, towards the sea, is five or six miles long, not running in a straight line; but (according to Pococke and Volney) the two extremities jut out and stand over against each other, forming, in the middle, a bow. The mountain, according to the reports of the great majority of travellers, well deserves its Hebrew name; (Carmel, *country of vineyards and gardens;*) Mariti describes it (Trav. p. 274, seq.) as a delightful region, and says the good quality of its soil is apparent from the fact, that so many odoriferous plants and flowers, as hyacinths, jonquilles, tazettos, anemonies, &c. grow wild upon the mountain. O. von Richter in his "Pilgrimage" (p. 65.) says: "Mount Carmel is entirely covered with green; on its summit are pines and oaks, and farther down olive and laurel-trees; every where plentifully watered. It gives rise to a multitude of crystal brooks, the largest of which issues from the so called fountain of Elijah; and they all hurry along, between banks thickly overgrown with bushes, to the Kishon. Every species of tillage succeeds here admirably, under this mild and cheerful sky. The prospect from the summit of the mountain out over the gulf of Acre and its fertile shores, and over the blue heights of Lebanon to the White cape, is enchanting." Mr. Carne also ascended the mountain and traversed the whole summit, which occupied several hours. (Letters from the East, Lond. 1824, vol. i. p. 286.) He says: "It is the finest and most beautiful mountain

in Palestine, of great length, and in many parts covered with trees and flowers. On reaching, at last, the opposite summit, and coming out of a wood, we saw the celebrated plain of Esdraelon beneath, with the river Kishon flowing through it; mounts Tabor and Hermon were in front; and on the left [S. E.] the prospect was bounded by the hills of Samaria. This scene certainly did not fulfil the descriptions given of the desolation and barrenness of Palestine, although it was mournful to behold scarcely a village or cottage in the whole extent; yet the soil appeared so rich and verdant, that, if diligently cultivated, there is little doubt it would become, as it once was, 'like the garden of the Lord.' In another place he says: (ibid, vol. ii. p. 119.) "No mountain in or around Palestine retains its ancient beauty so much as Carmel. Two or three villages, and some scattered cottages, are found on it; its groves are few, but luxuriant; it is no place for crags and precipices, or 'rocks of the wild goats;' but its surface is covered with a rich and constant verdure."

These descriptions admirably illustrate the vivid representations of the inspired Hebrew poets and prophets in respect to Carmel. Thus Isaiah, in describing the gospel times, (xxxv. 2.) affirms that "to the desert shall be given the excellency (splendid ornaments) of Carmel." So, on account of the graceful form and verdant beauty of its summit, the head of the bride, in Cant. vii. 5, is compared to Carmel. It was also celebrated for its pastures, and is therefore ranked with Bashan, Jer. l. 19; Is. xxxiii. 9; Amos i. 2.

There are in mount Carmel very many caves; it is said more than a thousand; chiefly on the west side. They are said to have formerly been inhabited by monks. In one tract, called the Monks' cavern, there are four hundred adjacent to each other, and furnished with windows and places for sleeping hewn in the rock. A peculiarity of many of these caverns is mentioned by Schulz, (Leitungen, &c. v. p. 187, 383.) viz. that the entrances to them are so narrow, that only a single person can creep in at a time; and that the caves are so crooked that a person is immediately out of sight to one who follows, and can conceal himself. This may serve to give us a clearer idea of what is intended in Amos ix. 3. where Jehovah says of those who endeavor to escape from punishment, "Though they hide themselves in the top of Carmel, I will search and take them out thence." That the grottoes and caves of Carmel were already in very ancient times the resort and dwelling of prophets and other religious persons, is well known. The prophets Elijah and Elisha often resorted thither. (See 1 Kings xviii. 19, seq. 42; 2 Kings ii. 25; iv. 25; and compare, perhaps, 1 Kings xviii. 4, 13.) At the present day, is shown a cavern, called the cave of Elijah, a little below the Monks' cavern mentioned above. It is now a Mahometan sanctuary. Comp. Rosenm. Bibl. Geogr. II. i. p. 101, seq. .. *R.

CARNAÏM, see ASTAROTH II.

CARNAL, fleshly, sensual. Wicked or unconverted men are represented as under the domination of a "carnal mind, which is enmity against God," and which must issue in death, Rom. viii. 6, 7. Worldly enjoyments are carnal, because they only minister to the wants and desires of the animal part of man, Rom. xv. 27; 1 Cor. ix. 11. The ceremonial parts of the Mosaic dispensation were carnal; they related immediately to the bodies of men and beasts, Heb. vii. 16; ix. 10. The weapons of a Christian's warfare are not carnal; they are not of human origin, nor are they directed by human wisdom, 2 Cor. x. 4.

CARPUS, a disciple of Paul, who dwelt at Troas, 2 Tim. iv. 13.

CART, for threshing, a machine still used in the East, Amos ii. 13. See THRESHING.

CARTHAGE, a celebrated city on the coast of Africa; a colony from Tyre. According to the Vulgate, Ezekiel says, (xxvii. 12.) the Carthaginians traded to Tyre; but the Hebrew reads Tarshish, which rather signifies Tarsus in Cilicia, or *Tartessus* in Spain, formerly famous for trade. See TARSHISH.

CASIPHIA. Ezra says, that when returning to Judea, he sent to Iddo, who dwelt at Casiphia; perhaps mount Caspius, near the Caspian sea, between Media and Hyrcania, where were many captives, Ezra viii. 17.

CASLUHIM, a son of Mizraim, from whom came the Caphtorim, or Philistines. See CAPHTOR.

CASPIS, a city in Arabia, inhabited by people of various nations, who, having menaced Judas Maccabeus and his troops, were slaughtered by them, 2 Mac. xii. 13—16.

CASSIA, a spice mentioned by Moses as an ingredient in the composition of the holy oil, used in the consecration of the sacred vessels of the tabernacle, Exod. xxx. 24. [The word *cassia* comes, undoubtedly, from the Hebrew קציעה, *kĕtsiâh*, which occurs once in this sense in the Hebrew Scriptures, in the plural; Ps. xlv. 8, "All thy garments *smell of* myrrh, *and* aloes, *and* cassia." The plural was very probably used by the Hebrews on account of the small detached pieces into which the bark is usually divided in commerce; but the Seventy, in conformity to the general usage of Greek writers, give it in the singular number, and write it with one sigma, κασία. The meaning of the word in Hebrew is, *something stripped off*, i. e. bark separated from the trunk; and it was not unnatural that a precious commodity of this kind from the remotest East should thus be called by the general name *bark*, just as in modern times a different species of bark is thus distinguished. The word *cassia* occurs also in two other passages of our English version, viz. Ex. xxx. 24; Ezek. xxvii. 19; where it corresponds to the Heb. קדה, *kiddâh*. In the former passage, the Seventy have ἴρις, a species of lily; in the latter, they appear not to have read the same Hebrew word. That the Hebrew קדה really means cassia, is somewhat doubtful; but from its connection, in Exodus, with myrrh, cinnamon, and sweet calamus, it would seem at any rate to have come from the same countries, and to have possessed the same properties.

This oriental aromatic is the cassia of modern cookery, but not of modern botany. It is the *Laurus cassia* of Linnæus, a native of Malabar, Sumatra, Java, &c. *R.

CATERPILLAR (Heb. *châsil*) is improperly put, by the English translators, for a species of locust now unknown. In several passages of Scripture this insect is distinguished from the locust, properly so called; and in Joel i. 4. is mentioned as "eating up" what the other species had left, and may, therefore, be called "the consumer" by way of eminence. But the ancient interpreters are far from being agreed as to what particular species it signifies. The LXX, Aquila, the Vulgate, and Jerome understand it of "the chafer," which is a great devourer of leaves. Michaëlis, from the Syriac, supposes it to be the

"mole cricket," which in its grub state is very destructive to corn, and other vegetables, by feeding on their roots.

I. CATHOLIC. This term is Greek; signifying *universal*, or *general*. The church of Christ is called catholic, because it extends throughout the world, and during all time. We call some truths catholic, because they are generally received, and are of general influence; so the catholic, that is, the general, church.

II. CATHOLIC, i. e. general, EPISTLES, are seven in number, viz. one of James, two of Peter, three of John, and one of Jude. They are called catholic, because directed to Christian converts generally, and not to any particular church. The principal design of these epistles is to warn the reader against the heresies of the times, and to establish Christian converts against the efforts made to reduce them to Judaism, or to a mixture of legal notions with Christianity, or of idolatrous principles and practices with the gospel.

CAVES were often used as dwellings in Palestine. See ROCK, and CARMEL.

CAUCASUS, the name of a range of mountains in Asia. [The modern Caucasus is that immense chain of mountains which runs from about the middle of the western shore of the Caspian sea, northwest, to the northern side of the Euxine, or Black sea. In ancient times, the name appears to have been applied to the whole of that vast tract of elevated and mountainous country, commencing in India and extending to the Mediterranean and Euxine seas, forming the highest elevation or region of Asia, the Hindu KOH, and comprehending, among many other ranges, those of Ararat and Taurus. These two last names were applied very indefinitely to denote ranges of mountains beyond the limits to which these names properly belonged; and thus they were sometimes probably interchanged, or employed by different writers to express the same mountains. This whole subject has strictly no connection with the illustration of the Bible, because none of these names (except Ararat) are found in Scripture; but as the Greek word *Caucasus* was probably derived from India, and the tracing of it to its source is connected with some important geographical views, it may not be uninteresting to see here subjoined the following extract from captain Wilford, in the Asiat. Res. vol. vi. p. 455. R.

"The true Sanscrit name of this mountain is *C'hasa-giri*, or the mountain of the *C'hasas*, a most ancient and powerful tribe, who inhabited this immense range, from the eastern limits of India to the confines of Persia; and most probably as far as the Euxine and Mediterranean seas. They are often mentioned in the sacred books of the Hindus. Their descendants still inhabit the same regions, and are called to this day *C'hasas*, and in some places *C'hasyas* and *Cossais*. They belonged to the class of warriors, or *Cshettris;* but now they are considered as the lowest of the four classes, and were thus degraded, according to the institutes of Menu, by their omission of the holy rites, and by seeing no Brahmins. However, the vakeel of the rajah of Comanh, or *Almora*, who is a learned Pandit, informs me, that the greatest part of the zemindars of that country are *C'hasas;* and that they are not considered, or treated, as outcasts. They are certainly a very ancient tribe; for they are mentioned as such in the institutes of Menu; and their great ancestor *C'hasa*, or *C'hasya*, is mentioned by Sanchoniathon under the name of *Cassius*. He is supposed to have lived before the flood, and to have given his name to the mountains he seized upon. The two countries of *Cashgar*, those of *Cash-mir*, *Castwar*, and the famous peak of *C'has-gar*, are acknowledged in India to derive their names from the *C'hasas*. The country called *Casia* by Ptolemy, is still inhabited by *C'hasyas;* and Pliny informs us, (lib. vi. cap. 20.) that the inhabitants of the mountainous region between the Indus and the Jumna, were called *Cesi*, a word obviously derived from *C'hasa*, or *Chésai*, as they are denominated in the vulgar dialects. The appellation of *Caucasus*, or *Coh*-CAS, extended from India to the shores of the Mediterranean and Euxine seas; most probably, because this extensive range was inhabited by *C'hasas*. Certain it is, that the mountains of Persia were inhabited by a race of people called *Cossæi*, *Cussæi*, and *Cissii;* there was a mount Casius on the borders of Egypt, and another in Syria; the Caspian sea, and the adjacent mountains, were most probably denominated from them. Jupiter Cassius, like Jupiter Peninus in the Alps, was worshipped in the mountains of Syria, and on the borders of Egypt; moreover, we find that the titles of Cassius and Cassiopæus, given to Jupiter, were synonymous, or nearly so. In Sanscrit the words *C'hasapa*, *C'hasyapa*, and *C'hasyapati*, signify the lord and sovereign ruler of the *C'hasyas;* *Chasyapéya*, or *C'hasapéya*, in a derivative form, implies the country of *C'hasapa*.

"The original country of the *Chasas* seems to have been the present country of *Cashgar*, to the north-east of Cabul; for the *C'hasas*, in the Institutes of Menu, are mentioned with the *Daradas*, who are obviously the *Dardæ* of Ptolemy, whose country, now called *Darad* by the natives, and *Dawurd* by Persian authors, is to the north-west of Cashmir, and extends towards the Indus; hence Ptolemy with great propriety asserts, that the mountains to the north-east of Cabul are the real Caucasus. The country of *Cashcar* is situated in a beautiful valley, watered by a large river, which, after passing close to Chágá-Seray, Cooner and Noorgul, (Cooner and Noorgul are called Guz-noorgul in the Ayeen Akbery,) joins the Landi-Sindh, or little Sindh, below Jálalabad, in the small district of Cameh, (for there is no town of that name,) and from this circumstance the little Sindh is often called the river Cameh. The capital city of Cashcar is called Chatrául, or Chatraur, and is the place of residence of a petty Mahomedan prince, who is in great measure tributary to the emperor of China, for the Chinese are now in possession of Badacshan as far as Baglan to the north-west of Anderab."

"Pliny (lib. vi. cap. 30.) informs us, that mount Caucasus was also called Graucasus; an appellation obviously Sanscrit; for *Grava*, which, in conversation, as well as in the spoken dialects, is invariably pronounced *Grau*, signifies a mountain, and being a monosyllable (the final being surd) according to the rules of grammar, it is to be prefixed thus, *Grava-C'hasa*, or *Grau-C'hasa*. Isidorus says that *Caucasus*, in the eastern languages, signifies *white;* and that a mountain, close to it, is called *Casis* by the Scythians, in whose language it signifies *snow* and *whiteness*. The Casis of Isidorus is obviously the Casian ridge of Ptolemy; where the genuine appellation appears stripped of its adjunct. In the language of the Calmuck Tartars, *Jásu* and *C'hásu* signify *snow;* and in some dialects of the same tongue, towards Badacshán, they say *Jushá* and *Chushá*, *Tushá*, and *Tuchá*, or *Tuca*. These words, in the opinion of my

learned friends here, are obviously derived from the Sanscrit *Tushára*, by dropping the final *ra*. . . . . The words *Chasu*, or *C'hasa*, are pronounced *C'hasa*, or *Cas ; Chusa*, or *Cusa*, by the inhabitants of the countries between Bahlac and the Indus; for they invariably substitute *ch* or *c* in the room of *sh*. . . . . This immense range is constantly called in Sanscrit *Himáchel*, or 'Snowy Mountain ;' and *Himálaya*, or the 'Abode of Snow.' From *Hima* the Greeks made *Imaus : Emodus* seems to be derived from *Himoda*, or 'snowy ;' *Himána*, *Haimána*, and *Haimánas*, which are appellations of the same import, are also found in the Puránas; from these is probably derived *Amanus*, which is the name of a famous mountain in Lesser Asia, and is certainly part of the *Himálaya* mountains; which, according to the Puránas, extend from sea to sea. The western part of this range was called Taurus; and Strabo says (lib. xi. p. 519.) that mount Imaus was called also Taurus. The etymology of this last appellation is rather obscure; but since the Bráhmins insist that *Toc'hárestán* is corrupted from *Tushára-sthán*, by which appellation that country is distinguished in the Puranas; and that *Tunan* is derived from *Tusharan*, its Sanscrit name, the *sh* being quiescent; may we not equally suppose, that *Taurus* is derived from *Tushara*, or *Tusharas* ? for this last form is used also, but only in declensions, for the sake of derivation. *Tushara* signifies 'snow ;' *Tushara-sthan*, or *Tuc'haras-sthan*, the place or abode of snow; and *Tusharan*, in a derivative form, the country of snow."

CAUSEWAY, a raised way, or path, 1 Chron. xxvi. 16; 2 Chron. ix. 4. One of these prepared ways is no doubt referred to in Isa. lxii. 10, which Mr. Taylor thus renders—

Pass, pass, the gates ;
Level (*even*) the way for the people ;
Throw up, throw up, the causeway—lit. *raise, raise, the raised way*, (Eng. ver. *highway*,)
Clear it from every stone ;
Display a standard to the people.

Mr. Harmer would refer the fourth member of this sentence, to the heaping up stones by the way of land-marks, to direct travellers in their way. Without impugning his instances, Mr. Taylor very properly hints that where a causeway had already levelled and fixed the road, *that* further labor of raising mounts was unnecessary. As to the nature of these causeways, (called in this place מסלה, *mesillâh*,) George Herbert gives this information: (p. 170.) "A word of our last night's journey, [in Hyrcania, i. e. Persia; the country to which Isaiah alludes.] The most part of the night we rode upon a paved cawsey, broad enough for ten horses to go abreast; built by extraordinary labor and expense, over a part of a great desert; which is so even that it affords a large horizon; howbeit, being of a boggy, loose ground upon the surface, it is covered with white salt, in some places a yard deep, a miserable passage! for, if either the wind drive the loose salt abroad, which is like dust; or that by accident the horse or camel forsake the cawsey, the bog is not strong enough to uphold them, but suffers them to sink past all recovery ;"—he then compares this to the Roman *viæ militares*, whose foundations were laid with huge piles, or stakes, pitched into a bog, and fastened together with branches or withes of wood; upon which rubbish was spread, and gravel or stones afterwards laid, to make the ground more firm and solid. Now, if the prophet Isaiah meant such a causeway as Herbert describes, passing over a bog, the nature of the passage afforded no stones to be gathered into a heap for the purpose of forming land-marks; but, if it passed where stones or gravel, dust, &c. might take the place of the loose salt in Herbert's narration, then we see the import of the prophet's expressions: "Sweep away every impediment; whatever may render travelling incommodious; to the very stones and dust which may occasionally accumulate, even on a solidly constructed causeway." Thevenot and Hanway also, occasionally, mention causeways in Persia. The reader cannot but have observed the *reduplication* of the commanding words, "Pass, pass; throw up, throw up ;" i. e. continue passing till all be passed; continue throwing up, for a considerable distance, a long way. So sir John Chardin, translating a Persian letter, renders thus, "To whom I wish that all the world may pay homage ;" but he says, "In the Persian it is, That all souls may serve his name, his name." He adds, "Repetition is a figure very frequent in the oriental languages, and without question is borrowed from the sacred language, of which there are a thousand examples in the original Bible; as in Ps. lxviii. 12, 'They are fled, they are fled ;' that is, they are absolutely fled.

[The whole of the preceding illustration is founded upon the false supposition, that the Hebrew מסלה, *mesillâh*, means every where *causeway*, or *elevated road*. This is, no doubt, its original meaning; but there can be also no doubt that, like our word *highway*, it had departed from its primitive sense, and signified, in general, any *public way* or *high-road*. This is its meaning in Judg. xx. 31, 32; 1 Sam. vi. 12. In like manner it is used Prov. xvi. 17, in a metaphorical sense, for *way*, i. e. walk or manner of life. In the passage of Isaiah, therefore, above quoted, (lxii. 10.) the rendering of the English version, *highway*, is more appropriate than the one proposed. In other respects, too, it would be difficult to see in what the proposed version of the whole passage is in any way superior to that of our common English Bible; since the sense is precisely the same.

The same praise of simplicity and directness cannot, however, be given to the English version of Ps. lxxxiv. 5, in which the same Hebrew word occurs, and is there rendered *ways*. To help out the sense, as they supposed, the translators have interpolated the words *of them ;* making the clause read, "in whose heart *are* the ways *of them* ;" a passage which is probably not less inexplicable to the English reader, than if it had remained in the original Hebrew. This Psalm was apparently composed while the inspired writer was at a distance from Jerusalem, either in exile or detained by other causes, and thus deprived of the privilege of worshipping Jehovah in his sanctuary. He is thus led to pour out his heart before God, and express his longing desires again to be present at the public national worship of the temple at Jerusalem. "Even the birds," he says, "may dwell around thine altars; (see ALTAR;) and how happy are they who inhabit thy house, who may worship thee continually! Happy they whose glory is in thee, and in whose heart the ways!" i. e. the highways which lead to Jerusalem, where the temple is, and the pleasure of thy worship is to be enjoyed. The sense here is, "Happy are those who glory in thee, and who delight to tread the ways which lead to thy presence ;" in allusion, no doubt,

to the journeys made to Jerusalem, when "the tribes went up to worship." Such are their joy and confidence in God, that the most desolate tracts become to them as a fruitful country. (See under BACA.) They go on from strength to strength, i. e. increasing in strength,—not like other travellers, wasting away with fatigue, but gaining strength daily as they advance towards Zion, through the rejoicing of their hearts in view of the delights of the temple worship. Thus the Psalmist describes the emotions of those who thus dwell in Zion, or who may visit it when they will; and he expresses his longing desire, that this privilege may again be his. In accordance with this view, the Psalm may be translated as follows:—

How lovely are thy tabernacles, Jehovah of Hosts!
My soul longeth, yea, fainteth, for the courts of Jehovah;
My heart and my flesh cry out for the living God!
Even the sparrow hath found a dwelling,
And the swallow a nest for herself, where she may place her young,
Even thine altars, Jehovah of Hosts, my King, and my God!
Happy the dwellers in thine house, who continually praise thee!
Happy those who glory in thee; in whose hearts are the ways *to Zion.*
Passing through a vale of weeping (or desolate valley) they convert it into a fountain,
Yea, with blessings the early rain doth cover it!
They go from strength to strength; they appear *each* before God in Zion. *R.

It is usually understood that the prophet Isaiah (chap. xl. 3.) alludes to the custom of sending persons, as we might say, laborers, pioneers, before a great prince, to clear the way for his passage.

The voice of him that crieth in the wilderness,
"Prepare (even) ye the way of the LORD;
Make straight IN THE DESERT a highway for our GOD;
Every valley shall be raised;
And every mountain and hill shall be lowered;
And the winding paths shall be made straight;
And the broken (rough) places level."

It was the common practice, when monarchs travelled, that the ways were made or repaired before them. (See Arrian. Exped. Alex. M. iv. 30. Diod. Sic. ii. 13.) The following is from sir Thomas Roe's chaplain, (p. 468.) and affords a happy comment on the passage: "I, waiting upon my lord embassador two years, and part of a third, and travelling with him in progress with that king, [the Mogul,] in the most temperate months there, 'twixt September and April, were in one of our progresses 'twixt Mandoa and Amadavar, nineteen days, making but short journeys in a wilderness, where (*by a very great company* sent before us, to make those passages and places fit to receive us) A WAY WAS CUT OUT, AND MADE EVEN, broad enough for our convenient passage; and in the place where we pitched our tents a great compass of ground was rid, and made plain for them, by grubbing a number of trees and bushes; yet there we went as readily to our tents as we did when they were set up in the plains."

CEDAR, a tree greatly celebrated in the Scriptures. A few are still standing on mount Lebanon, above Byblos and Tripoli east; but none elsewhere in these mountains. In former times there must have been a great abundance of them, since they were used in so many extensive buildings. These trees are remarkably thick and tall; some among them are from thirty-five to forty feet in girth. The cedar-tree shoots out branches at ten or twelve feet from the ground; they are large and distant; its leaves are something like those of rosemary; it is always green; and distils a kind of gum, to which different effects are attributed. Cedar wood is reputed incorruptible; it is beautiful, solid, free from knots, and inclining to a red-brown color. It bears a small cone, like that of the pine.

The cedar grows not only on mount Lebanon, but in Africa, in Cyprus, in Crete, or Candia. The wood was used in making statues designed for duration. The temple of Jerusalem and Solomon's palace were finished with cedar. The roof of the temple of Diana at Ephesus was of cedar, according to Pliny. In 1 Kings x. 27, it is said that Solomon multiplied cedars in Judea, till this tree was as common as sycamores; which are very general there; compare 2 Chron. i. 15; ix. 27.

The cedar loves cold and mountainous places; if the top is cut, it dies. The branches which it shoots, lessening as they rise, give it the form of a pyramid. Le Bruyn, in his journey to the Holy Land, says the leaves of the tree point upwards, and the fruit hangs downwards; it grows like the cones of the pine, but is longer, harder, and fuller, and not easily separated from the stalk. It contains a seed like that of the cypress, and yields a glutinous, thick sort of resin, transparent, and of a strong smell, which does not run, but falls drop by drop. This author tells us, that having measured two cedars on mount Lebanon, he found one to be fifty palms in girth; the other forty-seven. Naturalists distinguish several sorts of cedars; but we speak here only of that of Lebanon, the only one mentioned in the Bible. The wood was used not only for beams, for planks which covered edifices, and for ceilings to apartments, but likewise for beams in the walls, 1 Kings vi. 36; vii. 12; Ezra vi. 3, 4.

In the purification of a leper, cedar-wood, together with hyssop, was to be used, in sprinkling the leper, Lev. xiv. 4, 6.

[This celebrated tree, the *Pinus cedrus* of botanists, is not peculiar to mount Lebanon, but grows also upon mounts Amanus and Taurus in Asia Minor, and in other parts of the Levant; but does not elsewhere reach the size and height of those on Lebanon. It has also been cultivated in the gardens of Europe; two venerable individuals of this species exist at Chiswick in England; and there is a very beautiful one in the Jardin des plantes in Paris. The beauty of this tree consists in the proportion and symmetry of its wide-spreading branches. The gum, which exudes both from the trunk and the cones or fruit, is, according to Schulz, (Leitungen, &c. v. p. 459.) "soft like balsam; its fragrance is like that of the balsam of Mekka. Every thing about this tree has a strong balsamic odor; and hence the whole grove is so pleasant and fragrant, that it is delightful to walk in it." This is probably the *smell of Lebanon* spoken of in Cant. iv. 11; Hos. xiv. 6. The wood is peculiarly adapted to building, because it is not subject to decay, nor to be eaten of worms; hence it was much used for rafters, and for boards with which to cover houses and form the floors and

ceilings of rooms. The palace of Persepolis, the temple at Jerusalem, and Solomon's palace, were all in this way built with cedar; and the latter especially appears to have had in it such a quantity of this wood, that it was called "the house of the forest of Lebanon," 1 Kings vii. 2; x. 17. The ships of the Tyrians had also masts of cedar, Ezek. xxvii. 5.

Of the forests of cedars which once covered Lebanon, only a small remnant is left. A single grove only is now found, lying a little off from the road which crosses mount Lebanon from Baalbec to Tripoli, at some distance below the summit of the mountain on the western side,—at the foot, indeed, of the highest summit or ridge of Lebanon. This grove consists of a few very old trees, intermingled with a large number of younger ones. The former are the patriarchs of the vegetable world; it is certain that they were ancient three hundred years ago; but their number is decreasing, as the oldest decay or are destroyed. In 1550, the number of these ancient trees is stated by Bellonius at 28; from that time down to 1818, they are stated at 24, 23, 16, 12, and 7. Mr. Fisk, in 1823, says there are 6 or 8 of the largest; but does not see the propriety of the statements just enumerated. See the extract from his journal below. As the subject is interesting, the following extracts from various travellers who have visited the spot, are subjoined. It will be seen that the account given by Mr. Fisk is the most full and satisfactory.

Maundrell writes, in 1696, as follows: "These noble trees grow amongst the snow, near the highest part of Lebanon, and are remarkable, as well for their own age and largeness, as for those frequent allusions made to them in the word of God. Here are some of them very old, and of a prodigious bulk, and others younger, of a smaller size. Of the former I could reckon up only *sixteen*, and the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound, and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground, it was divided into five limbs, each of which was equal to a great tree."

Pococke, in 1738, describes them with greater minuteness: "The cedars form a grove about a mile in circumference, which consists of some large cedars, that are near to one another, a great number of young cedars, and some pines. The great cedars, at some distance, look like very large spreading oaks; the bodies of the trees are short, dividing at bottom into three or four; some of which, growing up together for about ten feet, appear something like those Gothic columns which seem to be composed of several pillars. Higher up, they begin to spread horizontally. The young cedars are not easily known from pines; I observed, they bear a greater quantity of fruit than the large ones. The wood does not differ from white deal in appearance, nor does it seem to be harder. It has a fine smell, but not so fragrant as the juniper of America, which is commonly called cedar; and it also falls short of it in beauty. I took a piece of the wood from a great tree that was blown down by the wind, and left there to rot. There are *fifteen* large ones standing." (Descr. of the East, b. ii. c. 5.)

Burckhardt speaks of the cedars, in 1810, as follows: "They stand on uneven ground, and form a small wood. Of the oldest and best looking trees, I counted *eleven* or *twelve;* twenty-five were very large ones, about fifty of middling size, and more than three hundred smaller and young ones. The oldest trees are distinguished by having the foliage and small branches at the top only, and by four, five, or even seven trunks springing from one base. The branches and foliage of the others were lower; but I saw none whose leaves touched the ground, like those in Kew gardens. The trunks of the old trees are covered with the names of travellers and other persons who have visited them. I saw a date of the seventeenth century. The trunks of the oldest trees seem to be *quite dead;* the wood is of a gray tint. I took off a piece of one of them, but it was afterwards stolen." (Travels in Syr. p. 19.)

Dr. Richardson visited the cedars in his way from Baalbec to Tripoli, in 1818. From the summit of the mountain, the descent towards the west, he says, "is rather precipitous, and winds, by a long, circuitous direction, down the side of the mountain. In a few minutes we came in sight of the far-famed cedars, that lay down before us on our right. At first, they appeared like a dark spot on the base of the mountain, and afterwards like a clump of dwarfish shrubs that possessed neither dignity nor beauty, nor any thing that entitled them to a visit, but the name. In about an hour and a half, we reached them. They are large, and tall, and beautiful, the most picturesque productions of the vegetable world that we had seen. There are in this clump two generations of trees; the oldest are large and massy, rearing their heads to an enormous height, and spreading their branches afar. We measured one of them, which we afterwards saw was not the largest in the clump, and found it thirty-two feet in circumference. *Seven* of these trees have a particularly ancient appearance; the rest are younger, but equally tall, though, for want of space, their branches are not so spreading. The clump is so small, that a person may walk round it in half an hour. The old cedars are not found in any other part of Lebanon. Young trees are occasionally met with; they are very productive, and cast many seeds annually. The surface all round is covered with rock and stone, with a partial but luxuriant vegetation springing up in the interstices."

Under date of October 4, 1823, the American missionaries, Messrs. Fisk and King, record in their journal the following description of the cedars of Lebanon: "Taking a guide, we set out for the cedars, going a little south of east. In about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening to the west, with high mountains on the north, south, and east. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three fourths of a mile in circumference. I walked around it in fifteen minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. But each of these was manifestly two trees or more, which have grown together, and now form one. They generally separate a few feet from the ground into the original trees. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about

90 feet. The largest are not so high, but some of the others, I think, are a little higher. They produce a conical fruit, in shape and size like that of the pine. I counted them, and made the whole number 389. Mr. King counted them, omitting the small saplings, and made the number 321. I know not why travellers and authors have so long and so generally given 28, 20, 15, 5, or 7, as the number of the cedars. It is true, that "of those of superior size and antiquity," there are not a great number; but then there is a regular gradation in size, from the largest down to the merest sapling. One man, of whom I inquired, told me that there are cedars in other places on mount Lebanon, but he could not tell where. Several others, to whom I have put the question, have unanimously assured me that these are the only cedars which exist on the mountain. They are called in Arabic *ary*. The Maronites tell me that they have an annual feast, which they call the Feast of the Cedars. Before seeing the cedars, I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying, "It is as with miracles; the wonder all vanishes when you reach the spot." What is there at which an infidel cannot sneer? Yet let even an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding, in the best places, only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry, among the hills, a grove of 300 trees such as the cedars actually are, even at the present day, and he will confess *that* a fine comparison in Amos ii. 9, "Whose height was as the height of the cedars, and he was strong as the oaks." Let him, after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity, to the "goodly cedars," Psalm lxxx. 10. A traveller, who had just left the forests of America, might think this little grove of cedars not worthy of so much notice, but the man who knows how rare large trees are in Asia, and how difficult it is to find timber for building, will feel at once that what is said in Scripture of these trees is perfectly natural. It is probable that in the days of Solomon and Hiram, there were extensive forests of cedars on Lebanon. A variety of causes may have contributed to their diminution and almost total extinction. Yet, in comparison with all the other trees that I have seen on the mountain, the few that remain may still be called "the glory of Lebanon." (Missionary Herald, 1824. p. 270.) *R.

CENCHREA, a port of Corinth, whence Paul sailed for Ephesus, Acts xviii. 18. [It was situated on the eastern side of the isthmus, about 70 stadia from the city. The other port, on the western side of the isthmus, was Lechæum. R.

CENSER, a vessel in which fire and incense were carried in certain parts of the Hebrew worship. It appears, from numerous instances, that the services of divine worship, under the Mosaic dispensation, resembled those usually addressed to monarchs and sovereigns among the orientals; and there can be little doubt, that the Hebrews directed them to a person *understood* to be resident in the sanctuary, before which, and in which, they were performed. This notion of Jewish services was so strong among the heathen, that we find they reported the object of worship in the temple at Jerusalem to be an old man with a long beard. That report might possibly originate in the description of the *Ancient of days*, by the prophet Daniel. However that might be, it is generally concluded that the attendants on the temple were nearly similar to the attendants on royalty and dignity in general; and many external acts of worship were of the same appearance and import. We have no custom of burning perfumes, as a mode of doing honor; and though the church of Rome has adopted the use of the censer, and fumigation, it is as a part of *sacred* worship, not of *civil* gratulation. On the contrary, in the East, fumigation forms a part of *civil* entertainment; and is never omitted when it is intended to compliment a guest. Being thus general, and indeed indispensable, in Asiatic manners, it was received anciently into divine worship; and the priests in their ordinary service, as well as the high-priest in the most solemn acts of his public ministration, used incense—a cloud of incense, in approaching to the more immediate presence of God.

Little is known on the form and nature of the ancient Hebrew censer. The censers which have been received from heathen antiquity, and those used in the Romish worship also, being suspended by chains, give, not unfrequently, erroneous ideas of this sacred utensil, as employed among the Jews. The Hebrew has two words, both rendered *censer* in our translation. The first (מַחְתָּה, *machtâh*) describes the censers of Aaron, and of Korah and his company, Lev. x. 1; Numb. xvi. 6. It appears, that these were of brass, or copper; also, that after the death of those who had presumptuously used them, they were beaten into *broad* plates for a covering to the altar. From this application of them, we infer that they were not *cast*, nor of great thickness, nor made of small pieces; but that they were thin, and their plates of considerable surface. This term continued to denote a censer under the monarchy; for we read, 1 Kings vii. 50, and 2 Chron. iv. 22, of *censers* (מַחְתּוֹת, *machtoth*) *of gold*, made by Solomon. [This Hebrew word, according to its etymology, would signify a *fire-pan*, or *coal-pan*, and was probably not much different, as to form, from a fire shovel; which agrees well with the above suggestions. R.

From 2 Chron. xxvi. 19, we learn that king Uzziah attempted to "burn incense in the house of the Lord, having a *censer* in his hand." The word is different from the former, (מִקְטֶרֶת, *miktêrĕth*) and seems to import an implement of another shape. It was probably of a *civil*, if not a profane, (possibly, of an idolatrous,) nature; for Ezekiel says, (viii. 11.) that the seventy apostate Jews engaged in idolatrous worship had every man his censer (*miktêrĕth*) in his hand. The same may be inferred from 2 Chron. xxx. 14, where it is recorded, that Hezekiah and his people took away the idolatrous altars that were in Jerusalem; with all the censers for incense. However, it must not hastily be concluded that this article was *wholly* idolatrous; for we read, in Exod. xxx. 1, "Thou shalt make an altar (מִזְבַּח קְטֹרֶת, *miktar kĕtôrĕth*) to fume with perfume, i. e. to burn incense thereon:" so that this kind also was legally adopted in divine worship. It deserves notice, that those who used these censers are described as holding them *in their hands;* but this position is not, that we recollect, ascribed to the *machtâh*, or censer of Aaron. This leads to the conclusion, that the *miktêrĕth* may be considered as a kind of censer, carried in the hand;

not alone, as the heat arising from the burning embers it contained would be disagreeably great, but in a kind of dish, which dish, with the censer in it, was placed on the altar of incense, and there left, diffusing a smoke, morning and evening, during the trimming of the lamps, &c. Exod. xxx. 7, 8. Apparently, this was regarded as an inferior kind of censer, appropriate to the priests, and common to them all; but whether the other kind (the *machtâh*) was peculiar to the high-priest, is not clear: we find it used by the sons of Aaron, (Lev. x. i.) but that was an irregularity, and was punished as such. It is mentioned, also, as being employed by 250 of the associates of Korah; but that was in rebellion, and proved fatal to the transgressors.

[The Hebrew word for this species of censer (מקטרת) signifies, properly, *incense-pan*, i. e. a vessel for burning incense. It differs from the former kind, therefore, *in the etymology of its name*; but that it differs from it in any other way, we have no means of ascertaining. The difference which it is here attempted to establish, rests, therefore, merely on conjecture. The two names may have not improbably signified the same identical instrument; being called in one case, *fire-pan*, because it contained fire; and in the other, *smoke-pan*, or *incense-pan*, because incense was put upon the fire within it. So of the remarks which follow; except that the Greek φιάλη means not *vial*, but *bowl, dish*. R.

A similar distinction of censers is observed in the New Testament; for the twenty-four elders (Rev. v. 8.) had golden *vials* full of odors; (φιάλας)—but (chap. viii. 3.) the angel had a golden *censer*, (λιβανωτόν.) These *vials* were not small bottles, such as we call *vials*; which idea arises instantly by association in our minds; but they were of the nature of the censers and dishes, above spoken of, (compared by Doddridge to a tea-cup and saucer.) This gives a very different idea to chap. xv. 8; xvi. 1, &c. of the same book, where the vials having the wrath of God, are poured out; for if they contained *fire*, that is a fit emblem of wrath; and burning embers may be described as *poured out* from a censer, with great propriety. Nothing can be more apparent, if we suppose, for instance, the covering of the censer to be wholly removed; in which state the bowl of it, perhaps, may be that described by the Apocalyptic writer as a *vial*; and it might conveniently contain the fire to be *poured out* from it. This is perfectly agreeable to its form and services as a censer, and to the nature and use of the ancient censers.

We ought also to remark, that bearing censers is an office of servants, in attendance on their superiors;—the same office anciently, in the temple, no doubt, denoted waiting on the Deity—being occupied in his service—in attendance on him. This action, therefore, demonstrates the *devotedness* to false gods, of those who worshipped them, by bearing censers to honor their images; especially when it is recollected, that offering incense was connected with addresses and prayers.

CENTURION, an officer commanding a hundred soldiers: similar to our captain in modern times. (See Adam's Rom. Antiq. p. 370.)

CEPHAS, a Syriac name given to Peter, which by the Greeks was rendered *Petros*, and by the Latins *Petrus*, both signifying *stone*, or *rock*. See PETER.

CERASTES, a serpent so called, because it has horns on its forehead. It hides in the sand, is of a sandy color, crawls slanting on its side, and seems to hiss when in motion. The word occurs only in Gen. xlix. 17: "Dan shall be a serpent by the way, a *cerastes*, (in the English text *adder*, in the margin *arrow-snake*, that is, the *dart-snake*, or *jaculus*,) in the path." The Hebrew שפיפון, *shephiphon*, is by some interpreted *asp*, by others *basilisk*; but Bochart prefers the *cerastes*.

CEREMONIES, the *external rites* of religion. Essential worship is that of the heart and mind—*worship in spirit and in truth*; but still, ceremonies and external worship make a part, and a necessary part, of religion. Without them, religious services would be confusion, and worship would degenerate into superstition. Under the old covenant, God first delivered the great precepts of his law. No ceremonies were prescribed till afterwards; and they were then intended to check that inclination which the Hebrews had discovered for idolatry, and to burthen them with the yoke of ceremonies, (Acts xv. 10.) that they might be induced to desire, with more ardor, the coming of their great Deliverer. In the new covenant, few ceremonies are enjoined; and they are employed as means only, not as the end; and in condescension to the weakness of the worshippers, who are men, and not angels.

It has been questioned whether the ceremonies of the Jews were imitated from the Egyptians, or *vice versâ*. Sir John Marsham and Dr. Spencer have attempted to prove the former; and they have had many followers. Indeed there is great resemblance between certain ceremonies, which were common to both people; while in other particulars there are differences which appear to be even studied. Moses, from condescension to the customs, prejudices, humors, inclinations, and even hardness of the Hebrews' hearts, may have permitted or prohibited certain practices, which were permitted or prohibited among the Egyptians; and he might, for the same reasons, borrow something from the forms of their temples and their altars.

But there is another consideration, which has been suggested, and that ought not to be overlooked in the determination of this question. It should be remembered, that the origin of many religious rites is to be assigned to a period anterior to the establishment either of the Egyptian or the Jewish polity. Now, it was by no means fit that Moses should reject such merely because they had been adopted by the Egyptians. Why should he, for instance, refuse to adopt the rite of sacrifice, because this rite was common among heathen nations? Was it not also a traditionary mode of worship derived from the earliest ages, and the most sacred sources? Was it not transmitted to the Hebrews from their ancestors also? Was it not practised by all whose memory they venerated? Why should he omit to notice the new moons? Such had been the custom—the patriarchal custom—from time immemorial. In short, it should appear that, in fact, God had given to man certain ordinances; and his posterity throughout the world retained more or less of them. So much of

them as the Egyptians had retained, though intermingled among others not so authorized, Moses adopted—so far he was the instrument of *reforming* the religious worship of his time—and to these institutions, thus sifted from the chaff of human additions, he added others congenial in their nature, particularly adapted to the temper, circumstances, and future situation of the Jewish people. These additions are truly the Mosaic, and were intended to preserve that people distinct and separate from all others. How well they have answered this purpose, appears not only from the evidences of it in their history, but from what, in their present dispersed state, they daily offer to our eyes. Are they not now a distinct people, still preserved as memorials confirming historic truth, while nations much more powerful, and which long triumphed over them, are extinct—mingled among those who have conquered them—and no longer nations?—This leads us to reflect, that the design of these rites was not *merely* to keep the Jews from idolatry, but that, after they were no longer exposed to that temptation, they should be thereby preserved as a standing evidence of the truth of prophecy, of the providence of God displayed toward them, and especially of the verity of Jesus Christ, of his apostles, and of the Christian religion in general. Such they will continue, so long as their testimony continues to be needful.

CESAR, CESARÆA, see CÆSAR, CÆSAREA.

CESTIUS GALLUS, a Roman governor of Syria, under whose government the Jews began their rebellion, A. D. 66.

CHAFF, the refuse of winnowed corn. The ungodly are represented as the chaff; a simile most forcible and appropriate. Whatever defence they may afford to the saints, who are the wheat, they are in themselves worthless and inconstant, easily driven about with false doctrines, and will ultimately be driven away by the blast of God's wrath, Psalm i. 4; Matt. iii. 12, &c. False doctrines are called chaff; they are unproductive, and cannot abide the trial of the word and Spirit of God, Jer. xxiii. 28. See BAPTISM BY FIRE.

CHALCEDONY, a precious stone, in color like a carbuncle, Rev. xxi. 19. It is said to have derived its name from Chalcedon, a city of Bithynia, opposite to Byzantium. It comprises several varieties, one of which is the modern *carnelian*. Some have supposed this to be the stone also called *nophec*, Exod. xxviii. 18. translated "emerald."

CHALDEA, a country in Asia, the capital of which, in its widest extent, was Babylon. (See BABYLON.) It was originally of small extent, but the empire being afterwards very much enlarged, the name is generally taken in a more extensive sense, and includes Babylonia. See CHALDEANS.

CHALDEANS. This name is taken, (1.) for the people of Chaldea, and the subjects of that empire generally. (2.) For philosophers, naturalists, or soothsayers, whose principal employment was the study of mathematics and astrology; by which they pretended to foreknow the destiny of men born under certain constellations.

The difficulty of determining the name and derivation of the Chaldeans being great, it may be proper to introduce a few considerations on the subject; some of them, for their matter, are principally taken from Mr. Bryant; though the conclusion they are intended to support, will differ considerably from the hypothesis of that very learned writer. Scripture does not afford any name from which the appellation *Casdim* can be regularly derived; but, Mr. Taylor thinks, we may safely consider the Babylonians and the Casdim as being in whole, or in part, the same people; for we read that—"Nebuchadnezzar, king of Babylon, was a Chaldean, (*Casdia,*)" Ezra v. 12. that—when Darius the Mede obtained the throne of Babylon, he was made king over the realm of the Chaldees, (*Casdim,*) Dan. ix. 1. that—when the Babylonian army besieged Jerusalem, it was the army of the Chaldees, (*Casdim,*) (2 Kings xxv. 4, 10; Jer. lii. 8.) and—Babylon being called "the beauty of the Chaldees' excellence," (Isa. xiii. 19.) is evidence sufficient to this point. By inquiring who were the Babylonians, we may approach, he remarks, toward determining who were the Chaldeans; and if we look to Gen. xi. 2. we shall find that the inhabitants of this country journeyed from the East, *Kedem*, which *Kedem* he fixes in the neighborhood of Caucasus. We are next to remember that these Chaldees worshipped fire, and light, under the name of *Aur*, *Ur*, *Or*, or *Our*, all words of the same sound, and varied only in spelling or in writing, by different nations; so that, whether we find *Auritæ*, or *Ouritæ*, the meaning is the same. The following are testimonies to our purpose:—

> Upon the banks of the great river Ind
> The southern Scuthæ dwell: which river pays
> Its watery tribute to that mighty sea,
> Styled Erythrean. Far removed its source,
> Amid the stormy cliffs of Caucasus:
> Descending thence through many a winding vale,
> It separates vast nations. To the west
> The ORITÆ live.———————

Meaning, that the Auritæ live west of the source of the Indus, in mount Caucasus; which the reader will find agrees with our position of Kedem. This is Mr. Bryant's version of a passage in the poet Dionysius. (Anc. Myth. vol. iii. p. 226.) He says, (Obs. 253.) "The Chaldeans were the most ancient inhabitants of the country called by their name; there are no other principals, to whom we may refer their original. They seem to have been the most early constituted and settled of any people on earth. They seem to be the only people which did not migrate at the general dispersion. They extended to Egypt west; and eastward to the Ganges." Mr. Taylor is of opinion, however, that by means of captain Wilford's account of Caucasus, under that article, we may conceive, without much danger of error, of the Sanscrit *C'hasas*, *Chasyas*, and the Scripture *Casdim*, as being closely related, if not the same people, originally; for we learn, as he adds, that "they are a very ancient tribe," are mentioned in the Institutes of Menu; and that their ancestor, Zeus Cassios, is supposed to have lived before the flood; and to have given name to the mountains he seized. Their station, then, is Caucasus. But when a considerable division of mankind withdrew to Shinar, they were accompanied by a certain proportion of C'hasyas, or Casdim, who, being a superior caste, or inheriting stations of trust and dignity, (i. e. priests, if not governors also; or a body out of which the kings were elected,) gave name to the Babylonian kingdom; which is called the kingdom of the *Chasdim*, or *C'hasyas*. Something of this distinction is connected with the patriarch Abraham. We know he was of Kedem; not of Babylonia; yet Eusebius says, Abraham was a *Chaldean by descent* (τὸ γένος Χαλδαῖος). Admitting, then, the Casdim to be de-

scendants in the direct line of Shem, (see SHEM,) a priest himself, this branch of his posterity might retain their right to the priestly office, transmitted from father to son in succession, according to their custom. Diodorus Siculus (lib. ii. cap. 21.) gives the character of the Chaldeans at large; we select the following passages:—

"The Chaldeans are descended from the most ancient families of Babylon, and they maintain a manner of life resembling that of the priests of Egypt. For in order to become more learned, and more equal to the service of the gods, they continually apply themselves to philosophy, and have procured, above all, a great reputation in astronomy. They study with great care the art of divination. They foretell the future, and believe themselves able to ward off evils, and to procure benefits, by their expiations, by their sacrifices, and by their enchantments. They have also experience in presages by the flight of birds; and are versed in the interpretation of dreams and prodigies. Beside this, they consult the entrails of victims, and infer predictions, which are considered as certain. Among the Chaldeans this philosophy remains constantly the possession of the same family; passing from father to sons, and this, only, they study. . . . They consider matter as eternal, neither needing generation, nor subject to corruption. But they believe that the arrangement and order of the world is the effect of divine intelligence, and that all which appears in the heavens, or on earth, is the effect, not of a casual or of a fatal necessity, but of the wisdom and power of the gods. The Chaldeans also having made numerous observations on the stars, and knowing more perfectly than other astrologers their motions and their influences, they foretell to men the most part of those events which will hereafter befall them. They consider, above all, as a point of difficulty and of consequence, the theory of the five stars, which they call *interpreters*, and we call *planets*, especially *Saturn*. Nevertheless, they say that the sun is not only the most splendid of the heavenly bodies, but also that from which may be drawn most indications of great events.... They conceive that the five planets command thirty subaltern stars, which they call *counsellor-gods*, of which one half rules over what is above the earth, or what passes in heaven, the other half observes the actions of men. Every ten days a *messenger-star* is despatched, to know what passes above, and what in the regions below. They reckon twelve superior gods, who preside each over a month, and a sign in the zodiac. The sun, the moon, and the five planets, go through these twelve signs; the sun takes one year to perform this course; the moon performs it in one month. Each planet has his proper period, but the revolutions of these bodies differ greatly in times and rapidity. The stars, they affirm, influence particularly over men at their birth; and the knowledge of their aspects at that moment, contributes much to reveal the blessings or the evils which they may expect.... They form, beyond the limits of the zodiac, twenty-four constellations, twelve northern and twelve southern; the twelve visible together rule over the living; the twelve invisible rule over the dead; and they consider them as judges over all men. The moon, say they, is below all the stars and all the planets; and her revolution is complete in a shorter time.... The Chaldeans, in short, are the most eminent astrologers in the world, as having cultivated this study more carefully than any other nation. But we cannot easily believe what they advance on the great antiquity of their early observations: for, according to them, they began 473,000 years before the passage of Alexander into Asia."

These extracts show the Chaldeans to hold very similar notions with the ancient Persian Magi. The interpreter-stars of one are, evidently, the mediator-stars of the other: the messenger-stars are the watchers of Daniel; or analogous to the Satan of Job: and on the reports of such messengers, no doubt, the counsellor-gods formed their decrees; as in the instance of Nebuchadnezzar. From this account, the reader will also understand by what right the Babylonian monarch called on his Chaldeans, his wise men, and astrologers, to explain that revelation which he conceived had been made to him by the celestial guardians of his person and kingdom. Philostratus (Vit. Apollon. lib. ii.) says, the Indi are the wisest of all mankind. The *Ethiopians* (the *oriental* Ethiopians) are a colony from them; and they inherit the wisdom of their forefathers. The hieroglyphics on the obelisks, says Cassiodorus, (lib. iii. epist. 2. 51.) are Chaldaic signs of words, which were used, as letters are, for the purpose of information. Zonaras (v. i. p. 22.) says, the most approved account is, that the arts came from Chaldea to Egypt; and from thence passed into Greece. The philosophy of this people was greatly celebrated. Alexander visited the chief persons of the country, who were esteemed professors of science. Consider the pre-eminence given to Solomon, (1 Kings iv. 30.) "and fuller—more extensive—was the wisdom of Solomon, beyond the wisdom of all *the sons of Kedem*, and beyond all the wisdom of Mizraim:" and with this character compare that of the Chaldeans, as above, and that of the original Indi, who are Chaldeans, and sons of Kedem too. We find they worshipped fire, so that they were *Auritæ*; and, in short, that *Ur* of the Chaldees might be the residence of such professors, and such devotees; for which reason Abraham was directed to quit it. On the whole, we may consider the Chasdim, or Chaldeans, as the philosophic or the priestly order, among the Babylonians; and rather a caste among a nation, than a nation of themselves; much as the Brahmins of India (a race by their own acknowledgment not truly Indian) are at this day; who preserve knowledge, if any be preserved; who perform religious functions, and are supposed to maintain the truth of religion officially, and whose order sometimes furnishes kings and nobles. Insomuch that if we should say of Abraham—he came from Ur, a city of the Brahmins; or if we should say—the Brahmins were the wisest of all mankind, yet Solomon was wiser than they were; though we should certainly offend against terms and titles, yet we should possibly be tolerably near to a fair notion of the Chasdim of Scripture, and of their character.

[The view above taken of the Chaldeans, can hardly be termed satisfactory; and the character assigned to them *as a people* is certainly not accordant throughout with the representations of Scripture. They are, indeed, described as wise and learned, so that the name *Chaldean* is also taken directly for a *learned man, an astrologer*, &c. but they are also described as being warlike, fierce, and inured to hardship, Hab. i. It will therefore not be inappropriate to exhibit here the views entertained respecting the origin of this people by Vitringa; (Comm. in Jes. tom. i. p. 412, ad Jes. xiii. 19.) and after him by Gesenius, Rosenmüller, and others. (Gesen. Com. z. Jes. xxiii. 13. Rosenm. Bibl. Geogr. I. ii. p. 36, seq.)

The Chaldeans, called every where in the Hebrew

Scriptures *Casdim*, were a warlike people, who originally inhabited the Carduchian mountains, north of Assyria, and the northern part of Mesopotamia. According to Xenophon, (Cyrop. iii. 2. 7.) the Chaldeans dwelt in the mountains adjacent to Armenia; and they are found in this same region in the campaign of the younger Cyrus, and the retreat of the ten thousand Greeks. (Xen. Anab. iv. 3, 4; v. 5. 9; vii. 8. 14.) That they were genealogically allied to the Hebrews appears from Gen. xxii. 22; where *Chesed*, (כשׂד, whence *Casdim*,) the ancestor of this people, is mentioned as a son of Nahor, and was, consequently, the nephew of Abraham. And further, Abraham himself emigrated to the land of Canaan from Ur of the Chaldeans, *Ur-Casdim*; (Gen. xi. 28; Neh. ix. 7.) and in Judith v. 6, the Hebrews are said to be *descendants* of the Chaldeans. The region around the river Chaboras, in the north of Mesopotamia, is called by Ezekiel (i. 3.) the *Land of the Chaldeans*; although this may be perhaps taken in a wider sense for the Chaldean or Babylonian empire. Jeremiah calls them (v. 15.) "an ancient nation." As the Assyrian monarchs extended their conquests towards the north and west, the Chaldeans came also under their dominion; and this rough and energetic people appear to have assumed, under the sway of their conquerors, a new character, by means of the removal of a part of them to Babylon; where they were probably placed to ward off the irruptions of the neighboring Arabians. We may suppose, too, that some special form of government was assigned to them, in order to convert them from a rude horde into a civilized people. Still an important part of the Chaldeans must have remained in their ancient country, and continued true to their ancient modes of life; for in the time of Xenophon they appear under the same primeval character and manners, (see above,) and enjoyed, also, under the Persians, a certain degree of liberty. (Are not the Kurds, who have inhabited these regions, at least, since the middle ages, and whose character and mode of life agree with Xenophon's description of the Chaldeans, probably the descendants of that people? See Gesenius Comm. z. Jes. Th. i. p. 747.) That this establishment of the Chaldeans in Babylon did not take place long before the time of Shalmaneser, (about 730 B. C.) may be inferred from the fact, that Isaiah (xxiii. 13.) calls the Chaldeans a people newly *founded by the Assyrians*. A very vivid and graphic description of the Chaldean warriors is given by the prophet Habakkuk, who probably lived about the time when they first made incursions into Palestine or the adjacent regions, c. i. 6—11.

6. For lo, I raise up the Chaldeans,
   A bitter and hasty nation,
   Which marches far and wide in the earth,
   To possess the dwellings that are not theirs.
7. They are terrible and dreadful,
   Their decrees and their judgments proceed only from themselves.
8. Swifter than leopards are their horses,
   And fiercer than the evening wolves.
   Their horsemen prance proudly around;
   And their horsemen shall come from afar and fly,
   Like the eagle when he pounces on his prey.
9. They all shall come for violence,
   In troops,—their glance is ever *forward!*
   They gather captives like the sand!
10. And they scoff at kings,
    And princes are a scorn unto them.
    They deride every strong hold;
    They cast up [mounds of] earth and take it.
11. Then renews itself his spirit, and transgresses and is guilty;
    For this his power is his God.

This warlike people must, in a short time, and in an important degree, have obtained the upper hand in the Assyrian empire. For about 120 years after Esarhaddon, (see Babylonia, and Esarhaddon,) i. e. about 597 B. C. Nabopolassar, a viceroy of Babylon, made himself independent of Assyria, contracted an alliance with Cyaxares, king of Media, and with his aid subdued Nineveh and the whole of Assyria. That Nabopolassar was a Chaldean, may be inferred from the fact, that there is afterwards no more mention of Assyrian kings, but only of Chaldean monarchs. Nabopolassar had a powerful enemy in Necho, the king of Egypt, who penetrated, victorious, even to the banks of the Euphrates; while in Syria, Phœnicia, and Judea, all espoused his party. Under these circumstances, Nabopolassar, being already advanced in age, assumed his son Nebuchadnezzar as the partner of his throne. From this period onward, the history of the Chaldeans is given under the article Babylonia. *R.

CHAM, Egypt; but whether so called from the patriarch Ham may be doubted, although the English translation says "Land of Ham." It denotes *heat, heated; black*, or *sun-burnt*, Psalm cv. 23, 27; cvi. 22. The heathen writers called this country Chemia, and the native Copts, at this day, call it Chemi. See Ham, and Egypt.

CHAMELEON, see Cameleon.

CHAMOIS. Our translators have evidently erred in inserting the chamois in Deut. xiv. 5. The Hebrew word is *zémer*, which the LXX render "Camelopardalis;" the Vulgate and the Arabic do the same, the latter rendering "Ziraffe." The ziraffe, or giraffe, however, being a native of the torrid zone, and of Southern Africa, it is equally unlikely that it should be abundant in Judea, and used as an article of food, as that the chamois, which inhabits the chilly regions of mountains only, and seeks their most retired heights, to shelter it from the warmth of summer, preferring those cool retreats where snow and ice prevail, should be known among the population of Israel. We must yet wait for authorities to justify a conclusive opinion on this animal. The class of antelopes bids fairest to contain it.

CHAMOS, see Chemosh.

CHAOS, a term expressive of that confusion which overspread matter when first produced; and before God, by his almighty word, had reduced it to order.

CHARACA, a city of Gad, whence Judas Maccabeus drove Timotheus, 2 Mac. xii. 17. Probably the same as Charac-Moab. See Selah.

CHARIOT. The history of conveyance by means of vehicles, carried or drawn, is a subject too extensive to be treated of fully here.—There can be no doubt, after men had accustomed cattle to submit to the control of a rider, and to support the incumbent weight of a person, or persons, whether the animal were ox, camel, or horse, that the next step was to load such a creature, properly trained, with a litter, or portable conveyance; balanced, perhaps, on each side. This might be long before the mechanism of the wheel was employed; as it is still practised among pastoral people. Nevertheless, we

find that wheel carriages are of great antiquity; for we read of *wagons* so early as Gen. xlv. 19, and military carriages, perhaps for chiefs and officers, first of all, in Exodus xiv. 25, "The Lord took off the chariot-*wheels* of the Egyptians;" and, as these were the fighting strength of Egypt, this agrees with those ancient writers, who report that Egypt was not, in its early state, intersected by canals, as in latter ages; after the formation of which, wheeled carriages were laid aside, and little, if at all, used.

The first mention of chariots occurs Gen. xli. 43. "Pharaoh caused Joseph to ride (*râcab*) in the *second chariot* (*merkêbeth*) that belonged to him." This, most likely, was a chariot of state, not an ordinary, or travelling, but a handsome, equipage; becoming the representative of the monarch's person and power. We find, as already suggested, that Egypt had another kind of wheel-carriage, better adapted to the conveyance of burdens; "take out of the land of Egypt (עגלות *ĕgâlôth*) *wagons*, wheel-carriages, for conveyance of your little ones, and your women." These were family vehicles, for the use of the feeble; including, if need be, Jacob himself: accordingly, we read, ver. 27, of the *wagons* which Joseph had sent to carry him, (Jacob,) and which, perhaps, the aged patriarch knew by their construction to be Egypt-built; for as soon as he saw them, he believed the reports from that country, though he had doubted of them before, when delivered to him by his sons. This kind of chariot deserves attention, as we find it afterwards employed on various occasions of Scripture, among which are the following: *first*, it was intended by the princes of Israel for carrying parts of the sacred utensils: (Num. vii. 3.) "They brought their offering—six covered wagons (*ĕgâlôth*) and twelve oxen,"—(two oxen to each wagon;)—here these *wagons* are expressly said to be *covered:* and it should appear, that they were so, generally; beyond question, those sent by Joseph for the women of Jacob's family were so; among other purposes, for that of seclusion. Perhaps these wagons might be covered with circular headings, spread on hoops, like those of our own wagons;—what we call a *tilt*. Considerable importance attaches to this heading, or *tilt*, in the history of the curiosity of the men of Bethshemesh, (1 Sam. vi. 7.) where we read that the Philistines advised to *make a new* (covered) wagon, or *cart* (*ĕgâlâh*);—and the ark of the Lord was put into it,—and, no doubt, was carefully *covered over*—concealed—secluded by those who sent it.—It came to Bethshemesh, and the men of that town, who were reaping in the fields, perceiving the cart coming, went and examined what it contained; "and they saw the ark, and were joyful in seeing it." Those, perhaps, who first *examined it*, instead of carefully *covering it up again*, as a sacred utensil, suffered it to lie open to common inspection, which they encouraged, in order to triumph in the votive offerings it had acquired, and to gratify profane curiosity;—the Lord therefore punished the people, (ver. 19,) "because they had inspected, looked upon, the ark." This affords a clear view of the transgression of these Israelites, who had treated the ark with less reverence than the Philistines themselves; for those heathen conquerors had at least behaved to Jehovah with no less respect than they did to their own deities; and being accustomed to carry *them* in covered wagons, for privacy, they maintained the same privacy as a mark of honor to the God of Israel. The Levites seem to have been equally culpable with the common people; they ought to have conformed to the law, and not to have suffered their triumph on this victorious occasion to beguile them into a transgression so contrary to the very first principles of the theocracy.

That this word *ĕgâlâh* describes a *covered* wagon, we learn from a third instance, that of Uzzah, (2 Sam. vi. 3.) for we cannot suppose that David could so far forget the dignity of the ark of the covenant, as to suffer it to be exposed, in a public procession, to the eyes of all Israel; especially after the punishment of the people at Bethshemesh. "They carried the ark of God on a new 'covered cart'—and Uzzah put forth [his hand, or some catching instrument] to the ark of God, and laid hold of it, 'for the oxen shook it; and the Lord smote him there, and he died on the spot, with the ark of God upon him. And David called the place 'the breach of Uzzah'"— i. e. where the anger of the Lord *broke out* against Uzzah.

We may now notice the proportionate severity of the punishments attending profanation of the ark—(1.) the Philistines suffered by diseases, from which they were relieved after their oblations;—(2.) the Bethshemeshites also suffered, but not fatally, by diseases of a different nature, which, after a time, passed off. These were inadvertencies; but, (3.) Uzzah—who ought to have been fully instructed and correctly obedient, who conducted the procession, who was himself a Levite—was punished fatally, for his remissness—his inattention to the law, which expressly directed that the ark should be carried on the shoulders of the priests, the Kohathites, (Num. iv. 4, 19, 20.) distinct from those things carried in wagons, chap. vii. 9.

That this kind of wagon was used for carrying considerable weights, and even cumbersome goods, (and, therefore, was fairly analogous to our own tilted wagons,) we gather from the expression of the Psalmist, xlvi. 9:—

He maketh wars to cease to the end of the earth;
The bow he breaketh; and cutteth asunder the spear;
The chariots (*ĕgâlôth*) he burneth in the fire.

The writer is mentioning the instruments of war—the bow—the spear—then, he says, the wagons (plural) which used to return home loaded with plunder, these share the fate of their companions, the bow and the spear; and are burned in the fire—the very idea of the classical allegory, Peace burning the implements of war!—introduced here with the happiest effect; not the general's *mĕrkêbeth;* but the *plundering* wagons. This is still more expressive, if these wagons carried *captives;* which we know they did in other instances; women and children. "The captive-carrying wagon is burnt." There can be no stronger description of the effect of peace; and it closes the period with peculiar emphasis.

[This attempt to determine the form and use of the Hebrew עגלה rests on mere conjecture, and is opposed by all the evidence which the nature of the case admits. Especially in Ps. xlvi. 9, it is obvious, that the meaning is simply *chariots of war:* Jehovah is described as desolating the enemy by destroying their implements of war, of battle,—the bows, the spears, the chariots of the warriors. How tame in comparison is here the idea of a *baggage-wagon!*—Besides, there is no evidence whatever, that this kind of vehicle was a *covered* one; certainly it is not necessarily to be so understood, at least in the case of war-chariots. The ark, too, is said above to have been always covered, when transported in a vehicle or borne on the shoulders; but this surely does not fol-

low from any thing that is said in Scripture. That the *ĕgâlâh* may sometimes have been covered, is also doubtless true. The name is derived from a root signifying *to roll*, and means simply *a vehicle on wheels*, whether chariot or wagon, for the transportation of goods or persons; and may, for aught we know, have included as many forms and kinds, as our word *car*, or *wagon*, or *carriage*. R.

Having thus shown the antiquity and use of covered wagons, which, in most instances, perhaps indeed in all, were drawn by oxen, we proceed to notice chariots of equal antiquity, but for a different purpose; and among these we may perceive a distinction, as we find two names employed to denote them: (1.) the *receb*, (2.) the *mercabah*, the latter evidently a derivative from the former. The first may be thought the inferior, and drawn by two horses only; the second was the more splendid, and drawn by four horses. Joseph, as we have seen, rode in the second state-chariot (*mercâbâh*) of Pharaoh's kingdom:—that this was a handsome equipage, need not be doubted; that it was a public vehicle, appears from the proclamation and honors attending the statesman who rode in it. Joseph, also, when going to meet his father, rode as vizier in his *mercâbâh*. We find, moreover, that Sisera, when expected to make his triumphant entry, was equally expected to ride in such a chariot; for his mother says, "Why tarry the wheels of his *mercâboth?*" Judg. v. 28. This vehicle he had also used in battle, chap. iv. 15. Perhaps this conception adds a spirit to the history of Naaman, 2 Kings v. 9. That hero of Syria came to the prophet Elisha, with his horse and attendants, a great retinue; but being in a state of disease, he occupied a humble *rêceb;* being a leper, he was secluded; not so, when he went away healed; then, in a state of exultation, he rode in his *mercâbâh;* for so says verse 21, he alighted from his *mercâbâh* to meet Gehazi. (See also verse 26.) This kind of chariot was not omitted by the ambitious Absalom, among his preparations for assuming the state of royalty; (2 Sam. xv. 1.) and that this was a chariot of triumph, or of magnificence, is decided by a passage of the prophet Isaiah, (chap. xxii. 18.) "the chariots—*mercâboth*—OF THY GLORY shall be the shame of thy Lord's house." (See also 1 Kings xii. 18; xx. 33; 2 Kings ix. 27.) It may further be observed, that these *mercâboth* were used in battle, by kings and by general officers; so we read in 2 Chron. xxxv. 24, that king Josiah was mortally wounded in battle; his servants therefore took him out of that *mercâbâh* which he had used, as commander against Pharaoh-Necho, and put him in a second *rêceb*, which belonged to him, to convey him to Jerusalem. The same is related of Ahab, 1 Kings xxii. 35. And the king, who was disguised as an officer, was stayed up in his *mercâbâh* against Syria; but he died in the evening. And the blood from his wound ran into the bosom of his *rêceb*. That is to say, Ahab had been removed, like Josiah, from a chariot of dignity to a common litter, (for such might be the *rêceb* here,) for the more easy and private carriage of his body, now dead; and the blood from his wound ran into this vehicle,—which, therefore, was washed in the pool of Samaria; (verse 38.) and thus the mingling of his blood with the water of the pool, of which the dogs drank, fulfilled the prophet's prediction. That the word *chariot* sometimes means the horses which drew the vehicle, appears from 2 Sam. viii. 4, "And David houghed all the chariot *horses;* but reserved to himself a hundred chariot *horses:*" here the *horses* must be the subject of this operation, not the chariots; and so the passage is always understood, though the word *chariot* only is used.

[Of the distinction here attempted to be made between the Hebrew רכב, *rêceb*, and מרכבה, *mercâbâh*, the same must be said as above; it is not only without evidence, but contrary to all the evidence which exists. In the case of Naaman the Syrian, (2 Kings v.) no one, who had not a theory to support, would ever suspect that the chariot mentioned in verse 21 was not the very same vehicle just before mentioned in verse 9; and which in one case is called *rêceb*, and in the other *mercâbâh*. So, also, in the case of Ahab, (1 Kings xxii. 35.) where there is no hint of his removal from one vehicle to another, and yet both terms are used of the same vehicle. The word רכב, *rêceb*, is the abstract noun from the verb signifying *to ride, to be borne*, and means, in general, any vehicle in which one is transported; just as our word *carriage* designates, in general, that in which one is *carried*. It is also more generally a noun of multitude, signifying a plurality of such vehicles; while, on the contrary, the word *mercâbâh* is a noun of unity, designating only one vehicle, under the idea of the *instrument* of one's being carried. It is also not improbable, that this word may have been limited to a more definite signification, and applied to some particular forms or kinds of chariots. The other word, *rêceb*, was exceedingly general in its application, standing sometimes for chariots of war; (Exod. xiv. 9.) sometimes, possibly, for a litter borne by horses, as in the case of Josiah; (2 Chron. xxxv. 24.) sometimes for the horses themselves, as 2 Sam. viii. 4; x. 18; and again for the riders on horses and other animals, Is. xxi. 7, 9. That it, however, designates any where a *litter*, is certainly very difficult to be made out, and is contradicted by Gesenius and all the other best interpreters. R.

At any rate it is not easy to determine when it means a wheeled chariot, *drawn* by two horses, or when it means a litter, *carried* by two horses; but this is of small consequence, as we may rationally conclude, that vehicles with two horses were prior to those with four; the second pair being added for greater pomp and dignity. The following may perhaps afford some hints on the subject of chariots drawn by *two horses*. 2 Kings ii. 11, "There appeared to the prophet Elisha ▪ *rêceb*, chariot, of fire, and horses of fire." Ps. lxxvi. 6, "In a dead sleep are both *rêceb*, chariot, and *horse;*" if this be a *single horse*, it must needs be a *wheeled* chariot, which he *draws;* not a litter. Is. xliii. 17, "Who bringeth forth *rêceb* —chariot, and *horse*," (singular). 2 Kings vii. 13, 14. "Take, I pray thee, *five* [it should be a *few*] of the horses which remain;—they took, therefore, *two rêceb*, chariot horses," i. e. the proper number for a *rêceb:* and, that the rendering *five* is here improper, is evident, because only *two* were sent; yet this was clearly according to the proposal, and fully as much to the purpose as *five;* the mention of *five* is evidently intended as a sort of round number, a *few*.

A passage in the second part of Dr. E. D. Clarke's Travels throws additional light on the construction of the ancient chariot. That traveller says, (p. 112.) —"The women of the place (the hot springs, at Bournabashi) bring all their garments to be washed in these springs, not according to the casual visits of ordinary industry, but as an ancient and established custom, in the exercise of which they proceed with all the pomp and songs of a public ceremony. The remains of customs belonging to the most remote

ages are discernible in the shape and construction of the wicker cars, in which the linen is brought on these occasions, and which are used all over this country. In the first of them, I recognized the form of an ancient car, of Grecian sculpture, in the Vatican collection at Rome; and which, although of Parian marble, had been carved to resemble wicker work; while its wheels were an imitation of those solid, circular planes of timber used at this day, in Troas, and in many parts of Macedonia, and Greece, for the cars of the country. They are expressly described by Homer, in the mention of Priam's litter, when the king commands his son to bind on the chest or coffer, which was of wicker work, upon the body of the carriage. (Iliad xxiv.) This wicker chest, being movable, is used or not, as circumstances may require." This particular formation did not escape the notice of Dr. Sibthorp, when at Troy. He says, "The wains were of a singular structure, and probably of very ancient origin, and had received none of the improvements of modern discoveries. A large wicker basket, eight feet long, mounted on a four-wheeled machine, was supported by four lateral props, which were inserted into holes or sockets. The wheels were made of one solid piece, round and convex on each side." (Walpole. Trav. Asia, vol. ii. p. 114.)

[If we might suppose that the Hebrew *réceb* ever designated a *litter*, the following description of a scene in the khan at Acre would afford, perhaps, an apt illustration: "The bustle was increased this morning, by the departure of the wives of the governor of Jaffa. They set off in two coaches, of a curious construction, common in this country. The body of the coach was raised on two parallel poles, somewhat similar to those used for sedan-chairs, only that in these the poles were attached to the lower part of the coach,—throwing, consequently, the centre of gravity much higher, and apparently exposing the vehicle, with its veiled tenant, to an easy overthrow, or at least to a very active jolt. Between the poles, strong mules were harnessed, one before and one behind; who, if they should prove capricious, or have very uneven and mountainous ground to pass, would render the situation of the ladies still more critical. But there is nothing to which use may not reconcile us, and they who can be brought to endure the trot of the camel, may consider themselves, as franked for every other kind of conveyance." (Jowett's Chr. Res. in Syria, p. 115, 116. Am. ed.)—R.

CHARIOTS OF WAR. Scripture speaks of two sorts of these, one for princes and generals to ride in, the other to break the enemy's battalions, by rushing in among them, being armed with iron, [i. e. iron hooks or scythes, *currus falcati*,] which made terrible havoc. The Canaanites, whom Joshua engaged at the waters of Merom, had horsemen, and a multitude of chariots, Josh. xi. 4. Sisera, general of Jabin, king of Hazor, had 900 chariots of iron. Judah could not get possession of the lands belonging to their lot, because the ancient inhabitants of the country were strong in chariots of iron, Judg. i. 19. The Philistines, in their war against Saul, had 30,000 chariots, and 6000 horsemen, 1 Sam. xiii. 5. David, having taken 1000 chariots of war from Hadadezer, king of Assyria, hamstrung the horses, and burned 900 chariots, reserving only 100, 2 Sam. viii. 4. It does not appear that the kings of the Hebrews used chariots in war. Solomon had a considerable number, but we know not of any military expedition in which they were employed, 1 Kings x. 26. As Judea was a mountainous country, chariots were of no use. In 2 Mac. xiii. 2, there is mention of chariots armed with scythes, which the king of Syria led against Judea.

CHEBAR, a river of Assyria, which falls into the Euphrates, in the upper part of Mesopotamia, Ezek. i. 1. The same as the *Chaboras*.

CHEDORLAOMER, king of the Elymæans, or Elamites, (i. e. either the Persians, or a people bordering on them,) was one of four kings who confederated against the five kings of the Pentapolis of Sodom, who had revolted from his power, A. M. 2092. See ELAM.

CHELMON, a city opposite to Esdraelon; near to which part of Holofernes' army encamped before he besieged Bethulia. It is, perhaps, the Salmon of Ps. lxviii. 14; Judg. ix. 48; or Cammon, noticed by Eusebius, seven miles north from Legio.

CHEMOSH, the national god of the Moabites, and of the Ammonites, worshipped also under Solomon at Jerusalem, Judg. xi. 24; 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7. Some confound Chemosh with Ammon. Jerome and others take Chemosh and Peor for the same divinity: but Baal-Peor was Tammuz, or Adonis.

CHENANIAH, a master of the temple music, who conducted the music at the removal of the ark from Obed-edom, 1 Chron. xv. 22.

CHEPHIRAH, a city of the Gibeonites, given to Benjamin, Josh. ix. 17; xviii. 26. It appears to have been a village of the Hivites, and to have retained its name, to whatever size it might afterwards have attained.

CHEREM, see ANATHEMA.

CHERETHIM, or CRETIM, the Philistines. (See CAPHTOR.) David, and some of his successors, had guards which were called Cherethites and Pelethites, (2 Sam. viii. 18.) whose office was of the same nature as that of Capigis among the Turks and other orientals, who are bearers of the sultan's orders for punishing any one, by decapitation, or otherwise; an office which is very honorable in the East, though considered as degrading among us. It appears that Herod made use of an officer of this description in beheading John the Baptist. Of a like nature, probably, were the "footmen" of Saul, 1 Sam. xxii. 17.

CHERITH, a brook beyond Jordan, which falls into that river, below Bethsan, 1 Kings xvii. 3. See ELIJAH.

CHERUB, *plural* CHERUBIM, a particular order of angels; (Ps. xviii. 10, &c.) but, more particularly, those symbolical representations which are so often referred to in the Old Testament, and in the book of Revelation. On no subject, perhaps, have there been so many unavailing conjectures as the form and design of these figures. Grotius says, the cherubim were figures like a calf. Bochart and Spencer think they were nearly the figure of an ox. Josephus says, they were extraordinary creatures, of a figure unknown to mankind. Clemens of Alexandria believes that the Egyptians imitated the cherubim of the Hebrews in their sphinxes and hieroglyphical animals. The descriptions which Scripture gives of cherubim differ; but all agree in representing a figure composed of various creatures—a man, an ox, an eagle, and a lion. Such were the cherubim described by Ezekiel, chap. i. 5, to the end, and x. 2. Those which Solomon placed in the temple must have been nearly the same, 1 Kings vi. 23. Those which Moses placed on the ark of the covenant

(Exod. xxv. 18, 19, 20,) are not clearly described; nor are those which God posted at the entrance of Paradise, Gen. iii. 14. Ezekiel (xxviii. 14.) says to the king of Tyre, "Thou art the anointed cherub that covereth: thou wast upon the holy mountain of God;" like that cherub, resplendent with glory. Moses says, the two cherubim covered the mercy-seat, with their wings extended on both sides, and looked one upon another, having their faces turned towards the mercy-seat, which covered the ark.

Amidst these conflicting opinions Mr. Taylor has steered his course, and from a number of independent and historical data he has elicited much that is plausible, if it cannot be said to be altogether conclusive, as to their general form. But as the dissertation will not admit of abridgment, we must refer the reader to the Fragments of which it is composed. The following remarks, however, may not be without their use.

Each cherub had four faces: (1.) that of a man; (2.) that of a lion; (3.) that of an ox; (4.) that of an eagle. These four faces were probably attached to one head, and seen by the beholder in union, being joined, each by its back part to the others. Their body, from the neck downwards, was human; "the likeness of a man." This human part first meeting the spectator's eye, had he seen nothing else, he might from thence have supposed the whole form to be human. Ezekiel describes the cherub as having *four* wings; —Isaiah describes the seraph as having *six* wings; say, two on his head, two on his shoulders, two on his flanks. Their arms, rendered in our translation *hands*, were *four*, one on each side of the creature. The remainder, or lower part, of their figure, was, from the rim of the belly downwards, either, (1.) human thighs, legs, and feet, to which were appended, at the posteriors, the body and hind legs of an ox; or, rather, (2.) the body and the fore legs of an ox, out of which the human part seemed to rise, so that all below the rim of the belly was ox-like, and all above that division was human. From which formation a spectator paying most attention to their lower parts, might have been inclined to think them oxen; or at least bestial. With regard to their services, or what they appeared to do, we may ask, Was the vision seen by the prophet Ezekiel, as well as that by the prophet Isaiah, the resemblance of a movable throne or chariot, of prodigious dimensions, on which the sovereign was understood to sit; and to which the wheels were annexed, in much the same manner as to the royal travelling (or military) thrones of the Persian kings; while the four cherubim occupied the places of four horses to draw this magnificent machine? This he thinks probable, and illustrates the idea at some length.

The wheels described in Ezek. i. 15—21, in connection with the cherubim, he conceives to have been representative of the throne of the Deity; the construction—wheel within wheel—being for the purpose of their rolling every way with perfect readiness, and without any occasion of turning the whole machine. The cherubim having the conducting of this throne, it is obvious to remark how well adapted their figure was to their service;—their faces looking every way, so that there was no occasion for turning (as a horse must) in obedience to directions, to proceed to the right, or to the left, instead of going straight forward.

[Much misapprehension respecting these appearances, has arisen from the idea of the wheels and the cherubim being *full* of eyes, Ezek. i. 18; x. 12. So in Rev. iv. 6, 8, the four beasts are said to have "eyes before and behind," and "within." This is doubtless intended as a symbol of the alacrity with which the ministers of Jehovah perform his will,—of that keen-sighted sense of duty which lets nothing escape unseen, unnoticed, unfulfilled. R.

The accompanying engraving represents a creature which ornaments the portal of the palace of Persepolis: the legs and the body resemble those of an ox; and it has the tail of an ox: on the body are grafted a large pair of wings,—no doubt those of an eagle; and its whole front and shoulders are studded, either with feathers, or with rising *knobs*.—What its head was, it is now impossible to determine; but by its form, by the cap upon it, and by what seems to be drapery, attached to it, it is probable that the countenance was human. The statues are greatly damaged; partly by age, and more by fire; still more, perhaps, by the barbarity of their possessors. But if this subject represent an ox's body, eagle's wings, and a human countenance, then it closely approaches the ancient composition of the cherub; and it is the more satisfactory, because, being extant in Persia, it proves that such emblems were not confined to Egypt; but might be of Chaldean, or, at least, of Asiatic, origin. In fact, it is evident that they were adopted throughout a very extensive portion of the East; and Ezekiel being resident in Persia, his reference to them might be easily understood by his readers, to whom such symbols were familiar.

In conclusion, was the offence given to Judah, by Israel, by the erection of the golden calves, (which certainly were allied to the cherubim, in figure and import, if they were not absolutely the same,) because this was a profession of having the THRONE of God among that division of the sons of Jacob? Was it also because, in Judah, these emblems were kept private, in the temple; whereas, in Israel, they were exposed to public view, as objects of worship? Were the figures erected by Jeroboam truly cherubim, but called calves, i. e. their name being taken from the *inferior* part of their composition by way of *indignity;* or were they an imperfect association of emblems, some being omitted, and what remained being chiefly those parts which referred to the ox, or calf? or, as these are sometimes called *heifers*, was the sex *feminine* instead of *masculine*? or had they compound parts of both sexes? as many Egyptian sphinxes had, as what remain fully demonstrate. [These are all questions which no man can ever answer affirmatively; and, therefore, it is better at once to say, No. R.

In 2 Kings xix. 15; Ps. lxxx. 1; Isaiah xxxvii. 16, God is spoken of as dwelling—residing—*between* the cherubim; but the word *between* is supplied by our translators: should they not rather have supplied the word *above* or *over* the cherubim, or some similar expression?—since such is the relative situation of the Divine Majesty in these visions.

CHESALON, a city of Judah, Josh. xv. 10.

I. CHESIL, a city of Judah; (Josh. xv. 30.) Euse-

bius calls it Xil; and places it in the south of Judah. —II. A constellation. See ORION.

CHESTNUT-TREE, (ערמון) Gen. xxx. 37; Ezek. xxxi. 8. In these places, the LXX and Jerome translate, "plane-tree;" and most of the modern interpreters follow their authority. The Hebrew is derived from a root which signifies *nakedness;* and it is often observed of the plane-tree, that the bark peels off from the trunk, leaving it naked; *Platanus orientalis.*

CHIDON, the threshing-floor where Uzzah was suddenly struck dead, 1 Chron. xiii. 9. In 2 Sam. vi. 6, it is called "the threshing-floor of Nachon;" but we know not whether the names of Nachon and Chidon are those of men or of places.

CHILD, CHILDREN. The descendants of a man, generally, are called his sons, or children, in the Hebrew idiom; as the children of Edom, of Moab, of Israel. Disciples, also, are often called children or sons. The children of the devil, the sons of Belial, are those who follow the maxims of the world and of the devil. The expressions, "children of the wedding," "children of light," "children of darkness," signify those invited to the wedding, those who follow light, those who remain in darkness; as the children of the kingdom describes those who belong to the kingdom. The holy angels are sometimes described as sons of God, Job i. 6; ii. 1; Psalm lxxxix. 6. Good men, in opposition to wicked men, are likewise thus called; as the family of Seth in opposition to the descendants of Cain, Gen. vi. 6. Judges, magistrates, and priests are likewise termed children of God, Psalm lxxxii. 6; xxix. 1. Israelites are called sons of God, in opposition to the Gentiles, Hosea i. 10; John xi. 52. In the New Testament, believers are called children of God, in virtue of their adoption, John i. 12; Rom. viii. 14; Gal. iii. 26. See BIRTH.

CHILMAD, a city of Asia, Ezek. xxvii. 23.

I. CHIMHAM, a son of Barzillai, the Gileadite, and one who followed David to Jerusalem, after the war with Absalom; and who was enriched by David, in consideration of his father Barzillai, whose generous assistance he had experienced, 2 Sam. xix. 37, 38.—II. A place near Bethlehem, Jer. xli. 17.

CHIOS, or Coos, an island in the Archipelago, between Lesbos and Samos, on the coast of Asia Minor, now called Scio. Paul passed this way as he sailed southward from Mitylene to Samos, Acts xx. 15.

CHISLOTH, or CHISLOTH-TABOR, a city on the side of mount Tabor, (Josh. xix. 12, 18.) which Eusebius and Jerome call *Casalus*, or *Exalus*, and place ten miles from Diocæsarea, east.

It is called Tabor, only, in verse 22, and there is at this day a village so called by the Arabs, at the foot of the mountain. It is, however, probable that this was a fortification higher up the mountain, perhaps on the top of it; whence it might be called the *confidence* of Tabor.

CHINNERETH, see CINNERETH.

CHISLEU, the ninth month of the Hebrews, beginning with the new moon of December, Neh. i. 1; Zech. vii. 1. Others make it equivalent to our November. See CISLEU.

CHITTIM. Writers on Scripture antiquities are not agreed as to the country or countries implied under this name. Josephus is for Cyprus, Bochart and Vitringa for Italy and Corsica, Grotius, Le Clerc, and Calmet understand Macedonia, Jerome the islands of the Ionian and Ægean sea, while Lowth and Hales understand all the islands and coasts of the Mediterranean. It is proper to examine critically the various passages of Scripture in which the word occurs, for the purpose of ascertaining whether more than one region or country may not be intended. We have then the following references:—(1.) Chittim, mentioned by Moses, Numb. xxiv. 24. (2.) Chittim, mentioned by Daniel, xi. 30. Bochart is of opinion that the ships of Chittim, here, refer to the Roman fleet, presuming that Chittim signifies Italy but, as Mr. Taylor remarks, he calls the Roman fleet that of the Chittim, because it lay in the harbors of the Macedonians; thus the fleet of Chittim, and of Macedonia, was, in fact, the Roman fleet also. (3.) Chethim in the isle of Cyprus; from whence, as Josephus says, the Hebrews called all islands Chethim, though he restrains that title, principally, to a city called (Citius) Kitios; now Larnica. (4.) In Ezek. xxvii. 6, some of the Arabs translate the word *cheteim* "the isles of India;" the Chaldee, "the province of Apulia," meaning the region of elephants, and probably intending Pul in Egypt. The Syriac version reads Chetthoje, which has some resemblance to Cataya; and by which we are directed towards India. (5.) Isaiah, speaking of the destruction of Tyre, by Nebuchadnezzar, says, "Howl, ye ships of Tarshish, for it is laid waste—from the land of Chittim it is revealed to them," ch. xxiii. 1. This Calmet understands of Macedonia; but, then, how is it said, that the destruction of Tyre, occasioned by Nebuchadnezzar, should come from Chittim? Might not the passage be more properly interpreted, as relating to the destruction of this city by Alexander the Great? Basnage, by Chittim, understands the Cuthæans, inhabitants of the Suziana, near Babylon, who marched under Nebuchadnezzar, and assisted at the siege of Tyre. But where are the Cuthæans named Chittim? Upon the whole, there is reason to think that the word *Chittim* implies, as Lowth and Hales suppose, all the coasts and islands of the Mediterranean sea.

[The following is the note of Gesenius upon the word *Chittim*, in his commentary upon Is. xxiii. 1: "Among the three different opinions of ancient and modern interpreters, according to which they sought for the land of the Chittim in *Italy*, *Macedonia*, and *Cyprus*, I decidedly prefer the latter, which is also that of Josephus. (Ant. i. 6. 1.) According to this, Chittim is the island Cyprus, so called from the Phœnician colony Κίτιον, Citium, in the southern part of this island; but still in such a sense, that this name *Chittim* was at a later period employed also, in a wider sense, to designate other islands and countries adjacent to the coasts of the Mediterranean; e. g. Macedonia, Dan. xi. 30; 1 Mac. i. 1; viii. 5. This is also mentioned by Josephus. That Κίτιον was sometimes used for the whole of Cyprus, and also in a wider sense for other islands, as Rhodes, is expressly asserted by Epiphanius, who himself lived in Cyprus, as a well known fact. (Adv. Hæres. xxx. 25.) It could also, he adds, be used of the Macedonians, because they were descended from the Cyprians and Rhodians. That most of the cities of Cyprus were Phœnician colonies, is expressly affirmed by Diodorus, (ii. p. 114. comp. Herodot. vii. 90.) and the proximity of the island to Phœnicia, together with its abundant supply of the utmost variety of productions, especially of such as were essential to ship-building, would lead us to expect nothing else. In respect to Citium, at least, it is clear, that it was settled by the Phœnicians, and not by the Greeks. (Here follows a variety of citations in proof of this point, e. g. Cic. de Fin. iv. 20. Diog. Laert. vita Zenonis, etc.) One

of the few passages in the Bible which gives a more definite hint in respect to the Chittim, is Ezek. xxvii. 6, which agrees very well with Cyprus: 'Of the oaks of Bashan do they make thine oars; thy ships' benches do they make of ivory, encased with cedar from the isles of Chittim;' where the word *Ashurim* means probably the same as *Tĕashûr*, a species of cedar or pine, which is found abundantly in the noble forests of Cyprus. The opinion that *Italy* was the land of the *Chittim*, which is adopted by Bochart and Vitringa, seems to me to be wholly untenable; because, in Is. xxiii. 12, (comp. verse 6,) the Chittim appear evidently to be a Phœnician possession; while in Italy especially, no colonies of this people ever existed. In the present passage, (Is. xxiii. 1.) we must understand the sense to be, that the fleets coming from Tarshish (Tartessus) to Tyre, would on their way learn from the inhabitants of Cyprus the news of the downfall of Tyre." (See Gesen. Comm. zu Isa. Th. ii. p. 721; Rosenm. Bibl. Geogr. iii. p. 378.) R.

CHIUN, [the name of a god worshipped by the Israelites in the desert. The name occurs only in Amos v. 26, "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." This is quoted somewhat differently in Acts viii. 43, "Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." According to Syriac and Hebrew interpreters, it is the same as the Arabic *Chevân*, the planet Saturn; respecting the worship of which by the Semitish nations, see Gesenius Comm. zu Jesaia, Th. iii. p. 343. They regarded and worshipped the planets Saturn and Mars, as evil principles, sources of ill; as they held Jupiter and Venus for sources of good. The use of the word *star*, especially as applied in the Acts, refers us directly to a *star-god*. Michaelis not inaptly proposes to change the reading of the Hebrew points to *Chevân* instead of *Chiun*. The Seventy, and Stephen quoting from them, have here simply substituted Ῥαιφάν, or Ῥεμφάν, Rephan, or Remphan, the Coptic name of Saturn. R.] Some think that three deities are named here—Moloch, Chiun, and Remphan: others, that the three names mean only one god; that is, Saturn, and his planet. Salmasius and Kircher assert, that *Kiion* is Saturn, and that his star is called *Keiran* among the Persians and Arabians, and that Remphan, or Rephan, signified the same among the Egyptians. They add, that the Seventy, writing in Egypt, changed the word *Chiun* into *Remphan*, because it had the same signification. Jablonsky and Basnage conclude, that Moloch was the sun, and Chion, or Chiun, and Rephan, the moon.

[The illustration of this subject is attempted by Mr. Taylor, by the following references to Hindu mythology, and to the Sanscrit language. They may stand here for what they are worth. It is no doubt true, that the very striking analogies which are found to exist between the ancient Sanscrit, and the Persian, the Greek, and other western tongues, go very far to prove an original relation between the races which spoke these languages; but it should also be borne in mind, that between the Sanscrit and the various *Semitish* languages no such analogy exists; the resemblances between them being in fact very slight, and not sufficient to warrant any inference of primeval kindred. R.

It is suggested by Mr. Taylor, that this *Chiun* may be the *Chiven* of the ancient Sanscrit and the modern Bramins. We know, indeed, that *Kijun* is the name of a Persian deity; and also that *Keiwan* denotes the planet *Saturn;* but the reasons for identifying *Chiun* with *Saturn* are not satisfactory. What, then, is *Chiven?*—Mr. Taylor answers, The power of destruction and *reproduction*. Brama, Vistnou, and *Chiven* are the triple power of the Supreme Being, in manifestation; in other words, creation, conservation, destruction, and *reproduction*. Nor was it otherwise understood by the Seventy, who, in translating the passage in Amos, offer a remarkable variation; τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥαιφάν; which is adopted by Stephen. (Acts vii. 43.) "The star of your god *Remphan*, figures which ye made to worship them." Now, what can Remphan be? This question has been found difficult of solution; but the following passage from the Essay of sir W. Jones on the gods of India, (Asiatic Researches, p. 251. Calcutta edit.) may be more determinate: "Mahadeva, in his *generative* character, is the husband of Bhavani, whose relation to the waters is evidently marked by her image being restored to them at the conclusion of her great festival called Durgotsava: she is known also to have attributes exactly similar to those of Venus Marina, whose birth from the sea-foam and splendid rise from the couch, in which she had been cradled, have afforded so many charming subjects to ancient and modern artists; and it is very remarkable that the Rembhá of India's court, who seems to correspond with the popular Venus, or goddess of beauty, was produced, according to the Indian fabulists, from the froth of the churned ocean." . . . . "Bhavani now demands our attention; and in this character we suppose her to be...Venus herself; not the Idalian queen of laughter and jollity, who, with her nymphs and graces, was the beautiful child of poetical imagination, and answers to the Indian Rembhá, with her celestial train of Apsaras, or damsels of paradise; but Venus Urania, so luxuriously painted by Lucretius, and so properly invoked by him at the opening of a poem on nature; Venus presiding over generation, and, on that account, exhibited sometimes of both sexes; (an union very common in the Indian sculptures;) as in her bearded statue at Rome, in the images, perhaps, called Hermathena, and in those figures of her, which had the form of a conical marble, 'for the reason of which figure we are left,' says Tacitus, 'in the dark.'—The reason, however, appears too clearly in the temples and paintings of Hindustan; where it never seems to have entered the heads of the legislators or people that any thing natural could be offensively obscene; a singularity which pervades all their writings and conversation, but is no proof of depravity in their morals." (p. 254.) The decorous sensibility of this elegant writer has imagined a distinction without an essential difference; it is enough for our purpose, however, that Rembha and Rempha are evidently the same; that Rembha is the popular Venus, or goddess of reproduction; and that Chiven is the reproductive power: the Seventy, and Stephen following them, therefore, in preferring one name to the other, have merely substituted an appellation better known, to express the same character:—but both these terms are Sanscrit; and the inference that these deities, worshipped in the West, were adopted from the East, follows, unquestionably, from the use of these terms to express them.

It will, no doubt, be observed, that CHIVEN is a term used many ages after the events to which the prophet refers, which are those connected with the history of Balaam, (Numb. xxii. &c.) and that the

term in Numbers is not *Chiven* but *Baal-peor*, chap. xxv. 3. Referring to this same occurrence, the Psalmist says, (Ps. cvi. 28.) "The Israelites joined themselves to Baal-peor, and did eat the sacrifices of the dead (מתים, *mêthim*)."—What means this Mêthim? Some refer to sacrifices offered to, or in honor of, the dead; such, probably, as were afterwards, though in very early times, offered by the Greeks and Trojans. But this does not meet the parallelism of the place: as Baal-peor is a deity, we must look for a deity in Mêthim, a deity analogous to Baal-peor, and this we find in Chiven, who is lord of destruction as well as of reproduction. In Isaiah xxviii. 15. we read of "a covenant made with *death*, (מות, in the singular,) and with hell (the *grave*, שאול) are we at agreement." Here the reference is to death in a general sense, the termination of life, as appears from mention of the grave; whereas, in the text of the psalm, the term is read in the plural; deaths [perhaps, intensively, for the Supreme Power of death]: but the Keri (margin) is correct, which reads death, in the singular; and, therefore, allows us to include a reference to the Power of destruction (Môth) with that of generation, Baal-peor; which powers coalesce in the character of the Hindu Chiven. Sir William Jones has hinted at the union of both sexes in the statues of Venus; the same is most notorious in Chiven: his figure in Sonnerat is half man, half woman; and his emblem, in the same author, is of the grossest description. In fact, it combines and displays what Tacitus has left obscure; and is a compound symbol, which, as sir William observes, appears too clearly in the temples and paintings of Hindustan. This affords a just notion of Baal-peor; and explains the comparisons to which Jerome and Augustin have had recourse in their writings. Chiven, in India, is "adorned in the temples with the best sweet herbs and flowers," says Baldæus, in Churchill, (vol. iii. p. 831.) Augustin says the same of Phalli, carried in procession in honor of Bacchus, in the cities of Italy, [at Rome, in the month of August,] crowned with garlands by the matrons; (De Civitate Dei, lib. vii. cap. 2.) and Jerome, on Hosea, accuses the Jewish women of worshipping Baal-peor, ob obsceni magnitudinem membri, quem nos Priapum possumus appellare. This hesitating phraseology shows, that the Christian father was aware of the want of precision in his language; but he did not choose more fully to describe what the Latins called *fascini*, and what to this day is worn as a talisman by the Joguis of India.

[The somewhat ostentatious display in the preceding paragraph might have been spared, had the writer been satisfied with the simple and obvious meaning which the text presents. In the passage in Ps. cvi. 28, "They [the Israelites] joined themselves to Baal-peor, and ate the sacrifices of the dead:"—the sacrifices are simply those of *idols* in general, who are called *dead* in contrast to the only living and true God. Just so in Ps. cxv. 3, seq. In like manner idols are also called "lying vanities;" (Ps. xxxi. 6, Jonah ii. 9.) and other terms of the utmost contempt and despite are often applied to them. R.

That the Israelites brought with them from Egypt various Egyptian words, which they had adopted during their residence in that country, is generally admitted. The appellation *Peor* has been thought of foreign origin, and not Hebrew; and the derivation of it from the Egyptian has lately been urged with considerable learning and force.

CHORAZIN a town in Galilee, near to Capernaum, not far distant from Bethsaida, and, consequently, on the western shore of the sea of Galilee. Pococke speaks of a village called *Gerasi*, among the hills west of the place called *Telhoue*, 10 or 12 miles north-north-east of Tiberias, and close to Capernaum. The natives, according to Dr. Richardson, call it *Chorasi*. It is upbraided by Christ for its impenitence, Matt. xi. 21; Luke x. 13.

CHOZEBA, a town in Judah, 1 Chron. iv. 22.

CHRIST, a Greek word, answering to the Hebrew משיח, *Messiah*, the consecrated, or anointed one, and given pre-eminently to our blessed Lord and Saviour. Hannah, the mother of Samuel, plainly alludes to him, when, at the end of her hymn, and in a time when there was no king in Israel, she says, (1 Sam. ii. 10.) "The Lord shall judge the ends of the earth, and he shall give strength unto his King, and exalt the horn of his Anointed;" that is, the glory, the strength, the power of his Christ, or Messiah. And the Psalmist, (ii. 2.) "The kings of the earth set themselves against the Lord, and against his Messiah," or Anointed. And Ps. xlv. 7, "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Also Jeremiah, (Lam. iv. 20.) "The breath of our nostrils, the anointed of the Lord, was taken in their pits." Daniel foretells the death of Christ under the name of Messiah the Lord: "And after threescore and two weeks shall Messiah be cut off, but not for himself," chap. ix. 26. Lastly, Habakkuk says, (iii. 13.) "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed." It would be needless to bring testimonies from the New Testament to prove Jesus to be the Messiah, since they occur in almost every line.

The ancient Hebrews, being thus instructed by the prophets, had clear notions of the Messiah; but these became gradually depraved, so that when Jesus appeared in Judea, the Jews entertained a false conception of the Messiah, expecting a temporal monarch and conqueror, who should remove the Roman yoke, and subject the whole world. Hence they were scandalized at the outward appearance, the humility, and seeming weakness of our Saviour. The modern Jews, indulging still greater mistakes, form to themselves chimerical ideas of the Messiah, utterly unknown to their forefathers. (Comp. Bibl. Repos. vol. ii. p. 330, seq.)

The ancient prophets had foretold, that the Messiah should be God and man, exalted and abased, master and servant, priest and victim, prince and subject; involved in death, yet victor over death; rich and poor; a king, a conqueror, glorious; a man of griefs, exposed to infirmities, unknown, in a state of abjection and humiliation. All these contrarieties were to be reconciled in the person of the Messiah; as they really were in the person of Jesus. It was known that the Messiah was to be born, (1.) of a virgin, (2.) of the tribe of Judah, (3.) of the race of David, (4.) in the village of Bethlehem. That he was to continue for ever, that his coming was to be concealed, that he was the great prophet promised in the law, that he was both the Son and Lord of David, that he was to perform great miracles, that he should restore all things, that he should die and rise again, that Elias should be the forerunner of his appearance, that a proof of his verity should be the cure of lepers, life restored to the dead, and the gospel preached to the poor. That he should not destroy the law, but should perfect and fulfil it; that he should be a stone of offence, and a stumbling-block,

against which many should bruise themselves; that he should suffer infinite oppositions and contradictions; that from his time idolatry and impiety should be banished, and that distant people should submit themselves to his authority.

When Jesus appeared in Judea, these notions were common among the Jews. Our Saviour appeals even to themselves, and asks, if these are not the characters of the Messiah, and if they do not see their completion in himself. The evangelists take care to put the Jews in mind of them, proving hereby, that Jesus is the Christ whom they expected. They quote the prophecies to them, which then were acknowledged to belong to the Messiah, though they have been controverted by the Jews since. It may be seen in the early fathers of the church, and in the most ancient Jewish authors, that in the beginning of Christianity, they did not call in doubt several prophecies, which their forefathers understood of the Messiah. But in after-ages they began to deny that the passages we quote against them should be understood of the Messiah, endeavoring to defend themselves from arguments out of their own Scriptures. After this they fell into new schemes, and new notions concerning the Messiah. Some of them, as the famous Hillel, who lived, according to the Jews, before Christ, maintain that the Messiah was already come in the person of king Hezekiah; others, that the belief of the coming of the Messiah is no article of faith. Buxtorf says that the greater part of the modern rabbins believe, that the Messiah has been come a good while, but keeps himself concealed in some part of the world or other, and will not manifest himself, because of the sins of the Jews. Jarchi affirms, that the Hebrews believed the Messiah was born on the day of the last destruction of Jerusalem by the Romans. Some assign him the terrestrial paradise for his habitation; others the city of Rome, where, according to the Talmudists, he keeps himself concealed among the leprous and infirm, at the gate of the city, expecting Elias to come to manifest him. A great number believe he is not yet come; but they are strangely divided about the time and circumstances of his coming. Some expect him at the end of six thousand years. They suppose Jesus Christ to be born A. M. 3761. Add to this number 1800, it will make 5561; consequently they have 439 years to expect still. Kimchi, who lived in the twelfth century, was of opinion, that the coming of the Messiah was very near. Maimonides pretended to have received certain prophecies from his ancestors, importing that the gift of prophecy should be restored to Israel, after the same number of years from the time of Balaam, as had passed from the beginning of the world to Balaam's time. According to him, Balaam prophesied A. M. 2488. If we double this number, we find the restoration of the gift of prophecy should be A. M. 4976, that is, A. D. 1316. But this conclusion has been found false. Some have fixed the end of their misfortunes to A. D. 1492, others to A. D. 1598, others to A. D. 1600, others yet later. Last of all, tired out with these uncertainties, they have pronounced an anathema against any who shall pretend to calculate the time of the coming of the Messiah. (Gemara Tit. Sanhedr. cap. xi.) See MESSIAH.

As the holy unction was given to kings, priests, and prophets, by describing the promised Saviour of the world under the name of Christ, anointed, or Messiah, it was sufficiently evidenced, that the qualities of king, prophet, and high-priest, would eminently centre in him; and that he would exercise them, not only over the Jews, but over all mankind; and particularly over those who should receive him as their Saviour. Peter and the other believers, being assembled together, (Acts iv. 27.) apply psalm ii. to Jesus; and Luke says, (iv. 18.) that our Saviour, entering a synagogue at Nazareth, opened the book of the prophet Isaiah, where he read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," and proceeded to show that this prophecy was accomplished in his own person.

It is not recorded, however, that Jesus ever received any external, official unction. The unction that the prophets and the apostles speak of is the spiritual and internal unction of grace, and of the Holy Ghost, of which the outward unction, with which kings, priests, and prophets were anciently anointed, was but the figure and symbol. Nevertheless, many have supposed,—and we see no objection to it,—that when the Spirit visibly descended on Jesus at his baptism, he received a peculiar, solemn, and appropriate unction.

The Jewish nation entertained a very general expectation of the appearance of the Messiah, about the time of our Lord's birth; and it is very credible they had more ways than one of computing the period of the Messiah's advent, so that their expectation was justly founded. One of these modes of calculation may be seen under the article GENERATION, and it may not be unpleasant to the reader to inspect some of those indications of this national feeling, which Providence has happily preserved. On this subject we shall accept assistance from an able "defender of Christianity," Dr. Chandler. "The expectation of *this great King* could not be rooted out of the minds of the (Jewish) people to Vespasian's days, whose sudden rise to the empire, and conquest of the Jews, so turned the heads of many, as to make them imagine he must be the king that had been spoken of. This account we have in two Gentile and one Jewish writers. For the readier comparing their accounts, we have placed them in three columns, to be seen at one view:—

"Pluribus persuasio inerat, *antiquis sacerdotum libris* contineri, *eo ipso tempore* fore, ut valesceret *Oriens*, profectique Judea, rerum potirentur. Quæ ambages Vespasianum et Titum predixerunt. Sed vulgus, [*Judæorum*,] more humanæ cupidinis, sibi tantum *fatorum* magnitudinem interpretati, ne *adversis* quidem ad *vera* mutabantur. Tacitus, Hist. cap. 13.

"The generality had a strong

"*Percrebuerat oriente toto constans opinio* esse in *fatis* ut *eo tempore*, Judæi profecti rerum potirentur. Id de imperio Romano, quantum postea eventu patuit, prædictum, Judæi, ad se habentes, rebellârunt. Suetonius, Vespasian, c. 4.

"There had been for a long time all over the East a constant persuasion, that it was [recorded] in the Fates [books of the Fates, de-

"That which chiefly excited them (the Jews) to war, was an ambiguous prophecy, which was also found in the sacred books, that *at that time* some one within their country should arise, that should obtain the empire *of the whole world* (ὡς κατὰ τὸν καιρὸν ἐκεῖνον, ἀπὸ τῆς χώρας, τῆς αὐτῶν ἄρξει τὴν οἰκουμένην). For this they had received, (by tradition, ὡς οἰκεῖον ἐξέλαβον,) that it was spoken of one of their

persuasion, that it was contained in the ancient writings of the priests, that AT THAT VERY TIME the East should prevail; and that some who should come out of Judea should obtain the empire of the world. Which ambiguities foretold Vespasian and Titus. But the common people, [of the Jews,] according to the usual influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the Fates, nor could be brought to change their opinion for the true by all their adversities."

crees, or foretellings] that AT THAT TIME, some who should come out of Judea should obtain universal dominion. It appeared, by the event, that this prediction referred to the Roman emperor; but the Jews, referring it to themselves, rebelled."

nation; and many wise men (σοφοί, or *Chachams*) were deceived with the interpretation. But in truth Vespasian's empire was designed in this prophecy; who was created emperor [of Rome] in Judea.
Joseph. de Bello lib. vii. cap. 31.

"From the collation of these passages, thus compared together, it will be observed, (1.) That all three historians agree, that there was a *general expectation* of a new kingdom to appear about THAT TIME, which, from *Judea*, should extend itself over the whole earth. *It was a rooted persuasion in many*, saith one: *It was commonly known throughout the whole East*, saith another: It was the principle *that chiefly stirred up the Jewish* nation to war with the Romans; and many of their wise men, rabbins, or learned in their Scriptures and traditions, trusting to it, were deceived, saith the third. (2.) This persuasion was *ancient and constant*, or uninterrupted, saith Suetonius: *Derived down by tradition*, as the sense of the sacred prophecies of the Jews, and so understood by their wise men, saith Josephus. (3.) This persuasion was contained in the *sacred books of the priests*, saith Tacitus: In the *holy books of the prophets*, saith Josephus: *In the Fates*, saith Suetonius; meaning the *libri fatales*, or prophetic books. (4.) The opinion that went abroad, according to Suetonius, of the *Jews possessing this empire*, is explained by Tacitus, *that the East should prevail;* and by Josephus, that a *certain man of their nation* should rule the world. (5.) From the agreement of the three historians, that *at that time* this king should appear, it may be collected, that there were *times marked* in the sacred books for his coming, which (*times*) were then thought to be expired. Nor could Josephus have erred so grossly, in applying the prophecy to Vespasian, but for this. The period fixed was over. He could find no new reckoning to protract the expectation. Despairing, then, of a Messiah in his own nation, [the Jews,] he pitches upon one in the Roman. *That time* appears further from the number of impostors, (Ant. lib. xx. cap. 6, 7; de Bello, lib. vii. cap. 31.) which were not known in any age before; from the readiness of the people to join them at any hazard; from the vigor with which they opposed the Romans in the siege, without and against all hopes of success, beside that which this expectation inspired them with. (Joseph. de Bello, iii. 27. Gr.) All the time of the siege they were assured of help in some extraordinary way (lib. vi. cap. 35). False prophets in Jerusalem promised the people that the *day of salvation* was come, even to the last hour of their ruin. (Ib. lib. vii. cap. 4.) Even when the Romans were masters of the temple, one of them led up 6,000 men to certain destruction, in confidence of some surprising interposition at their last extremity. From this *persuasion* they rebelled; from this *persuasion* the hearts of the common people were kept up under all the miseries of the siege; and even their disappointments did not cause them to forsake it. (Ib. lib. vi. cap. 30.) (6.) Though Josephus calls this prophecy *an ambiguous* (or *dark*) *oracle*, because the event did not answer to his sense of it, yet he owns it was understood in the sense I am speaking of, by their wise men; and by those before them, who had delivered down this sense of it. Very dark indeed it must be, if, describing one of the royal house of David to be their king, it intended a *Roman* of an obscure family: if, describing him as the converter of the *Gentiles* to the knowledge of the true God, it was to be understood of one that lived and died an idolater; if, describing him as the person that should put an end to the *Roman* empire, in belief whereof the Jews took up arms against them, it meaned a *Roman* should destroy the *Jewish* nation and religion. Josephus, therefore, whatever motives he had for so applying the prophecy, on writing his Antiquities, returned to his first belief; and fairly hints there, as do the rest of his nation, that Daniel's Messiah was yet to come and subdue the Romans."

The conception of our Saviour occurred at Nazareth, a small city in Galilee, where his virgin mother was visited, and informed of the extraordinary event by the angel Gabriel. (See ANNUNCIATION.) About nine months afterwards an edict was issued by Augustus, enjoining all persons throughout his dominions to be registered in the place of their nativity. This led Joseph and Mary to Bethlehem, and while there the infant Jesus was born, in the year of the world 4000. On the eighth day he was circumcised, in conformity with the law, and called Jesus, in compliance with the divine injunction laid upon his mother before his birth. As Joseph and Mary were preparing to return to Nazareth, they were warned by a divine messenger to fly with their infant son into Egypt, to avoid the cruelty of Herod, whose jealousy was roused by the news of the birth of the King of the Jews, and who had ordered all the male children about Bethlehem, under two years old, to be slain. This cruel tyrant, however, soon afterwards died, and Joseph was admonished to return into Judea. The holy family retired to Nazareth, and there Jesus abode, subject to his earthly parents, till A. D. 30, when he was baptized by John in the river Jordan, and publicly declared, by a voice from heaven, to be the Son of God, and the teacher of the world. After having been subjected to the assaults of Satan, in the wilderness, Jesus entered upon his public ministry of teaching the people, making disciples, and working miracles, during which he traversed the land nearly from one extremity to the other, visiting also the Samaritans, and the Gentiles in the

coasts of Tyre and Sidon. At length, however, one of his own disciples, Judas Iscariot, giving place to the devil, undertook to deliver him up to his implacable enemies, the Jews. This he effected, and Jesus, after having been subjected to every species of indignity, was crucified on Calvary as a common malefactor. He remained in the tomb for three days, when he rose from the dead, and, after continuing with his disciples for the space of forty days, he led them out to Bethany, where he blessed them, and visibly ascended up into heaven.

For some account of the genealogy of Christ, see the articles ADOPTION, and GENEALOGY.

As to the personal appearance of Christ, some have asserted that he was the most beautiful of men, while others have maintained that he was without handsome form and comeliness. Is there any *authentic* memorial of his human form?—Nicephorus has given a description of his features; but Nicephorus is too late to be much depended on; and so are all representations of the person of Jesus. So also the epistle of Lentulus, which is evidently spurious. (See the Biblical Repository, vol. ii. p. 367, seq.) Tradition is an ill guide in matters of personal description; and if it may convey a *general* idea, that idea is too general, and too loose, to attach to the description of any individual whatever. There are, on some of the coins of the later emperors, heads of Christ, with the motto *Rex Regnantium*, King of kings. Whether it would be possible, in the examination of a complete series, to fix on any which might approach to a credible degree of verisimility, we know not. We cannot suppose that so late as Constantine, and less still, so late as the successors of his name and family, there should be any accurate portraits extant of this venerable and illustrious Person, that is, three hundred years, or later, after his decease.

We expect a time, when He shall appear to all nations under that illustrious character—THE PRINCE OF PEACE; and the humble form of the man, who had no personal beauty to attract applause, shall be lost in the dignity and glory of his exalted station.

CHRISTIAN, a name given at Antioch to those who believed Jesus to be the Messiah, Acts xi. 26. They generally called themselves brethren, faithful, saints, believers; and were named by the Gentiles, Nazarenes and Galileans. It has been the opinion of several, that Christian was originally derived from the Greek *Chrestos*, good, useful; and Tertullian says, "The name of Christian comes from the unction received by Jesus Christ; and that of Chrestianus, which you sometimes through mistake give us, (for you are not particularly acquainted with our name,) signifies that gentleness and benignity whereof we make profession."

CHRISTIANITY, the religion taught by Jesus Christ, the Saviour of the world, and comprised in the writings of the New Testament. The evidences of the truth of Christianity are usually divided into two classes, *external* and *internal*, and they furnish, in their details, the highest degree of proof of which such a subject is capable.

To be able to communicate a clear and distinct idea of that extent to which the gospel of Christ was promulgated in the early ages of the church would afford great pleasure; and it is of some consequence, in justification of several predictions which seem to announce its general propagation: but our authorities are so incompetent, or the facts they report are so uncertain, that not much which may be depended upon, can be considered as having come down to us. We have seen that the Old Testament may be understood as affording references to the extremes of the ancient continent, as well eastward as westward; and if we might rely on occasional hints of ecclesiastical writers, the spread of the gospel was commensurate with the indications of the ancient prophets. In attempting this subject, we cannot avoid remarking how effectually Divine Providence had prepared the way for circulating the "glad tidings of great joy," by the achievements of that victorious madman, Alexander the Great, in the East, and by the extended dominion of the Roman empire in the West. By the first of these circumstances, the Greek language was carried almost to the centre of India; and the Greek power was established, and long maintained itself, in those provinces which depended on Babylon, or Seleucia, as the seat of their government. This is the more worthy of notice, as in these very provinces the captive Jews were stationed by their conquerors, Nebuchadnezzar and others; and their posterity maintained the expectation of a Messiah from their own nation, descended from a king of their own blood, of whose character and qualities they had information from the sacred books, which they carefully preserved as their companions wherever they went, and from the religious institutions on which they attended, though under many disadvantages. Addresses to these Jews, whether by discourse or by writing, would be intelligible to them, either in the Syriac, in the Chaldee, or in the Greek tongue; while the latter would be the medium of communication to the descendants of Alexander's companions in arms, who were very numerous in these parts. Beside the perusal of the sacred books, and the maintenance of their national rites, by these Jews, we know that their pilgrims visited Judea; and the natural curiosity of the human mind would keep alive a spirit of inquiry after the holy places, and the sacred customs of their nation as practised in the Holy Land. We must add, that every pious Jew would willingly pay the half-shekel contribution to the sanctuary, which was forwarded by every opportunity; and if any inclined to withhold it, they would be, by shame or by force, compelled to that duty. Moreover, pilgrims who had visited Jerusalem would be distinguished among their brethren; and, much like the Hadgis among the Mahometans at present, would tenaciously retain the tokens of that distinction. This fact of pilgrimage is sufficiently proved in the narration, (Acts ii. 9.) where we find visitors—"Parthians, Medes, Elamites, Mesopotamians,"—but the next description of persons, "dwellers in Judea," is certainly liable to correction. Judea, properly speaking, was not intended, because the whole enumeration consists of *foreign* countries, among which Judea could not possibly be ranked. On the question whether instead of Judea we should read India, or Lydia, opinions are divided. It may be strongly objected, that Lydia is greatly misplaced in being separated from Phrygia and Pamphylia, to which it was neighbor; while it was remote from Mesopotamia, Cappadocia, and Pontus, with which it is ranged. It is acknowledged that the same objection applies in some degree, though not so strongly, to the reading of India, between Mesopotamia and Cappadocia: we know of no India between those provinces, as usually understood. If, indeed, we might take Mesopotamia for the original country of that name, as the proto-martyr Stephen appears to have done, then we may, without hesitation, read India in this text; and this enumeration by

Luke, thus understood, would be a correct list of countries to which the gospel was early sent; of which we have credible, though not abundant, evidence. It would be rash to affirm that as actually the case, yet the reader will not reject the suggestion, till he has well considered what may be stated in support of it. [It is only necessary here to remark, that the reading *Judea* is uniformly supported by the unanimous authority of all the manuscripts and versions. R.

We should also observe the different phrase employed by the sacred writer in this passage: he mentions Parthians, Medes, and Elamites, as if they were natives of those countries, by their direct appellations; but he describes those of Mesopotamia, Judea, &c. as *dwellers*, using the same word as in verse 5. "Now there were at Jerusalem *dwellers*, Jews, devout men, out of every nation under heaven." It is clear that these were only *temporary* residents at Jerusalem; and it may be supposed that the same word in verse 9. intended only temporary residents in Mesopotamia. This distinction contributes to support what has been proposed, since it cannot for a moment be admitted that in the Greek Mesopotamia (between the rivers Euphrates and Tigris) the Jews were in any degree unsettled; on the contrary, here they were firmly fixed and established; whereas in India, they might be considered as residents only, as they certainly were in Rome, in Cyrene, Libya, and elsewhere.

As the sacred Spirit has directed Luke to place the eastern parts of the world first in his list, we shall first offer a few words in reference to the promulgation of the gospel among them.

It is certain that the apostle Peter had visited the provinces addressed in his First Epistle,—Pontus, Galatia, Cappadocia, Asia, and Bithynia:—these lay north of Antioch, at which city he left the apostles Paul and Barnabas. Antioch was half way from Jerusalem to these provinces, and no more convenient opportunity for this visit of Peter to them can be pointed out, nor any employment for this apostle be so probable as such a journey. We therefore place his excursion thither about A. D. 50. From Cappadocia and Pontus, perhaps, Peter descended into Mesopotamia, where the gospel is supposed by many writers to have been introduced directly after the ascension of our Lord. Be this as it may, the Syrian writers inform us, that Bartholomew the apostle (whom they assert to be the same as Nathanael, the friend of Philip, and named Bar-Tolmai, from his father Tolmai, or Ptolemy) visited Mesopotamia, where he contributed to the establishment of the gospel. They say, also, that the apostle Thomas passed through Mesopotamia, and spread the gospel in its vicinity; in which service he was assisted by the apostle Jude, the brother of James. Whether these fellow-evangelists acted in conjunction, whether the times of their labors were concurrent, is not easily ascertained, nor is it of moment here. Yet we attach some importance to the proposition, that the apostle Jude labored far eastward, because it contributes to explain the similarity of his Epistle with some parts of the Second of Peter; which seems strongly to confirm the idea that both were addressing much the same people. In fact, the style of imagery, elevation, and metaphor which they adopt, is altogether oriental; a phraseology to which the western world reconciles itself with difficulty, and rarely sanctions in regular and correct composition. Jude certainly had preached, previously, in various parts of Syria; at Antaradus, Laodicea, Palmyra, Callinicum, now Racca, and Circeum, now Kerkisieh; then, as we have said, he visited Thomas in Mesopotamia, whence they made an excursion into Media and Parthia; after which Jude returned to Mesopotamia and Syria, but Thomas, who appears to have devoted his life to the service of the gospel in the East, remained in Parthia; or continued pressing on still farther eastward, till he reached India, where he first propagated the doctrine of the cross. But here it is proper to inquire, What, and where, was this country denominated India?—and this we shall attempt to determine, by considering the application of the name in the Bible, rather than among heathen writers.

The first, and, indeed, the only mention (as usually understood) of India, in Scripture, is in Esther i. 1, and viii. 9, where we read that Ahasuerus ruled from India eastward, to Cush westward. Bactria was, usually, the most eastern province of the Persian empire; but that, under some fortunate sovereigns, the Persian dominion included the bank of the Indus, may readily be granted: beyond this, its possessions rarely, if ever, extended. Semiramis, indeed, crossed the Indus at Attock, (the prohibited river,) but was defeated. Alexander also crossed the Indus, and advanced some distance beyond it, but a perpetual succession of obstacles, mountain after mountain, and river after river, disheartened his troops and enforced his return. We conclude, therefore, that Ahasuerus did not rule over India, meaning Hindustan, but his empire might include a province beyond Bactria, on the bank of the Indus, and deriving its name from that river. Nor should we forget that the original India of the Hindus, or the primary settlement of the Brahmins, was not the modern India: into this country they came, as they acknowledge, through the pass of Hurdwar; nevertheless, the name *India*, if derived from them, might distinguish the regions where they had been established, north and west of their present situation; and such a province might at times form part of the Persian territories. This would restrict the appellation *India* to a province in the vicinity of the Indus, while it favors the supposition that the spread of the gospel was co-extensive with the power of the Persian empire. This hypothesis is consistent with those opinions which have hitherto been reckoned discordant, namely, that Matthew is by some reported to have extended his labors to India, while others confine them to Assyria. These parts were inhabited by Jews, who, though in captivity, occasionally furnished zealous adherents to their country, and to their Kaaba, who willingly suffered no little fatigue, to manifest their attachment to the law of Moses, and their endeavors to fulfil all righteousness. These, having heard the gospel at Jerusalem, at the great national feasts, would be partly prepared to receive the apostles at their own residence; while the apostles would naturally choose to visit countries of which they had some previous knowledge, and where they might flatter themselves in favor of their nation, that the good seed might fall on good ground. They would also, no doubt, offer the gospel, in the first instance, to Jews, wherever they went; and, (not excluding the Gentiles,) probably, would expect their chief harvest of converts among those whom they still regarded as their countrymen.

It is probable that Matthew, Peter, Thomas, and Jude, though equally inspired with Paul, less openly opposed Judaism than he did; considering themselves as apostles of the circumcision, and paying

some deference to institutions indifferent in regard to the gospel, they might less excite opposition than the apostle of the Gentiles, who magnified his office, not without incessant hazard to his person, principally from his own countrymen. We may reasonably conclude, also, that however some of these distant residents might defy difficulties when their religion was concerned, yet, that the main body of the dispersion would feel a diminished regard to places which they never could behold, and to services of which they never could partake. So that by combination of this abated zeal with apostolic moderation, the propagators of the gospel eastward might experience fewer perplexities, less severe sufferings, perhaps less animosities and contentions, on the whole, than their fellow-laborers in the West; notwithstanding that some of them ended their lives by martyrdom.

If it be asked, whether the course of the gospel absolutely terminated at the Indus, the question is difficult to answer. There is an obscure report that China itself received the gospel very early, (see THOMAS,) but the authority on which it rests is slender, and the true country understood by that appellation is uncertain. Though perfectly willing to admit the possibility of the fact, yet it must be allowed that the same passage of Isaiah which has been quoted as mentioning the land of Sinim, or Tsin, i. e. China, might be the chief stay of such report. More might be said in favor of that opinion which supposes the gospel to have reached the peninsula of India, the coast of Malabar particularly, where we trace an ancient establishment of Christianity under the title of "Christians of St. Thomas." But this Thomas appears to have been later than the apostle of that name; we are disposed therefore to terminate the personal labors of the apostles with the boundary of the Persian empire. To this boundary they had the company of their nation, the protection of the same government as protected that nation, the same language, manners, observances religious and civil, with the innumerable facilities derivable from that "more sure word of prophecy," which furnished a proper introduction on all occasions, private or public. If farther progress were really made eastward so early, we may attribute it to converts deputed for that purpose, rather than to the personal exertions of the apostles.

We return now to Jerusalem, as to the centre whence the doctrine of the gospel diverged in all directions. In the journeys of Peter we have seen it reach northward to Antioch, Pontus, Cappadocia, and Bithynia; these provinces formed the shore of the Euxine or Black sea. The travels of Paul were partly parallel to these, but south and west of them. A mere enumeration of the places he passed through in his several journeys, as recorded, may suffice to show what parts were visited by his means with evangelical blessings. His first expedition for the purpose of communicating light to those who sat in darkness, was that with Barnabas, (Acts xiii.) usually placed A. D. 44, the fourth year of the Roman emperor Claudius; and supposed to extend into A. D. 47. The places enumerated have been already noticed. After the council at Jerusalem, (Acts xv.) about A. D. 49, or 50, Peter went to Antioch, where he met with Paul and Barnabas; not long after which Paul's second journey commences, and extends to A. D. 54 (in company with Silas.) Paul's third journey, from Antioch in Syria, A. D. 54, to A. D. 57, or 58, the fourth year of Nero, Acts xxviii. 23. At Jerusalem Paul is apprehended, and sent away guarded, A. D. 58, or 59. His voyage to Rome, A. D. 60, ends, with his history, about A. D. 63. We have the direct testimony of the Acts of the Apostles for these several journeys; the following can only be inferred from incidental expressions in different parts of Paul's Epistles:—

ITALY.—No doubt, when Paul was liberated from his first imprisonment at Rome, he would visit different parts of the country around that metropolis.

SPAIN.—Paul mentions (Rom. xv. 24, 25.) his intention of visiting this country. Clemens Romanus, in his first Epistle to the Corinthians, observes, that the apostle preached in the *West*, to its utmost bounds, which no doubt includes Spain. Theodoret adds, that he visited "the islands of the sea;" which appear to correspond with the *islands afar off*, in Isaiah lxvi. 19. The same writer mentions *Gaul* and *Britain* among the disciples of the *tent-maker*. There seems, therefore, to be no period more convenient in the short remainder of Paul's life, than soon after his liberation, for an excursion from Italy to Spain, probably by sea; from Spain to Britain, also by sea; from Britain through Gaul to Italy, by land, for the most part. Whether he ever returned into the East is uncertain: from Philemon 22, he appears to have expected it. Some writers have supposed a fifth journey, which they thus arrange: Italy, Spain, Crete, Jerusalem, Antioch in Syria; then, after some residence there, Colosse, Philippi, Nicopolis in Epirus, Corinth, Troas, Miletum in Crete, Rome. Adequate proof of this last route is wanting; but as he might easily from Gaul or Italy pass over into Greece, it is possible he might revisit Philippi, Troas, Colosse, Corinth, and Nicopolis before he returned to Rome; where he was seized, and with Peter suffered martyrdom. [It must here be borne in mind, that all these alleged journeys of Paul rest only on the reports of later writers, and are of very doubtful credit. R.

We may now turn to a question peculiarly interesting; namely, the early introduction of Christianity among the ancient Britons. Although antiquity, in ordinary cases, is but a weak plea for either power or purity, since we know that corruptions sprung up early in the church, yet, in the present case, it is most probable that the nearer we approach to the times of the apostles, and the more directly we derive from them, or their immediate agents, the principles of faith and manners, with the greater satisfaction may we rely on their correctness and authority. It is, indeed, impossible to suppose, that while Christianity was alloyed with notions retained by those who quitted various sects to embrace it,—while the Judaizing Christians deferred much to their ancient Judaism, and the Gentile philosophers, though converted, continued to be tinctured with their long-studied philosophy,—it is impossible to suppose that the Druidical converts should so completely relinquish their national Druidism that they should never more be influenced by it, either personally or in community. This, however, may be said in favor of Britain, that its distance from the principal scenes of ecclesiastical ambition secured it in no inconsiderable degree from the disastrous consequences of that fatal fascination; nor did the various persecutions suffered by the churches on the continent rage with equal violence in this island, which often continued in peace, while flames and fury involved the Christians of other parts.

At what time the Christian religion was first intro-

duced into Britain, is a question on which our ecclesiastical historians have been divided. Most of them, however, seem to agree in fixing that event before the expiration of the first century; and the testimonies of several of the ancients have been produced in support of this opinion. Both Tertullian and Origen speak of Christianity as having made its way into Britain; nor do they represent it as a recent event, so that it may be presumed to have taken place long before their time. The former says, "There are places among the Britons which were inaccessible to the Romans, but yet are subdued by Christ." (Adv. Judæos, cap. 7.)—The latter says, "The power of God our Saviour is even with them in Britain, who are divided from our world." (In Luc. cap. i. Hom. 6.)—It was usual with the ancients, long before Origen's time, to speak of Britain as *divided from the world.* Even king Agrippa, in his speech to the Jews at Jerusalem, (as related by Josephus,) about the beginning of the revolt, uses a similar language. Eusebius is more explicit: speaking of the pious labors of the apostles, he declares, that some of them "had passed over the ocean, and preached to those which are called the Britannic islands." From his connection with the imperial court, and his intimacy with the emperor himself, who was a native of Britain, he may well be supposed to have possessed the best information; and, as much of his reasoning depends on the truth of the above allegation, it is natural to presume that he was well assured of the fact. Theodoret, also, another ancient and respectable ecclesiastical historian, expressly names the *Britons* among the nations whom the apostles (the fishermen, publicans, and tent-makers, as he calls them) "had persuaded to embrace the religion of him who was crucified." (Tom. iv. Serm. 9.) To these testimonies may be added that of Gildas, the earliest of the British historians. According to him, (Epist. c. i.) the gospel began to be published in Britain about the time of the memorable revolt and overthrow of the Britons under Boadicea, (A. D. 60, or 61,) and was followed by a long interval of peace. Speaking of this revolt, with its disastrous termination and consequences, Gildas adds, "In the mean time, Christ, the true Sun, afforded his rays, that is, the knowledge of his precepts, to this island, benumbed with extreme cold, having been at a great distance from the Sun, not the sun in the firmament, but the Eternal Sun in heaven." On what authority Gildas places this event at that time, he does not say. From domestic or British records he appears to have derived no assistance; and he was of opinion that no documents of that kind remained then in the country. And if there ever had been any such, he thought they had either been burnt by the enemy, or were carried into foreign parts by his exiled or emigrated countrymen; so that, to his great regret, he had not been able to discover any. He must, therefore, have relied on the authority of some foreign records; or he might follow the tradition of the country. However that might be, his statement appears on the whole correct, and is remarkably supported by the Triades of the Isle of Britain, some of the most curious and valuable fragments preserved in the Welsh language, and relating to persons and events from the earliest times to the beginning of the seventh century. These ancient British documents, which are of undoubted credit, though but little known till lately, state that the famous Caractacus, who, after a war of nine years in defence of the liberties of his country, was basely betrayed and delivered up to the Romans by Aregwedd Foeddig, (the Cartismandua of Roman authors,) was, together with his father Brân, and the whole family, carried captive to Rome, about A. D. 52, or 53, where they were detained seven years, or more. At this time the gospel was preached at Rome; and Brân, with others of the family, became converts to Christianity. After about seven years, they had permission to return, and were the means of introducing the knowledge of Christ among their countrymen; on which account Brân was long distinguished as one of the three *blessed sovereigns*, and his family as one of the holy lineages of Britain. At the return of these earliest British converts, it might be expected that some of the Christians, with whom they had associated at Rome, would be prevailed on to accompany them to their native country. Several of the disciples of Christ, whose names are recorded in the New Testament, were probably at Rome when the Britons quitted that city; but it does not appear that any of them did at this time visit Britain. We find, however, that certain Christians from Rome did actually accompany the liberated captives; and the names of three have been preserved. One was called Ilid, and is said to have been an Israelite; the other two were Cyndav, and Arwystli Hén, both of them probably Gentiles. What their Roman names were, it is now impossible to say. They are supposed to have been all preachers, and are said to have been instrumental (the former especially) in turning great numbers of the Britons from the error of their ways, and persuading them to believe in Christ. Their names are the more remarkable, as they were, if not the first, yet, doubtless, among the very first, Christian preachers that ever set foot on the British island.

As Brân and Caradoc (otherwise Brennus and Caractacus) were Silurian or Welsh princes, we may safely conclude that Christianity made its way into Wales as early as into any part of the kingdom. When Brân returned to his native land, some of his family, it is thought, staid behind and settled at Rome. Of these Claudia, mentioned with Pudens and Linus, in 2 Tim. iv. 21, is deemed to have been one, and supposed to be the same with Claudia, the wife of Pudens, mentioned by Martial the poet, who speaks of her as a British lady of extraordinary virtue, wit, and beauty. (Epig. lib. iv. 13; lib. xi. 54.) Some have thought her to be the daughter of Caractacus; and Mr. Taylor has rendered this highly probable. (See Fragment, No. 608.) Besides these royal captives, Pomponia Græcina, the wife of Aulus Plautius, Claudius's lieutenant, and the first Roman governor here, has also been thought a Briton and a Christian, consequently one of the earliest British Christians. Of her Tacitus says, "An illustrious lady, married to Plautius, who was honored with an ovation, (or lesser triumph,) for his victories in Britain, was accused of having embraced a strange foreign superstition; and her trial for that crime was committed to her husband. He, according to ancient law and custom, convened her whole family and relations; and having in their presence tried her for her life and fame, pronounced her innocent of any thing immoral. Pomponia lived [to a great age] many years after this trial, but always led a gloomy, melancholy kind of life." (Annal. lib. xiii. c. 32.) On this it has been remarked that Tacitus, no doubt, deemed the lives of the primitive Christians gloomy and melancholy; and had he been called on to describe them, he would, in all proba-

bility, have represented their religion as a vile foreign superstition; and the sobriety and severity of their lives (abstaining from pagan rites and excesses) as a continual solitude, and intolerable austerity. "It was the way," says bishop Stillingfleet, "of the men of that time, such as Suetonius and Pliny, as well as Tacitus, to speak of Christianity as a barbarous and wicked superstition, (as appears by their writings,) being forbidden by their laws, which they made the only rule of their religion." (Orig. Britannicæ, p. 44.) This trial of Pomponia happened, it seems, while Nero and Calpurnius Piso were consuls; [A. D. 57.] after the apostle Paul's coming to Rome the first time; and therefore she may, not unreasonably, be supposed to have been one of his converts. It appears that there were other persons of distinction among the apostle's friends then at Rome; for instance, those of Cæsar's household, among whom might be some of the British captives.

It does not appear by the Triades, that the whole of Caractacus's family embraced Christianity at Rome, or even that he himself did so; but a son and a daughter of his are mentioned, as well as his father, as very eminent Christians. The name of the son was Cyllin, (see LINUS,) and that of the daughter Eigen; both classed among the British saints. That son is said to be the grandfather of Lleurwg, commonly called king Lucius, who greatly exerted himself, at a later period, to promote Christianity in Britain, or at least in Wales, the country of his ancestors, and where he himself also reigned by the favor or permission of the Romans. Even the famous king Arthur appears to be a descendant of this illustrious family.

"That St. Paul did go to Britain, we may collect from the testimony of Clemens Romanus, Theodoret, and Jerome, who relate, that after his imprisonment he preached the gospel in the *western parts;* that he brought salvation to the *islands that lie in the ocean*, and that, in preaching the gospel, he went to the *utmost bounds of the west.* What was meant by *the west*, and the *islands that lie in the ocean*, we may judge from Plutarch, Eusebius, and Nicephorus, who call the British ocean the *western;* and again from Nicephorus, who says, that one of the apostles went to the extreme countries of the ocean, and to the British isles, but especially from the words of Catullus, who calls Britain the utmost island of the west; and from Theodoret, who describes the Britons as inhabiting the utmost parts of the west. When Clement, therefore, says that Paul went to *the utmost bounds* of the west, we do not conjecture, but are sure, that he meant Britain, not only because Britain was so designated, but because Paul could not have gone to the utmost bounds of the west without going to Britain. It is almost unnecessary, therefore, to appeal to the express testimony of Venantius Fortunatus and Sophronius, for the apostle's journey to Britain. Venantius Fort. quoted by Godwin, says, *Sophronius Patriarcha Hierosolymitanus disertis verbis asserit Britanniam nostram eum invisisse.*" (Burgess's Seven Epochs of the Ancient British Church, p. 7.)

There is a force in the expressions of Clemens Romanus (1 Epist. Cor. cap. 5.) that is seldom justly appreciated, inasmuch as he repeats his assertion. His words are, "Paul received the reward of his patience—*He preached both in the east and in the west;*—and having taught the whole world righteousness, and for that end *travelled to the* UTMOST BOUNDS OF THE WEST, ... he suffered martyrdom." Had not the writer been well assured of his facts, he would have been contented with his first assertion, —"he preached in the west;" whereas, he greatly strengthens this assertion by repetition and addition, "He travelled to the UTMOST BOUNDS OF THE WEST;" a mode of expression rising greatly in energy above the former; and evidently intended to mark out to the reader a determinate, specific, and well-known proposition as the object of the phrase. The later writers may be dispensed with, after this unequivocal testimony; the more powerful because incidental.

In the judgment of Mr. Taylor, the resemblance between the British name *Arwystli* and the Greek *Aristobulus* (Rom. xvi. 10.) deserves more consideration than it has hitherto received. It is certain, he remarks, that the formation of this name [from the Greek] is according to the analogy of the ancient British language; it is certain, also, that the apostle does not salute Aristobulus *himself*, personally and directly, but those related to him. It is not absolutely clear that Aristobulus was a Christian, any more than Narcissus, mentioned in the same manner, in the following verse, who is by some thought to have been the emperor's freed-man, and dead some time before the date of this epistle. We may, however, observe a difference, if we attend closely to the purport of the phrase used. The apostle salutes so many (restrictively) of those attached to Narcissus as were in the Lord; therefore, some were NOT in the Lord; but he uses no such restriction concerning Aristobulus's family, but salutes them *generally;* therefore, they were *all* in the Lord; and the probability may pass for nothing less than certainty, that where all the family was Christian, the head of the family was so, especially and primarily. The expression employed by the apostle implies, further, that Aristobulus was not at Rome when this epistle was composed, or when it was expected to reach that capital; and if, as is customary, we date it A. D. 58 or 59, it reduces within narrow limits the question whether Aristobulus accompanied Brân to Britain. If Brân were sent to Rome A. D. 52, and kept there seven years, we are brought to A. D. 59, for the time of his release. It was very late in 58, or early in 59, when Paul sent off his Epistle to the Romans; it appears by the breaks in the last chapter, that he laid it aside, and resumed it, several times, and that he retained it to the moment of his [or its] departure from Corinth, where it was written. If, then, Paul had, at this time, intelligence of the intention of Aristobulus to quit Rome for Britain, or of his having actually done so, *very lately*, his mode of expression is accounted for, correctly and completely.

It further appears (see ARISTOBULUS) that the Greeks say, this preacher "*was sent into England, where he labored very much, made many converts, and at last died.*" As it is impossible that the Greeks should have known any thing about the British Triades; and on the other hand, that the Triades should have known any thing about the Greeks, these witnesses appear to be not only very distant, but perfectly distinct and independent; their combined testimony, therefore, is the more corroborative, and the more striking. And it may now be asserted, with the utmost appearance of truth, that whoever were employed in introducing Christianity into Britain, Aristobulus was one of the earliest missionaries, and under the royal protection of the Silurian princes. We are enabled also by this statement to explain and

to verify the words of Tertullian, which some have considered as a mere flourish of rhetoric, *Britannorum inaccessa Romanis loca, Christo vero subdita.* Places in Britain, which were inaccessible to the Roman arms, might, nevertheless, be subdued to Christ, in Wales, where, amid the recesses and retreats furnished by the mountains, there were, no doubt, many who had fled, after the capture of Caractacus, and who there continued to resist the Romans. In fact, Ostorius, who had taken Caractacus captive, sunk under the fatigue of the succeeding war; Manlius Valens, with a legion of Romans, was attacked and defeated by the Britons, and the war continued with various success. Nero even entertained thoughts of withdrawing his army from Britain, says Suetonius. In A. D. 62, Petronius Turpillianus succeeded to the government of Britain; who, says Tacitus, "gave the name of *peace* to his own inactivity, and, having composed former disturbances, attempted nothing further." Is it impossible that this inactivity, during three years, should be the result of the return of the principal royal Britons to their homes?—Britain fell to the lot of Vespasian in A. D. 71, and to Agricola in A. D. 78. By this time, we may safely say with the Greeks, that *Aristobulus had made many converts in Britain.* We may now also attach a stronger sense to the expression of Theodoret, who reckons Gaul and Britain among *the disciples of the tent-maker.* For, say the Greeks, Aristobulus "was brother to Barnabas,—was ordained by Barnabas, or by Paul, *whom he followed in his travels*;" so that the Britons, converted by Aristobulus, might with propriety be called the *disciples of Paul*, even if that apostle never set foot in Britain. But it will be acknowledged, at the same time, that if Paul did follow Aristobulus, and confirm his converts in Britain, the comfort of his visit was greatly increased, and the necessity of his prolonged residence was greatly diminished, by the previous success of his disciple. Might he come during the peaceful government of Petronius Turpillianus?

But we may adopt a chronology still more convenient; for it appears that Ostorius arrived as governor in Britain, A. D. 50, and immediately opened a winter campaign against the Britons. Allowing a proportionate time for the events of war, as urged by this active general, Caractacus might be sent prisoner to Rome in A. D. 51, instead of A. D. 52, which would give the following dates:

	A. D.
Aulus Plautius governor in Britain	43
Bràn and Caradoc at Rome	51
Bràn liberated after 7 years' captivity	58
Paul writes to the Romans, at the end of 58, or early in 59; Aristobulus gone from Rome to Britain with Bràn, at the date of Paul's letter.	
Paul visits Britain	63
The apostle mentions sundry British Christians, residing at Rome, when writing to Timothy. Had Timothy a *personal* acquaintance with them? It should appear so, from the tenor and mode of the salutation.	65 or 66

Thus we have seen that to the extent of the prophecies of the Old Testament, either the records of the New Testament expressly affirm, or very credible testimony leads us to believe, that the gospel quickly communicated its salutary influence; and so far the investigation of biblical geography demonstrates the authority of the Bible itself, by the fulfilment of its prophecies, and the general establishment of its truth. If it be asked, whether the parts thus favored have not lost their first faith, we confess that the charge implied in the question is too true; nevertheless, they seem in general to have retained some tincture at least of the principles they had imbibed; and, though greatly debased by error, or discouraged by oppression, yet the faith of Jesus Christ, even in countries remote from its origin, is professed, is retained, in spite of a thousand disadvantages, and notwithstanding a thousand oppositions, secular or religious, national or local. May the happy time soon come, when no doubt shall remain whether the most distant nations have or have not been favored with the gospel; but when evident and notorious facts shall justify an appeal in proof of that felicity; and the whole earth shall acknowledge that "the Lord is One, and his name One, from the rising of the sun to the going down of the same!"

CHRONICLES, Books of. This name is given to two historical books of Scripture, which the Hebrews call *Dibrê-hayâmim*, (*Words* of *Days*, i. e. Diaries, or Journals,) and make but one book of them. They are called in the LXX *Paralipomena*, (*things omitted*,) as if they were a supplement of what had been omitted, or too much abridged, in the other historical books. But it must not be thought that these are the records, or books of the acts of the kings of Judah and Israel, so often referred to. Those were the original memoirs, and the Chronicles make long extracts from them. The Hebrews ascribe the Chronicles to Ezra, after the return from the captivity, assisted by Zechariah and Haggai. But if there be some things which seem to determine for Ezra as the author, others seem to prove the contrary. (1.) The author continues the genealogy of Zerubbabel down to the twelfth generation; but Ezra did not live late enough for that. (2.) In several places he supposes the things which he mentions to be then in the same condition as they had formerly been, for example, before Solomon, and before the captivity, 2 Chron. v. 9, and 1 Kings viii. 8. (See also 1 Chron. iv. 41, 43; v. 22, 26; 2 Chron. viii. 8, and xxi. 10.) (3.) The writer of these books was neither a contemporary nor an original writer; but a compiler and abridger. He had before him ancient memoirs, genealogies, annals, registers, and other pieces, which he often quotes or abridges. It seems that the chief design of the author was to exhibit correctly the genealogies, the rank, the functions, and the order of the priests and Levites; that, after the captivity, they might more easily resume their proper ranks, and reassume their ministries. He had also in view to show how the lands had been distributed among the families before the captivity; that subsequently each tribe, so far as was possible, might obtain the ancient inheritance of their fathers. He quotes old records by the name of *ancient things*, 1 Chron. iv. 22. He recites *four several rolls*, or numberings of the people; one taken in the time of David, a second in the time of Jeroboam, a third in the time of Jotham, and the fourth in the time of the captivity of the ten tribes. He speaks elsewhere of the numbers taken by order of king David, and which Joab did not finish. Jerome truly observes, that these books contain a very great number of things important for the explication of Scripture; that all the scriptural traditions are contained in them; and that it is deceiving ourselves to

imagine we have any knowledge of the holy books, if we are ignorant of these. Also, that in the Chronicles we may find the solution of a great number of questions that concern the gospel.

There are many variations, as well in facts as in dates, between the books of Kings and the Chronicles, which are to be explained and reconciled, chiefly on the principle, that the latter are *supplementary* to the former; not forgetting that the language was slightly varied from what it had been; that various places had received new names, or had undergone sundry vicissitudes; that certain things were now better known to the returned Jews, under other appellations than what they formerly had been distinguished by; and that, from the materials before him, which often were not the same as those used by the abridgers of the histories of the kings, the author takes those passages which seemed to him best adapted to his purpose, and most suitable to the times in which he wrote. It must be considered, too, that he often elucidates obsolete and ambiguous words, in former books, by a different mode of spelling them, or by a different order of the words used; even when he does not use a distinct phraseology of narration, which he sometimes does. The first book contains a recapitulation of sacred history, by genealogies, from the beginning of the world to the death of David, A. M. 2289. The second book contains the history of the kings of Judah, without those of Israel, from the beginning of the reign of Solomon only, A. M. 2290, to the return from the captivity of Babylon, A. M. 3468.

CHRONOLOGY is the science of computing and adjusting periods of time, and is, necessarily, of considerable importance in relation to Scripture history. See TIME.

The chronology adopted by the English translators, and placed in the margin of the larger Bibles, is that of the Masoretic, or common Hebrew text; but of the authenticity of this, strong doubts are entertained by the best biblical critics. Compared with the more extended chronology of the Septuagint, it is of modern adoption; the venerable Bede, who flourished in the eighth century, having been the first Christian writer who manifested a predilection for it. It has been observed, however, that prior to the reformation, the views of the celebrated monk of Durham had made but little progress among the clergy, and that when Luther roused the attention of Europe to the errors of the ancient communion, the authority of the Greek version and the unanimous consent of the primitive writers were still found to regulate all the calculations concerning the age of the world. In the warmth of the controversy which ensued, the more rigid Protestants were induced to rank among the corruptions of the western church, the chronology of the Samaritan Pentateuch, of the Seventy, and of Josephus; and without taking time or pains to examine the grounds of their opinion, they resolutely pronounced that the numbers of the original text were to be preferred to those of any version; and forthwith bestowed the weight of their authority upon the Jewish side of the question, and opposed that which the Christians had maintained from the days of the apostles.

The chief difference between these two schemes of chronology, is found in those periods which extend from the *creation* to the *deluge*, and from thence to the *birth of Abraham*. According to the *Hebrew* computation, the number of years comprised in the first period, amounts only to 1656; and the second to 292. But in the *Septuagint*, the numbers respectively are 2262 and 1072; thus extending the interval between the creation and the birth of Christ, from 4000 to nearly 6000 years. These variations have not yet been satisfactorily accounted for, but much light has been thrown upon the subject by the laborious investigations of Hayes, Jackson, and Hales; and the result has been to give a somewhat increased degree of confidence in the larger computations of the Septuagint.

AGES OF THE WORLD.—The time preceding the birth of Jesus Christ has generally been divided into six ages: (1.) from the beginning of the world to the deluge, comprehending 1656 years; (2.) from the deluge to Abraham's entering the land of promise, in A. M. 2082, comprehending 426 years; (3.) from Abraham's entrance of the promised land, to the exodus, A. M. 2513, comprehending 431 years; (4.) from the exodus to the foundation of the temple by Solomon, A. M. 2992, comprehending 479 years; (5.) from the foundation of the temple to the Babylonish captivity, in A. M. 3416, comprehending 424 years; (6.) from the captivity to the birth of Christ, A. M. 4000, the fourth year before the vulgar era, or A. D. comprehending 584 years.

We need not enlarge on the different systems of ancient and modern chronologers, concerning the years of the world. Those who would study these matters, must consult those authors who have expressly treated the subject. We have followed Usher in the chronology of the Old Testament, with some trifling differences only; and among the appendices is a Chronological Table, with the dates inserted according to Dr. Hales.

CHRYSOLITE, a precious stone, probably the tenth on the high-priest's pectoral; bearing the name of Zebulun, Exod. xxviii. 20; xxxix. 19. It is transparent, the color of gold, with a mixture of green, which displays a fine lustre. The Hebrew תרשיש (*tarshish*) is translated by the LXX, and by Jerome, sometimes, *carbuncle;* by the rabbins, *beryl;* it was the seventh foundation of the New Jerusalem, Rev. xxi. 20. Some suppose it to be the *topaz* of the moderns.

CHRYSOPRASUS, the tenth of those precious stones which adorned the foundation of the heavenly Jerusalem; its color was green, inclining to gold, as its name imports, Rev. xxi. 20. See Rees' Cyclop.

CHUB, a word which occurs only in Ezek. xxx. 5. and probably signifies the Cubians, placed by Ptolemy in the Mareötis. Bochart takes it to be Paliurus, a city in Marmorica, because the Syriac word denotes *paliurus*, a sort of thorn. It would seem to be a southern country, from the circumstance of its being mentioned with Egypt and Cush.

CHUN, a city of Syria, conquered by David, 1 Chron. xviii. 8. In the parallel passage, 2 Sam. viii. 8, it is called BEROTHAI, (which see,) i. e. probably *Berytus*, now Beirout.

CHURCH. The Greek word ἐκκλησια signifies an *assembly*, whether common or religious; it is taken, (1.) for the place where an assembly is held; (2.) for the persons assembled. In the New Testament it generally denotes a congregation of believers. By the *church* is sometimes meant the faithful who have preserved the true religion from the beginning, and will preserve it. The history of this church is narrated by Moses, from the beginning to his time; from Moses to Christ, we have the sacred writings

of the Hebrews. Moses is our guide from Shem to Abraham, but he does not inform us whether the true religion were preserved by the descendants of Ham and Japheth; nor how long it subsisted among them. We see, that Abraham's ancestors worshipped idols in Chaldea, Josh. xxiv. 2. On the other hand, we know, that the fear of the Lord was not entirely banished out of Palestine and Egypt when Abraham came thither; for the king of Egypt feared God, (Gen. xii. 17; xx. 3.) and had great abhorrence of sin. Abraham imagined, that there were at least ten or twenty righteous persons in Sodom, (Gen. xviii. 23, 24, 25.) and it is probable, that the sons of Abraham, by Hagar and Keturah, for some time preserved the faith which they had received from their father. Job, who was of Esau's posterity, and his friends, knew the Lord, and the Ammonites and Moabites, who descended from Lot, did not, probably, fall immediately into idolatry. The Ishmaelites, sons of Hagar and Abraham, value themselves on having always adhered to the worship of the true God, and having extended the knowledge of him in Arabia, as Isaac did in Palestine; but we are certain, that in the time of Mahomet, and long before, they had forsaken the true faith. See CHRISTIANITY.

CHUSHAN-RISHATHAIM, king of Mesopotamia, oppressed the Israelites eight years; from A. M. 2591, to 2599, Judges iii. 8, 9, 10.

CHUZA, steward to Herod Agrippa, and husband of Joanna, Luke viii. 3.

CILICIA, a country of Asia Minor, on the sea-coast, at the north of Cyprus, south of mount Taurus, and west of the Euphrates. Its capital was Tarsus. A synagogue of this province is mentioned, Acts vi. 9, and as Paul was of this country, and of a city so considerable as Tarsus, it may be thought that he was also of this synagogue; so that it is probable he was one of those who had been disputing with Stephen, and were overcome by the arguments of that proto-martyr. See TARSUS.

CINNAMON, one of the ingredients in the perfumed oil with which the tabernacle and its vessels were anointed, Exod. xxx. 23. The *cinnamomum* is a shrub, the bark of which has a fine scent; several of the moderns confound it with the *cinnamon-tree*, and *cassia aromatica;* but others distinguish three species. It is now generally agreed, that the *cinnamomum* spoken of so confusedly by the ancients, is our *cinnamon;* it is a long, thin bark of a tree, rolled up, of a dark red color, of a poignant taste, aromatic, and very agreeable. The finest description comes from Ceylon; but there might formerly have been cinnamon in Arabia, or Ethiopia; or it might be imported then into Egypt, Arabia, &c. as it is now into Europe; so that it might come originally from Ceylon.

CINNERETH, or CENEROTH, or CINNEROTH, a city of Naphtali, south of which lay a great valley or plain, which reached to the Dead sea, all along the river Jordan, Josh. xix. 35. Many believe, and with probability, that Cinnereth was the same as Tiberias; for, as the lake of Gennesareth (in Hebrew, the lake of Cinnereth) is, without doubt, that of Tiberias, it seems reasonable that Cinnereth and Tiberias should also be the same city, Deut. iii. 17. See TIBERIAS, and GENNESARETH.

CIRCUMCISION, a Latin term, signifying 'to cut around,' because the Jews, in circumcising their children, cut off, after this manner, the little skin which forms the prepuce. God enjoined Abraham to use circumcision, as a sign of his covenant; and, in obedience to this order, the patriarch, at ninety-nine years of age, was circumcised, as also his son Ishmael, and all the males of his property, Gen. xvii. 10. God repeated the precept to Moses; and ordered that all who intended to partake of the paschal sacrifice should receive circumcision; and that this rite should be performed on children on the eighth day after their birth. The Jews have always been very exact in observing this ceremony, and it appears that they did not neglect it when in Egypt. But Moses, while in Midian, with Jethro, his father-in-law, did not circumcise his two sons born in that country; and during the journey of the Israelites in the wilderness their children were not circumcised; probably by reason of the danger to which they might have been exposed in sudden removals, &c. because of their unsettled state, and manner of life.

The law mentions nothing of the minister, or the instrument, of circumcision; which were left to the discretion of the people. They generally used a knife or razor, or sharp stone, Exod. iv. 25; Josh. v. 3.

The ceremonies observed in circumcision are particularly described by Leo of Modena, (cap. viii.) and may also be seen in Allen's Modern Judaism.

The Arabians, Saracens, and Ishmaelites, who, as well as the Hebrews, sprung from Abraham, practised circumcision, but not as an essential rite to which they were bound, on pain of being cut off from their people. Circumcision was introduced with the law of Moses among the Samaritans, Cutheans, and Idumeans. Those who assert that the Phœnicians were circumcised, mean probably the Samaritans; for we know, from other authority, that the Phœnicians did not observe this ceremony. As to the Egyptians, circumcision never was of general and indispensable obligation on the whole nation; certain priests only, and particular professions, were obliged to submit to it.

Circumcision is never repeated. When the Jews admitted a proselyte of another nation, if he had received circumcision, (*concision,*) they were satisfied with drawing some drops of blood from the part usually circumcised; which blood was called "the blood of the covenant."

The Jews esteemed the foreskin or uncircumcision as a very great impurity; and the greatest offence they could receive was to be called "uncircumcised." Paul (Rom. ii. 26.) frequently mentions the Gentiles under this term in opposition to the Jews, whom he names "circumcision." He also alludes to an imperfect mode of circumcision, or a partial removal of the foreskin, which apparently was practised by the Edomites, Egyptians, &c. This he calls *concision;* and associates those who practised it with dogs, Phil. iii. 2. He probably here turns the application of Jewish terms of contempt and ridicule against the Jews themselves.

As a consequence of the opinion entertained by the Jews, that uncircumcision was unclean and dishonorable, but circumcision the contrary; they sometimes use the word *uncircumcision* in a figurative sense, to signify something impure, superfluous, useless, and dangerous: e. gr. Moses says of himself, he is "of uncircumcised lips," (Exod. vi. 12, 30.) that is, he had an impediment in his speech. Jeremiah (vi. 10.) says of the Jews, they had "uncircumcised ears," that is, they would not hear instruction. He exhorts them (chap. iv. 4; ix. 26.) to "circumcise

their hearts;" literally, to take away the foreskins of their hearts; to be tractable and attentive. Moses inveighs against the uncircumcised hearts of the Jews, who would not obey the Lord; and we have similar expressions in the New Testament. Stephen reproaches the Jews with the hardness of their heart, and their indocility, Acts vii. 51.

Jews who renounced Judaism, sometimes endeavored to erase the mark of circumcision: "They made themselves uncircumcised, and forsook the holy covenant," 1 Mac. i. 15. Some are of opinion, that the Israelites in the wilderness had done so, which obliged Joshua to circumcise them a second time, Josh. v. 2. Under the persecutions of the Romans, after the destruction of the temple, many Jews were guilty of this; and it seems as if Paul alluded to the same thing, 1 Cor. vii. 18.

CIRCUMSPECT, cautious, seriously attentive to every part of the revealed will of God, and very careful not to cast stumbling-blocks in the way of others, Exod. xxiii. 13; Eph. v. 15.

CISLEU, the ninth month in the ecclesiastical year, and the third in the civil, or political, year of the Hebrews. It is supposed to answer nearly to our November, O. S. See CHISLEU, and JEWISH CALENDAR.

CISTERN. There were cisterns throughout Palestine, in cities and in private houses. As the cities were mostly built on mountains, and the rains fall in Judea at two seasons only, (spring and autumn,) people were obliged to keep water in vessels. There are cisterns of very large dimensions, at this day, in Palestine. Two hours distant from Bethlehem are the cisterns or pools of Solomon. They are three in number, situated in the sloping hollow of a mountain, one above another; so that the waters of the uppermost descend into the second, and those of the second descend into the third. The breadth is nearly the same in all, between eighty and ninety paces, but the length varies. The first is about 160 paces long; the second 200; the third 220. These pools formerly supplied the town of Bethlehem and the city of Jerusalem with water. Wells and cisterns, fountains and springs, are seldom distinguished accurately in Scripture. Worldly enjoyments are called "broken cisterns that can hold no water," (Jer. ii. 13.) from their unsatisfying and unstable nature. (See Mod. Traveller, Palestine, p. 165.)

[Dr. Jowett says: (Chr. Res. in Syria, p. 225.) "With regard to water, some parts of the Holy Land appeared, in the months of October and November, to labor under great privation. Yet even in this respect art might furnish a remedy, in the tanks and cisterns, which a little industry would form and preserve. The cities and villages have such supplies; and in every stage of seven or eight hours, there are usually found, once or twice, at least, cisterns or muddy wells. In some places, a person at the well claimed payment for the water, which he drew for us and our animals; but this was probably an imposition, although by us willingly paid." R.

CITIES OF REFUGE, see REFUGE.

CITRON, see APPLE.

CLAUDA, a small island towards the south-west of Crete, Acts xxvii. 16.

CLAUDIA, a Roman lady converted by Paul, 2 Tim. iv. 21. Some think she was the wife of Pudens, who is named immediately before her; others conjecture, that she was a British lady, sister of Linus. See CHRISTIANITY.

I. CLAUDIUS, the emperor of Rome, mentioned in the New Testament, succeeded Caius Caligula, A. D. 41, and reigned upwards of thirteen years. He gave to Agrippa all Judea; and to his brother Herod, the kingdom of Chalcis. He terminated the dispute between the Jews and the other inhabitants of Alexandria, confirming the former in the freedom of that city, and in the free exercise of their religion and laws; but not permitting them to hold assemblies at Rome. Agrippa dying in the fourth year of Claudius, A. D. 44, the emperor again reduced Judea into a province, and sent Cuspius Fadus as governor. About this time happened the famine, as foretold by the prophet Agabus, (Acts xi. 28, 29, 30.) and at the same period, Herod, king of Chalcis, obtained from the emperor the authority over the temple, and the money consecrated to God, with a power of deposing and establishing the high-priests. In the ninth year of Claudius, (A. D. 49.) he published an order, expelling all Jews from Rome, (Acts xviii. 2.) and it is probable that the Christians, being confounded with the Jews, were banished likewise. Suetonius plainly intimates this, when he says that Claudius expelled the Jews, by reason of the continual disturbances excited by them, at the instigation of Chrestus:—an ancient way of spelling the title of Christ. Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.

II. CLAUDIUS LYSIAS, tribune of the Roman troops, which kept guard at the temple of Jerusalem. Observing the tumult raised on account of Paul, whom the Jews had seized, and designed to murder, he rescued him, and (Acts xxi. 27; xxiii. 31.) carried him to fort Antonia, and afterwards sent him guarded to Cæsarea.

III. CLAUDIUS FELIX, successor of Cumanus in the government of Judea, and husband of Drusilla, sister of Agrippa the younger. Felix sent to Rome Eleazer, son of Dinæus, captain of a band of robbers, who had committed great ravages in Palestine; he procured the death of Jonathan, the high-priest, who occasionally represented his duty to him, with great freedom, and defeated a body of 3000 men, which an Egyptian, a false prophet, had assembled on the mount of Olives. Paul being brought to Cæsarea, Felix treated him well, permitted his friends to see him, and to render him services, hoping he would procure his redemption by a sum of money, Acts xxiii. Felix, with his wife Drusilla, who was a Jewess, having desired Paul to explain the religion of Jesus Christ, the apostle spoke with his usual boldness, and discoursed to them concerning justice, chastity, and the last judgment. Felix, being terrified, remanded the apostle to his confinement, and detained him two years at Cæsarea, to oblige the Jews. He was recalled to Rome, A. D. 60, and was succeeded by Portius Festus. (Joseph. Ant. l. xx. c. 7.)

CLAY, a substance frequently mentioned in Scripture, and universally known. It was formerly used in the East, as it is to this day, for sealing. Norden and Pococke both observe that the inspectors of the granaries in Egypt, after having closed the door, put their seal upon a handful of clay, with which they cover the lock. This may tend to explain Job xxxviii. 14, where the earth is represented as assuming form and imagery from the brightness of the rising sun, as rude clay receives a figure from the impression of a signet.

CLEAN, CLEANSE, see PURIFICATIONS, and also ANIMALS.

CLEMENT, whose name is in the Book of Life,

Phil. iv. 3. Most interpreters conclude that this is the same Clement who succeeded in the government of the church at Rome, commonly called Clemens Romanus.

The church at Corinth having been disturbed by divisions, Clement wrote a letter to the Corinthians, which was so much esteemed by the ancients, that they read it publicly in many churches. It is still extant, and some have inclined to rank it among the canonical writings. We have no authentic accounts of what occurred to Clement during the persecution of Domitian; we are assured, that he lived to the third year of Trajan, A. D. 100.

CLEOPAS, according to Eusebius and Epiphanius, was brother of Joseph, both being sons of Jacob. He is probably the same person with ALPHEUS, which see. He was the father of Simeon, bishop of Jerusalem, of James the Less, of Jude, and of Joseph, or Joses. Cleopas married Mary, sister of the Virgin; so that he was uncle to Jesus Christ. He, his wife, and sons, were disciples of Christ; but Cleopas did not sufficiently understand what Jesus had so often told his disciples, that it was expedient he should die, and return to the Father. Having beheld our Saviour expire on the cross, he lost all hope of seeing the kingdom of God established by him on earth; but going to Emmaus with another disciple, they were joined by our Lord, who accompanied them, and on his breaking bread they recognized him, Luke xxiv. 13, to end.

I. CLEOPATRA, daughter of Antiochus the Great, and wife of Ptolemy Epiphanes, king of Egypt. Some are of opinion, that this princess is described in Dan. xi. 17, under the title "Daughter of Women."

II. CLEOPATRA, daughter of the above Cleopatra and Ptolemy Epiphanes. She married Ptolemy Philometor, her own brother; and is mentioned Esther xi. 1. *Apoc.*

III. CLEOPATRA, daughter of Ptolemy Philometor, and the latter Cleopatra, married first to Alexander Balas, king of Syria, then to Antiochus Sidetes; and afterwards to Demetrius Nicanor. She is named in Mac. x. She designed to poison her son Gryphus, but he prevented her, and obliged her to drink the draught she had provided for him, A. M. 3882.

IV. CLEOPATRA, sister and wife of Ptolemy Physcon. See ALEXANDER III.

V. CLEOPATRA, the last queen of Egypt, and daughter of Ptolemy Auletes, celebrated for her beauty and accomplishments. When Cleopatra passed through Judea, in her return from a journey she had made with Antony to the Euphrates, Herod received her with all imaginable magnificence. Cleopatra killed herself by the sting of an asp, A. M. 3974.

CLOTHES, see DRESSES.

CLOUD, (1.) a collection of vapors:—(2.) the morning mists, Hos. vi. 4; xiii. 3. When the Israelites had left Egypt, "The Lord went before them in a pillar of cloud," to direct their march, Exod. xiii. 21, 22. This pillar was commonly in front of the tribes; but at Pihahiroth, when the Egyptian army approached behind them, it placed itself between Israel and the Egyptians, so that the Egyptians could not come near the Israelites all night. "The angel of God, which went before the camp of Israel, removed and went behind them; and the *pillar of the cloud* went from before their face, and stood behind them," Exod. xiv. 19. In the morning, the cloud moving on over the sea, and following the Israelites who had passed through it, the Egyptians followed the cloud, and were drowned. This cloud from that time attended the Israelites: it was clear and bright during night, in order to give them light, but in the day it was thick and gloomy, to defend them from the excessive heats of the desert. The cloud by its motions gave the signal to Israel, either to encamp, or to decamp; so that where that stayed, the people stayed, till it rose again; then they broke up their camp, and followed it till it stopped. It was called a *pillar*, from its form, rising high and elevated, as it were a pile, or heap of mists; as we say, a *pillar of smoke*. Rabbi Solomon and Aben Ezra suppose that there were two clouds, one to enlighten, the other to shade the camp.

The Lord appeared at Sinai in the midst of a cloud; (Exod. xix. 9; xxxiv. 5.) and after Moses had built and consecrated the tabernacle, a cloud filled the court around it, so that neither Moses nor the priests could enter, xl. 34, 35. The same occurred at the dedication of the temple by Solomon, 2 Chron. v. 13; 1 Kings viii. 10.

When, then, the cloud appeared on the tent, in front of which were held the assemblies of the people in the desert, it was believed that God was then present, for the motion of the cloud which rested on the tent was a sign of the divine presence, Exod. xvi. 10; xxxiii. 9; Num. xi. 25. The angel descended in the cloud, and from thence spoke to Moses, without being seen by the people, Exod. xvi. 10; Num. xi. 25; xxi. 5. It is usual in Scripture, when mentioning the presence of God, to represent him as encompassed with clouds, serving as a chariot, and veiling his dreadful majesty, Job xxii. 14; Isaiah xix. 1; Matt. xvii. 5; xxiv. 30, &c. Ps. xviii. 11, 12; xcvii. 2; civ. 3. The Son of God is described as ascending to heaven in a cloud; (Acts i. 9.) and at his second advent, as descending upon clouds, Matt. xxiv. 30; Rev. xiv. 14, 16.

CLYSMA, or CLISMA, or COLSUM, the place where the Israelites passed the Red sea. According to Epiphanius, it was one of the three ports which lay on the Red sea: Suez is now its representative. See EXODUS.

CNIDUS, a city standing on a promontory of the same name, in that part of the province of Caria which was called Doris, a little north-west from Rhodes. It was remarkable for the worship of Venus, and for possessing the celebrated statue of this goddess, made by the famous artist Praxiteles. The Romans wrote to this city in favor of the Jews, (1 Mac. xv. 23.) and Paul passed it in his way to Rome, Acts xxvii. 7.

COA. In 1 Kings x. 28, and 2 Chron. i. 16. it is said that horses were brought to Solomon from Coa, at a certain price. The Septuagint read, ἐκ Θεκουέ. Some, by Coa, understand the city of Coa, in Arabia Felix; others Co, a city of Egypt, and capital of the province called Cypopolitana. The Hebrew may be translated, "They brought horses to Solomon from Egypt and from Michoë;" and Pliny (lib. vi. cap. 29.) assures us, that the country of the Troglodytes, near Egypt, was formerly called Michoë. Others translate, "They brought horses, and spun thread;" (*linen-yarn*, Eng. trans.) supposing that the Hebrew *mikoa* signifies thread. Jarchi supposed it to mean a string of horses, fastened from the tail of one to another;—they brought horses in strings—at a settled duty or price; and this interpretation is followed by several expositors. Bochart, by *mikoa*,

understands tribute; and translates, "They brought horses—and as to the tributes, this prince's farmers received them at certain rates." The usual manner of tying camels together, by four or five, in the way that we tie horses, is favorable to this interpretation; and we may read:—"And Solomon had horses brought out of Egypt, even (literally, *drawings-out—prolongations,*) *strings*, that is, of horses, and the king's broker received the *strings*, that is, of horses—*in commutation*—exchange—barter. And a chariot came up from Egypt for six hundred shekels of silver, and a single horse for one hundred and fifty;" and these he sold again at a great profit to the neighboring kings.—As the whole context seems rather applicable to horses than to linen-yarn, this idea preserves the unity of the passage, while it strictly maintains the import of the words used in it.

[The word *coa* is found only in the Vulgate. The Hebrew is מקוה, *mikvêh*, the same word which, in Gen. i. 10, is rendered the *gathering together*, collecton, of the waters. How the Septuagint and Vulgate could here make a proper name of it, is difficult to see; it may best be applied here in the same sense as in Genesis, viz. "And Solomon had horses brought out of Egypt; and a collection, caravan, (*mikvêh,*) of the king's merchants brought a collection, caravan, (*mikvêh*, of horses,) for money." In verse 17, the writer proceeds in the same manner to state the cost of them,—a chariot for six hundred shekels of silver, and a horse for one hundred and fifty. In this way the word is used both of the merchants and of the horses,—just as our word *caravan* may be used in the same manner; and there is thus a sort of paronomasia. R.

COCK, a well known and tame bird. He generally crows three times in the night—at midnight, two hours before day, and at break of day.

COCK-CROWING, a division of time. See Hour.

COCKATRICE, a fabulous species of serpent, supposed to be hatched from the egg of a cock. The translators of the English Bible have variously rendered the Hebrew צפע, or צפעני, by adder and cockatrice; and we are by no means certain of the particular kind of serpent to which the original term is applied. In Isa. xi. 8, "the *tziphoni*," says Dr. Harris, "is evidently in advance in malignity beyond the *pethen* which precedes it; and in ch. xiv. 29, it must mean a worse kind of serpent than the *nachash*;" but this still leaves us ignorant of its specific character. Mr. Taylor is of opinion that it is the *naja*, or *cobra di capello*, or hooded snake, of the Portuguese, which we find thus described by Goldsmith:—

"Of all others the cobra di capello, or hooded serpent, inflicts the most deadly and incurable wounds. Of this formidable creature there are five or six different kinds; but they are all equally dangerous, and their bite is followed by speedy and certain death. It is from three to eight feet long, with two long fangs hanging out of the upper jaw. It has a broad neck, and a mark of dark brown on the forehead; which, when viewed frontwise, looks like a pair of spectacles; but behind like the head of a cat. The eyes are fierce and full of fire; the head is small, and the nose flat, though covered with very large scales, of a yellowish ash-color; the skin is white, and the large tumor on the neck is flat, and covered with oblong, smooth scales. The bite of this animal is said to be incurable, the patient dying in about an hour after the wound; the whole frame being dissolved into one putrid mass of corruption." The effects here attributed to the bite of this creature answer very well to what is intimated of the *tziphoni* in Scripture. Thus, in Isa. xi. 9, "They (the *tziphoni*) shall not hurt nor destroy (corrupt) in all my holy mountain." And Prov. xxiii. 32, "At the last it biteth like a serpent, and stingeth (spreads, diffuses its poison; so the LXX and Vulgate) like an adder." See Serpent and Inchantments.

The greatest difficulty, at first sight, against accepting the naja as the *tzêpha*, is, that it is said, that serpent shall not be tamed, but shall resist enchantment, whereas the naja is in some sort domesticated. But Mr. Taylor remarks, (1.) that though the naja is managed by human contrivance and art, yet it is not tamed, but would as readily bite its master as any other; (2.) that we may take the prophet to mean, "though this kind of serpent be occasionally subdued, yet those I send shall be proof against such management; more venomous, more ferocious; of the same species, but of greater powers and malignity."—[But a still more formidable objection to this supposition is, that the naja, or *cobra di capello*, is found only in India, and never in Palestine or the adjacent countries. (See Rees's Cyclop. art. *Coluber*.) The Hebrew terms *tzepha* and *tziphoni* designate the *adder* race in general; not, apparently, any particular species. R.

The unyielding cruelty of the Chaldean armies, under Nebuchadnezzar, who were appointed ministers of Jehovah's vengeance on the Jewish nation, whose iniquities had made him their enemy, is expressively alluded to in the following passage: "For behold, I will send serpents, cockatrices, among you, which shall not be charmed, and they shall bite you, saith the Lord," Jer. viii. 17.

COCKLE. This herb is only mentioned Job xxxi. 40. By the Chaldee it is rendered "noxious herbs;" and our translators have placed in the margin "noisome weeds." Michaëlis, after Celsius, understands it of the *aconite*, a poisonous plant, growing spontaneously and luxuriantly on sunny hills, such as are used for vineyards. This interpretation suits the passage, where it is mentioned as growing instead of barley. [The Hebrew word signifies simply *weeds* in general, "noisome weeds." R.

CŒLE-SYRIA, *Hollow-Syria*, is properly the valley between Libanus and Antilibanus, extending from north to south, from the entrance of Hamath beyond Heliopolis, or Baal-beck. But, in the larger sense, the country south of Seleucia, to Egypt and Arabia, is called Cœle-Syria. Josephus (Antiq. lib. i. cap. 11.) places the country of Ammon in Cœle-Syria; and Stephens, the geographer, fixes the city of Gadara in it, which was east of the sea of Tiberias. The following is a list of the cities in Cœle-Syria, according to Ptolemy: Abila, Lysanium, Saana, Inna, Damascus, Samulis, Abida, Hippos, Capitolias, Gadara, Adra, Scythopolis, Gerasa, Pella, Dium, Philadelphia, and Canatha. Hence we see that it included several cities of the Peræa.

Cœle-Syria has no particular name in Scripture, but is comprised under the general one of Aram; and, perhaps, Syria of Zoba, or Aram Zoba, extended to Cœle-Syria; of which, however, we know not any good proofs; for we cannot tell where the city of Zoba was, from which Aram of Zoba is supposed to take its name; unless it be the same with Hobah, (Gen. xiv. 15.) or Chobal, as the LXX read it. See Syria.

COHORT, a military term used by the Romans, to denote a company generally composed of 600 foot soldiers: a legion consisted of ten cohorts, every cohort being composed of three maniples, and every maniple of 200 men; a legion, consequently, contained in

all 6,000 men. Others allow but 500 men to a cohort, which would make 5,000 in a legion. It is probable, that cohorts among the Romans, as companies among the moderns, often varied as to their number.

COLONY. This word does not always imply that any considerable body of citizens from Rome had left their native city, and had founded a new town where there had been none, as the first colonies in America were founded. No doubt, a settlement of Romans might give rise to Roman colonies; and many bodies of their troops, after they were dismissed from military service, received allotments in distant towns. But anciently many cities were favored with the character of colonies, by which they became entitled to the privileges of Roman citizens, and were considered as being in a manner Roman, in reward for services which they had rendered to the government of Rome, or to the emperors. See PHILIPPI.

COLOSSE, a city of Phrygia, which stood not far from the junction of the river Lycus with the Meander; being situated at an equal distance between Laodicea and Hierapolis. These three cities were destroyed by an earthquake, according to Eusebius, in the tenth year of Nero, that is, about two years after the date of Paul's epistle. Some believe, that the apostle never visited this place, though he preached in Phrygia; but that the Colossians received the gospel from Epaphras. Paul having been informed, either by Epaphras, then prisoner with him at Rome, (A. D. 62.) or by a letter from the Laodiceans, that false prophets at Colosse had preached the necessity of legal observances, wrote that epistle to Colosse which we now have, in which he insists on Jesus Christ being the only mediator with God, and true head of the church. His letter was carried to the Colossians by Tychicus, his faithful minister, and Onesimus.

COMFORTER, (*Paracletus,*) an *exhorter, defender, interceder.* This title is given to the Holy Spirit by our Saviour, John xiv. 16, and John gives it to our Saviour himself; "we have an advocate (*paracletus*) with the Father, Jesus Christ the righteous, 1 Ep. ii. 1. But the title is chiefly given to the Holy Spirit.

COMMON, profane, ceremonially unclean, Mark vii. 2, 5; Acts x. 14, 15; Rom. xiv. 14.

COMMUNION, fellowship, concord, agreement, 1 Cor. x. 16; 2 Cor. vi. 14; 1 John i. 3. The communion of a number of persons in the same religious service is frequently adverted to in Scripture; and it is usually understood, that the twelve tribes of Israel were virtually represented, at the time of offering up the daily sacrifice in the temple at Jerusalem, by twelve persons called *stationary men,* who constantly attended this duty, and who composed a congregation. Besides this, we read of the apostle Paul's partaking in the service to be performed on account of certain Nazarites; (Acts xxi. 24.) so that joining in their expenses was considered as partaking in some degree in the sanctity and merit of their offerings. As we have no sacrifices among ourselves, we are little able to appreciate the usages attending such consociations.

CONCUBINE, a term which, in western authors, commonly signifies a woman who, without being married to a man, lives with him as his wife: but, in the sacred writers, the word *concubine* is understood in another sense; meaning a lawful wife, but one of the second rank; inferior to the first wife, or mistress of the house. She differed from a proper wife in that she was not married by solemn stipulation, but only betrothed; she brought no dowry with her; and had no share in the government of the family. Children of concubines did not inherit their father's property; but he might provide for them, and make presents to them. Thus Abraham, by Sarah his wife, had Isaac, his heir; but by his two concubines, Hagar and Keturah, he had other children, whom he did not make equal to Isaac, Gen. xxv. 6. As polygamy was tolerated in the East, it was common to see in every family, beside lawful wives, several concubines; but since the abrogation of polygamy by Christ, and the restoration of marriage to its primitive institution, the admission and maintenance of concubines has been condemned among Christians.

CONCUPISCENCE, a term used by the apostle John, to signify an irregular love of pleasure, wealth, or honors, 1 John ii. 16. Concupiscence is both the effect and cause of sin: bad desires, as well as bad actions, are forbidden; and the first care of those who would please God, is to restrain concupiscence. When the Hebrews demanded change of diet, in mutinous terms, with excessive and irregular desire, God punished many of them with death, and the place of their burial was called *the graves of lust,* Num. xi. 34. God prohibits the desiring with concupiscence any thing which belongs to our neighbor. Concupiscence is generally taken in a bad sense; particularly for carnal inclinations.

CONDEMN, *to declare guilty;* an expression which is used not only in judicial acts, but in whatever relates to them. The priests condemned lepers of impurity; that is, they declared them unclean. So Dan. i. 10, "Ye shall condemn my head to the king (Eng. trans. make me endanger); and Job ix. 20, "My mouth shall condemn me:" God shall judge me by my own words. "The righteous that is dead, shall condemn the ungodly which are living," Wisd. iv. 16.

CONEY, (*shaphán,*) an unclean animal, Lev. xi. 5. There is little doubt that the shaphan is the *gannim Israel,* or, as it is called by Bruce, the *ashkoko,* a harmless animal, of nearly the same size and quality as the rabbit, but of a browner color, smaller eyes, and a more pointed head. Its feet are round, and very fleshy and pulpy; notwithstanding which, however, it builds its house in the rocks, Prov. xxx. 26. [The word *coney* is an old name for the rabbit, and the Jewish rabbins say that the Heb. *shaphán* is the same animal. It is described as chewing the cud, (Lev. xi. 5.) as inhabiting mountains and rocks, (Ps. civ. 18.) and as gregarious and sagacious, Prov. xxx. 26. All these seem best to designate the Arabian *jerboa,* or mountain rat; *mus v. dipus jaculus* of Linnæus. It is about the size of a large rat; the hind feet are very long, and enable them to make prodigious bounds; and with their fore feet they carry food to their mouths like the squirrel. They burrow in hard, clayey ground, not only in high and dry spots, but also even in low and salt places. They dig holes with their fore feet, forming oblique and winding burrows of some yards in length, ending in a large hole or nest, in which a store of provision, consisting of herbs, is preserved. These burrows are concealed and defended with great sagacity; indeed, the Hebrew name implies *cunning.* At the approach of danger, they spring forward so swiftly, that a man well mounted can hardly overtake them. The figure of this animal is given under the article MOUSE. R.

CONFESSION, a public or private declaration

which any one makes of his sins. Matthew says, (chap. iii. 6.) that the Jews came to receive baptism, confessing their sins. James (chap. v. 16.) requires us to confess our faults one to another; and John says, that if we confess our sins, God is faithful and just to forgive them, 1 John i. 9. We see, in the Acts of the Apostles, that many Gentiles who were converted, came and confessed their sins, ch. xix. 18.

In the ceremony of the solemn expiation, under the Mosaic law, the high-priest confessed in general his own sins, the sins of other ministers of the temple, and those of all the people; and when an Israelite offered a sacrifice for sin, he put his hand on the head of the victim, and confessed his faults, Lev. iv. 4.

CONFESSOR, a name given to those who confessed the doctrine of Christ before heathen, or persecuting, judges; or to those who firmly endured punishment for defending the faith; if they died under their torments they were called *martyrs*. Our Lord says, he will confess before his heavenly Father, those who shall have confessed him before men; (Matt. x. 32.) and Paul commends Timothy (1 Tim. vi. 12.) for having confessed a good confession (Eng. trans. *profession*;) for having, at the hazard of his life, given a glorious and steady testimony to the truth. The same apostle says, that Jesus Christ witnessed a good confession before Pontius Pilate, 1 Tim. vi. 13.

CONIAH, see JECONIAH.

CONSCIENCE, the testimony, or judgment of the soul, approving its actions which it judges to be good, or reproaching itself with the commission of those which it judges to be evil. Conscience is a moral principle, which determines on the good or evil tendency of our actions. In Rom. xiii. 5, Christians are required to be submissive to secular powers, "not only for wrath, but also for conscience' sake." Paul permits them, also, to eat at the houses of Gentiles, if invited thither, and to partake of what is served at their tables, without making particular inquiries from any scrupulosity of conscience; asking no questions for conscience' sake. But if any one, meaning to inform them, say, "This has been sacrificed to idols," eat not of that meat, says the apostle, for his sake who gave you this information; and, likewise, lest you should wound another's conscience, 1 Cor. x. 25—29. If he who gives you this notice be a Christian, and, notwithstanding the information he gives you, you eat, he will condemn you in his heart, or will eat of it after your example, and thereby will wound his own conscience: if he be a heathen, and he sees you eat of it, contrary to Christian custom, he will conceive a contempt for you and your religion, which had not power to induce you to refrain from so small a gratification.

CONSECRATE, CONSECRATION, the offering or devoting any thing to God's worship and service. In the law, God ordained that the first-born of man and beast should be consecrated: he consecrated, also, the race of Abraham, particularly the tribe of Levi, and more especially the family of Aaron. The whole Hebrew commonwealth, however, was consecrated, on their arrival in the land of Canaan. (See EBAL.) Consecrations depended on the good will of men, who consecrated themselves, or things, or persons depending on them, to the service of God, whether for a time only, or in perpetuity. Joshua devoted, or set apart, the Gibeonites to the service of the tabernacle, Josh. ix. 27. David and Solomon devoted the Nethinim, or remains of the ancient Canaanites. Hannah consecrated her son Samuel to the Lord, to serve all his life in the tabernacle. The angel who promised Zechariah a son, (Luke i. 15.) commanded him to consecrate him to the Lord, and to take care that he observed those laws during his whole life, which the Nazarites (who were consecrated to God, though but for a time) observed during their consecration.

The Hebrews sometimes devoted fields or cattle to the Lord; after which they were no longer in their own power. Did not Jacob do the same? Gen. xxviii. 22. If they desired to possess them again, they were obliged to redeem them. David, and other kings, often consecrated to the Lord the arms and spoils of their enemies, or their enemies' cities, and country. (See ANATHEMA, and DEVOTING.) In the New Testament we also see consecrations. Believers are consecrated to the Lord, as a holy race, a chosen people, 1 Pet. ii. 9. Bishops and other sacred ministers are devoted more peculiarly, &c.

CONTRITION, sorrow for sin, attended with a sincere resolution of reformation. Scripture never uses this term in this sense, but has many equivalent expressions; without contrition there is no repentance, and without repentance no remission of sins. Ps. li. 17.

CONVERSION, a turning from one state, manner of life, course of conduct, or principles, to another; as from the worship of idols to that of the true God. In the gospel it means a change of mind, spirit, disposition, or behavior. So the apostles are advised to forsake the haughty, ambitious, and worldly views of men, to become like children, to entertain child-like sentiments, Matt. xviii. 3. Sinners are converted when they turn from sin to God, (Psalm li. 13.) when they forsake their old courses, and practise holiness in heart and life. "When thou art converted, strengthen thy brethren," (Luke xxii. 32.)—when thou art changed and recovered from thy feebleness of mind, to sentiments of greater fortitude, to feelings of stronger faith, and more devout assurance, then strengthen those who may be ready to sink into despondency, error, or apostasy, and endeavor to prevent the prevalence of these evils over their minds, by recollecting those hazards to which thou hast felt thine own exposure.

COOS, a small island of the Grecian Archipelago, at a short distance from the south-west point of Lesser Asia, 1 Mac. xv. 23. Paul passed it in his voyage to Jerusalem, Acts xxi. 1. It is now called *Stan-co*. The Coan vests, which probably were not unlike our gauzes, or transparent muslins, are alluded to by Horace and Tibullus. It was celebrated for its fertility, for the wine and silk-worms which it produced, and for the manufacture of silk and cotton of a beautiful texture.

COPONIUS, the first governor of Judea, established by Augustus, after the banishment of Archelaus to Vienne, in France. (Joseph. Ant. xviii. 1. 1.)

COPPER, one of the primitive metals, and the most ductile and malleable after gold and silver. Of this metal and lapis calaminaris is made brass, which is a modern invention. There is little doubt but that copper is intended in those passages of our translation of the Bible which speak of brass. Copper was known prior to the flood, and was wrought by Tubal-Cain, the seventh from Adam, Gen. iv. 22. It appears to have been used for all the purposes for which we now use iron. Job speaks of bows of copper; (xx. 24.) and the Philistines bound Samson with fetters of copper, Judg. xvi. 21. In Ezra viii. 27, there is mention of "two vessels of fine copper, precious as gold." The LXX, Vulg. Castalio, and Arabic,

render "vases of shining brass;" the Syriac, "vases of Corinthian brass." It is more probable, however, that this brass was from Persia, or India, which Aristotle describes as being so shining, so pure, and so free from tarnish, that its color differs nothing from that of gold. Bochart takes this to be the *chasmal* of Ezek. i. 27. and the fine brass of the Revelation, (i. 15; ii. 18.) the *electrum* of the ancients. (See AMBER.) Ezekiel (xxvii. 13.) speaks of the merchants of Javan, Jubal, and Meshech, as bringing vessels of brass (copper) to the markets of Tyre. According to Bochart and Michaëlis, these were people situated towards mount Caucasus, where copper mines are worked at this day.

CORAL, a hard, cretaceous, marine production, produced by the labors of millions of insects, and resembling in figure the stem of a plant, divided into branches. It is of various colors, black, white, and red. The latter is the most valuable. It is ranked by the author of the book of Job, (xxviii. 18.) and by the prophet Ezekiel, (xxvii. 16.) among precious stones.

CORBAN, a gift, a present made to God, or to his temple. The Jews sometimes swore by *corban*, or by gifts offered to God, Matt. xxiii. 18. Theophrastus says, that the Tyrians forbade the use of such oaths as were peculiar to foreigners, and particularly of *corban;* which, Josephus informs us, was used only by the Jews. Our Saviour reproaches the Jews with cruelty towards their parents, in making a *corban* of what should have been appropriated to their use. Matthew expresses this reply from children to their parents: "It is a gift—whatsoever thou mightest be profited by me," i. e. I have already devoted to God that which you request of me. Is not the idea to this effect: "That succor which you request of me is already devoted to God; therefore I cannot profane it by giving it to you, although you are my parent, and such might be my duty?"—Now, this might take place in particular articles, without the child's whole property being so devoted; or it might be a pretence to put off the soliciting parent for the time. This the Jewish doctors esteemed binding; yet easily remitted. The form of the vow is in express terms mentioned in the Talmud; and though such a vow is against both nature and reason, yet the Pharisees, and the Talmudists, their successors, approve it. To facilitate the practice of these vows, so contrary to natural duty, to charity and religion, to confirm and increase the superstition of their people, the Jewish doctors did not require them to be pronounced in a formal manner; it was of little consequence whether the word *corban* were mentioned, though this was most in use, provided something was said which came near it. They permitted even debtors to defraud their creditors, by consecrating their debt to God; as if the property were their own, and not rather the right of their creditor. Josephus remarks, that, among the Jews, men and women sometimes made themselves *corban;* that is, consecrated themselves to God, or to certain offices in his service. If they were afterwards desirous to cancel their obligation, they gave to the priest, for a man fifty, for a woman thirty, shekels. (Antiq. iv. 4.)

Moses speaks of different sorts of *corban*, or dedications by the Hebrews, of part of their estates, which might be afterwards redeemed, or if it were cattle, sanctified, Lev. xxvii. 29.

They who made a vow neither to eat nor drink till they had killed Paul, (Acts xxiii. 12.) in some sort made every thing *corban* that belonged to them; or every thing that might supply them with meat and drink.

CORBONA, the *treasury of the temple*, so called because the offerings, made in money, were there deposited. The Jews scrupled to deposit the money, returned by Judas, in the temple treasury, because it had been the price of blood; and as such was esteemed impure, Matt. xxvii. 6.

CORD. To put cords about one's reins, to gird one's self with a cord, was a token of sorrow and humiliation, Job xii. 18; 1 Kings xx. 31, 32. *Cord* is often used for inheritance: "I will give thee the land of Canaan, the *cord* of thine inheritance," Psalm cv. 11, *margin*. "Joseph hath a double *cord*," (Ezek. xlvii. 13. Eng. tr. *two portions*); which expression originated from the custom of measuring land with a cord. So Joshua distributed to every tribe a certain number of *cords*, or acres. "My *cords* (Eng. tr. the *lines*, that is, my lot) are fallen unto me in pleasant places," Psalm xvi. 6. "The waves of death compassed me about," (2 Sam. xxii. 5.) Heb. *the cords of hell* (of the grave); alluding to the fillets bound about dead bodies: he also calls them *the bands of death*. The LXX, instead of *cords of death*, translate it, *pains of death*, Psalm xviii. 5. "The bands (cords) of the wicked," (Psalm cxix. 61.) the snares with which they catch weak people. "The *cords* of sin" (Prov. v. 22.) are the consequences of crimes and bad habits; bad habits are, as it were, indissoluble bands, from which it is almost impossible to extricate ourselves. *To stretch a cord or line about a city* signifies, to ruin it, to destroy it entirely, to level it with the ground, Lam. ii. 8. The *cords* extended in setting up tents furnish several metaphors, Isa. xxxiii. 20; Jer. x. 20.

CORIANDER, a small, round seed of an aromatic plant. Moses says, that the manna which fell in the wilderness was like coriander-seed; its color was white, Exod. xvi. 21; Numb. xi. 7. See MANNA.

CORINTH, the capital of Achaia, called anciently Ephyra, and seated on the isthmus which separates the Peloponnesus from Attica, and hence called *bimaris*, on two seas. The city itself stood a little inland, but it had two ports, Lechæum on the west, and Cenchrea on the east. It was one of the most populous and wealthy cities of Greece; but its riches produced pride, ostentation, effeminacy, and all the vices generally consequent on plenty. Lasciviousness, particularly, was not only tolerated, but consecrated here, by the worship of Venus, and the notorious prostitution of numerous attendants devoted to her. Such was here the expense at which these pleasures were procured, as to give occasion to the proverb: "Non cuivis homini contingit adire Corinthum." Corinth was destroyed by the Romans, B. C. 146; and during the conflagration, several metals in a fused state accidentally running together, produced the composition named Æs Corinthium, or Corinthian brass. It was afterwards restored by Julius Cæsar, who planted in it a Roman colony; but while it soon regained its ancient splendor, it also relapsed into all its former dissipation and licentiousness. Paul arrived at Corinth, A. D. 52, (Acts xviii. 52.) and lodged with Aquila and his wife Priscilla, who, as well as himself, were tent-makers. He preached in the Jewish synagogue, and converted some to the faith of Christ; and from hence he wrote two Epistles to the Thessalonians. Finding that the Jews of Corinth, instead of being benefited, opposed him with blasphemy, he shook his raiment, and turned to the Gentiles, lodging with Justus, surnamed Titus, a

Gentile, but one who feared God. Many of these embraced the faith. Paul suffered much here; but continued in the neighborhood eighteen months.

From Corinth he went to Jerusalem; and about A. D. 56, wrote his First Epistle to the Corinthians, from Ephesus, in which he reproves some persons who disturbed the peace of that church; complains of disorders in their assemblies, of lawsuits among them, and of a Christian who, by taking his father's wife, had committed incest with his mother-in-law. This letter producing in the Corinthians deep sorrow, great vigilance against the vices reproved, and a very beneficial dread of God's anger, they removed the scandal, and expressed determined zeal against the crime committed, 2 Cor. vii. 9, 10, 11. The apostle, having ascertained the good effects which his first letter had produced among the Corinthians, wrote a second to them, from Macedonia, probably from Philippi, (A. D. 57.) in which he expresses his satisfaction at their conduct, justifies himself, and comforts them: he glories in his sufferings, and exhorts them to liberality. There is great probability that Paul visited Corinth a second time, towards the end of this year, (Acts xx. 2; and 2 Cor. xii. 14; xiii. 1.) and a third time, on his second return to Rome, 2 Tim. iv. 20. See further on the date of these epistles under Paul.

CORMORANT, an unclean water-bird, Lev. xi. 17, &c. The Chaldee and Syriac versions render the Hebrew שלך, fish-catcher, and the LXX, *cataractes*, which bird, according to Aristotle, agrees well enough with the cormorant. In Isa. xxxiv. 11, we have the cormorant in our translation, instead of the pelican. See Birds.

CORN. The generic name for grain, in the Old Testament writings, is דגן, *dagán*, corn, so named for its abundant increase. In Gen. xxvi. 12, and Matt. xiii. 8, grain is spoken of as yielding a hundred-fold; and to the ancient fertility of Palestine all authorities bear testimony. Of the difference in quantity of produce in different parts, Wetstein has collected many accounts.

It is evident from Ruth ii. 14, 2 Sam. xvii. 28, 29, &c. that parched corn [i. e. grain] constituted part of the ordinary food of the Israelites, as it still does of the Arabs resident in Syria. Their methods of preparing corn for the manufacture of bread were the following: The threshing was done either by the staff or the flail, (Isa. xxviii. 27, 28.)—by the feet of cattle, (Deut. xxv. 4.)—or by "a sharp threshing instrument having teeth," (Isa. xli. 15.) which was something resembling a cart, and drawn over the corn by means of horses or oxen. When the corn is threshed, it is separated from the chaff and dust, by throwing it forward across the wind, by means of a winnowing fan, or shovel; (Matt. iii. 12.) after which the grain is sifted to separate all impurities from it, Amos ix. 9; Luke xxii. 31. Hence we see that the threshing-floors were in the open air, Judg. vi. 11; 2 Sam. xxiv. 18. The grain thus obtained was commonly reduced to meal by the hand-mill, which consisted of a lower mill-stone, the upper side of which was concave, and an upper mill-stone, the lower surface of which was convex. The hole for receiving the corn was in the centre of the upper mill-stone; and in the operation of grinding, the lower was fixed, and the upper made to move round upon it, with considerable velocity, by means of a handle. These mills are still in use in the East, and in some parts of Scotland. Dr. E. D. Clarke says, "In the island of Cyprus I observed upon the ground the sort of stones used for grinding corn, called *querns* in Scotland, common also in Lapland, and in all parts of Palestine. These are the primeval mills of the world; and they are still found in all corn countries, where rude and ancient customs have not been liable to those changes introduced by refinement. The employment of grinding with these mills is confined solely to females; and the practice illustrates the prophetic observation of our Saviour, concerning the day of Jerusalem's destruction: "Two women shall be grinding at the mill; one shall be taken, and the other left," Matt. xxiv. 41. Mr. Pennant, in his Tour to the Hebrides, has given a particular account of these hand-mills, as used in Scotland, in which he observes that the women always accompany the grating noise of the stones with their voices; and that when ten or a dozen are thus employed, the fury of the song rises to such a pitch, that you would, without breach of charity, imagine a troop of female demoniacs to be assembled. As the operation of grinding was usually performed in the morning at day-break, the noise of the females at the hand-mill was heard all over the city, which often awoke their more indolent masters. The Scriptures mention the want of this noise as a mark of desolation in Jer. xxv. 10, and Rev. xviii. 22. There was a humane law, that "no man shall take the nether or upper mill-stone in pledge, for he taketh a man's life in pledge," Deut. xxiv. 6.—He could not grind his daily bread without it.

The close of life at mature age is compared to a shock of corn fully ripe; "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in (to the garner) in its season," Job v. 26. (See also Gen. xxv. 8, and Job xlii. 17.) Our Lord compares himself to a corn of wheat falling into the ground, but afterwards producing much fruit, John xii. 24. The prophet Hosea (xiv. 7.) speaks of "growing as the vine, and reviving as the corn;" and we have seen already that the return of vegetation in the spring of the year, has been adopted very generally, as an expressive symbol of a resurrection. The apostle Paul uses this very simile, in reference to a renewed life; "The sower sows a bare—naked—grain of corn, of whatever kind it be, as wheat, or some other grain, but after a proper time, it rises to light, clothed with verdure; clothed also with a husk, and other appurtenances, according to the nature which God has appointed to that species of seed:—analogous to this is the resurrection of the body," &c. 1 Cor. xv. 37. Our reference is, that if this comparison were in use among the ancients, (and a gem, in Montfauçon, declares its antiquity,) it could hardly be unknown to the Corinthians, in their learned and polite city, "The Eye of Greece;" neither could it be well confined to the philosophers there, but must have been known by those to whom the apostle wrote, generally; if so, then not only was the sacred writer justified in selecting it by way of illustration, but he had more reason for calling them "fools" who did not properly reflect on what was acknowledged and admitted among themselves, than modern inconsiderates have supposed; and whatever of harsh-

ness may be fancied in this appellation, it was nothing beyond what they might both deserve and expect.

The apostle might, no doubt, have instanced the power of God in the progress of vivification; and might have inferred, that the same power which could confer life originally, could certainly restore it to those particles which once had possessed it. It is possible he has done this covertly, having chosen to mention vegetable seed, that being most obvious to common notice; yet not intending to terminate his reference in any quality of vegetation. We find the same manner of expression in Menu, who, discoursing of children, says, "Whatever be the quality of the seed scattered in a field prepared in due season, a plant of the same quality springs in that field, with peculiar visible properties. That one plant should be sown and another produced, cannot happen; whatever seed may be sown, even that produces its proper stem. Never must it be sown in another man's field." By this metaphor he forbids adultery, as he immediately states at large. There is a very sudden turn of metaphor used by the apostle Paul, in Rom. vi. 3—5: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? therefore we are *buried* with him by baptism into death—that we should walk in newness of life. For if we have been *planted* together [with him] in the likeness of his death, we shall be also planted in the likeness of his resurrection." But what has baptism to do with planting? Wherein consists their similarity, so as to justify the resemblance here implied? In 1 Pet. iii. 21, we find the apostle speaking of baptism, figuratively, as "saving us;" and alluding to Noah, who long lay buried in the ark, as corn lies buried in the earth. Now, as, after having died to his former course of life, in being baptized, a convert was considered as rising to a renewed life, so, after having been separated from his former connections, his seed-bed, as it were, after having died in being planted, he was considered as rising to renewed life also. The ideas, therefore, conveyed by the apostle in these verses are precisely the same, though the metaphors are different. Moreover, if it were anciently common to speak of a person after baptism, as rising to renewed life, and to consider corn also as sprouting to a renewed life, then we see how easily Hymeneus and Philetus (2 Tim. ii. 17, 18.) "concerning the truth might err, saying, that the resurrection was past already," in baptism, (*quasi* in planting—that is, in being transferred to Christianity,) in which error they did little more than annex their old heathen notions to the Christian institution. The transition was extremely easy; but unless checked in time, the error might have become very dangerous. We think this more likely to have been the fact respecting these erroneous teachers than any allusion to vice, as death, and to a return to virtue, as life: which Warburton proposes, and the notion seems to have been adopted by Menander, who taught that his disciples obtained resurrection by his baptism, and so became immortal. How easily figurative language suffers, under the misconstructions of gross conception! [See Baptism, where the same illustration is found. R.

CORNELIUS, centurion of a cohort, belonging to the legion surnamed Italian, Acts x. He was a Gentile; one who feared God; of constant devotion, and much charity. His whole family served God, and it pleased God to favor him, in a miraculous manner, with a knowledge of the gospel, through Peter, from whom he received instruction. As the apostle was speaking, the Holy Spirit fell upon Cornelius and his family, and they were added to the Christian church, as the first-fruits of the Gentiles. It deserves notice, that Julian the Apostate reckons only two persons of consideration, who were converted to Christianity on its first promulgation:—Sergius Paulus the proconsul, and Cornelius the centurion. From this reference, it is probable that Cornelius was a person of greater distinction than he is usually supposed to be.

CORNER, the extremity of any thing, according to the Hebrews. "Ye shall not round the *corners* of your head, neither shalt thou mar the *corners* of thy beard," Lev. xix. 27.—1 Sam. xiv. 38. "Draw near, all ye chief (Heb. *corners*) of the people." "They have seduced Egypt, even they who are the stay (*corner*) of the tribes thereof," Isa. xix. 13. And Zeph. iii. 6. "I have cut off the nations, their *corners* are desolate." The *corner* sometimes signifies the most distinguished place, that part of an edifice which is most in sight. Zechariah, speaking of Judah, after the return from captivity, says, "Out of him came forth the *corner*, out of him the nail," x. 4. This tribe shall afford *corners*, heads; it shall produce the *corner-stone*, the Messiah. *Corner* is taken, likewise, for the most retired part of a house, Prov. xxi. 9. The *corner* of a bed or divan (Amos iii. 12.) is the place of honor. See Bed.

CORNER-STONE, Greek ἀκρογωνιαῖος, Heb. אבן פנה, Is. xxviii. 6. Our Lord is compared in the New Testament to a *corner-stone*, in three different points of view. First, as this stone lies at the foundation and serves to give support and strength to the building, so Christ, or the doctrine of a Saviour, is called ἀκρογωνιαῖος, sc. λίθος, (Eph. ii. 20.) because this doctrine is the most important feature of the Christian religion, and is the fundamental object of all the precepts given by the apostles and other Christian teachers. Further, as the corner-stone occupies an important and conspicuous place, Jesus is compared to it (1 Pet. ii. 6.) because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others. Lastly, since men often stumble against a projecting corner-stone, Christ is therefore so called, (Matt. xxi. 42.) because his gospel will be the cause of aggravated condemnation to those who reject it. *R.

COTTAGE, see Tent.

COTTON, a white woolly or downy substance, found in a brown bud, produced by a shrub, the leaves of which resemble those of the sycamore-tree. The bud, which grows as large as a pigeon's egg, turns black, when ripe, and divides at top into three parts; the cotton is as white as snow, and with the heat of the sun swells to the size of a pullet's egg. Scripture speaks of cotton under the Hebrew name שש, *shesh*, (Exod. xxv. 4.) [where the English version has *fine linen*. The Heb. *shesh* designates generally *cotton*, afterwards called *bûtz*, בוץ. Both words, however, are also used of *linen*. The *fine byssus*, a cotton cloth of the Egyptians, to judge of the specimens found on mummies, was much like the *sheetings* of the present day; certainly not finer. R.

COUCH, see Bed.

COVENANT. The word *testamentum* is often used in Latin, and διαθήκη in Greek, to express the Hebrew ברית, *berith*, which signifies *covenant*; whence the titles *Old* and *New Testaments* are used improperly to denote the *Old* and *New Covenants*. Grammarians remark that the alliance which we term *a covenant* is expressed in Greek by two words: (1.)

When both parties are *equal*, so that each may stand upon terms, or canvass the terms of the other, propose his own, agree or disagree, &c. the word used is ΣΥΝΘΗΚΗ; but, (2.) when the covenant is of that nature, when one party being greatly the superior, *proposes*, and the other, willing to come to agreement, *accepts* his propositions; then the word used is ΔΙΑΘΗΚΗ; which signifies an *appointment*—dispensation—institution; whereby the proposer pledges himself, but does not bind the acceptor, by the propositions, till he has actually *accepted* them. If this distinction be well founded, ... then it will immediately appear, that there is great propriety in the title given to our "Book of the New Covenant," the new ΔΙΑΘΗΚΗ; inaccurately termed by us "the New Testament," since herein the proposals of God to man are made, and recorded; but these proposals imply that the party to be benefited by them, should *accept* and *appeal* to them, in a personal and a binding manner.

There is an importance attached to the term *covenant*, which must justify a little further enlargement on it. That it sometimes signifies simply a proposal, the following instances will determine. 1 Kings xx. 34. Benhadad said to Ahab, "The cities which my father took from thy father, I will restore," &c. Then said Ahab—I take thee at thy word, I accept thy proposals, "I will send thee away with this covenant." "And the king stood by a pillar, and made a covenant . . . . to keep the commandments of the Lord, with all the heart, and all the soul; and all the people stood to the covenant," 2 Kings xxiii. 3. They agreed to the proposals made;—they assented to what was required of them. This seems to be the import of the apostle's reasoning, 2 Tim. ii. 13. "If we believe not," and will not accept his proposals, made with a view to our believing, and acceptance of them, "yet he abideth faithful," and will strictly adhere to whatever he has offered, or proposed to us: "he cannot deny himself;" he cannot withdraw those proposals to which he has invited us to accede: i. e. our unbelief does not diminish the good faith, or the perpetuity of God's offers. (See Rom. iii. 3.) Thus we see that the word *covenant* implies, (1.) an appointment to which the respondent could agree passively, only, by obedience; as a covenant made with day and night; (Jer. xxxiii. 20.) or with the earth, and the beasts of the earth, Gen. ix. 10. (2.) A law, a constituted regulation, and appointment; given to intelligent agents. (3.) A proposal made, and offered to the acceptance of intelligent agents: not to be varied, or diversified by them; but to be accepted *in toto*. (4.) Proposals made by two equal parties, which, after being properly canvassed and examined, are finally adjusted by them, and deliberately confirmed. (5.) The ratification-offering; customary on such occasions.

It may be proper here to hint at the SIGNS of covenants, i. e. memorials, things never to be looked on without bringing to recollection the agreement made on the original and primary occasion of their appointment. (1.) Was not, perhaps, the tree of knowledge such a sign to Adam? (2.) God says expressly of the rainbow, (Gen. ix. 12.) "This is the SIGN which I give of the covenant (the dispensation which I appoint) between myself and all flesh. And when I becloud with clouds (i. e. storms, rains, &c.) the earth, the bow shall appear in the clouds, and I will recollect my agreement, and there shall be no deluge" to destroy the earth, &c. (3.) Abraham received the sign—seal—memorandum—of circumcision. (4.) Jacob and Laban raised "the heap of witnesses," as a memorial of an agreement made; and this heap was not to be passed at any future time, even to the remotest ages, without reminding themselves, or their posterity, of the original agreement thereby commemorated. (5.) As such a sign the Israelites received circumcision, and the sabbath, Exod. xxxi. 16. The first covenant with the Hebrews was that made when the Lord chose Abraham and his posterity for his people; a second covenant, or a solemn renewal of the former, was made at Sinai, comprehending all who observe the law of Moses. The *new covenant*, of which Christ is the Mediator and Author, and which was confirmed by his blood, comprehends all who believe in him, and are in his church.

The first covenant between God and man was made with Adam, at his creation, when he was prohibited to eat a certain fruit, Gen. ii. 17. A second covenant God made with man after his fall, promising not only forgiveness, on his repentance, but also a Messiah, who should redeem the human race from the death of sin, and from the second death, Rom. v. 12, 19. A third covenant God made with Noah, when he directed him to build the ark, (Gen. vi. 18.) and which was renewed, Gen. ix. The covenants between the patriarchs Adam and Noah, and their posterity, were general; that made with Abraham was limited; concerning that patriarch and his family by Isaac exclusively; Gen. xii. 1; xv. 4, 5, 18. The seal or confirmation of it, was the circumcision of all the males in Abraham's family. The effects of this covenant appear throughout the Old Testament; the coming of the Messiah is the consummation and end of it. The covenant of God with Adam forms what we call the state of nature; that with Abraham, explained further under Moses, constitutes the law; that ratified through the mediation of Jesus Christ is the kingdom of grace.

In common discourse, we usually say the Old and New Testaments; the covenant between God and the posterity of Abraham; and that which he has made with believers by Jesus Christ; because these two covenants contain eminently all the rest, which are consequences, branches, or explanations of them. The most solemn and perfect of the covenants of God with men, is that made through the mediation of our Redeemer; which must subsist to the end of time. The Son of God is the guarantee of it; it is confirmed with his blood; the end and object of it is eternal life, and its constitution and laws are infinitely more exalted than those of the former covenant.

The prophet Jeremiah (chap. xxxiv. 18.) speaks of a remarkable ceremony attending a covenant. The Lord says, "I will give (to punishment) the men who have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof." The custom of cutting a victim in two, of placing the several moieties upon two different altars, and making those who contracted pass between both, is well known in Scripture, and in profane authors. The instance of the covenant made with Abraham may serve to confirm this sense; the burning lamp (the *shechinah*) passed between the separated parts; as Abraham probably had already done. (See Gen. xv. 9, 10, 17.) It is not easy to determine, however, in what manner the victim was anciently divided; whether crosswise, i. e. across the loins; or lengthwise, i. e. from the front of the belly, through the whole length of the back bone, and down the spinal marrow. The latter

mode would be much the most expressive and solemn. May there not be an allusion to this in Heb. iv. 12, "The word of God is lively and efficacious, and more penetrating than any double-edged sword; piercing even to the dividing of soul and spirit, and JOINTS and MARROW?" Oh, for that sincerity of heart and mind, which may be found acceptable under so critical an examination!

Among other descriptions of a covenant, there is one which demands explanation: Numb. xviii. 10, "The offerings I have given to thee, and thy sons and thy daughters with thee, by a statute for ever; it is *a covenant of salt, for ever*, before the Lord." 2 Chron. xiii. 5, "Ought you not to know that the Lord God of Israel gave the kingdom over Israel to David, *for ever, to him and to his sons* by *a covenant of salt?*"

It is generally thought that salt is here made an emblem of perpetuity; but the *covenant of salt* seems to refer to an agreement made in which salt was used as a token of confirmation. Baron du Tott says, "[Moldovanji Pacha] was desirous of an acquaintance with me, and seeming to regret that this business would not permit him to stay long, he departed, promising in a short time to return. I had already attended him half way down the staircase, when, stopping, and turning briskly to one of my domestics who followed me, 'Bring me directly,' said he, '*some* BREAD AND SALT.' I was not less surprised at this fancy, than at the haste which was made to obey him. What he requested was brought; when, taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, HE ATE IT WITH A DEVOUT GRAVITY; assuring me, that I might now rely on him. I soon procured an explanation of this significant ceremony; but this same man, when become visir, was tempted to violate his oath, thus taken in my favor. Yet if this SOLEMN CONTRACT be not *always* religiously observed, it serves, at least, to moderate the spirit of vengeance so natural to the Turks." The baron adds in a note: "The Turks think it the blackest ingratitude, to forget the man from whom we have received food; which is signified by *the bread and salt* in this ceremony." (Trav. part i. p. 214. Eng. edit.) The baron alludes to this incident in part iii. p. 36. Moldovanji Pacha, being ordered to obey the baron, was not pleased at it. "I did not imagine I ought to put any great confidence in the mysterious COVENANT of the bread and *salt*, by which this man had formerly vowed inviolable friendship to me." Yet he "dissembled his discontent," and "his peevishness only showed itself in his first letters to the Porte."

It will now appear credible, that the phrase "a covenant of salt" alludes to some such custom in ancient times; and without meaning to symbolize very deeply, we take the liberty of asking, whether the precept, (Lev. ii. 13.) "With all thine offerings thou shalt offer salt," may have any reference to ideas of a similar nature. Did the custom of feasting at a covenant-making include the same, according to the sentiment of the Turks hinted at in the baron's note?

We ought to notice the readiness of the baron's domestics, in proof that they well understood what was about to take place. Also, that this covenant is *usually* punctually observed; and where not so, has a restraining influence on the party who has made it; and his non-observance of it disgraces him.

We proceed to give a remarkable instance of the power of this covenant of salt over the mind; it seems to imply a something attributed to salt, which it is very difficult for us completely to explain, but which is not the less real on that account:

"Jacoub ben Laith, the founder of a dynasty of Persian princes called the Saffarides, rising, like many others of the ancestors of the princes of the East, from a very low state to royal power, being, in his first setting out in the use of arms, no better than a freebooter or robber, is yet said to have maintained some regard to decency in his depredations, and never to have entirely stripped those that he robbed, always leaving them something to soften their affliction. Among other exploits that are recorded of him, he is said to have broken into the palace of the prince of that country, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something which made him stumble; he imagined it might be something of value, and putting it to his mouth, the better to distinguish what it was, his tongue soon informed him it was *a lump of salt*. Upon this, according to the morality, or rather superstition, of the country, where the people considered salt as *a symbol and pledge of hospitality*, he was so touched, that he left all his booty, retiring without taking any thing away with him. The next morning, the risk they had run of losing many valuable things being perceived, great was the surprise, and strict the inquiry, what could be the occasion of their being left. At length Jacoub was found to be the person concerned; who having given an account, very sincerely, of the whole transaction to the prince, he gained his esteem so effectu ally, that it might be said with truth, that it was his regard for salt that laid the foundation of his after-fortune. The prince employed him as a man of courage and genius in many enterprises, and finding him successful in all of them, he raised him, by little and little, to the chief posts among his troops; so that, at that prince's death, he found himself possessed of the command in chief, and had such interest in their affections, that they preferred his interests to those of the children of the deceased prince, and he became absolute master of that province, from whence he afterwards spread his conquests far and wide." (D'Herbelot, Bibl. Orient. p. 466. Also Harmer's Obs.)

Mr. Harmer has well illustrated the phrase, "We were salted with the salt of the palace," (Ezra iv. 14.) and the reader will be pleased with his remarks: "It is sufficient to put an end to all conjecture, to recite the words of a modern Persian monarch, whose court Chardin attended some time about business. Rising in a wrath against an officer who had attempted to deceive him, he drew his sabre, fell upon him, and hewed him in pieces, at the feet of the grand visir, who was standing (and whose favor the poor wretch courted by this deception.) And looking fixedly on him, and on the other great lords that stood on each side of him, he said, with a tone of indignation, 'I have, then, such ungrateful servants and traitors as these *to eat my salt!* Look on this sword; it shall cut off all those perfidious heads.'" It is clear, that this expression, "eating this prince's salt," is equivalent to—receive a maintenance from him. "It is a common expression of the natives in the East Indies, 'I eat such an one's salt;' meaning, I am fed by him. Tamerlane, in his Institutes, mentioning one Shaw Behaun, who had quitted his service, joined the enemy, and fought against him, 'At length,' says he, '*my salt which he had eaten* overwhelmed him with remorse: he again threw him-

self on my mercy, and humbled himself before me.'"

COVETOUSNESS. This word is sometimes used in a good sense, as '*to covet* the best gifts,' (1 Cor. xii. 31.) but usually in a bad sense, to denote an inordinate desire of earthly things, especially of that which belongs to another. Covetousness is declared by the apostle to be idolatry, Col. iii. 5.

COUNCIL is occasionally taken for any kind of assembly; sometimes for that of the Sanhedrim, at others for a convention of pastors met to regulate ecclesiastical affairs. Thus the assembly of the apostles, &c. at Jerusalem, (Acts xv.) met to determine whether the yoke of the law should be imposed on Gentile converts, is commonly reputed to be the first council of the Christian church. See TRIBUNALS.

COUNSEL. Beside the common signification of this word, as denoting the consultations of men, it is used in Scripture for the decrees of God, the orders of his providence. God frustates the counsels, the views, the designs of princes; but "the counsels of the Lord stand for ever," Ps. xxxiii. 11; cvii. 11; Luke vii. 30. According to the LXX, Christ is called the *angel of the great counsel;* the minister, the executor of the great and admirable design of God, for the salvation of mankind, Isaiah ix. 6.

COUNTRY, a land, or town. It is taken likewise for family, Ps. xcv. 7. *Patria*, in Greek, signifies a race, a nation. The *heavenly country* denotes that residence in heaven, which is hoped for and sought by Christians.

COURT. The courts belonging to the temple of Jerusalem were three: (1.) the *court of the Gentiles*, because the Gentiles were allowed to enter no farther; (2.) *the court of Israel*, because Israelites, if clean, had a right of admission into it; (3.) the *court of the priests*, where the altar of burnt-offerings stood, and where the priests and Levites exercised their ministry. Israelites, who offered sacrifices, might bring their victims to the inner part of this court, but could not pass a certain separation which divided it; they withdrew as soon as they had delivered their sacrifices and offerings to the priest, or had made their confession, with laying their hand on the head of the victim, if it were a sin-offering.

Before the temple was built, there was a court around the tabernacle, formed only of pillars, and of veils hung by cords. (See TABERNACLE.) These courts resembled those of the Egyptian temples. The palaces of kings and of great men had also extensive courts, as appears from those of Solomon and of king Ahasuerus. (See HOUSE.) The evangelists mention the high-priest's court, and Luke speaks of the strong *armed man who guardeth the palace;* that is, the armed guard, as in the feudal times, at the gates of baronial castles.

Court is used for a city in Ezek. xlvii. 17, xlviii. 1, that is, the cities of Ennon and Netophath. In the Hebrew, this is frequent: including all those towns in which the word *Hazer* is combined; as *Hazer-Suza*, the court of *Suza; Hazer-Shual;* so, *Hazer-a, Hazer-im, Hazer-oth:* these names of towns signify courts. *The courts of Jerusalem* are sometimes put for the city.

COURTS, JUDICIAL, see TRIBUNALS.

COZBI, daughter of Zur, a prince of the Midianites, who, with others of her sex and age, seduced the principal Israelites to commit idolatry and impurity; Phineas slew her and Zimri at the same time, Numb. xxv. 7—15.

CRANE, a tall and long-necked fowl, which, according to Isidore, takes its name from its voice, which we imitate in mentioning it. The prophet Jeremiah mentions this bird as intelligent of the seasons by an instinctive and invariable observation of their appointed times, viii. 7. The same thing is noticed by Aristophanes and Hesiod; the latter of whom says, "When thou hearest the voice of the crane, clamoring annually from the clouds on high, recollect that this is the signal for ploughing, and indicates the approach of showery winter." [The Hebrew reads first סוס, *swallow*, and then עגור, *crane;* our translators have either transposed the two words; or, what is more probable, mistaken the sense of them. R.

CREATION, To CREATE. These terms properly signify a production of something out of nothing. The Hebrew uses the verb ברא, *bârâ, to form, to bring into order*, to signify *creation*, having no word which accurately expresses absolute *creation* out of nothing.

CRESCENS, a companion of Paul, (2 Tim. iv. 10.) who is thought by Eusebius and others to have preached in Gaul, and to have founded the church of Vienne, in Dauphiny.

CRETE, a large island, now called Candia, in the Mediterranean, (1 Mac. x. 67.) almost opposite to Egypt; and it may be considered as having been originally peopled from thence, probably by a branch of the Caphtorim. The Cretans affected the utmost antiquity, as a nation, and distinguished themselves as *Eteocretenses*, "true Cretans." Homer celebrates this island as famous for its hundred gates, which Virgil (Æneid. iii.) seems to refer to cities; but in the Odyssey, Homer calls it "ninety-citied." Being surrounded by the sea, its inhabitants were excellent sailors, and its vessels visited all coasts. They were also famous for archery, which they practised from their infancy. But the glory of Crete was Minos the legislator, said to be son of Jupiter and Europa, or rather *Manueh*, which was but another name for Jupiter himself. Minos was the first, it is said, who reduced a wild people to regularity of life; and in order to effect this the more completely, he retired during nine years *into the cavern of Jupiter:* which seems to be the same as what is related by the Hindoo Puranas, that Sami Rama *performed austere devotion nine years in the hollow of a tree*, before she effected her settlement. After nine years, Minos established religious rites; and these and other usages of Crete were copied by the Greeks. See CAPHTOR.

The Cretans were one of the three K's against whose unfaithfulness the Grecian proverb cautioned—*Kappadocia, Kilicia*, and *Krete*. It appears, also, that the character of this people for lying was thoroughly established in ancient times; for in common speech, the expression "to Cretanize," signified to tell lies; which contributes to account for that detestable character the apostle (Titus i. 12.) has given of the Cretans, that they were "*always liars*." This was not only the opinion of Epimenides, from whom Paul quotes this verse, but of Callimachus, who has the same words. When Epimenides adds, that "the Cretans are savage beasts," or fierce beasts, "and gorbellies,"—bellies which take a long time in being filled—he completes a most disgusting description. Polybius represents them as disgraced by piracy, robbery, and almost every crime, and Paul charges Titus to rebuke them sharply, and in strong terms, to prevent their adherence to Jewish fables, human ordinances, and legal observances.

Crete was taken by the Romans under Metellus, hence called Creticus, after a vigorous resistance of

above two years, (A. D. 66.) and, with the small kingdom of Cyrene, on the coast of Libya, formed a Roman province. In the reign of the emperor Leo, it had twelve bishops, subject to Constantinople. In the reign of Michael II. the Saracens seized it, and held it until, after 127 years, they were expelled by the emperor Phocas. It remained under the dominion of the emperor, till Baldwin, earl of Flanders, being raised to the throne, rewarded Bonifacio, marquis of Montserrat, with it, who sold it to the Venetians, A. D. 1194. Under their government it flourished greatly; but was unexpectedly attacked by the Turks, A. D. 1645, in the midst of peace. The siege lasted 24 years, and cost the Turks 200,000 men. It is now subject to the Turks, and, consequently, is impoverished and depopulated. In many places it is unhealthy.

CRIMSON, see PURPLE, SCARLET.

CRISPUS, chief of the Jewish synagogue at Corinth, was converted and baptized by Paul, (Acts xviii. 8.) about A. D. 52, 1 Cor. i. 14. Some affirm that Crispus was bishop of Ægina, an island near Athens. The Greeks observe his festival, October 4.

CROCODILE, see LEVIATHAN.

CROSS, a kind of gibbet made of pieces of wood placed transversely; whether crossing at right angles, one at the top of the other, or in the middle, or diagonally, or fork-wise. The Greek σταυρός, *stauros*, a cross, often denotes only a piece of wood fixed in the ground, by the Latins called *palus*, or *vallum*. Death by the cross was a punishment of the meanest slaves; and was a mark of infamy. This punishment was so common among the Romans, that pains, afflictions, troubles, &c. were called *crosses;* and the verb *cruciare* was used for sufferings both of body and mind. Our Saviour says, that his disciple must take up his cross and follow him. The cross is the sign of ignominy and sufferings; yet it is the badge and glory of the Christian. Jesus Christ is the way we are to follow; and there is no way of attaining that glory and happiness which is promised in the gospel, but by the cross of Christ. The punishment of the cross was common among the Syrians, Egyptians, Persians, Africans, Greeks, Romans, and Jews. Pharaoh's chief baker was beheaded, and his carcass fastened to a cross, Gen. xl. 19. (Eng. trans. *tree.*) Haman prepared a great cross, (Eng. trans. *gallows,*) on which to hang Mordecai, Esth. vii. 10. The Jews will not admit that they crucified people while living; they affirm that they first put them to death, and then fastened them to a cross either by the hands or the neck. But though there are many instances of men thus hung on a gibbet after death, there are indisputable proofs of their crucifying them alive. The worshippers of Baal-peor, (Numb. xxv. 4.) and the king of Ai, (Josh. viii. 22.) were hung up alive; as were the descendants of Saul, by the Gibeonites; (2 Sam. xxi. 9.) and Alexander Jannæus crucified 800 of his subjects at an entertainment.

The law ordained that persons executed should not be left on the cross after sun-set, because he who is hanged is cursed by God, Deut. xxi. 23. The Jews believed that the souls of those who remained on the gibbet without burial, enjoyed no peace, but wandered until their bodies were buried. This also was an idea of the Greeks and Romans.

Sometimes the criminal was crucified on a tree, and fastened to it with cords; and sometimes he was fastened with his head downwards; as was Peter, from respect to his Master, Jesus Christ, not thinking himself worthy to be fixed to a cross in the same manner as he had been. Sometimes a fire was kindled at the foot of the cross, by the smoke and flame of which the sufferer might perish. The common way of crucifying was by fastening the criminal with nails, one at each hand, and one at both his feet, or one at each foot. Sometimes they were bound with cords, which, though it seems gentler, because it occasions less pain, was really more cruel, because the sufferer was hereby made to languish longer. Sometimes they used both nails and cords for fastenings; and when this was the case, there was no difficulty in lifting up the person, together with his cross, he being sufficiently supported by the cords. Before they nailed him to the cross, they generally scourged him with whips, or leathern thongs, which was thought more severe, and more infamous, than scourging with cords. Sometimes little bones, or pieces of bones, were tied to the scourges, to increase the pain. Slaves, who had been guilty of great crimes, were fastened to a gibbet, or a cross; and were thus led about the city, and beaten. Our Saviour was loaded with his cross; and, as he sunk under the burden, Simon, the Cyrenian, was constrained to bear it after him, and with him, Mark xv. 21. The criminal was crucified quite naked; and the Saviour of the world, in all probability, was not used more tenderly than others who suffered this punishment, although Christians, out of respect and modesty, represent the Redeemer as decently covered, sometimes from his loins to his knees.

The cross to which our Saviour was nailed, had the form of a T, but with the head-piece rising above the transverse beam. Some say it was fifteen feet high; that the arms of it were seven or eight feet long; that the top on which the title, or sentence of condemnation, was fastened, was a piece of wood added afterwards, with a board, on which was written, "Jesus of Nazareth, King of the Jews." But this is all conjecture, and rather against probability, as it seems, from the circumstances narrated, that the cross was much lower; so that a person speaking from it could easily be heard, that a foot soldier's spear could pierce the side of our Lord, and that a reed or cane, in addition to a person's height, could reach his mouth. Painters commonly represent the cross as lowered when our Saviour is fastened to it, and afterwards set upright again, and the body of our Saviour raised with it. But this opinion is not at all probable. The shaking and motion of the cross, together with the weight of the body, might, without any thing else, have broken the hands and feet, and have loosened him from the cross, with indescribable pains. It is most probable that he was nailed to the cross, as it stood already erected.

Sometimes those who were fastened upon the cross lived long in that condition; from three to nine days. Hence, Pilate was amazed at our Saviour's dying so soon, because naturally he must have lived longer, Mark xv. 44. The legs of the two thieves were broken, to hasten their death, that their bodies might not remain on the cross on the sabbath-day, and to comply with the law, which forbade the bodies to hang after sunset; but among other nations, they were suffered to continue long; sometimes, till they were devoured alive by birds and beasts of prey.

The Hebrews did not pray for those of their nation who were crucified or hanged, at least not publicly in the synagogue; nor did they permit them to be placed in the tombs of their families, till their flesh had been first consumed in the public sepul-

chres. Perhaps it was for this reason that Joseph of Arimathea desired leave from Pilate to lay the body of Jesus in his own tomb, that it might not be thrown undistinguished into the public burying-place.

CROWN, an ornament frequently mentioned in Scripture, and in very common use, apparently, among the Hebrews. The high-priest wore a crown about his mitre, or the lower part of his bonnet, tied behind his head. It seems as if private priests, and even common Israelites, also, wore a sort of crown; for God commands Ezekiel not to take off his crown, (*tire*, Eng. trans.) nor assume the marks of mourning, Ezek. xxiv. 17, 23. This crown was a riband or fillet, which surrounded the head. When Moses commands the Israelites to bind the words of the law on their hands, and as frontlets between their eyes, he alludes to the use of crowns and bracelets among them, Deut. vi. 8.

Crowns are so little in use among us, that we distinguish the supreme magistrates of countries by the phrase "crowned heads;" but in the East they are worn on many occasions which require demonstrations of joy. (Comp. Eccles. and Job.) Job (xxxi. 36.) speaks of binding a crown on his head, which we are not, we presume, to take as a royal crown, (that would not need binding,) but as one of those tokens of rejoicing which the custom of his country demanded at proper opportunities. But we have this custom described at full length in Wisdom and Ecclesiasticus:—"Let no flower of the spring pass by us; let us crown ourselves with rose-buds," chap. ii. 8. "Wisdom weareth a crown, triumphing for ever," chap. iv. 2. "The fear of the Lord is a crown of rejoicing," Eccles. i. 2. These passages lead us to the true import of the crown of thorns, placed by the Roman soldiers on the head of our Lord—it was a derision of his inauguration as king of the Jews; and it was not a tarnished golden crown which they employed, but a prickly vegetable one; to degrade, in a very expressive, and intendedly ridiculous, manner, the triumphant occasion on which they thus bedecked him. The use of crowns among the victorious *athletæ*, or combatants in the games of antiquity, is well known. Newly married people of both sexes wore crowns, more rich and beautiful than those generally used, Isa. lxi. 10; Cant. iii. 11.

The *crown*, *mitre*, and *diadem*, *royal fillet*, and *tiara*, are frequently confounded. Crowns are bestowed on gods, kings, and princes, as marks of their dignity. David took the crown from the god Moloch, or Milcom, which was of gold and enriched with jewels, (see MOLOCH,) (2 Sam. xii. 30; 1 Chron. xx. 2.) and the Amalekite who boasted of killing Saul, brought that prince's diadem, or royal fillet, to David, 2 Sam. i. 10. Queens among the Persians wore diadems, Esth. ii. 17. God says, he had put a crown of gold on the head of the Jewish nation, which is represented as his spouse, Ezek. xvi. 12. Kings used several diadems, when they possessed several kingdoms. Ptolemy, having conquered Syria, made his entry into Antioch, and put *two* diadems on his head, that of Egypt and that of Asia. In the Revelation, the dragon with seven heads had seven crowns, one on each head, (xii. 3.) and the beast which sprung out of the sea, with ten horns, had, likewise, ten crowns. Lastly, the Eternal Word, the True and Faithful One, had many crowns on his head, xix. 12.

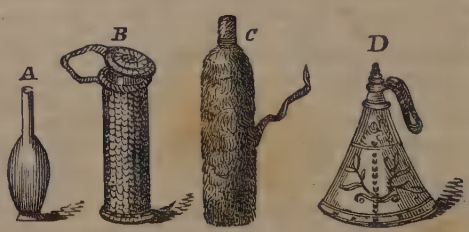
Crown is figuratively used to signify *honor*. "Ye are my joy and my crown," says Paul to the Philippians, iv. 1. *Crown* is used likewise for reward, because conquerors in the public games were crowned with wreaths, garlands, &c.

CRUCIFIXION, see CROSS.

CRUSE, a small vessel for holding water, and other liquids, 1 Sam. xxvi. 11.

Our translators have rendered by the word *cruse*, no less than three words, which are offered by the Hebrew; and which, no doubt, describe different utensils; though, perhaps, all may be taken as vessels for the purpose of containing liquid. The first occurs, 1 Sam. xxvi. 11. David, when in Saul's tent, would not smite him, but carried off his spear, and his *cruse* (*tsappachath*) of water. That this was a small vessel, not a capacious cistern, is evident; that it was a *personal* appendage to Saul, appears from its being readily recognized as belonging to him. Probably, as the spear was *royal*, so was the water-vessel. However, it is certain it was not large. In 1 Kings xvii. 12, the same word is used for the widow's *cruse* of oil. So also 1 Kings xix. 20.—We read also, 1 Kings xiv. 3, "Take in thy hands . . a *cruse* of honey;" but here the word is different, (*bakbûk debash*,) because, honey not being, by a great deal, so fluid as water, a different vessel might contain it; this should, most properly, be rendered a *jar* or *pot* of honey. In 2 Kings ii. 20, Elisha says, "Bring me a new *cruse*" (*tselochith*). This vessel is described by a word different from either of the former; and one which, in 2 Chron. xxxv. 13, appears to denote a vessel in which the sacrifices were boiled; but elsewhere, a vessel—a *dish*, brought to table, containing food, 2 Kings xxi. 13: Prov. xix. 24; xxvi. 15. Perhaps this might answer to our BOWL, or *porringer*. See DISH, and KNEADING TROUGHS.

Now, it seems to be most probable, that as Saul (like Elijah) was journeying, he took with him such vessels as are customarily used by those who now journey in the East; and, as the widow in Sarepta is described as being reduced to the very extremity of famine, we may conclude that the narrower, the smaller, the more diminutive, and the less capacious, were her cruse, the better it agrees with the handful of meal, and with the other circumstances of her situation and history.



To those acquainted with the shape and nature of the Florentine flasks of oil, one of the above figures (A) will appear a close resemblance of them; and as there is, probably, a reason, in the nature of that commodity, for making the flask with a neck so long and so narrow, if the same reason hold in Judea, the same would be the shape of the Jewish flasks. Moreover, as this is the shape of the water-flasks now used by travellers in the East, it may well represent the ancient *tsappachath*, which our translators have rendered *cruse*. The reader will observe the wicker case to this flask; which we may suppose, in the instance of Saul's, was of superior materials, or more ornamented than usual, by way of denoting its

employment by a royal personage. But, as it must be admitted that it *might* be of another shape, we have in our engraving a vessel differently shaped, (D) which likewise is used by travellers in the East, to contain water for personal accommodation; and the ornaments on which might easily be rendered royal, and even superb. Pococke says, "If they go long journeys, they have such vessels for containing water as are represented in fig. (B) and (C) which they use in the journey to Mecca.

To CRY. This word is used in several senses. "The blood of Abel crieth from the ground," where it was spilt, Gen. iv. 10. "The cry of Sodom ascended up to heaven," xviii. 20. The cries of the Israelites, oppressed by the Egyptians, rose up to the throne of God, Exod. iii. 9. "He looked for judgment, but behold oppression; for righteousness, but behold a cry," Isa. v. 7. "If my land cry against me, or the furrows likewise thereof complain," says Job, xxxi. 38. The force of these expressions is such, that any explanation would only weaken them.

CRYSTAL. The Hebrew *Kerech* is rendered by our translators, *crystal*, (Ezek. i. 22.) *frost*, (Gen. xxxi. 40, &c.) and *ice*, Job vi. 16, &c. The word primarily denotes *ice*, and it is given to a perfectly transparent and hyaline gem, from its resemblance to this substance.

CUBIT, a measure used among the ancients, and which the Hebrews call *ammâh*. A cubit was originally the distance from the elbow to the extremity of the middle finger; which is the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to bishop Cumberland, and M. Pelletier, is twenty-one inches; but others fix it at eighteen. The Talmudists observe, that the Hebrew cubit was larger, by one quarter, than the Roman. It is thought that there were two sorts of cubits among the Hebrews, one sacred, the other common; the sacred containing three feet, the common, a foot and a half. Moses (Numb. xxxv. 4.) assigns to the Levites 1000 sacred cubits of land round about their cities; and in the next verse he gives them 2000 common ones. The two columns of brass, in Solomon's temple, are reckoned eighteen cubits high, in 1 Kings vii. 15, and in 2 Chron. iii. 15, thirty-five cubits. (See BOAZ.) Other writers, however, allow the sacred cubit to exceed the common cubit by only a hand's breadth. They suppose Moses to speak of the common cubit, when he describes it as the measure of a man's arm folded inward; (Deut. iii. 11.) and that the sacred cubit was a hand's breadth longer than this, as Ezek. xliii. 13. The very learned and ingenious Dr. Arbuthnot says, that to him it seems plain, that the Jews used two sorts of cubits, a sacred one, and a profane or common one; for in Deut. iii. 11. the bed of Og is said to have been nine cubits long, and four cubits broad, after the cubit of a man. But (Ezek. xl. 5.) Ezekiel's reed is said to be six cubits long, by the cubit and a hand-breadth; whence it appears, that the larger cubit, by which the reed was measured, was longer than the common one, by a hand-breadth, or three inches. But, notwithstanding these reasons, Calmet believes that there was but one cubit among the Hebrews, from the exodus to the Babylonish captivity; and that this was the Egyptian cubit, the measure of which was taken, some years ago, from the old standards extant at Grand Cairo; and that only after the captivity, Scripture notices two sorts of measures to distinguish the ancient Hebrew cubit from that of Babylon, which the captives had used during their abode in that city. On this, he thinks, is grounded the precaution of Ezekiel in observing, that the cubit he is speaking of is the true ancient cubit, larger by a hand's breadth than the common cubit.

CUCKOO, an unclean bird, Lev. xi. 16. We are not certain of the bird intended by Moses under this name; the strength of the versions is in favor of the *sea-mew*, or *gull*. Geddes renders, "the horn-owl," but we incline to the opinion of Shaw, who understands it of the *rhaad*, or *saf-saf*, a granivorous and gregarious bird, which wants the hinder toe; though we confess we see no reason for the exclusion of this bird by Moses. See BIRDS.

CUCUMBER, a vegetable very plentiful in the East, especially in Egypt, (Numb. xi. 5.) where they are esteemed delicacies, and form a great part of the food of the lower class of people, especially during the hot months. [The קשאים, *kishâim*, of Numb. xi. 5, is the Egyptian cucumber, the *Cucumis chate* of Linnæus, similar in form to our cucumber, but larger, being usually a foot in length. It is described by Hasselquist as greener, smoother, softer, sweeter, and more digestible than our cucumber. (Travels, p. 530, Germ. ed.) He also says, that it grows in perfection around Cairo, especially after the inundations of the Nile. In other parts of Egypt it is less cultivated, because it does not succeed as well. They are not watery, but rather of a firm substance, like melons, with a sweetish and refreshing taste. In summer they are brought upon the tables of the great, and of the Europeans in Egypt, as the best and most pleasant refreshment, and from which no ill consequences are to be apprehended. R.

CUD, the food deposited in the first stomach in cattle, and some other animals, for the purpose of rumination, i. e. of being chewed again, when it returns upwards, after having been swallowed. Animals not chewing the cud were prohibited as food to the Hebrews, Deut. xiv. 6—8. See ANIMALS.

CUMMIN, a plant much like fennel; and which produces blossoms and branches in an umbellated form. Our Lord reproved the scribes and Pharisees for so very carefully paying tithe of mint, anise, and cummin, and yet neglecting good works, and more essential obedience to God's law, Matt. xxiii. 23.

CUP. This word is taken in Scripture both in a proper and in a figurative sense. In a proper sense, it signifies a common cup, such as is used for drinking out of at meals; or a cup of ceremony, as used at solemn and religious meals; as at the passover, when the father of the family pronounced certain blessings over the cup, and, having tasted it, passed it round to the company and his whole family, who partook of it. In a figurative sense, *cup* generally imports afflictions or punishments: "Stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury," Isaiah li. 17. (See Psalm lxxv. 8.) In the same sense, men are represented as drunk with sorrow, with afflictions, with the wine of God's wrath; which expressions are consequences following this first metaphor of a cup. It is derived from the custom observed at entertainments for the guests to drink round out of the same cup. Such persons as refused to drink in their turn at feasts, were not endured: "Let him drink or begone," was a kind of proverb. *Cup* denotes, likewise, share or portion, (Psalm xvi. 5.) because at meals each had his cup. Or the prophet alludes to those cups which were drunk by every one in his turn: "I will have no share in the inheritance, the feasts, sacrifices, por-

tions, society of the wicked; God alone is sufficient for me; he is my portion and my cup; I desire nothing further."

Cup of Blessing (1 Cor. x. 16.) is that which was blessed in entertainments of ceremony, or solemn services, out of which the company drank all round. Or a cup over which God was blessed for having furnished its contents;—and occasionally, for having afforded cause, as well as means, of rejoicing. Our Saviour, in the last supper, blessed the cup, and gave it to each of his disciples to drink, Luke xxii. 20.

Cup of Salvation (Ps. cxvi. 13.) is a cup of thanksgiving, of blessing the Lord for his mercies. We see this practice where the Jews of Egypt, in their festivals for deliverance, offered cups of salvation. The Jews have at this day cups of thanksgiving, which are blessed, in their marriage ceremonies, and in entertainments made at the circumcision of their children. Some commentators believe "the cup of salvation" to be a libation of wine poured on the victim sacrificed on thanksgiving occasions, according to the law of Moses, Exod. xxix. 40.

Cup of Joseph, by which, according to the English translation, he is said to have *divined*, Gen. xliv. 5. From customs still used in the East, it seems probable that this, instead of being a cup by which to divine, was a cup of distinction, or one peculiar to the governor, which had been presented, as they now are in some parts, by the citizens whom he governed. See under Joseph.

CURSE. God denounced his curse against the serpent which had seduced Eve, (Gen. iii. 14.) and against Cain, who had imbued his hands in his brother Abel's blood, iv. 11. He also promised to bless those who should bless Abraham, and to curse those who should curse him. The divine maledictions are not merely imprecations, nor are they impotent wishes; but they carry their effects with them, and are attended with all the miseries they denounce or foretell.

Holy men sometimes prophetically cursed particular persons; (Gen. ix. 25; xlix. 7; Deut. xxvii. 15; Josh. vi. 26.) and history informs us, that these imprecations had their fulfilment; as had those of our Saviour against the barren fig-tree, Mark xi. 21. But such curses are not consequences of passion, impatience, or revenge;—they are *predictions*, and therefore not such as God condemns. No one shall presume to curse his father or his mother, on pain of death; (Exod. xxi. 17.) nor the prince of his people; (xxii. 28.) nor one that is deaf; (Lev. xix. 14.) whether a man really deaf be meant here, or one who is absent, and therefore cannot hear what is said against him. Blasphemy, or cursing of God, is punished with death, Lev. xxiv. 10, 11. Our Lord pronounces blessed those disciples who are (falsely) loaded with curses; and requires his followers to bless those who curse them; to render blessing for cursing, &c. Matt. v. 11.

The rabbins say, that Barak cursed and excommunicated Meroz, who dwelt near the brook Kishon, but who came not to assist Israel against Jabin. Wherefore Barak excommunicated him by the sound of 400 trumpets, according to Judg. v. 23. But Meroz is more probably the name of a place. See Anathema, Devoting.

I. CUSH, eldest son of Ham, and father of Nimrod, Gen. x. 8. His sons were Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod, ver. 7.

II. CUSH, and CUSHAN, the countries peopled by the descendants of Cush, and generally called Ethiopia, in the English Bible, as though but one place were intended. Such, however, is not the fact, and a want of attention to this will involve some passages of Scripture in inextricable confusion.

[Commentators differ exceedingly in respect to the countries which are included under the name of *Cush*, or *Ethiopia*. Bochart every where understands the southern parts of Arabia; (Phaleg. iv. 2.) Gesenius affirms that Cush, and all the tribes connected with this name, are to be sought only in Africa. (Lex. art. כוּשׁ.) Michaelis supposed that both the African Ethiopia and southern Arabia were intended. (Spicileg. i. 143, seq.) To this opinion Rosenmüller also assents; (Bibl. Geog. iii. p. 154.) and adds, that in a wider sense, the Hebrews designated by the name *Cush* all southern countries, or the torrid zone, with their inhabitants, so far as these were of a black or tawny color,—in an indefinite extent, from west to east. He supposes, too, that if the Hebrews had any knowledge of the countries around the Indus and Ganges, which we now call the East Indies, they also included all these regions under the name *Cush*; i. e. they employed this name generally and indefinitely, just as the Greeks did *Ethiopia*, and as we do, at the present day, the term *East Indies*. Mr. Bryant supposes the Scripture to mention three different countries of this name, viz. in Africa, in southern Arabia, and the third comprehending the regions of Persis, Chusistan, and Susiana. (Mythology, vol. iii. p. 180; p. 175, seq.) As this last opinion is the more consonant, both with the Bible and with profane history, it will be proper here to point out the grounds on which it rests.

1. Cush, the *oriental* Cush, or Ethiopia, is mentioned by Herodotus; (vii. 70.) and Zephaniah manifestly alludes to it, when he speaks of the return of Judah from captivity: (iii. 10.) "From beyond the rivers of Cush (Ethiopia), my suppliants, even the daughter of my dispersed, shall bring mine offering." The principal of these rivers were, of course, the Ulai, Kur, Chobar, and Choaspes; all eastern branches of the Tigris; near which were the chief places of the captivity. (Bryant's Mythol. iii. p. 181.) Cholchis was also included in this oriental Cush, or Ethiopia; for Jerome mentions St. Andrew's preaching the gospel in the towns upon the two Cholchic rivers, the Apsarus and Phasis; and calls the natives *Ethiopes interiores*; he also relates the same circumstance of Matthias, and calls the country *altera Ethiopia*. (Hieron. de Scriptoribus ecclesiast.) Many other notices to the same effect from classic authors are quoted by Mr. Bryant, as above cited. Besides this, Moses Choronensis, a native of Armenia, who wrote, in the fifth century, a history of that country, and also a geography still extant, includes all the country east of the Tigris, from the Caspian sea to the Persian gulf, under the name of *Cush*. He calls Media, *Chushi-Capcoch*; Elymais, *Chushi-Chorasan*; Persia, *Chushi-Nemroz*; and under Elymais he reckons a province named *Chuşastan*. (Ed. Whiston, p. 363.) This province of Chusastan, or Chusistan, or Khosistan, corresponds to the ancient Susiana, is bounded on the south by the Persian gulf, and on the west and south-west by the Tigris, which separates it from the Arabian Irak; and its name is no other than the ancient *Cush* with a Persian termination. (See sir R. K. Porter's map of Persia in his Travels; also in Rosenmüller's Bib. Geog. vol. i.) As a still further illustration, we may add, that the country called כּוּתָה, *Cuthah*, in 2 Kings

xvii. 24, where the king of Assyria is said to have transported from Babylon, and Cuthah, and Ava, and Hamath, colonists into the cities of Samaria, can hardly be any other than this oriental *Cush*; the name *Cuthah*, or *Cuth*, being only the Aramæan mode of pronouncing *Cush*; since the letters *shin* and *tau* were by them often thus interchanged; as in the name אשור, *Ashûr*, or Assyria, which they pronounced אתור, *Athur*, or Aturia. (See under Assyria.) From the fact of its being mentioned along with Babylon, it is evidently a country lying eastward of Palestine, and the coincidence of the name leaves little room to doubt its identity with the oriental Cush, as above described. To this country, then, we must assign the river Gihon. (See Stuart's Heb. Chrestomathy on Gen. ii. 13.)

2. Cush, as employed by the Hebrews, included the southern parts of Arabia, principally along the coasts of the Red sea; since there are several passages of Scripture which apply to no other country; and least of all to the African Ethiopia, or Abyssinia. From this country originated Nimrod, who conquered Babel, Gen. x. 8, seq. The Ethiopian woman, whom Moses married during the march of the Israelites through the Arabian desert, can hardly be supposed to have come from the distant Abyssinia, but rather from the adjacent southern Arabia, Num. xii. 1. When the prophet Habakkuk says, (iii. 7.) "I saw the tents of Cushan in affliction; and the [tent-]curtains of the land of Midian did tremble," those whom he addressed surely did not think of the distant African Ethiopia, but of the parts adjacent to Midian, i. e. southern Arabia. So in 2 Chron. xxi. 16, among the enemies of the Hebrews are mentioned, after the Philistines, the Arabians, who dwelt near, *by the side of* the Cushites, or Ethiopians; this cannot well apply to the African Ethiopians, who were separated from Arabia by the Red sea and wide deserts. In like manner, when it is said, in 2 Chron. xiv. 9, that Zerah, king of Ethiopia, made an incursion into Judea as far as Mareshah, we can hardly suppose him to come from the African Ethiopia; for in that case he must first have conquered Egypt; of which there is no mention. It is, therefore, more probable, that he was the king of an Arabian tribe; who might more easily come in contact with the king of Judah. Moreover, in writers of the fifth century, the Homerites, or Hamyarites, a people who always inhabited the south of Arabia, are called Cushites and Ethiopians. (Assemanni, Biblioth. Orient. tom. iii. pt. ii. p. 568.) Hence the Chaldee paraphrast Jonathan was not far out of the way, when he translates the word *Cush* in Gen. x. 6, by *Arabia*; as also the paraphrast of the Chronicles, 1 Chron. i. 8, 9. *R.

3. Cush, Ethiopia, south of Egypt, or Ethiopia proper, now generally named *Abyssinia*, which name the Arabians derive from Habasch, a son of Cush. This Habasch is not mentioned in the Bible, nor the Cush from whom the Mahometans suppose him to be descended; for the Scripture Cush was brother of Canaan, and father of Nimrod, Seba, Sabtah, Havilah, Raamah, and Sabtecha; whereas, the Arabians make Cush the father of Habasch to be son and not brother of Canaan; and certainly it is probable, that Cush the father of Nimrod, &c. who dwelt in Arabia, is different from Cush the son of Canaan, who peopled Ethiopia proper. Ethiopia proper is described in the following passages: "I will make Egypt waste, from Migdol to Syene," (Assouan, on the confines of Ethiopia,) Ezek. xxix. 10, *marg.* and Jer. xiii. 23, "Can the Ethiopian change his skin?" Jeremiah joins the Cushim with the Libyans; Daniel, (xi. 43.) which can be naturally explained only of the Ethiopians and Abyssinians; also Ezekiel, xxx. 4, 5. Queen Candace's eunuch was of the same country. In all these passages it appears that Cush comprehends not only Ethiopia, above Syene and the Cataracts, but likewise a part of Thebaïs, or Upper Egypt. Ahasuerus (Esther i. 1; viii. 9.) reigned from the Indies to Ethiopia, that is, to Abyssinia; for Herodotus says, this country paid tribute to Darius son of Hystaspes. Isaiah says, (chap. xlv. 14.) "The labor of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over to thee, and they shall be thine." Here, says Mr. Bruce, the several nations are distinctly and severally mentioned in their places, but the whole meaning of the passage would have been lost, had not the situations of these nations been perfectly known; or had not the Sabeans been mentioned separately; for both the Sabeans and the Cushites were certainly Ethiopians. The meaning of the verse is, that the fruit of the agriculture of Egypt, which is wheat; the commodities of the negro, gold, silver, ivory, and perfumes, would be brought by the Sabean shepherds, their carriers, and a nation of great power, who shall join themselves with you. Again, Ezekiel says, (chap. xxx. 8, 9.) "And they shall know that I am the Lord, when I have set a fire in Egypt, and all her helpers shall be destroyed." "In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid." Now Nebuchadnezzar was to destroy Egypt (Ezek. xxix. 10.) from the frontiers of Palestine to the mountains above Atbara, where the Cushite dwelt. Between this and Egypt is a great desert; the country beyond it and on both sides was possessed by half a million of men. The Cushite, or negro merchant, was secure, under these circumstances, from any insult by land: as they were open to the sea, and had no defender, messengers, therefore, in ships, or a fleet, had easy access to them, to alarm and keep them at home, that they did not fall into danger by marching into Egypt against Nebuchadnezzar, or interrupting the service on which God had sent him. But this does not appear from translating Cush, Ethiopian; the nearest Ethiopians to Nebuchadnezzar, the most powerful and most capable of opposing him, were the Ethiopian shepherds of the Thebaid, and these were not accessible to ships; and the shepherds so posted near to the scene of destruction to be committed by Nebuchadnezzar, were enemies to the Cushites living in towns, and they had repeatedly themselves destroyed them, and, therefore, had no temptation to be other than spectators. (Bruce, Travels, vol. i. p. 107.)

These distinctions are of greater importance than it may at first appear; because, by attributing to one country, called Cush, what properly belongs to another Cush, at a considerable distance from the former, much confusion ensues; and confusion, too, of a nature not easily remedied. It should be, however, remembered, that all ancient writers have at least equal confusion in their descriptions of Ethiopia, (Cush,) and arising from the same cause—the different families of the Cushites, which, by various removals, inhabited these places, so widely separated from each other.

We should not close this article without noticing the rivers of Cush, (*Ethiopia*, Eng. trans.) mentioned in Isa. xviii. 1, although it is not practicable,

within the limits prescribed by this work, to enter into a critical examination of the prophecy. Mr. Taylor has devoted two or three Fragments to the subject, and he arrives at the following conclusions: (1.) *The rivers of Cush* are the branches of the Nile. (2.) *The object of the prophecy* is to excite the Nubians and Ethiopians to send gifts to mount Zion, in honor of Jehovah; which they might as easily do, as confederate with Hoshea, king of Israel. (3.) *The people to whom it is addressed* are the Nubians and Ethiopians, in their own country; though at this time their king was advancing toward the possession of Egypt. (4.) *The history to which it belongs* is that of the extension of the Ethiopian power over Egypt, and the silent termination of it. (5.) *The person who sends the messengers.* The prophet himself sends to the southern Egyptians; the southern Egyptians send to Nubia, which Nubia is the nation to which the message is ultimately addressed. If this representation be just, the restoration of the Jews to their own land, by any western power, is not the application of it.

CUTHITES, a people who dwelt beyond the Euphrates, and were from thence transplanted into Samaria, in place of the Israelites, who had before inhabited it. They came from the land of Cush, or Cutha; their first settlement being in the cities of the Medes, subdued by Shalmaneser, and his predecessors. (See CUSH.) The Israelites were substituted for them in those places. On their arrival in Samaria, the Cuthites resumed the worship of the gods they had adored beyond the Euphrates. The Lord, being hereby provoked, sent lions among them, which destroyed them. This being reported to Esarhaddon, king of Assyria, he appointed an Israelitish priest to instruct them in that worship which was pleasing to God; but the people, thinking they might reconcile their old superstitions with the worship of the God of Israel, worshipped the Lord and their false gods together, and made of the lowest of the people priests of the high-places. They continued this practice long, but afterwards forsook idols, and adhered to the law of Moses, as the Samaritans, their descendants, continue to do. When the Jews returned from their captivity, the Samaritans desired to assist them in rebuilding the temple, (Ezra iv. 1, 2.) but Zerubbabel, and Jeshua son of Jozedek, with the elders of Israel, answered that they could not grant their request; the king of Persia having given permission to Jews only to build a temple to the Lord. Hence it appears, that the Cuthites had hitherto no temple in their country; but that in each city they worshipped God, and, perhaps, idols in consecrated places. Josephus informs us, that they did not build a common temple on mount Gerizim till the reign of Alexander the Great. See SAMARITANS.

CUTTINGS IN THE FLESH. There has been much conjecture as to the reason for which the priests of Baal "cut themselves, after their manner, with knives, and with lancets, till the blood gushed out upon them," 1 Kings xviii. 28. This seems, by the history, to have been *after* Elijah had mocked them, or while he was mocking them, and had worked up their fervor and passions to the utmost height. Mr. Harmer has touched lightly on this circumstance, but has not set it in so clear a view as it seems to be capable of, nor has he given very cogent instances. It may be taken as an instance of earnest entreaty, of conjuration, by the most powerful marks of affection; q. d. "Dost thou not see, O Baal! with what passion we adore thee?—how we give thee most decisive tokens of our affection? We shrink at no pain, we decline no disfigurement, to demonstrate our love for thee; and yet thou answerest not! By every token of our regard, answer us! By the freely flowing blood we shed for thee, answer us!" &c. They certainly demonstrated their attachment to Baal; but Baal did not testify his reciprocal attachment to them, in proof of his divinity; which was the point in dispute between them and Elijah. Observe how readily these still bleeding cuttings would identify the priests of Baal at the subsequent slaughter; and how they tended to justify that slaughter; being contrary to the law, that ought to have governed the Hebrew nation; as we shall presently see. As the demonstration of love, by cuttings made in the flesh, still maintains itself in the East, a few instances may be, at least, amusing to European readers, without fear of its becoming *fashionable* among us: "But the most ridiculous and senseless method of expressing their affection is, their singing certain amorous and whining songs, composed on purpose for such mad occasions; between every line of which they cut and slash their naked arms, with daggers; each endeavoring, in their emulative madness, to exceed the other by the depth and number of the wounds he gives himself. (A lively picture this, of the singing, leaping, and self-slashing priests of Baal!) Some Turks, I have observed, when old, and past the follies which possessed their youth, to show their arms, all gashed and scarred from wrist to elbow; and express a great concern, but greater wonder, at their past simplicity." The "oddness of the style invited me to render some of the above-named songs into English:

Could I, dear ray of heavenly light,
Who now behind a cloud dost shine,
Obtain the blessing of thy sight,
And taste thy influence all divine;

Thus would I shed my warm heart's blood,
As now I gash my veiny arm;
Wouldst thou but like the sun think good
To draw it upward by some charm.

Another runs thus:

O, lovely charmer, pity me!
See how my blood does from me fly!
Yet were I sure to conquer thee,
Witness it, Heaven! I'd gladly die."
Aaron Hill's Travels, p. 108.

This account is confirmed by De la Motraye, who gives a print of such a subject. This custom of cutting themselves is taken, in other places of Scripture, as a mark of affection: so, Jer. xlviii. 37: "Every head shall be bald, every beard clipped, and upon all hands cuttings; and upon the loins sackcloth;" as tokens of excessive grief, for the absence of those thus regarded. So, chap. xvi. ver. 6: "Both the great and the small shall die in the land; they shall not be buried, neither shall men lament for them, *nor cut themselves*," in proof of their affection, and expression of their loss; "nor make themselves bald for them," by tearing their hair, &c. as a token of grief. So, chap. xli. 5: "There came from Samaria fourscore men having their beards shaven, and their clothes rent; and having *cut themselves*; with offerings to the house of the Lord." So, chap. xlvii. 5.

"Baldness is come upon Gaza: Askelon is cut off, with the residue of her valleys; how long wilt thou *cut thyself?*" rather, perhaps, *how deep?* or to *what length* wilt thou cut thyself? All these places include the idea of painful absence of the party beloved. Cuttings for the dead had the same radical idea of privation. The law says, Lev. xix. 28, and Deut. xiv. 1: "Ye are the children of the Lord your God; ye shall not *cut yourselves*, nor make any baldness between your eyes, for the dead," i. e. restrain such excessive tokens of grief: sorrow not as those without hope—if for a dead friend; but if for a dead idol, as Calmet always takes it—then it prohibits the idolatrous custom, of which it also manifests the antiquity. Mr. Harmer has properly referred "the wounds in the hands" of the examined prophet, (Zech. xiii. 6.) to this custom:—the prophet denies that he gave himself these wounds in token of his affection to an idol; but admits that he had received them in token of affection to a person. It is usual to refer the expression of the apostle (Gal. vi. 17: "I bear in my body the marks, *stigmata*, of the Lord Jesus,") to those imprinted on soldiers by their commanders; or to those imprinted on slaves by their masters; but would there be any impropriety in referring them to tokens of affection towards Jesus? q. d. "Let no man take upon him to [molest, fatigue] trouble me by questioning my pretensions to the apostleship, or to the character of a true lover of Jesus Christ, as some among you Galatians have done; for I think my losses, my sufferings, my scars, received in the fulfilment of my duty to him, are tokens sufficiently visible to every man who considers them, of my regard to him, for whose sake I have borne, and still bear them: I shall, therefore, write no more in vindication of my character, in that respect, however it may be impugned."

CYAMON, a place opposite to Esdraelon, (Judith vii. 3. *Gr.*) perhaps the same as *Camon*, placed by Eusebius in the great plain, six miles from Legio, north.

I. CYAXARES I. son of Phraortes, succeeded his father in the kingdom of the Medes, and was succeeded by Astyages, otherwise called *Ahasuerus*. Cyaxares began to reign about A. M. 3391, died about A. M. 3430.

II. CYAXARES II. son and successor of Astyages, observing the progress of Evil-merodach, king of the Assyrians, or Belshazzar his son, called Cyrus his nephew to his assistance, and attacked Babylon, A. M. 3448. (See BELSHAZZAR, and BABYLON.) Xenophon says, that Cyrus left the government of Babylon to his uncle Cyaxares, who held it only two years. This Cyaxares is otherwise called *Darius the Mede*. See DARIUS I.

CYMBAL, a musical instrument, consisting of two broad plates of brass, of a convex form, which, being struck together, produce a shrill, piercing sound. They were used in the temple, and upon occasions of public rejoicings, (1 Chron. xvi. 19.) as they are by the Armenians, at the present day. In 1 Cor. xiii. 1, the apostle deduces a comparison from sounding brass, and *tinkling* cymbals: perhaps the latter words had been as well rendered *clattering* cymbals; since such is the nature of the instrument: but, if we may suppose that, in the phrase "sounding brass," the apostle alluded to an instrument composed of merely two pieces of brass, shaken one against the other, and thereby producing a kind of rattling jingle, void of meaning, intensity or harmony, perhaps we should be pretty near the true idea of the passage. Boys, among ourselves, have such a kind of snappers; and the *crotalistria* of the ancients were no better.

CYPRIARCHES; that is, governor of Cyprus. Nicanor has this title, 2 Mac. xii. 2.

CYPRUS, the largest island in the Mediterranean, situated between Cilicia and Syria; the inhabitants of which were plunged in all manner of luxury and debauchery. Their principal deity was Venus, who had a celebrated temple at Paphos. The island is extremely fertile, and abounded in wine, oil, honey, wool, copper, agate, and a beautiful species of rock-crystal. There were also large forests of cypress-trees. (See CHITTIM.) Of the cities in the island, Paphos and Salamis are mentioned in the New Testament. The apostles Paul and Barnabas landed here, A. D. 44, Acts xiii. 4. While they continued at Salamis, they preached Jesus Christ in the Jewish synagogues; and from thence they visited all the cities of the island, preaching the gospel. At Paphos, they found Bar-Jesus, a false prophet, with Sergius Paulus, the governor: Paul struck Bar-Jesus with blindness; and the proconsul embraced Christianity. Some time after, Barnabas went again into this island with John, surnamed Mark, (Acts xv. 39.) and it is said he was martyred here, being stoned to death by the Jews of Salamis.

CYRENE, a city and province of Libya Pentapolitana, between the great Syrtes, and the Mareotis; at present called *Cairoan*, in the kingdom of Barca. It was sometimes called *Pentapolis*, from the five principal cities which it contained—Cyrene, Apollonia, Arsinoë, Berenicé, and Ptolemais. From hence came Simon the Cyrenian, father of Alexander and Rufus, on whom the Roman soldiers laid a part of our Saviour's cross, Matt. xxvii. 32; Luke xxiii. 26. There were many Jews in the province of Cyrene, a great part of whom embraced the Christian religion, though others opposed it with much obstinacy. Among the most inveterate enemies of our religion, Luke reckons those of this province, who had a synagogue at Jerusalem, and excited the people against Stephen, Acts xi. 20.

CYRENIUS, or P. Sulpitius QUIRINUS, (according to his Latin appellation,) governor of Syria, Luke ii. 1, 2. Very great difficulties have been raised on the history of the taxing under Cyrenius; as it appears, by history, that Cyrenius was not governor of Syria till nine or ten years after our Saviour was born. Cyrenius was not of a noble family; but, by early public services, he obtained the honor of the consulship of Rome, A. U. 742; and he gained a memorable victory over the Homonadenses, A. U. 747, or 748. Usher thinks he was then proconsul of Cilicia; but others think he was sent into that province as an extraordinary officer. However, having finished this war, he might be sent, say they, into Syria, for the purposes of the enrolment to be made there, A. U. 749, which is about the time fixed by Luke; for Herod died A. U. 750, or 751. Cyrenius was appointed governor to Caius Cæsar, A. U. C. 755. It is generally admitted that Cyrenius was not properly *governor* of Syria at the time of our Lord's birth, though he was afterwards, Saturninus being then governor. Still, however, Cyrenius might have been associated with him.

We should observe on Luke ii. 1, 2. (1.) that the word οἰκουμένη, rendered *all the world*, sometimes signifies only the whole of a country, region, or district; as certainly, Luke xxi. 26. and, perhaps, Acts xi. 28. But the expression *all the country* is peculiarly proper here, because Galilee, as well as Judea, was in-

cluded; and perhaps all places where there were Jews. (2.) That the word ἀπογραφη, rendered *taxing*, should have been rendered *enrolment*; as a taxation did not always follow such enrolment, though this was generally the prelude to it. The difficulty lies in the word πρώτη, "*first*;" because there really was a taxation ten or eleven years afterwards, which, as a decisive mark of subjection to the Roman power, was very mortifying to the Jewish nation. And to this taxation Gamaliel alludes, Acts v. 37. Dr. Prideaux thought he had found traces of a Roman census, or universal assessment, or enrolment, in the second census of Augustus; and that the time occupied in making it, before it came to Judea, accounts for the difference between the dates when the decree was issued, *ante* A. D. 8, and the period of its execution, at Jesus's birth, *ante* A. D. 3, or 4; observing, that a census of the same kind, made by William the Conqueror in England, (Domesday Booke,) was six years in making. Dr. Lardner, however, objects, that the census of Augustus was of Roman citizens *only*; whereas this of Luke is not so restricted; but, evidently, included Jewish subjects, and of every town. Justin Martyr, in his first Apology, says to the emperor and senate, "You may assure yourselves, (of the birth of Jesus, in Bethlehem,) from the census made in the time of Cyrenius, your first procurator in Judea;" and this description of Cyrenius, as we shall see, deserves notice. Clement of Alexandria, Origen and Tertullian, appeal to this census of Cyrenius; and the emperor Julian the Apostate says, "The Jesus whom you extol, was one of Cæsar's subjects. If you make a doubt of it, I will prove it, by and by, though it may as well be done now: for you say yourselves, that *he was enrolled with his father and mother* in the time of Cyrenius." (Apud Cyril. lib. vi.)

Assisted by this information, we may combine the narrative of Luke into the following order; which, probably, is not far from its true import. "*In those days, Cæsar Augustus issued a decree*, (he being displeased at some parts of Herod's conduct, and meaning that he should feel his dependence on the Roman empire,) *that the whole land* of Judea *should be enrolled*, as well persons as possessions, in order that the true state of the inhabitants, their families, and their value in property of every kind, might be known and recorded. Accordingly, *all were enrolled*, but the taxation did not immediately follow this enrolment, because Augustus was again reconciled to Herod, which accounts for Josephus's silence on an assessment not carried into effect. *And this enrolment was made when Cyrenius* the censor (afterwards better known under the title of *Cyrenius the governor*) *was first sent into Judea*; (Your first procurator in Judea, says Justin Martyr, above quoted;) or, more exactly, *this was the first assessment*, or enrolment, *of Cyrenius, governor of Syria. And all went to be enrolled, each to his own city*: and as the emperor's order was urgent, and Cyrenius was known to be a man for despatching business, *even Mary, though far advanced in her pregnancy, went with Joseph; and while they waited*, for their turn, to be enrolled, *Mary was delivered of Jesus*;" and Jesus was enrolled with Mary and Joseph, as Julian says expressly, in the quotation given above.

[The difficulty which exists in Luke ii. 2, in regard to the census of Cyrenius, can probably never be fully removed, because of the absence of the necessary historical data. The passage may be properly translated thus: "This enrolment was the first, while Cyrenius was governor of Syria." Now Cyrenius, or Quirinus, was not proconsul of Syria until A. D. 7 or 8, when, according to chronologers, our Saviour was 10 years of age; (Jos. Ant. xviii. 1.) but Saturninus was proconsul of Syria at the time of his birth, and was succeeded by Quintus Varus. The latter was recalled in A. D. 7, and was succeeded by Quirinus, who was sent expressly by the emperor to take the census of the country and collect a tax; which census and tax Luke also mentions, Acts v. 37. The difficulty, therefore, which arises here, is of a twofold nature; first, the existence of such an enrolment at the time of Christ's birth; and, secondly, the fact of its having been made by Cyrenius. Both of these facts rest on the authority of Luke alone; not being mentioned either by Josephus, or by any profane historian.

In regard to the enrolment, it may be said, that it was probably not thought of sufficient importance by Roman historians to deserve mention; being confined to a remote and comparatively unimportant province; nor was it perhaps of such a nature, as would lead even Josephus to take notice of it. It would seem to have been a mere enumeration of persons, *capitum descriptio*; since the Jews at this time were not a Roman province, but were subject to Herod the Great, to whom they paid tribute. As Herod, however, like the other allied kings, was under the dominion of the Romans, it was in the power of Augustus to require an enumeration of his subjects; to which, in this instance, the Jews seem to have submitted willingly, since it involved no augmentation of their taxes, nor interference with their private affairs. But afterwards, when Archelaus had been banished to Vienne in Gaul, and his government had been reduced to the form of a Roman province, and when Quirinus was sent from Rome to make a census, not only of persons, but of property, with a view to taxation, the Jews resisted the measure, and under the conduct of Judas and his associate Sadducus, broke out into open rebellion. (See Acts v. 37. and Jos. Antiq. xviii. 1. 1.)

In regard to the other part of the difficulty, there have been several modes of solution proposed.

1. The first is founded on the supposition, that Quirinus, at the time of Christ's birth, was joined with Saturninus in the government of Syria, as the procurator of that province. We know that a few years previous to this date, Volumnius had thus been joined with Saturninus; and the two, Saturninus and Volumnius, are several times spoken of together by Josephus, and are then equally called *governors* of Syria. (Jos. Ant. xvi. 9. 1; xvi. 10. 8.) Josephus does not mention the recall of Volumnius; but there is certainly the possibility, that this had taken place before the time of Christ's birth, and that Quirinus, who had already distinguished himself, had been sent in his place. He would then have been, under Saturninus, a ἡγεμών, governor, of Syria, just as Volumnius had been; and just as Pilate afterwards was ἡγεμών, governor, of Judea. That he should then be mentioned here by Luke as such, rather than Saturninus, is very naturally accounted for by the fact, that he returned, ten years afterwards, as proconsul or chief governor, and held a second and more important census. The language of Justin Martyr, above quoted, would seem to favor this supposition. The objection sometimes urged against this view, that it requires the word ἡγεμονεύω to be taken in too wide a sense, is not valid; because Josephus applies the same word to the procurators Volumnius and

Pilate. The only real objection is, the silence of all other history. But, although profane history does not affirm the fact of Cyrenius' having formerly been procurator of Syria, before he was proconsul, yet she does not in any way deny it; and we may, therefore, safely rest upon the authority of the sacred writer for the truth of this fact, just as we do for the fact of the existence of this first enrolment itself. We know that, in all other respects, his historical details are supported by the testimony of other writers; in this case, his statement is not impeached by any opposing testimony; why, then, not receive it in simplicity? It may here be remarked of the medal copied under the article ANTIOCH, by means of which Mr. Taylor claims to have solved the difficulty in this passage, that it contains the names of Saturninus and (as he supposes) Volumnius. This, however, if it proves any thing, only proves just what Josephus does, viz. that they were spoken of together as *governors* of Syria. Hence he draws from this medal the inference which others had long before drawn from Josephus, that if Volumnius was so represented, Cyrenius might have succeeded him, and also have been so represented.

2. According to another mode of solution, the passage is made to read thus: "This enrolment was made *before* Cyrenius was governor of Syria." The advocates of this view suppose that Luke inserted this verse as a sort of parenthesis, to prevent his readers from confounding this enrolment with the subsequent census made by Quirinus. The positive, or rather the superlative, πρώτη, is thus understood in the sense of the comparative προτέρα, and is made to govern the following genitive. That both the positive and superlative are sometimes used instead of the comparative, is no doubt true; (see Kypke on John i. 15; Glassius, Phil. Sac. p. 48.) but such a construction in the present case would be, to say the least, harsh, and very foreign to the usual simplicity of Luke.

3. A third mode is sanctioned by the names of Calvin, Valesius, Wetstein and others, and gives the sense of the passage thus,—first changing αὕτη into αὐτή: "In those days, there went out a decree from Augustus, that the whole land should be enrolled; but the *enrolment itself* was first made when Cyrenius was governor of Syria." The supposition here is, that the census commenced under Saturninus, but was not completed until 10 years after, under Quirinus. But this supposition is not only not supported by any historical evidence, but is contradicted by all the evidence of this kind that exists. Josephus not only does not mention any census as having been begun previous to the arrival of Quirinus, but he says that Quirinus was sent by the emperor for the express purpose of taking a census, and speaks of the progress and termination of it, without a hint of its having been continued ten years, and under three successive proconsuls. (Antiq. xvii. l. 1.)

The above are the more important solutions which have been proposed in order to remove the difficulty from the passage before us. Besides these, some have supposed the verse to be a marginal gloss, which has crept into the text; others have boldly affirmed that the sacred writer has here made a mistake; and several others still have proposed various solutions, which have been adopted only by themselves. The conjecture of Michaelis furnishes a very good solution, were it any thing more than a mere conjecture: he proposes to insert πρὸ τῆς after ἐγένετο, so that it would then read: "This was the first enrolment before that of Cyrenius," &c. But no manuscript furnishes any trace of such a reading. *R.

CYRUS, son of Cambyses the Persian, and of Mandane, daughter of Astyages, king of the Medes. He was born in the king his father's court, (A. M. 3405,) and was educated with great care. When he was about twelve years of age, his grandfather, Astyages, sent for him to court, with his mother, Mandane. Some time after, the king of Assyria's son invading Media, Astyages, with his son Cyaxares, and his grandson Cyrus, marched against him. Cyrus defeated the Assyrians, but Cambyses soon afterwards recalled him, that he might have him near his person. Astyages dying, his son Cyaxares, uncle by the mother's side to Cyrus, succeeded him in the kingdom of Media; and Cyrus, being made general of the Persian troops, was sent, at the head of 30,000 men, to assist Cyaxares, whom the Babylonians were preparing to attack. Cyaxares and Cyrus gave them battle, and dispersed them; after which Cyrus carried the war into the countries beyond the river Halys, subdued Cappadocia, marched against Crœsus, king of Lydia, defeated him, and took Sardis his capital. Having reduced almost all Asia, he repassed the Euphrates, and turned his arms against the Assyrians: having defeated them, he laid siege to Babylon, which he took on a festival day, after having diverted the course of the river which ran through it. On his return to Persia, he married his cousin, the daughter and heiress of Cyaxares. He afterwards subdued all the nations between Syria and the Red sea, and died at the age of seventy, after a reign of thirty years.

There are but few particulars respecting Cyrus in Scripture; but what there are, are more certain than those derived from other sources. Daniel, in the remarkable vision, (chap. viii. 3, 20.) in which God showed him the ruin of several great empires, which preceded the birth of the Messiah, represents Cyrus as a ram which had two horns, both high, but one rising higher than the other, and the higher coming up last. This ram "pushed westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."—The two horns signify the two empires, which Cyrus united in his person—that of the Medes and that of the Persians. (See PERSIA.) In another place, Daniel compares Cyrus to a bear, with three ribs in its mouth, to which it was said, "Arise, devour much flesh."

Cyrus succeeded Cambyses in the kingdom of Persia, and Darius the Mede (by Xenophon called Cyaxares, and Astyages in the Greek of Daniel xiii. 65.) also in the kingdom of the Medes, and the empire of Babylon. He was monarch, as he speaks, *of all the earth*, (Ezra i. 1, 2; 2 Chron. xxxvi. 22, 23.) when he permitted the Jews to return into their own country, A. M. 3466, *ante* A. D. 538. He had always a particular regard for Daniel, and kept him in high offices.

The prophets foretold the coming of Cyrus: Isaiah (xliv. 28.) particularly declared his name, above a century before he was born. Josephus says, (Antiq. lib. ii. cap. 2.) that the Jews of Babylon showed this passage to Cyrus; and that, in the edict which he granted for their return, he acknowledged, that he received the empire of the world from the God of Israel, and that the same God had described him by name, in the writings of the prophets, and

foretold that he should build a temple to him at Jerusalem. The taking of Babylon, by Cyrus, is clearly foretold by the prophets, Is. xiii. xiv. xxi. xlv. xlvi. xlvii. Jer. xxv. 12; l. li. Dan. vii. viii.

Cyrus being a Persian by his father, and a Mede by his mother, he is called in an oracle, cited by Herodotus, (lib. i. cap. 33, 91.) "a mule:" "Be afraid," said the oracle to Crœsus, "when the Medes shall be commanded by a mule." And Nebuchadnezzar some time before his death, said to the Babylonians, I foretell a misfortune, which none of your gods will be able to avert: a Persian *mule* shall come against you, who, with the help of their gods, shall bring you into bondage." (Megasthenes, apud Euseb. Præpar. lib. ix. cap. 41.)

D

DAG

DABBASHETH, a town of Zebulun, Josh. xix. 11.

DABERATH. Joshua (xix. 12.) mentions Daberath as a town of Zebulun, or on its borders, but in chap. xxi. 28. it is placed in the tribe of Issachar; which tribe ceded it to the Levites. Josephus calls it *Dabaritta*, or *Darabitta*, in the great plain at the extremity of Galilee and Samaria; perhaps it is *Dabira*, which Jerome places toward mount Tabor, in the district of Diocæsarea. Maundrell speaks of *Debora* at the foot of mount Tabor.

I. DAGON, a god of the Philistines. The *Etymologicum Magnum* says that Dagon was Saturn; others say, he was Jupiter; others say, Venus, whom the Egyptians worshipped under the form of a fish; because, in Tryphon's war against the gods, Venus concealed herself under this shape. (Ovid Met. lib. v. fab. 5.) Diodorus Siculus says (lib. ii.) that at Askelon the goddess Derceto, or Atergatis, was worshipped under the figure of a woman, with the lower parts of a fish; and Lucian (de Dea Syr.) describes that goddess, or Venus, as being adored under this form. There is an ancient fable, that Ὤαννης, (Oannes,) who was half a man and half a fish, came to Babylon, and taught several arts: *and afterwards returned to the sea* . . . . there were several of these Oannes . . . the name of one was *Odacon*, i. e. ὁ *Dagon* (the Dagon). Berosus, speaking of Oannes, says, he had the body and head of a fish; and *above the head of the fish he had a human head*; and below the tail of the fish he had human feet. This is the true figure of Dagon. Helladius reports of Oes, what Berosus reports of *Oannes*; (whence Scaliger thought *Oes* was the name *Oannes* mutilated;) he says, he was a monster who came out of the Red sea. He had the head, the hands, and the feet of a man; in the rest of his body he was a fish: he first taught letters and astronomy to mankind. We conclude, then, that Oes and Oannes are the same person; and that Oannes is *Dagon*. See Deluge.

A temple of Dagon at Gaza was pulled down by Samson, Judg. xvi. 23. In another at Ashdod, the Philistines deposited the ark of God, 1 Sam. v. 1—3. A city in Judah was called Beth-Dagon, that is, the house [or temple] of Dagon; (Josh. xv. 41.) and another on the frontiers of Asher, Josh. xix. 27. Eusebius speaks of a town called Caphar Dagon, the Field of Dagon, between Jamnia and Diospolis. Philo-Biblius, in his translation of Sanchoniathon, says that Dagon means *Siton*, the god of wheat. *Dagân* does, indeed, signify *wheat*, in the Hebrew; but who is this god of wheat? probably Ceres, the goddess of agriculture and plenty: the Hebrews have no feminine names to signify goddesses: and Elian informs us, that among the names of Ceres, Siton was one. Ceres was "the goddess of wheat," in her character of the inventress and protectress of agriculture. We find her likewise delineated with fish around her on some medals, as those of Syracuse. In Philo-Biblius, Dagon is brother to Saturn, as in Greek authors Ceres is sister to Saturn. Ceres submitted to the embraces of her brother, according to the Greeks; Atergatis is sister to Saturn, according to Philo-Biblius. Lastly, Ceres is sometimes described with the attributes of Isis, the goddess of fertility among the Egyptians. An Egyptian medal represents half the body of a woman with a cornucopia in her hands, the tail of a fish bent behind, and feet like those of a crocodile, or a sea-calf. Salmasius is of opinion, that Dagon is the same as Ceto. a great fish. Ceto the sea-monster, to which Andromeda was exposed at Joppa, and Derceto the goddess of the Askelonites, are the same deity. Selden thinks Atergatis to be the same as Dagon, and derived from the Hebrew *Adir-Dagan*, "magnificent fish;" and Diana, the Persian, or Venus, was, it is said, changed into a fish, by throwing herself into the waters of Babylon. There was a deep pond near Askelon filled with fish, consecrated to Derceto, from which the inhabitants of the town abstained, through superstitious belief that Venus, having cast herself into this pond, was there metamorphosed into a fish. [The name *Dagon* is derived from *dâg*, fish, and signifies *a large fish*. This god seems originally to have been the same with Astarte. For fuller information respecting Dagon, see Selden de Diis Syris, ii. 3. Creuzer's Symbolik, ii. 12. De Wette, Heb. Jüd. Archæol. § 233. R.

II. DAGON, Dog, or Docus, a fortress in the plain of Jericho, where Ptolemy, son of Abubus, dwelt, and where he treacherously killed his father-in-law, Simon Maccabæus, with Mattathias and Judas, his two sons, 1 Mac. xvi. 11.

DALMANUTHA, a city west of the sea of Tiberias, in the district of Magdala, Matt. xv. 39; Mark viii. 10. (See Magdala.) Others suppose it to have been on the south-eastern shore of the lake.

DALMATIA, part of Illyricum, on the gulf of Venice, 2 Tim. iv. 10.

DAMASCUS, a celebrated city of Syria, which was long the capital of a kingdom of Damascus, or Aram of Damascus, i. e. Syria of Damascus. It was a city in the time of Abraham; and some of the ancients say that this patriarch reigned there, immediately after Damascus, its founder. Scripture says nothing more of this city till David's time; when Hadad, king of Damascus, sending troops to assist Hadadezer, king of Zobah, was defeated with the latter, and subdued by David, A. M. 2992. Toward the end of Solomon's reign, God stirred up Rezin, son of Eliadah, who restored the kingdom of Damascus, and shook off the yoke of the Jewish kings.

DAM

Asa, king of Judah, implored the help of Benhadad, son of Tabrimmon, king of Damascus, against Baasha, king of Israel, and engaged him, by subsidies, to invade his enemy's territories. After this time, the kings of Damascus were generally called Benhadad, which they assumed as a surname, like the Cæsars of Rome. Jeroboam II. king of Israel, regained the superiority of Israel over the kings of Syria. He conquered Damascus and Hamath, the two principal cities of Syria, (2 Kings xiv. 25.) but after the death of Jeroboam II. the Syrians reëstablished their monarchy. Rezin assumed the title of king of Damascus; entered into a confederacy with Pekah, usurper of the kingdom of Israel, and, in conjunction with him, made great havoc in the territories of Jotham and Ahaz, kings of Judah, 2 Kings xvi. 5. Tiglath-Pileser, however, coming to the assistance of Ahaz, invaded the dominions of Rezin, took Damascus, destroyed it, killed Rezin, and sent the Syrians into captivity beyond the Euphrates; according to the predictions of the prophets Isaiah and Amos, 2 Kings xv. 29; Is. vii. 4, 8; viii. 4; xxii. 1—3; Amos i. 3. Damascus, however, recovered from these misfortunes; and it appears, that Sennacherib took it, when he marched against Hezekiah, Is. ix. 11. Holofernes also took it, Judith ii. 27. Ezekiel speaks of it as flourishing, chap. xxvii. 11. Jeremiah threatens it with the attacks of Nebuchadnezzar, xxv. 9; xxvii. 8; xlix. 23. After the return from the captivity, Zechariah (ix. 1.) foretold several calamities which should befall it, and which, in all probability, did befall it when it was conquered by the generals of Alexander the Great. The Romans took it about A. M. 3939, when Pompey made war against Tigranes, and sent Metellus and Lælius thither, who seized it. Damascus remained under the Roman government till it fell into the hands of the Arabians. Obodas, father of Aretas, king of Arabia, whom Paul mentions, (2 Cor. xi. 32.) was master of Damascus in the reign of Augustus; but was subject to the Romans. Aretas, whose officer was governor at Damascus when Paul came thither, quarrelled with the Romans, and was then at war with them, A. D. 37. (See ARETAS.) In A. D. 713, it was conquered by the Saracens, and miserably devastated. In 1147, it was besieged by the crusaders, but not taken; it yielded to the Christian forces 125 years afterwards. In 1396, Tamerlane besieged it with a large army, some say a million of men. After a desperate and prolonged resistance, it yielded to his forces; and, irritated at its obstinate defence, he put its inhabitants to the sword without mercy. Selim took it, A. D. 1517, under whose successors, the Ottoman emperors, it still continues.

The Arabians call this city *Damasch*, or *Demeschk*, or *Schams*, which is also their name for the province. They generally believe that this city derived its name from Demeschk Eliezer, Abraham's steward, and that Abraham was its founder. Yet some Arabian historians affirm, that it was founded and named by Demschak, son of Canaan, son of Ham, and grandson of Noah.

Damascus was a metropolitan see under the patriarch of Antioch; at present the Greek patriarch of Antioch resides there. The Persian geographer says, that the field or plain of Damascus is one of the four Paradises of the East; and, notwithstanding all the revolutions which have happened to it, Damascus is still one of the most considerable cities in Syria. It is situated in a very fertile plain, at the foot of mount Libanus, being surrounded by hills, in the manner of a triumphal arch. It is bounded by a river, which the ancients named *Chrysorrhoas*, as if it flowed with gold, divided into several canals. The city has still a great number of fountains, which render it extremely agreeable. Its fertile and delightful meadows, covered with fruits and flowers, contribute, also, to its fame. Damascus, says Ibn Haukal, or, as he writes it, "Demeshk, is a chief city; the right hand of the cities of Syria. It has ample territories among the mountains; and is well watered by streams which flow around. The land about it produces trees, and is well cultivated by husbandmen. This tract is called Ghouteh. It extends about one merhileh by two. There is not in all Syria a more delightful place. Here is one of the largest mosques in all the land of the Mussulmans, part of which was built in ancient times, by the Sabians."—He then traces this mosque into the hands of the Greeks, the Jews, the Christians and the true believers: he adds, "Walid ben Abd-al-Molk repaired this building, beautified it with pavements of marble, and pillars of variegated marble, the tops of which were ornamented with gold, and studded with precious stones, and all the ceiling he caused to be covered with gold: it is said he expended the revenues of all Syria in this work."

The *Via Recta*, or street called *Straight*, (Acts ix. 11.) extends from the eastern to the western gate, about a league, crossing the whole city and suburbs in a direct line. On both sides of it are shops, in which are sold the rich merchandise brought by the caravans. Near the eastern gate is a house, said to be that of Judah, where Paul lodged after his conversion! There is in it a very small closet, where tradition reports, that the apostle passed three days without food, till Ananias restored him to sight. Tradition also says, that here he had the vision referred to, 2 Cor. xii. 2. About forty paces from the house of Judah, stands a little mosque, where Ananias is said to have been buried. There is also in the Great Street, or Straight, a fountain, whose water is drunk by the Christians, in remembrance of that which the same fountain supplied for the baptism of Paul. Near the eastern gate, on the south of it, is a kind of window or port-hole, in the parapet of the great wall; by which tradition says Paul escaped from the Jews! Near the city, on the way leading to the Turkish burying-ground, is a building said to be that of Naaman the Syrian. It is an hospital for lepers; and near it is a tomb, reported to be that of Gehazi, servant to Elisha, who, after his disgrace, retired to Damascus, where he died!

The ancient road from Jerusalem near Damascus lies between two mountains, not above a hundred paces distant from each other: both are round at bottom, and terminate in a point. That nearest the great road is called *Cocab, the star*, in memory of the dazzling light which here appeared to Paul. The other mountain is called *Medawer el Cocab, the circle of light*. Towards the middle of this mountain is an old monastery, almost destroyed, of which only one grotto remains, and this so small that a man can hardly turn himself in it. This is reported to have been Paul's shelter after his conversion, till he could make ready for continuing his journey to Damascus. South-west is the plain of Hauran, the granary of Turkey.

The external appearance of the houses in Damascus is mean; the internal is magnificent. There are many covered markets built of hewn stone, and well vaulted, with openings from space to space. The footways in the streets are raised; and there are many khans for lodging merchants and travellers. The Straight

Street is at present a covered bazaar, exchange, or market.

Damascus is one of the most commercial cities in the Ottoman empire, and has many rich manufactures. The inhabitants are witty and cunning; they are, however, polite, and less oppressed by the pacha than many others. The Christians are mostly of the Greek church, with a few Maronites. The population is estimated at from 100,000 to 150,000.

Damascus was highly favored by the emperor Julian. It was a metropolis and a colony; it is so called on the medals of Gordian and Philip; and it appears that the latter gave his veteran soldiers establishments in the city and its neighborhood. It was also made the capital of that part of Cœle-Syria which was called from it *Damascene*. In the division of the country established by Constantine and his successors, it was included in Phœnicia Libanica, which had for its chief town, Heliopolis (Baalbek).

[The city of Damascus, with the surrounding country, is celebrated by all travellers, as one of the most beautiful and luxuriant regions in the world. The orientals themselves call it the *Paradise on earth*. Mr. Carne gives the following account of his approach to the city from the S. W. and of the city itself: (Letters from the East, vol. ii. p. 76, seq.)

"On the following day, we set out early, impatient to behold the celebrated plain of Damascus. A large round mountain in front prevented us from catching a glimpse at it, till, on turning a point of the rock, it appeared suddenly at our feet. Perhaps the barren and dreary hills we had been for some days passing, made the plain look doubly beautiful, and we stood gazing at it for some time ere we advanced. The domes and minarets of the sacred city rose out of the heart of a forest of gardens and trees, which was twelve miles in circumference. Four or five small rivers ran through the forest and the city, glittering at intervals in the sun; and to form that vivid contrast of objects in which Asiatic so much excels European scenery, the plain was encircled on three of its sides by mountains of light and naked rocks.

"After descending the mountain, we were some time travelling through avenues of trees and gardens before we entered the city. Damascus is seven miles in circumference; the width is quite disproportioned to the length, which is above two miles. The walls of this, the most ancient city in the world, are low, and do not enclose it more than two thirds round. The street still called *Straight*, and where St. Paul is, with reason, said to have lived, is entered by the road from Jerusalem. It is as straight as an arrow, a mile in length, broad, and well paved. A lofty window in one of the towers to the east, is shown us as the place where the apostle was let down in a basket. In the way to Jerusalem is the spot where his course was arrested by the light from heaven. A Christian is not allowed to reside in Damascus, except in a Turkish dress.

"The great number of tall palm and cypress-trees in the plain of Damascus add much to its beauty. The fruits of the plain are of various kinds, and of excellent flavor. Provisions are cheap; the bread is the finest to be found in the East; it is sold every morning in small, light cakes, perfectly white, and surpasses in quality even that of Paris. This luxurious city is no place to perform penance in; the paths around, winding through the mass of woods and fruit-trees, invite you daily to the most delightful rides and walks. Summer-houses are found in profusion; some of the latter may be hired for a day's use, or are open for rest and refreshment, and you sit beneath the fruit-trees, or on the divan which opens into the garden. If one feels at any time satiated, he has only to advance out of the canopy of woods, and mount the naked and romantic heights of some of the mountains around, amidst the sultry beams of the sun, and he will soon return to the shades and waters beneath, with fresh delight. Among the fruits produced in Damascus are oranges, citrons, and apricots of various kinds. The celebrated plain of roses, from the produce of which the rich perfume (*attar* of roses) is obtained, is about three miles from the town; it is a part of the great plain, and its entire area is thickly planted with rose-trees, in the cultivation of which great care is taken.

"Our abode was not far from the gate that conducted to the most frequented and charming walks around the city. Here four or five of the rivers meet, and form a large and foaming cataract a short distance from the walls. In this spot it was pleasant to sit or walk beneath the trees; for the exciting sounds and sights of nature are doubly welcome near an eastern city, to relieve the languor and stillness that prevail.

"We often went to the pleasant village at the foot of the mountain Salehiéh. One of the streams passed through it; almost every house had its garden: and above the mass of foliage, in the midst of them, rose the dome and minaret of the mosque, and, just beyond, the gray and naked cliffs. The finest view of the city is to the right of this place: a light kiosk stands partly up the ascent of the mountain; and from its cool and upper apartment, the prospect of the city, its woods, plain, and mountains, is indescribably rich and delightful. The plain in front is unenclosed, and its level extent stretches to the east as far as the eye can reach.

"The place called the 'Meeting of the Waters,' is about five miles to the north-west of the city. Here the river Barrady, which may be the ancient Abana, being enlarged by another river that falls into it about two miles off, is divided into several streams, which flow through the plain. The separation is the result of art, and takes place at the foot of one or two rocky hills, and the scene is altogether very picturesque. The streams, six or seven in number, are some of them carried to water the orchards and gardens of the higher grounds, others into the lower, but all meet, at last, close to the city, and form the fine cataract." *R.

EPHES-DAMMIM, a city of Judah, 1 Sam. xvii. 1.

DAMNATION, a word used among us, in a theological sense, to express a total loss of the soul; or a state of suffering under spiritual punishment: but this is not its proper import in all places where it occurs in Scripture; and the use of it is in some passages of our translation extremely unfortunate. We read, John v. 29, of the "resurrection to damnation;" of "eternal damnation," (Mark iii. 29.) of "the damnation of hell," (Matt. xxiii. 33.) where the stronger sense of the word is exacted by the context: but in Matt. xxiii. 14, we read of the "greater damnation," which evidently implies a lesser damnation; and in Rom. xiii. 2, 1 Cor. xi. 29, and 1 Tim. v. 12, we should read "condemnation," or "judgment." Rom. xiv. 23, "He that doubteth is damned," should be read "self-condemned,"—if he eat flesh, or any thing else which may offend a weak brother.

I. DAN, fifth son of Jacob, being his eldest by Bilhah, Rachel's handmaid, Gen. xxx. 4, 5, 6. Jacob

blessed Dan in these words: (Gen. xlix. 16, 17.) "Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, (see SERPENT, *Cerastes*,) that biteth the horse's heels, so that his rider shall fall backward;" meaning that, though this tribe was not the most powerful or the most celebrated in Israel, it would, notwithstanding, produce one, who should be the prince of his people; which prediction was accomplished in Samson, who was of Dan. Dan had but one son, named Hushim, (Gen. xlvi. 23.) notwithstanding which, when the Israelites came out of Egypt, this tribe contained 62,700 men, Numb. i. 39.

The tribe of Dan possessed a very rich and fertile soil, between the tribe of Judah east, and the country of the Philistines west; but the limits of their land were narrow, because it was only part of the territories of Judah divided from the rest. For their success in enlarging their territories, see Judges xviii.

II. DAN, originally called LAISH, (Judg. xviii.) a town at the northern extremity of Israel, in the tribe of Naphtali. "From Dan to Beersheba," denotes the two extremities of the land of promise, Dan being the northern city, and Beersheba the southern one. Dan was seated at the foot of mount Libanus, on the spring of Dan, or Jordan. Several authors have thought that the river Jordan took its name from the Hebrew *Jor*, a spring, and *Dan*, a town near its source. (See JORDAN.) Dan lay four miles from Paneas, towards Tyre, though some have confounded it with Paneas. Here Jeroboam set up one of his golden calves, 1 Kings xii. 29. Dan was afterward called *Daphne*, 2 Mac. iv. 33.

DANIEL, called BELTESHAZZAR by the Chaldeans, a prophet, descended from the royal family of David, who was carried captive to Babylon, when very young, in the fourth year of Jehoiakim, king of Judah, A. M. 3398. He was chosen, with his three companions, Hananiah, Mishael, and Azariah, to reside in Nebuchadnezzar's court, where he received a suitable education, and made great progress in all the sciences of the Chaldeans, but declined to pollute himself, by eating provisions from the king's table, Dan. i. Nebuchadnezzar, having dreamed of a large statue, composed of several metals, which was beaten to pieces by a stone, and believing this dream to be prophetical, was very solicitous to have it explained; but having lost the recollection of it, he insisted that the Magi should not only interpret its meaning, but recall it to his mind; this being impossible, they were condemned to death. Daniel recovered and explained the dream; and was, as a reward, established governor of the province of Babylon, and chief of the Magi, ii. 14—48. Another time, Nebuchadnezzar having dreamed of a large tree cut down, yet so that its root remained in the earth, Daniel explained it of the king himself, whose fate it prefigured. (See NEBUCHADNEZZAR.) In the reign of Belshazzar, Daniel had a vision of four beasts, which represented the four great empires of the Chaldeans, the Persians, the Greeks, and the Romans, or, rather, the Seleucidæ and Lagidæ, Dan. vii. In the following chapter, he saw in vision a ram and a he-goat; (the ram denoted Darius Codomannus, the last king of Persia, and the he-goat denoted Alexander the Great;) the ram was overcome, and the he-goat became irresistibly powerful. (See DARIUS.) He describes, also, the successors of Alexander; and particularly the persecutions of the Jews under Antiochus Epiphanes; the vengeance of God upon him; and the victories of the Maccabees. It was to this monarch that Daniel explained the import of the mysterious writing on the wall. (See BELSHAZZAR.) Belshazzar, being killed on the night in which he had profaned the sacred vessels of the temple, was succeeded by Darius the Mede, (Dan. v. A. M. 3449,) who promoted Daniel above all his governors, and designed to give him the general administration of his kingdom. This mark of favor, however, excited envy in the governors, who prevailed upon the king to issue an edict, forbidding every man, during a time, to solicit any thing from God or man, except from the king. Daniel, continuing his prayers to God, setting his face towards Jerusalem, was impeached to the king, who was obliged to enforce the unalterable law, and order him to be thrown into the lions' den. Early the next morning, Darius went thither, and, finding Daniel safe, commanded him to be taken out, and his accusers, with their wives and families, to be thrown to the lions, chap. vi.

Daniel, having read in Jeremiah that seventy years would be accomplished in the desolation of Jerusalem, prayed and fasted, to receive the explanation of this period of time. After his devotion, the angel Gabriel appeared to him, and revealed something of much greater importance, even the death and sacrifice of the Messiah; which was to happen after seventy weeks of years, chap. ix. (See ARTAXERXES LONGIMANUS.) In the third year of Cyrus's reign in Persia, which coincides with the first year of Darius at Babylon, Daniel had another remarkable vision, in which the angel Gabriel discovered to him, in a manner almost as clear as if he had related a history, what was to happen in Persia, after Cyrus, (chap. x.) viz. the coming of Alexander the Great, the overthrow of the Persian empire, the Greek dominion in Asia, the continued wars between the kingdoms of Syria and Egypt, the persecutions by Antiochus Epiphanes, the destruction of that persecuting prince, nd the victory and happiness of the saints, chap. xi. After the death of Darius the Mede, Cyrus ascended the throne of the Persians and Medes; and Daniel continued to enjoy great authority.

The reputation of Daniel was so great, even in his life-time, that it became a proverb. "Thou art wiser than Daniel," says Ezekiel, (xxviii. 3.) ironically, to the king of Tyre: and in chap. xiv. 14, 20, God says, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness." He enjoyed the favor of the princes whom he served, with the affection of the people, to his death; and his reputation was immortal.

Formerly, some of the Jews showed an inclination to exclude Daniel from among the prophets, because his predictions were too clear and express for Jesus being the Messiah, and fixed with too much precision the time of his coming. Our Saviour, however, bears testimony to his prophetic character, Matt. xxiv. 15.

It is believed that Daniel died in Chaldea, being probably detained there by his high employments in the Persian empire. Epiphanius says he died at Babylon; and this sentiment is followed by most historians. Others think he died at Shushan, or Susa. Benjamin of Tudela relates, that his monument was shown at Chuzestan, which is the ancient Susa.

Among Daniel's writings, some have at all times been esteemed canonical; others have been contested. Whatever is written in Hebrew or Chaldee is generally acknowledged as canonical both by Jews and Christians; but there has been constant opposition to those parts which are extant only in Greek;

as the history of Susanna, and Bel and the Dragon The first twelve chapters of Daniel are written partly in Hebrew, partly in Chaldee. He writes Hebrew where he delivers a simple narrative; but he relates in Chaldee his conversations with the Magi, and Nebuchadnezzar's edict, published after the interpretation of his dream of the golden image. This shows the extreme accuracy of this prophet, who relates the very words of those persons whom he introduces as speaking. The Greek which we have of Daniel is Theodotion's; that of the LXX has been long lost. Porphyry asserted, that the prophecies which we receive as Daniel's were falsely ascribed to him; and that they were, in fact, histories of past events. But that Daniel lived at Babylon long before Antiochus Epiphanes, and there wrote the prophecies ascribed to him, cannot reasonably be contested.

The rabbins maintain that Daniel ought not to be ranked among the prophets for two reasons; (1.) because he did not live in the Holy Land, out of which the spirit of prophecy, they say, does not reside; (2.) because he spent his life in a court, in honor and pleasure; contrary to the other prophets. Some add, that he was, personally, a eunuch, and, therefore, excluded from the congregation; for which opinion they quote the words of Isaiah to Hezekiah, (2 Kings xx. 18.) "And of thy sons—shall they take away; and they shall be eunuchs, in the palace of the king of Babylon." Many of the Jews, therefore, place his writings among the *Hagiographa*, as of much less authority than the canonical Scriptures.

There are two or three things appertaining to this eminent prophet, which could not be noticed in their proper place, without breaking the thread of the narrative, but which we may not pass over without remark.

A title given to the prophet in chap. v. 12.—"an untier of knots"—though it may appear strange to us, was highly expressive of the powers of his mind; and, as we learn from sir John Chardin, is not unknown at present in the East.

The patent given to sir John by the king of Persia, is addressed—"To the Lords of Lords, who have the presence of a lion, the aspect of Deston; the princes who have the stature of Tahem-ten-ten, who seem to be in the time of Ardevon, the regents who carry the majesty of Ferribours; the conquerors of kingdoms, superintendents *that unloose all manner of knots*, and who are under the ascendant of Mercury," &c. In his explanation, sir John says, it is, in the original, *who unloose all sorts of knots*.—The Persians rank all penmen, books, and writings, under Mercury, whom they call *Attared*; and hold all people born under that planet, to be endued with a refined, penetrating, clear-sighted, and subtile wit. Now, on turning to Daniel v. 12, it will be observed with what accurate coincidence to these principles the queen describes the prophet: "In all respects an abundant spirit, and knowledge, and understanding, which manifests itself in his interpreting dreams, and explaining intricate enigmas, and *untying of knots*, is found in Daniel." We gather from this comparison, that as superintendents (of provinces) are described as *untiers of knots*, and Daniel is thus described, he was, or had been, a superintendent. Daniel had been made governor of the province of Babylon by Nebuchadnezzar; as he is not so described on this occasion, it is every way probable he was not now in that office, yet the queen continues his titles to him.

The prophecy of the seventy weeks may justify, by its importance, a few remarks, by way of elucidation. Part of it is thus rendered in our translation:—"After threescore and two weeks shall *Messiah* be cut off, but *not for himself*," c. ix. 26.

The passage contains two expressions for examination; the first is, the term "*Messiah*." The Jews insist, with all their might, that this term must not be restricted to a single individual, but means, "properly, the whole class, or race of those who were anointed, whether kings or priests."—That is to say, the legal exercise of civil or ecclesiastical functions; or the just title to the office and power of government, in both its branches. But observe, (1.) This sense arises, in some degree, from the placing of a point in the sentence; (2.) that it is no new principle; for both Eusebius and Clemens Alexandrinus, by "*Messiah the Prince*," in verse 25, understand an *anointed governor*, or *settled government*; and Eusebius expressly explains it to be, the series and succession of the high-priests who held the government till Herod's time. There is some difference among translators in rendering the words *Messiah the Prince*.—Our present Septuagint, which is Theodotion's translation, says χριστοῦ ἡγεμένα, *the Christ the governor*; or the anointed governor: Arias Montanus says, *unctum ducem, the anointed leader*: Tertullian, and the Vulgate, say, *Christum ducem*: Castalio says, *Messiam principem*, like our English version: Tremellius says, *Christum antecessorem, the anointed antecessor*, or *leader*. These versions evidently refer to a particular person preëminent of a whole series, all of which series might be anointed, but this person *distinguishedly*. This is very similar to what Mr. Taylor has suggested;—that the united claims of the two Jewish branches of royalty centred in the one person of Jesus, so that he was, as it were, *doubly* anointed—anointed from each line of descent. (See GENEALOGY.) This view of the passage combines the notion of a continued line of persons, legally entitled to the government, with that of an individual especially entitled to govern. But our attention is more particularly directed to the latter phrase of the passage quoted, which our translators have rendered, "*but not for himself*." That this translation was well intended we cannot doubt; but it is not the customary meaning of the Hebrew words. Theodotion renders them—the anointing shall be destroyed, *and no judgment shall be in it*. Aquila—*the anointed shall be destroyed* (καὶ οὐκ ἐστιν αὐτῷ) *and shall have nothing*: Symmachus—the anointed shall be cut off, (καὶ οὐκ ὑπάρξει αὐτῷ.) *and there shall be nothing to him*: Vulgate—*et non erit; and he shall not be*: Tertullian—the anointing shall be extirpated, *and shall not be*. The phrase commonly signifies, *shall be no more*; or a total and entire loss—cessation—without any continuity or renewal. This is, then, in other words, the very sentiment of the venerable Jacob: "Shiloh shall be destroyed"—*the power of government shall sink in him whose especial right it is*: this is the very sentiment of the prophet Ezekiel: "The diadem, the crown, the legal right of government, shall first be overturned, and then *shall be destroyed with him whose right it is*," ch. xxi. 27. Thus we see that the prophet does but connect with a prefixed period of time that event which the dying Jacob left at large; and that Ezekiel and Daniel do, as it were, *echo* the indications of each other. All agree, from the earliest notice of any government to be established in Judea, down to the time when the character of that government was ascertained and experienced, that when that particular person, whose legal title, whose just pretensions, whose specific

claims, might excite the most animated hopes, the most fervid expectations—when HE should come—the issue would disappoint hope and expectation:—which would behold their object sink in destruction, and the accomplishment of their prolonged anxieties annihilated in utter impossibility! See SHILOH.

Hieroglyphic animals.—Among the figures which Le Bruyn has copied from the ruins of Persepolis, in Persia, there are some which seem remarkably coincident with the purport of certain passages in the prophet Daniel. It is not easy to ascertain the era of these ruins, which are universally considered as having formed a palace of the Persian kings. Probably it is assuming too much to attribute them to Cyrus; but if, as is stated, they may date soon after that monarch, they will be sufficiently ancient to justify the use we propose to make of them. The palace of Persepolis was destroyed by Alexander the Great; yet, from its remaining ruins, we infer its former grandeur. Among its ornaments are several hundred figures, sculptured on the wall in *basso relievo*. Some of them are certainly of a religious nature; others are emblematical; of these, several have greatly the appearance of being *political* emblems, commemorating past events, which, being flattering to the Persian kings, they wished to perpetuate the memory of. Under this aspect they justify examination. Le Bruyn gives the following account of some of them:—

"These portals are twenty-two feet and four inches in depth, and thirteen feet and four inches in breadth. In the inside, and on each pilaster, is seen a large figure in low relief, and almost as long as the pilaster; with a distance of twenty-two feet from the fore to the hinder legs, and a height of fourteen feet and a half. The heads of these animals are entirely destroyed, and their breasts and fore feet project from the pilaster. Their bodies are, likewise, greatly damaged." . . . "The figures in the two first portals very much resemble a horse, both before and behind, only the head seems to be like that of an ape; and, indeed, the tail has no great similitude to that of a horse; but this may be imputed to the ornaments which are fastened to it, and were much used among the ancient Persians." . . . . "Under a portal to the west, is the figure of a man hunting a bull, who has one horn in his forehead, which is grasped by the man's left hand, while his right plunges a large dagger into the belly of the bull. On the other side, the figure of another man clasps the horn with his right hand, and stabs the beast with his left. The second portal discovers the figure of a man carved in the same manner, with a deer that greatly resembles a lion, having a horn in his forehead, and wings on the body. The same representations are to be seen under the portal to the north, with this exception, that, instead of the deer, there is a great lion, which a man holds by the mane." . . . . "There are also two other figures on each side, in the two niches to the south, one of which grasps the horn of a goat with one hand, while the other rests on the neck of that animal." . . . . "In one of these portals, to the east, we observed the figure of a man encountering a lion; and in another compartment, a man fighting with a bull. We likewise beheld, under the two portals to the west, several figures of lions, one of which is represented with wings." . . . . "The Spanish ambassador was persuaded, that the animal attacked by the lion, on the staircase, represents an ox, or a bull; but I rather think it intended for a horse or an ass. This particular piece of sculpture is no more than a hieroglyphic, representing *virtue* victorious over *force;* and every one knows, that the ancient Persians and Egyptians concealed their greatest mysteries under equivocal figures, as Heliodorus observes. As all these animals, therefore, are represented with horns, which are not natural to them, some mystery must certainly be intended by that sculpture; and this supposition seems the more reasonable, because it is well known that horns were anciently the emblem of strength, and even of majesty itself." . . . . "I take the other figure, which encounters a lion, and is habited like a Mede, to be a hieroglyphic; because the Egyptians, from whom the Persians borrowed several customs, represented strength and fortitude by the figure of a lion. The reader may consult Clemens Alexandrinus with relation to this particular. It may likewise be intended for a real combat, the Medes and Persians having been very fond of encountering animals, as Xenophon observes in his 'Institution of Cyrus.' Those who are versed in antiquity may judge of these figures as they think proper."

It is evident from these extracts, that Le Bruyn had no fixed opinion as to what these figures represent. Without controverting what he offers, Mr. Taylor thus proposes his own conceptions. One of these figures "represents a man who has seized a lion with one hand: in his other hand he holds a sword, as if drawn back, in order to plunge it the more forcibly into the body of the lion; the lion is lifted up from the earth, and stands upright on its hind legs; he looks behind him, as if fearing harm from thence. This lion is partly clothed with feathers; and these, from their size, &c. have the appearance of being eagle's feathers: his feathers seem to be *diminishing;* at least, he is by no means so full of feathers as another figure adjoining. The man, from his cap, &c. is doubtless a person of distinction; in fact, a Persian king, victorious over a power denoted by a lion; but possessed of the additional strength and celerity of an eagle. The correspondence of events is thus:—

Emblematical Representation.	Historical Narration.
1. I saw a lion,	1. The Babylonian empire:
2. Having eagle's wings;	2. Nineveh added to it—but,
3. The wings were plucked;	3. Nineveh almost destroyed at the fall of Sardanapalus:
4. It was raised from the ground,	4. Again raised, but by *artificial* means,
5. Made to stand on its feet as a man,	5. To stand in an *unnatural* posture,
6. A man's heart (*intellect*) was given to it. Dan. chap. vii.	6. Through the *policy* and good management of its king; perhaps Nebuchadnezzar.

Does not this sculpture represent the destruction of this metaphorical lion? The ideas are remarkably coincident; they differ but as the language of sculpture necessarily differs from that of poetry.

"Another of these sculptures also represents a man, certainly no less a personage than a king, who with one hand seizes the [single] horn of an animal, which he has attacked; while, with the other hand, he

plunges a sword into its belly. This animal has the body, fore legs, and head of a beast; he is also greatly clothed with feathers, has wings, and birds' legs, on which he stands upright. He seems to make a stout resistance.

"It is not easy to determine what beast is here represented, but it seems to be clear that the king is breaking its [single] horn, (power,) and destroying it. It probably alludes to some province of the Persian empire, acquired by victory; and most likely the other emblems in this palace have similar reference: for we learn from Diodorus, that military actions of the Egyptian monarchs were represented on the temples and palaces of Egypt; and we may fairly presume that the vanity of Persia would not be inferior to that of Egypt." Mr. Taylor's opinion is, that these figures represent the king, or the deity, under whose auspices the king conquered, by whom the neighboring powers, allegorized by these figurative beasts, were subdued; and that these are allusions to such actions: but his opinion goes no further, than to acknowledge their coincidence with the animals described by the prophet Daniel; whose emblems are not only justified by the comparison, but it is proved, also, that such national allegories were in use at that time, and were then well known and publicly admitted.

It is remarkable, that Daniel does not determine the species of the fourth beast in his vision; perhaps because its *insignia* were then unknown in so distant a region as Persia.

That ancient opponent of Christianity, Porphyry, affirmed that the book of Daniel was a history written figuratively *after* the events it refers to had happened; even after Antiochus Epiphanes, and long after the empire of the Greeks; and Eichhorn and others adopt his notion; but, as the emblems on this palace are, at all events, prior to Alexander, who destroyed them, and have no Greek allusions among them, their antiquity becomes a voucher for the antiquity of Daniel, with whom they coincide so remarkably; and if the antiquity of Daniel be established, his prophetic character follows of course. The reader will reflect on the importance of establishing the antiquity of Daniel; since our calculations of the time of the Messiah's coming, &c. originate from him, who remarkably, clearly, and *systematically*, calculates the periods and dates of following events.

Mr. Taylor further suggests, that the reason why Daniel calculates so *systematically*, perhaps was, because he dwelt in Babylon, where a new era had lately been established, which we call that of Nabonassar: this formed a fixed point, of which Daniel's proficiency in Chaldean studies enabled him to avail himself. No such era was as yet adopted in Greece, Judea, or Syria.

I. DARIUS THE MEDE, spoken of in Daniel, (chap. v. 31; ix. 1; xi. 1.) was son of Astyages, king of the Medes, and brother of Mandane, mother of Cyrus, and Amyit, the mother of Evil-merodach and grandmother of Belshazzar: thus he was uncle, by the mother's side, to Evil-merodach and to Cyrus. The Hebrew generally calls him *Dariavesch*, or *Darius*; the LXX, *Artaxerxes*; and Xenophon, *Cyaxares*. See ASTYAGES II.

II. DARIUS CODOMANNUS was one of the most handsome men in the Persian empire; and at the same time the most brave and generous of the Persian kings. Alexander the Great defeated Darius several times, and at length subverted the Persian monarchy, after it had been established 206 years. Darius was killed by his own generals, after a short reign of six years. Thus were verified the prophecies of Daniel, (chap. viii.) who had foretold the enlargement of the Persian monarchy, under the symbol of a ram, butting with its horns westward, northward, and southward, which nothing could resist: and its destruction, by a goat having a very large horn between his eyes, (Alexander the Great,) coming from the West, and overrunning the world without touching the earth. Springing forward with impetuosity, he ran against the ram with all his force, attacked him with fury, broke his two horns, and trampled him under foot, without any one being able to rescue him. Nothing can be added to the clearness of these prophecies.

DARKNESS, obscurity. "Darkness was upon the face of the deep," (Gen. i. 2,) that is, chaos was immersed in thick darkness, because light was withheld from it. The most terrible darkness was that brought on Egypt as a plague; it was so thick as to be, as it were, palpable; so horrible, that no one durst stir out of his place; and so lasting, that it endured three days and three nights, Exod. x. 21, 22; Wisd. xvii. 2, 3. The darkness at our Saviour's death began at the sixth hour, or noon; and ended at the third hour, or three o'clock in the afternoon. Thus it lasted almost the whole time he was on the cross; compare Matt. xxvii. 45, with John xix. 14, and Mark xv. 25. Some are of opinion, that this darkness covered Judea only; which is sometimes expressed by the *whole earth*; that is, land or country; others, that it extended over a hemisphere. It should be remarked, that the moon being at full, a natural eclipse of the sun was impossible; though Julius Africanus, Eusebius, and Jerome, in their several chronicles, refer that eclipse of the sun which Phlegon mentions, to our Saviour's death. That author says, it was the greatest eclipse ever seen, since at noon-day the stars were discernible in the heavens. It happened in the fourth year of the 102d Olympiad, which is that of Jesus Christ's death. And Tertullian refers the heathen to their public archives for an account of this darkness. The remarks, however, made by Dr. Lardner, in opposition to the application of what has been adduced from Phlegon, have great force. That ancient writer speaks of what passed in Bithynia, not in Judea; the references he makes to the year are uncertain, and do not specify the time of the year; his language, so far as appears, may be referred to a natural eclipse of the sun; and, further, the quotations made from his work, or the allusions to it by Christian writers, are very loose, imperfect, and unsatisfactory. On the whole, it does not appear that Phlegon intended a reference to the period of Christ's passion.

Darkness is sometimes used metaphorically: for death, Job x. 22. The land of darkness—the grave. It is also used to denote misfortunes and calamities, Psalm cvii. 10. "A day of darkness," (Esth. xi. 8. *Apoc.*) an unhappy day. "Let that day be darkness—let darkness stain it," (Job iii. 4, 5.) let it be reckoned among the unfortunate days. "I am encompassed with darkness." "I will cover the heavens with darkness." "The sun shall be turned into darkness, and the moon into blood," &c. These expressions signify very great calamities; personal and national. In a moral sense, *darkness* denotes sin; the children of light, in opposition to the children of darkness; the righteous in opposition to the wicked. "Ye were sometimes darkness, but now are ye light," Ephes. v. 8, 11. "God hath called us

out of darkness," &c. (1 Pet. ii. 9.) from idolatry, ignorance, &c. to Christianity.

DATE, the fruit of the palm-tree. See PALM.

DAUGHTER. This word, like other names of relation employed in Scripture, being a noun expressing *similitude*, no less than kindred, is used in reference to many subjects, which are not properly the offspring of that person, or that thing, of which they are said to be daughters. The following are senses in which the word *daughter* is used in Scripture.

(1.) *Female offspring*, by natural birth, Gen. vi. 1; xxiv. 23, and other places.—(2.) *Grand-daughter;* so the servant of Abraham calls Rebekah "my master's brother's daughter," (Gen. xxiv. 48.) whereas she was daughter of Bethuel, son of Nahor, as appears from verse 24; consequently, grand-daughter of Nahor, brother of Abraham, the master of the speaker.—(3.) *Remote descendants*, of the same family or tribe, but separated by many ages; "daughter of Heth," of his posterity; daughters of Canaan, of Moab, of Ammon; and Luke (i. 5.) says, Elisabeth was of the "daughters of Aaron," of his descendants, though many generations had intervened.—(4.) *Daughter by nation.* Dinah went out to see the young women of Shechem, called the "daughters of the land," Gen. xxxiv. 1. (See also Numb. xxv. 1; Deut. xxiii. 17.)—(5.) *Daughter*, by reference to the human species; young women, of whatever nation, Gen. xxx. 13. (See Prov. xxxi. 29; Cant. ii. 2.)—(6.) *Daughter*, by personification, of a people, or city, whence *daughter* of Jerusalem, or of Zion; of Babylon; (Isa. xlvii. 1, 5.) of Edom; (Lam. iv. 21.) of Egypt, Jer. xlvi. 11, 14.—(7.) *Daughter by law;* (Ruth iii. 1.) and this is common in all nations, to call a son's wife daughter; but Boaz calls Ruth "daughter" by courtesy, as expressing kindness, affability, affection, from a senior to a junior in age, from a superior to an inferior by station, iii. 10, 11.—(8.) *Daughter by adoption*, as Esther was to Mordecai, (Esther ii. 7.) and as God promises his people by his grace, 2 Cor. vi. 18.—(9.) *Daughter*, in reference to disposition and conduct: as we have "sons of Belial," so we have "daughter of Belial," a woman of an unrestrainable conduct, uncontrollable, 1 Sam. i. 16. (See also BELIAL, and SONS.)—(10.) *Daughter*, in reference to age: as we have "a son of so many years," so we have "a daughter of ninety years," *Heb.*—a woman of that age; (Gen. xvii. 17.) and the same is said of a female beast, Lev. xiv. 10.—(11.) The female offspring of a bird, (Isa. xiii. 21. *marg.*) "daughter of the owl."—(12.) The *branches*, which are, as it were, the offspring of a tree, (Gen. xlix. 22.) the branches—daughters, *Heb.*—of Joseph, compared to a tree, spread over a wall.—(13.) Towns, or villages, around a mother city, that is, probably originating from it, or supported by it: so Tyre is called the daughter of Zidon, Isa. xxiii. 12. (See also 2 Sam. xx. 19.) So we read of Gath-AMMAH, that is, Gath the *mother*-town; of a town being a *mother* in Israel: (see Numb. xxi. 25, 32; Josh. xv. 45; 2 Chron. xiii. 19; Psalm xlviii. 11. in the *Hebrew:*) and many cities in ancient medals are qualified as *metropolis*, mother-towns, implying, no doubt, lesser towns, and towns not equally ancient, as being included in their jurisdiction. We might ask whether "the daughter of Tyre" (Psalm xlv. 12.) be a person, the king's daughter, or a town, offering a present by its deputies. [The meaning is, *Tyre itself.* R.

The state of daughters, that is, young women, in the East, their employments, duties, &c. may be gathered from various parts of Scripture; and seem to have borne but little resemblance to the state of young women of respectable parentage among ourselves. Rebekah drew and fetched water; Rachel kept sheep, as did the daughters of Jethro, though Jethro was a priest, or a prince, of Midian. They superintended and performed domestic services for the family; Tamar, though a king's daughter, baked bread; and the same of others. We have the same occupations for the daughters of princes in the ancient poets, of which Homer is an unquestionable evidence.

DAVID, son of Jesse, of Judah, and of the town of Bethlehem, was born A. M. 2919. After the rejection of Saul, as to the descent of the crown in his family, the Lord sent Samuel to Bethlehem to anoint a son of Jesse to be the future king. Jesse produced his seven sons one after another; but the intended sovereign was not among them. David, therefore, was sent for, who was about fifteen years of age, and Samuel conferred on him an unction in the midst of his brethren. After which, David returned to his ordinary occupation of feeding his father's flocks, 1 Sam. xvi. 15, 16, A. M. 2934. Some time afterwards, Saul falling into a lamentable state of melancholy, David was chosen to play before him, and the king appointed him his armor-bearer, 1 Sam. xvi. 14—23. When Saul recovered, David returned to his father's house; but some years after, Goliath, a Philistine giant, having insulted Israel by a challenge, he encountered the giant and slew him. The Philistines, seeing their hero killed, fled, 1 Sam. xvii. 1—52. When Saul saw David coming against this Philistine, he inquired of Abner who he was; but Abner answered that he knew not. Calmet remarks that this appears strange, considering Saul had seen David in his own house, where he played before him on his harp, and had appointed him armor-bearer. He supposes that either David's face, voice, and air, must have been changed since that time; or that Saul, during his gloomy insanity, had acquired false ideas of David's person; or, after his recovery, had forgotten him. But we are not certain that David had ever been a regular attendant on the person of Saul; that he had often played before him; nor do we know under what circumstances of dress or place. It does not appear that even Jonathan had seen David, at least not familiarly, before, and this is the greater difficulty: Abner, as general, might be absent, but Jonathan was, no doubt, more or less, about his father. Abner, however, presented David to the king, with the head and sword of Goliath in his hands. From this instant, Jonathan conceived a great affection for David, which continued ever after, 1 Sam. xvii. xviii. 1—4. When Saul and David returned from this expedition, the women of Israel met them, singing, "Saul has slain his thousands, and David his ten thousands;" which so enraged Saul against David, that henceforth he looked on him with an evil eye; though he kept him about his person, and gave him the command of some troops. He, however, refused to give him his daughter in marriage, though he had promised her to the man who should kill Goliath, xvii. 25. Saul's distemper having returned, David played on the harp before him, and Saul with his spear twice attempted to kill him, xviii. 10, 11. Having discovered that his second daughter entertained kind thoughts of David, Saul caused it to be communicated to him, that to merit the honor of becoming the king's son-in-law, he required no great gifts, dowry, or presents, but a hundred foreskins of the Philistines; his design being to have David fall by their hands. David,

however, with his people, killed two hundred Philistines, and brought their foreskins to the king, who could, therefore, no longer refuse him his daughter; though he did not lay aside the intention of his destruction. His distemper again possessing him, David, as usual, played on the harp before him; but the king endeavoring to pierce him with his lance, he fled to his house, xviii. 17; xix. 10, A. M. 2944.

Having thus repeatedly escaped from Saul's malice, David went to Samuel at Ramah, and related to him what had passed. They went together to Naioth, but David, not thinking himself secure here, secretly visited Jonathan, who encouraged him, and promised to discover Saul's real disposition towards him, distinct from his disease. This proving to be altogether inimical to David, the two friends renewed protestations of perpetual friendship, and David retired to the high-priest Abimelech at Nob, to whom he represented, that the king had sent him on business that required haste. Abimelech gave him Goliath's sword which was deposited in the tabernacle, and some of the shew-bread, taken the day before from the golden table. Not believing himself to be safe in Saul's territories, David retired to Achish, king of Gath; but being soon discovered, he was preserved, either by counterfeiting madness, or by a real epilepsy, 1 Sam. xx. xxi. From hence he went to Adullum, where his relations and others resorted to him, so that he was at the head of about four hundred men. The prophet Gad advised his return into the land of Judah, where Abiathar the priest joined him, bringing the priestly ornaments. The Philistines having invaded the threshing-floors of Keilah, David attacked and dispersed them; but Saul marching against him, he retreated to the desert of Maon. Saul pursued him thither; but, receiving information that the Philistines had invaded the land, he desisted from his pursuit. Being delivered from this danger, David retired to the wilderness of En-gedi, whither Saul soon followed him with 3000 men; but going into a cave, David, who lay there concealed with his people, cut off the skirt of his robe, without his perceiving it. When Saul had proceeded to some distance, David went out, cried after him, protested his innocence, and showed him the skirt of his robe. Saul was so touched with what he said, that he shed tears, acknowledged David's integrity, and made him swear not to exterminate his family, when he should be advanced to the throne, xxii.—xxiv. A. M. 2946.

While in the wilderness of Maon, David protected the flocks of Nabal, not only from his own people, but from the tribes of wandering Arabs, who seize as prey all they can find. For this service he solicited a present from Nabal, but meeting a denial, his anger prompted him to destroy him and his family. With this resolution he set forward; but Abigail, Nabal's wife, pacified him with presents, for which David returned thanks to God; and after Nabal's death he married Abigail.

The Ziphites having informed Saul that David lay concealed in the hill of Hachilah, he marched with 3000 men against him; but David, by night, got into Saul's tent, took his spear and cruse of water, and departed without being discovered, 1 Sam. xxvi. 1—25. After this, Achish, king of Gath, (1 Sam. xxvii.) gave David Ziklag for a habitation; whence he made several incursions on the Amalekites, and on the people of Geshur and Gezri; killing all who opposed him, to prevent any discovery where he had been. He brought all the cattle to Achish, reporting that they were from the south of Judah. This prince did not scruple to carry David with him to war against Saul; but the other princes of the Philistines obtained his dismission, which must have been most agreeable to David, A. M. 2949, 1 Sam. xxix. On his return to Ziklag, he discovered that the Amalekites, in revenge of his incursions, had burned the city, and carried off all the property and persons. David and his people pursued them, put the greater part of them to the sword, and recovered all their booty.

While this was passing in the south, the Philistines had defeated the Hebrews, on mount Gilboa; Saul being overpowered and slain in the engagement, with Jonathan and his two other sons, 1 Sam. xxxi. The news was brought to David by an Amalekite; who boasted that he had assisted Saul in despatching himself, and as a proof presented the king's diadem and bracelet. David ordered this Amalekite to be slain, who boasted that he had lain hands on the Lord's anointed; composed a mournful elegy in honor of Saul and Jonathan; and with all his people lamented their deaths, and the defeat of Israel, 2 Sam. i.

Directed by God, David advanced to Hebron, where the tribe of Judah acknowledged him as their king, (2 Sam. ii.) while Ishbosheth, son of Saul, reigned at Mahanaim beyond Jordan, over the other tribes. For some years, there were almost perpetual skirmishes between their troops, in which David was always successful; but Ishbosheth having reprimanded Abner, his general, he visited David, and promised to make him master of all Israel; but was treacherously killed by Joab, at the gate of Hebron. Ishbosheth was killed soon afterwards, and David punished the murderers. Being now proclaimed king over all Israel, he expelled the Jebusites from Jerusalem, and there settled his residence. Some years afterwards, he removed the ark of the Lord from Kirjath-jearim to his own palace, 2 Sam. v. vi. xxiii. 13—17; 1 Chron. xii.—xvi.

David, now enjoying peace, formed the design of building a temple to the Lord; and the prophet Nathan applauded his intention. The night following, however, God discovered to the prophet, that this honor was reserved for David's son, because David had shed blood. About A. M. 2960, David fought the Philistines, and freed Israel from these enemies; also from the Moabites, whom he treated with a severity, for which we are not well acquainted with the motives, nor, indeed, with all the circumstances. He subdued likewise all Syria; made an expedition as far as the Euphrates, and conquered the Edomites in the valley of Salt, 2 Samuel viii. Nahash, king of the Ammonites, being dead, he sent compliments of condolence to his son and successor; but his courtiers having persuaded him, that David sent them as spies, the prince insulted the ambassadors, and thus provoked David's anger. Joab was sent against the Ammonites, who were routed, together with the Syrians; and the next year David marched in person against the former, who had received succors from the Syrians beyond the Euphrates, and dispersed them. The year following, having resolved to subdue Rabbah, the capital of the Ammonites, he sent Joab with the army, while he continued at Jerusalem, ch. x. It was at this time that he fell into the dreadful crimes of adultery and murder in regard to Bathsheba, and Uriah her husband, xi. 2—27. After the death of Uriah, David married Bathsheba. Joab having reduced Rabbah to extremities, David went thither, took the city, and plundered it; order-

ing the people to be subjected to the most severe labors, ver. 26—31. This was probably before he was brought to repentance on account of his criminal connection with Bathsheba. Upon his return to Jerusalem, Nathan, by God's command, visited him, and, under an affecting parable of a rich man, who had taken from a poor man the only ewe-lamb he had, induced David to condemn himself. Nathan foretold that his house should be filled with blood, as a punishment for his crime; and that the child born of this adultery should die; as it did within a few days, ch. xii. 1—25.

As the beginning of his predicted punishment in David's own family, his son Amnon was slain by his brother Absalom, who fled, but was brought back by Joab's intercession. Shortly after this, he aspired to the royal dignity, and was acknowledged king at Hebron, David being compelled to fly from Jerusalem; just beyond mount Olivet, he met Ziba, the servant of Mephibosheth, a son of Jonathan, to whom he gave the whole inheritance of his master, chap. xvi. Near Bahurim, Shimei loaded him with curses; but David endured all with a patience analogous to his remorse for his past iniquity. Absalom followed him to Mahanaim, and a battle ensued, in which Absalom's army was defeated; and he, hanging by his hair on a tree, was slain by Joab, chap. xviii. The news of his death overwhelmed the king with sorrow; but, by the advice of Joab, he showed himself publicly to the people, and set out on his return to Jerusalem. The tribe of Judah met him, but Sheba said, "We have no part in David, neither have we inheritance in the son of Jesse." Israel followed Sheba, but Judah adhered to David, chap. xx.

The land being afflicted by a famine of three years' continuance, the Lord reminded David of the blood of the Gibeonites unjustly shed by Saul. David, therefore, asked the Gibeonites, what satisfaction they required; and they demanding that seven of Saul's sons should be hanged up in Gibeah, David complied, A. M. 2983, 2 Sam. xxi. Some time after this, David having proudly and obstinately commanded the people to be numbered, the Lord sent the prophet Gad to offer him the choice of three scourges; either that the land should be afflicted by famine during seven years, or that he should fly three months before his enemies, or that a pestilence should rage during three days. David chose the latter, and, though 70,000 persons died, the sentence was not fully executed. David, as an act of thanksgiving, erected an altar in the threshing-floor of Araunah, where, as some think, the temple was afterwards built, xxiv.

David, from his great age, could now scarcely obtain any warmth; a young woman, therefore, named Abishag, was brought to him, to lie with him, and attend him; but continued a virgin, 1 Kings i. 1—4. At this time, Adonijah, his fourth son, set up the equipage of a king, and formed a party; but Nathan, who knew the promises of David in favor of Solomon, acquainted Bathsheba with it, who claiming those promises, David gave orders that Solomon should be anointed king. David, being now near his end, sent for Solomon, committed to him the plans and models of the temple, with the gold and silver he had prepared for it, and charged him to be constantly faithful to God. He died, aged 71, A. M. 2990, *ante* A. D. 1014. He reigned seven years and a half at Hebron, and thirty-three at Jerusalem, in all forty years, chap. ii.

In the account here given, chiefly from Calmet, the *history* of David only is narrated; but he must also be regarded as an eminent type of our Saviour, and as being the author of a large portion of the Psalms, from which the church of Christ in all ages has derived the utmost advantage in consolation, instruction, and assistance in divine worship; and in which the clearness and fulness of the prophecies relating to the advent, and offices, and kingdom of our Lord, are remarkable. See PSALMS.

Josephus relates, that Solomon deposited abundance of riches in David's monument; and that, 1300 years after, the high-priest Hircanus, being besieged in Jerusalem by Antiochus Pius, opened David's monument, took out 3000 talents, and gave Antiochus part of them. He adds that, many years after, Herod the Great searched this monument, and took great sums out of it. In the memoirs published in Arabic by M. le Jay, in his Polyglott, we read that Hircanus, when besieged by king Antiochus Sidetes opened a treasure chamber, which belonged to some of David's descendants, and that, after he had taken a large sum out of it, he still left much, and sealed it up again. This is very different from Josephus's account; but is probably the foundation of it. David's monument was much respected by the Jews. Peter (Acts ii. 29.) tells them, it was still with them, and Dio informs us, that part of the mausoleum fell down in the emperor Adrian's reign.

There is one circumstance in the history of David which requires further notice than it has received in the narrative just given.

There is an apparent discrepancy between the accounts of his numbering the people, as given in 2 Sam. xxiv. 9. and 1 Chron. xxi. 5. In the former place it stands thus:—*Israel* 800,000; *Judah* 500,000; in the latter it is, *Israel* 1,100,000; *Judah* 470,000. A very striking difference, certainly; and the question for solution is, Are the accounts to be reconciled? Patrick, Lightfoot, Hales, and others, are of opinion that the returns were not completed when sent in to the king; and that the writer of the book of Samuel mentions the number according to the list actually given in; whereas the author of the Chronicles gives the list not laid before the king, nor inserted in the public records, but generally known among the people. It is difficult, however, to conceive that the compiler of public annals, such as are the Chronicles, should depart from the authentic or authorized returns, and insert such as were obtained from current report, or sources of private information. Perhaps the conjecture of a more recent writer, Mr. Baruch, is better adapted to meet the case, and we shall, therefore, lay the substance of his remarks before the reader:—

"It appears," he observes, "by 1 Chron. xxvii. that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops, consisting of twenty-four thousand men, which, jointly, formed a grand army of two hundred and eighty-eight thousand; and as a separate body of twelve thousand men naturally attended on the twelve princes of the twelve tribes, mentioned in the same chapter, the whole will be three hundred thousand; which is the difference between the two accounts of eight hundred thousand, and of one million one hundred thousand. As to the men of *Israel*, the author of Samuel does not take notice of the three hundred thousand, because they were in the actual service of the king, as a standing army, and, therefore,

there was no need to number them; but *Chronicles* joins them to the rest, saying expressly (כל ישראל) 'all those of *Israel* were one million one hundred thousand;' whereas the author of *Samuel*, who reckons only the eight hundred thousand, does not say, (כל ישראל) 'all those of *Israel*,' but barely (והתי ישראל) 'and *Israel* were,' &c. It must also be observed, that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of thirty thousand men, as appears by 2 Sam. vi. 1. which, it seems, were included in the number of five hundred thousand of the people of *Judah*, by the author of Samuel; but the author of Chronicles, who mentions only four hundred and seventy thousand, gives the number of that tribe, exclusive of those thirty thousand men, because they were not all of the tribe of *Judah*, and, therefore, he does not say, (כל יהירה) 'all those of *Judah*,' as he had said, (כל ישראל,) 'all those of *Israel*,' but only, (ויהודה) 'and those of *Judah*.' Thus both accounts may be reconciled, by only having recourse to other parts of Scripture, treating on the same subject, which will ever be found the best method of explaining difficult passages."

The remarks which follow are so just and valuable, that no apology will be required for their insertion:

"The above variations are, in appearance, so glaringly contradictory, that, if the standing army of two hundred and eighty-eight thousand men, and the army of observation of thirty thousand, had not been recorded in Scripture, by which the difficulties are solved, those modern critics who take a delight in finding seeming defects, blemishes, and corruptions in our copies of the sacred books, might, with great plausibility, produce the present collation, as an irreffragable instance to support their position. But let us, for a moment, suppose that those circumstances, though real facts, had not been recorded; how would the state of the question then rest? Those critics would plume themselves on what they would call the irresistible force of such contradictory instances; but all their boasting would be grounded on the baseless fabric of a vision, I mean, on our ignorance of those particulars, which, if known, would immediately reconcile the variations. The inference I would draw from this observation is, that many difficulties may appear insurmountable, which might easily be solved, had the sacred writers been more explicit in recording circumstances, which, perhaps, they have omitted, as being well known in their time: and, therefore, critics should be more cautious, than peremptorily to pronounce all seeming variations to be a proof of corruption, since our present inability to reconcile them is no certain proof of any blemish or defect."

DAY. The day is distinguished into *natural*, *astronomical*, *civil*, and *artificial*; and there is another distinction which may be termed *prophetic*; the prophets being the only persons who call years days; of which there is an example in the explanation given of Daniel's seventy weeks. The *natural* day is one revolution of the sun. The *astronomical* day is one revolution of the equator, added to that portion of it through which the sun has passed in one natural day. The *civil* day is that, the beginning and end of which are determined by the custom of any nation. The Hebrews began their day in the evening; (Lev. xxiii. 32.) the Babylonians from sun-rising. The *artificial* day is the time of the sun's continuance above the horizon, which is unequal according to different seasons, on account of the obliquity of the sphere. The sacred writers generally divide the day and night into twelve unequal hours. The sixth hour is always noon throughout the year; and the twelfth hour is the last hour of the day. But in summer, the twelfth hour, as all the others were, was longer than in winter. See HOURS.

TO-DAY, does not only signify the particular day on which we are speaking, but any definite time; as we say, the people of the present day, or of that day, or time.

DEACON. Among the Greeks those youths who served the tables were called διάκονοι, *deacons*, i. e. ministers, attendants; and there is a manifest allusion to them in our Lord's rebuke of his disciples: (Luke xxii. 25.) "The kings of the Gentiles exercise lordship over them; and those possessing authority over them, are called benefactors (εὐεργέται). But among you it shall not be so; but he who is greatest among you, let him be as the youngest; and he who takes place as a ruler, as he who serveth (i. e. a deacon). For whether is greater, he who reclines at table, (ἀνακείμενος,) or he who serveth (i. e. the deacon)? Whereas I am among you as (the deacon) he who serveth." Is there not great humility in our Lord's allusion? But the word is used in ecclesiastical language, to denote an officer who assists either the bishop or priest, or in the service of the poor. (For the institution of deacons, see Acts vi. 1.) They were selected by the people from among themselves, were then presented to the apostles, and ordained by prayer and imposition of hands. Paul enumerates the qualifications of a deacon in 1 Tim. iii. 8—12. [The word διάκονος, deacon, attendant, &c. as spoken in reference to the primitive institutions of the Christian churches, means *one who collects and distributes alms to the poor, an overseer of the poor, an almoner.* Persons of both sexes were appointed to perform the duties of this office; which consisted in a general inquiry into the situation and wants of the poor, in taking care of the sick, and in administering all necessary and proper relief, Phil. i. 1; 1 Tim. iii. 8, 12; Rom. xvi. 1. From this word, as applied to this office, is derived the English word *deacon*; which, however, retains little of its original signification. R.

DEACONESS. Such women were called deaconesses, as served the church in those offices in which the deacons could not with propriety engage; such as keeping the doors of that part of the church where the women sat; assisting the women to undress and dress at baptism; privately instructing those of their own sex; and visiting others imprisoned for the faith. They were of mature and advanced age when chosen; of good manners and reputation. They were, in the primitive times, appointed to this office, with the imposition of hands. Paul speaks of Phœbe, deaconess of the church at the port of Cenchrea, the eastern haven of Corinth, Rom. xvi. 1. See DEACON.

These persons appear to be the same as those whom Pliny, in his famous letter to Trajan, styles "*Ancillis, quæ* MINISTRÆ *dicebantur*"—female attendants called assistants, ministers, or servants. It appears, then, that these were customary officers throughout the churches; and when the fury of persecution fell on Christians, these were among the first to suffer; the most cruel of tortures being inflicted on them, not sparing even extreme old age. Is it not remarkable that the office, which is so well adapted to the matronly character of the female sex, should be *wholly* excluded from our list of assistants in the church?

It is usually understood, that at first deaconesses were widows, who had lived with one husband only; not less than sixty years of age; which, by the fifteenth canon of the council of Chalcedon, was reduced to forty years. In later times, they wore a distinguishing dress. The apostle Paul says, that Phœbe had been his patroness, as well as that of many others, (Rom. xvi. 2.) which implies a dignity seldom considered; and shows that great respectability of station was the reverse of inconsistent with the office of deaconess.

DEAD. It was natural that the Hebrews should have great consideration for the dead, since they believed the soul's immortality, and a resurrection of the body. They esteemed it the greatest misfortune to be deprived of burial, and hence made it a point of duty to bury the dead, (Tob. i. 19; ii. 3, 9; iv. 17.) and to leave something on their graves to be eaten by the poor. When an Israelite died in any house or tent, all the persons and furniture in it contracted a pollution, which continued seven days, Numb. xix. 14—16. All who touched the body of one who died, or was killed, in the open fields; all who touched men's bones, or a grave, were unclean seven days. To cleanse this pollution, they formerly took the ashes of the red heifer, sacrificed by the high-priest on the day of solemn expiation: (Numb. xix.) on these they poured water in a vessel, and a person who was clean dipped a bunch of hyssop in the water, and sprinkled with it the furniture, the chamber, and the persons, on the third day and on the seventh day. It was required that the polluted person should previously bathe his whole body, and wash his clothes; after which he was clean, ver. 17—22. Since the destruction of the temple, the Jews have ceased generally to consider themselves as polluted by a dead body.

It appears to have been a custom in Palestine, to embalm the bodies of persons of distinction and fortune: but this was never general. The evangelist John remarks, that our Saviour was wrapt in linen clothes, with the spices, as the manner of the Jews is to bury; (John xix. 40.) and we read, that either with, or near, the bodies of some kings of Judah, abundance of spices was burnt; (2 Chron. xxi. 19.) but we cannot affirm that this was customary, Jer. xxxiv. 5. See EMBALMING.

Anciently the Jews had women hired to lament at funerals, and who played on doleful instruments, and walked in procession. The rabbins say, that an Israelite was enjoined to have two of these musicians at his wife's obsequies, besides the women hired to weep. Persons who met the funeral procession, in civility joined the company, and mingled their groans. To this our Saviour seems to allude: (Luke vii. 32.) "We have mourned to you, and ye have not wept." And Paul—"Rejoice with them that do rejoice, and weep with them that weep," Rom. xii. 15. See BURIAL. For baptism of the dead, see BAPTISM.

DEAD SEA, see SEA.

DEATH is taken in Scripture, (1.) for the separation of body and soul, the *first death;* (Gen. xxv. 11.) (2.) for alienation from God, and exposure to his wrath, 1 John iii. 14, &c.; (3.) for the *second death*, that of eternal damnation; (4.) for any great calamity, danger, or imminent risk of death, as persecution, 2 Cor. i. 10. "The gates of death" signify the grave; "instruments of death," dangerous and deadly weapons; "bonds or snares of death," snares intended to produce death; "a son of death," one who deserves death, or one condemned to death; "the dust of death," the state of the body in the grave, &c.

Adam, having eaten of the forbidden fruit, incurred the penalty of death, for himself and his posterity. Had he continued obedient, it is generally supposed he would not have died, and the fruit of the tree of life was, perhaps, intended to preserve him in a happy state of constant health; perhaps, too, after a long life, God might have translated him, by some easy mutation, into a life absolutely immortal. Death was, therefore, brought into the world by the envy and malice of the devil; (Wisdom iii. 24.) and the sin of Adam introduced the death of all his descendants, Rom. v. 12. He was driven out of paradise after his guilt, lest he should eat the fruit of the tree of life.

Our Saviour, by his death, however, subdued the power of death, and merited for us a *blessed* immortality, Heb. ii. 14, 15. Not that the soul, mortal before, has been by him rendered immortal; or that he has merited for us the favor of not dying; for he has not changed the nature of the soul, nor exempted us from the necessity of dying; but he has given us the life of grace in this world, and has merited eternal happiness for us in the future world; provided the merits of his death are received by faith.

DEBIR, the name of a city. (It signifies that *separated* part of a temple, called the *adytum;* the most *retired* or *secret* part, from which the oracle was understood to issue. In Solomon's temple, the *holy of holies* was called the *debir*, in Hebrew, 1 Kings vi. 5, 19—22, etc.) The city Debir is called, also, *Kirjath-sepher*, "the city of the book," or learning; and *Kirjath-sannah*, the "city of purity," from the Chaldee and Arabic root *to cleanse*. This ancient city was near Hebron, in the south of Judah, and its first inhabitants were giants of the race of Anak. Joshua took it, and slew its king, Josh. x. 39; xii. 13. It fell by lot to Caleb; and Othniel first entering the place, Caleb gave him his daughter Achsah, xv. 15, 16. It subsequently belonged to the Levites, xxi. 15; 1 Chron. vi. 58. See KIRJATH-SEPHER.

There were two other cities of this name; one belonging to Gad, beyond Jordan, (Josh. xiii. 26.) the other to Benjamin, though originally to Judah, Josh. xv. 7.

I. DEBORAH, a prophetess, and wife of Lapidoth, judged the Israelites, and dwelt under a palm-tree between Ramah and Bethel, Judg. iv. 4, 5. She sent for Barak, directed him to attack Sisera, and promised him victory. Barak, however, refused to go, unless she accompanied him; which she did, but told him, that the success of the expedition would be imputed to a woman, and not to him. After the victory, Deborah and Barak composed a splendid triumphal song, which is preserved in Judges c. v. (For a translation of this song, with a commentary, see the Biblical Repository, vol. i. p. 568, seq.)

II. DEBORAH, Rebekah's nurse, who accompanied Jacob, and was buried at the foot of Bethel, under an oak; for this reason called the oak of weeping, Gen. xxxv. 8.

DEBT, an obligation which must be discharged by the party bound so to do. This may be either special or general: special obligations are where the party has contracted to do something in return for a service received; general obligations are those to which a man is bound by his relative situation. "Whoso shall swear by the gold of the temple—by the gift on the altar—is a debtor;" (Matt. xxiii. 16.) is bound by his oath; is obliged to fulfil his vow. "I am debtor to the Greeks and barbarians;" (Rom. i. 14.)

under obligations to persons of all nations and characters. Gal. v. 3, he is a debtor—is bound—to do the whole law. Men may be debtors to human justice, or to divine justice; bound to obedience, and if that be not complied with, bound to suffer the penalties annexed to transgression.

DECALOGUE, the ten principal commandments, (Exod. xx. 1, &c.) from the Greek δεκὰ, *ten*, and λόγος, *word*. The Jews call these precepts, *The ten words*.

DECAPOLIS, (from the Greek δεκὰ, *ten*, and πόλις, *a city*,) a country in Palestine, which contained ten principal cities, on both sides of Jordan, Matt. iv. 25; Mark v. 20; vii. 31. According to Pliny, they were, 1. Scythopolis; 2. Philadelphia; 3. Raphanæ; 4. Gadara; 5. Hippos; 6. Dios; 7. Pella; 8. Gerasa; 9. Canatha; 10. Damascus. Josephus inserts Otopos instead of Canatha. Though within the limits of Israel, the Decapolis was probably inhabited by foreigners; and hence it retained a foreign appellation. This may also contribute to account for the numerous herds of swine kept in the district, (Matt. viii. 30.) a practice which was forbidden by the Mosaic law. See further under CANAAN.

DECREE, a determination or appointment, judicial, civil, ecclesiastical, or divine. The divine appointments never err, being founded on truth, judgment, perfect wisdom, and perfect knowledge, united with perfect goodness, kindness, and grace. See PREDESTINATION.

DEDAN, DEDANIM, a country or city, and a people, several times mentioned in the Old Testament, but which there is some difficulty in identifying. D'Anville places a city called *Dadan*, or, according to Bochart, *Dadena*, in the eastern part of Arabia, near the Persian gulf. This is probably the Dedan of Gen. x. 7, and Ezek. xxvii. 15, the men of which are mentioned in conjunction with the merchants of many isles, as furnishing the men of Tyre with ivory and ebony, which they probably procured from India. About this spot a very extensive commerce flourished many ages after Tyre was destroyed, of which these very articles formed a considerable part.

It must be remarked, however, that there were two Dedans, who gave name to their descendants—the son of Raamah, the son of Cush, (Gen. x. 7.) and the son of Jokshan, the son of Abraham by Keturah, Gen. xxv. 3. The descendants of the latter settled in Arabia Petræa, in the vicinity of Idumea, (Jer. xlix. 8; Ezek. xxv. 13.) and it is only by carefully attending to the circumstances in which the names are introduced, that the people to whom reference is made can be determined.

DEDICATION, a religious ceremony, by which any thing is declared to be consecrated to the worship of God. Moses dedicated the tabernacle built in the wilderness, (Exod. xl; Numb. vii.) and the vessels set apart for divine service. Solomon dedicated the temple which he erected, (1 Kings viii.) as did the Israelites, returned from the captivity, their new temple, Ezra vi. 16, 17. The Maccabees, having cleansed the temple, which had been polluted by Antiochus Epiphanes, again dedicated the altar, 1 Mac. iv. 52—59. This is believed to be the dedication which the Jews celebrated in winter, at which our Lord was present, John x. 22. The temple rebuilt by Herod was dedicated with great solemnity; and in order to make the festival more august, Herod appointed it on the anniversary of his accession to the crown. This was towards the end of *ante* A. D. 40; and the temple which he built was dedicated at the end of his 32d year, four years before the true date of the birth of Christ. Some think it probable that this was the dedication referred to above.

But not only were sacred places thus dedicated; cities, walls, and gates, and even the houses of private persons, were sometimes thus consecrated, Neh. xii. 27, the title of Ps. xxx; Deut. xx. 5. Hence the custom of dedicating churches, oratories, chapels, and other places of worship.

DEEP, see ABYSS.

DEER, FALLOW, a wild quadruped, of a middle size, between the stag and the roe-buck; its horns turn inward, and are large and flat. The deer is naturally very timorous: it was reputed clean, and good for food, Deut. xiv. 5. Young deer were particularly esteemed for their delicacy; and are noticed in the Canticles, Proverbs, and Isaiah, as beautiful, lovely creatures, and very swift, Cant. iv. 5; viii. 3: Prov. v. 19. See HIND.

DEFILE, DEFILEMENT. Many were the blemishes of person and conduct, which, under the law, were esteemed defilements; some were voluntary, some involuntary; some originated with the party, others were received by him; some were inevitable, being defects of nature, others the consequences of personal transgression. Under the gospel, defilements are those of the heart, of the mind, the temper, the conduct. Moral defilements are as numerous, and as strongly prohibited as ever; but ceremonial defilements are superseded, as requiring religious rites, though many of them claim attention as usages of health, decency, and civility. (See Matt. xv. 18; Gen. xlix. 4; Rom. i. 24; James iii. 6; Ezek. xliii. 8; also many passages in Leviticus and Numbers.) See PURIFICATION.

DEGREES, PSALMS OF, is the title prefixed to fifteen Psalms, from Ps. cxx. to Ps. cxxxiv. inclusive. This title has given great difficulty to commentators, and a variety of explanations have been proposed. The most probable are the three following: (1.) *Pilgrim songs, carmina ascensionum*, sung by the Israelites while going up to Jerusalem to worship; (comp. Ps. cxxii. 4.) but to this explanation the contents of only a few of these Psalms are appropriate, e. g. of Ps. cxxii.—(2.) Others suppose the title to refer to a species of rhythm in these Psalms; by which the sense *ascends*, as it were, by degrees,—one member or clause frequently repeating the words with which the preceding member closes. Thus, in Ps. cxxi.

1. I will lift up mine eyes unto the hills,
   From whence cometh *my help*.
2. MY HELP cometh from the Lord,
   Who made heaven and earth.
3. He will not suffer thy foot to be moved;
   Thy *keeper* will *not slumber*.
4. LO, NOT SLUMBER nor sleep will the KEEPER of Israel.
5. Jehovah is thy KEEPER, etc.

But the same objection lies against this solution, as before, viz. that it does not suit the contents of all these psalms.—(3.) Perhaps the poetry of the Syrians may hereafter throw some light upon this title. Of the eight species of verse which they distinguish, one is called *gradus, scalæ*, degrees, like these psalms; and the name appears to refer to a particular kind of metre. But what that metre is, and whether it exists

in the psalms bearing this title, we have not yet the means of determining. (See Oberleitner's Chrestom. Syr. p. 287. Stuart's Heb. Chrestom. on Ps. cxxxiv.) *R.

DEHAVITES, perhaps inhabitants of that part of Assyria which was watered by the river Diaba; probably the Δάοι of Herodotus, (i. 125.) a Persian tribe, Ezra iv. 9.

DELILAH, a woman who dwelt in the valley of Sorek, belonging to Dan, near the land of the Philistines. Samson abandoned himself to her, and, as some think, married her, Judg. xvi. 4. The princes of the Philistines, by bribes, prevailed on her to betray Samson: he eluded her first demands; but at length she succeeded, and reduced his strength to weakness, by cutting off his hair. See SAMSON.

DELOS, one of the Cyclades, a number of islands in the Ægean sea. It was much celebrated, and held in the highest veneration, for its famous temple and oracle of Apollo, 1 Mac. xv. 23.

DELUGE. We understand principally by this word, that universal flood which happened in the time of Noah, and from which, as Peter says, there were but eight persons saved. Moses's account of this event is recorded Gen. vi. vii. See ARK, NOAH.

The sins of mankind were the causes of the deluge; and commentators agree to place it A. M. 1656; but they find difficulties as to the month in which it began. Several of the fathers were of opinion, that it began and ended in the spring of the year; understanding the second month mentioned by Moses, of the second in the ecclesiastical year, beginning at Nisan, (March, O. S.) about the vernal equinox. Among other proofs, they borrow one from the dove's bringing back an olive-leaf to Noah, which was, they think, a tender shoot of that year. But the most learned chronologists believe, that the sacred author designed the second month in the civil year, which answered partly to October, and partly to November; so that the deluge began in autumn.

CALENDAR OF THE YEAR OF THE DELUGE.

A. M. 1656. (*According to M. Basnage*, Ant. Jud. tom. ii. p. 399.)

Month.		
I.	*September.*	Methuselah died, aged 969 years.
II.	*October.*	Noah and his family entered the ark.
III.	*November.*	The fountains of the great deep broken up.
IV.	*Decemb.* 26.	The rain began; and continued forty days and nights.
V.	*January.*	The earth buried under the waters.
VI.	*February.*	Rain continued.
VII.	*March.*	The waters at their height till the 27th, when they began to abate.
VIII.	*April* 17.	The ark rested on mount Ararat, in Armenia.
IX.	*May.*	Waiting the retiring of the waters.
X.	*June* 1.	The tops of the mountains appeared.
XI.	*July* 11.	Noah let go a raven, which did not return.
	18.	He let go a dove, which returned.
	25.	The dove, being sent a second time, brought back the olive-branch.
XII.	*August* 2.	The dove, sent out a third time, returned no more.

A. M. 1657

I.	*September* 1.	The dry land appeared.
II.	*October* 27.	Noah went out of the ark.

The question concerning the universality of the deluge, is very serious and important. Some learned men have denied it, and pretended that to maintain it, is an absurdity; that the universality of the deluge is contrary both to the divine power and the divine goodness; that it may be geometrically demonstrated, that were all the clouds in the air reduced to water, that water would not cover the superficies of the earth to the height of a foot and a half; and that all the waters in the rivers and the sea, if spread over the earth, would never reach the tops of the mountains, unless rarified in an extraordinary manner, and that then it could not support the weight of the ark; that all the air which encompasses the earth, if condensed into water, would not rise above thirty-one feet, which would be far from enough to cover the surface of the earth and the mountains to fifteen cubits above their tops. All this, they say, seems contrary to reason, as what follows is contrary to nature. Rain does not fall upon eminences above 600 paces high: it does not descend from a greater height; but if formed higher, it would immediately be frozen by the cold that prevails in those upper regions. Whence, then, it is asked, came the water to cover the tops of those mountains that rise above this region? Will any one say that the rain found a way back again? How could the plants be preserved so long under water? How could the animals that came out of the ark disperse themselves throughout the whole world? Besides, all the earth was not peopled at that time; why, then, should the deluge be universal? Was it not sufficient if it reached those countries which were inhabited? How were beasts brought from the extremities of the world, and collected into the ark?

The *universality* of the deluge, says Vossius, is impossible and unnecessary; was it not sufficient to deluge those countries where there were men?—But how did Vossius learn that the world was not then fully peopled? According to the LXX, whose chronology is supported by him, the world was above 2200 years old. Besides, supposing a partial deluge only, what necessity was there to build, at a great expense, a prodigious ark? to bring all sorts of animals into it for preservation? or to oblige eight persons to enter into it, &c. Was it not more easy to have directed these people and animals to travel into those countries which the deluge was not to reach? How could the waters continue above the mountains of Armenia without spreading into the neighboring countries? How should the ark float many months on a mountain of water, without sliding down the declivity of it? which Vossius himself confesses would be the situation of the ark, supposing a partial deluge. He says, if the deluge extended through the world, the plants and trees would have died; but that they did not die, since Noah, and the animals, when they quitted the ark, settled in those very countries which the deluge overflowed. In answer to this, Calmet asks why, if the plants and trees in this country did not die, they should die elsewhere. If the waters of the deluge destroyed the trees and plants where they reached, whence, he asks, came the shoot of the olive-tree, which the dove brought to Noah? and adds, that there is an infinite fertility of nature in the production and reproduction of

plants; and that water is a principle much more proper to preserve, than to destroy them; that many plants grow under water, and that all vegetables require moisture to cause them to germinate. To this is to be added, that the waters of the deluge covered the whole surface of the earth not more than about a hundred and ten days; not half a year.

As to the bringing of beasts of all kinds to Noah, the difficulty is not so great as might be imagined. The number of beasts created in the beginning might not be very many; for if the various tribes of mankind proceeded from one man and one woman, why might not the various kinds of animals proceed from one pair of each kind? The differences between the most unlike sort of dogs and horses, is not greater than between the different nations of men, of whom some are white and others black; some of an olive color, and others red. Besides, of every species of animals, some individuals might inhabit the country about paradise, where Noah most probably resided, perhaps not far from Armenia; and there is little doubt, but that Noah's ark was built in Mesopotamia, towards Chaldea. If there be any animals, that, through long habit, which becomes a second nature, cannot now live in this part of the world, (which, however, seems very difficult to prove,) it does not follow that there were such in Noah's time. If men or beasts were *suddenly* conveyed from the extremely heated regions of Africa, to the coldest parts of the North, then, indeed, it is credible, they would perish; but the case is greatly altered, if they remove, by insensible degrees, to those places, or if they were bred there; and if *now* some creatures are found only in particular countries, we are not warranted to infer, that there never were any of the same kind elsewhere. On the contrary, we know, that formerly beasts of several species were numerous in countries where, at present, none of the kind inhabits, as the hippopotami of Egypt; wolves and beavers in England; and even several kinds of birds, as the crane, stork, &c. which formerly bred in England, where they are now unknown; though they still breed in Holland.

But the strongest objection against the universality of the deluge, is, the quantity of water requisite to cover the whole earth, to the height of fifteen cubits above the mountains. It has been said, as above, that if all the air in the atmosphere around our globe were condensed into water, it would not yield above two-and-thirty feet depth of water over all the earth. This calculation is founded on experiments made to prove the gravity of the air; but these experiments are contradicted by others, which allow us to question, at least, the precision of the inference, because there is a prodigious extent of atmosphere above that which can reasonably be supposed to have any influence on the barometer, or on any instrument which we can construct for the purpose of ascertaining the weight of the air. At the creation, the terrestrial globe was surrounded with water, the whole of which might not be exhaled into the atmosphere, but of which a part might run into reservoirs below the surface of the globe. But wherever these primitive waters were deposited, and whatever became of them, certainly they were not annihilated; and it was as easy for God to restore them into the state and action of fluidity at the deluge, as in the beginning it was to rarify the other portions of water into air or vapors; or to appoint them other (inferior, or superior) situations. Moses relates, (Gen. vii. 11, 12.) that the foundations of the great deep were broken up, as well as that the windows of heaven were opened;—evidently meaning to describe a rising of waters from beneath the earth, no less than a falling of waters from above upon it.

But, supposing the ark to be raised fifteen cubits above the highest mountains, how could the men and creatures in it live and breathe amidst the cold, and the extreme tenuity of the air, in that middle region? Two things are offered in reply to this objection: (1.) Though the air is colder and sharper on the tops of the highest mountains, than in the plains, yet people do not die there from those causes.—(2.) The middle region of the air, in respect to temperature, is more or less elevated, according to the greater or lesser heat of the sun. During winter, it is much nearer the earth than in summer; or, to speak more properly, the cold which rises into the middle region of the air during summer, descends to the lower region during winter. Thus, supposing the deluge to be universal, it is evident, that the middle region of the air must have risen higher above the earth and waters, during the long winter of that calamity; consequently, the men and beasts enclosed in the ark, breathed nearly, or altogether, the same air as they would have ordinarily breathed a thousand or twelve hundred paces lower, that is, on the surface of the earth. It is not intended, however, by these arguments, to prove, that the deluge was produced without a miracle; but only to show that it does not involve all the difficulties imputed.

Dr. Burnet attempted to explain the physical causes of the deluge. He supposed the earth in its beginning to be round, smooth, and even, throughout; without mountains or valleys; that the centre of the earth contained a great abyss of water; that the earth, by sinking in many places, and by rising in others, in consequence of different shocks, and of divers earthquakes, opened a passage for the internal waters, which issued impetuously from the centre where they had been enclosed, and spread over all the earth; that, in the beginning, the axis of the earth was parallel with the axis of the world, moving directly under the equator, and producing a perpetual equinox; and that in the first world there were neither seas, nor rain, nor rainbow.

The objections to this theory arise rather from the extremes to which the author pushed his suppositions, than from the general idea itself. If, instead of maintaining that the earth was uniformly level, he had admitted hills and valleys, though not such high mountains as at present; if he had admitted lakes or small seas, though not such oceans as at present; much might have been said in its support. For it is every way credible, that the state of the globe before the deluge was very different from what it is now; but to show in what those differences might consist, requires, besides a lively fancy, a correct judgment, and much scientific information. Mr. Whiston endeavored to account for this phenomenon by the projection of a comet, which, he supposes, passed so close to the body of the earth, at the time of the deluge, as to involve it in its atmosphere and tail; which, consisting of vapors, rarified and expanded in different degrees, caused the tremendous fall of rain spoken of by Moses. The presence of the comet would also occasion a double tide, by the power of which the orb of the earth would undergo a change, in which innumerable fissures would be made, whence the waters from its centre would rush,—corresponding with the other part of the narrative,—the fountains of the great deep being broken up. Dr. Woodward

thought that the whole mass of the earth being dissolved by the waters of the deluge, a new earth was afterwards formed, composed of different beds or layers of terrestrial matter which had floated in this fluid; that these layers were disposed one over the other, almost according to their different gravities; so that plants or animals, and particularly shell-fish, which were not dissolved like others, remained enclosed by mineral and fossil materials, which have preserved them entire, or at least have retained impressions of them: and these are what we now call *fossils*. By this hypothesis he accounts for the shells found in places very remote from the sea, the elephants' teeth, the bones of animals, the petrified fishes, and other things found on the tops of mountains, and other elevated places. In his work are many very curious facts and observations relating to the deluge; and Dr. Woodward ranks among the first, who, by inquiring into the actual appearances of nature, produced proofs of this great event still remaining in sufficient abundance. He opened those memorials of evidence which have since been enlarged by others—Mr. Whitehurst and Mr. Parkinson, and more recently Mr. Townsend and professor Buckland.

The Mussulmans, Pagans, Chinese, and Americans, have traditions of the deluge; but each nation relates it after its own manner. Josephus (contra Apion. lib. i.) cites Berosus, who, on the testimony of ancient documents, describes the deluge much like Moses; and gives also the history of Noah, of the ark, and of the mountains where it rested. Abydenus (apud Euseb. Præpar. lib. ix. cap. 12.) relates, that one Sesistrus was informed by Saturn of a deluge approaching to drown all the earth; that Sesistrus, having embarked in a covered vessel, sent forth birds to learn in what condition the earth was; and that these birds returned three times. Alexander Polyhistor relates the same story with Abydenus, adding that the four-footed beasts, the creeping things, and birds of the air, were preserved in this vessel. Lucian, in his book de Dea Syra, says, that mankind having given themselves up to vices, the earth was drowned by a deluge, so that none but Deucalion remained upon it, he having taken shelter in a vessel, with his family, and the animals. Apollodorus, Ovid, and many others, have discoursed of Deucalion's deluge; but have intermixed many circumstances, which agree only with that of Noah.

On these various traditions, as well as on the commemorative emblems of this event, preserved by the Egyptians, Hindoos, Druids, Greeks, Persians, Phœnicians, and others, Mr. Taylor has collected a large mass of information, in his Fragments; we select a few striking examples.

The following is from Syncellus:—"In the first year there came up, according to Berosus, from the waters of the Red sea, (the Indian ocean,) and appeared on the shore contiguous to Babylonia, a creature void of reason [this is a palpable error, as the whole history shows; therefore, for ζῶον ἄφρενον read ζῶον εὔφρον, a creature truly wise] named *Oannes;* and as Apollodorus reports, having the whole body of a fish; above the head of this fish rose another head (of a man); he had human feet, (or legs,) which came out from each of the two sides of the tail; he had also human voice and language. They still preserve at Babylon, says Berosus, his resemblance painted. This creature remained some time, during the day, among the natives, without taking any nourishment, and conversed with them from time to time; he taught them letters and learning; showed them the arts of life; instructed them to build cities; to raise temples to the Deity; to institute laws; to study geometry; the various manners (and seasons) of committing to the earth the seeds of fruits, and of gathering their productions; and generally, whatever conduces to soften and to polish the manners of mankind. Since that period nothing more has been heard of him. After the setting of the sun, this creature, *Oannes*, went toward the sea, plunged into it, and passed the night in the water. Afterwards, other similar creatures appeared; concerning whom Berosus promises to relate many things, in his history of the kings." This "history" is unfortunately lost; but *Oannes* is thus mentioned by Apollodorus (in Syncellus). "Berosus reports, that Alorus was the first king of Babylon, native of that city; he reigned ten *sari;* then came Alasparus and Amelonus, of the country of Pantibiblos; then the Chaldean Ammenonus, under whose reign was seen to issue from the Red sea (the Indian ocean) that *Oannes* which Alexander Polyhistor, by anticipation of time, placed in the *first year*, and which we place after a lapse of forty *sari*. Abydenus places the second *Oannes* after a period of twenty-six *sari*." Apollodorus goes on to mention other kings, as Meg Alorus, Da-onus, and Evedorachus, in whose time appeared another creature, half man, half fish, named ὁ Δαγών, the *Dagon*. Helladius, an author of the fourth century, cited by Photius, (Biblioth. p. 194.) also reports, "that a person named Oan was seen in the Red sea; who had the body of a fish; but his head, feet and hands were human; he taught the use of letters and astronomy. Some said he was born of the *first parent*, which is the *egg*. This Oan was altogether a man; and he appeared like a fish, only because he was covered with the skin of a fish." It is clear that *Oan* is the same as *Oannes;* and that *Oannes* is the same as *Dagon*. "He was a man, but clad with the appearance of a fish;"—"he was born of the first parent, the egg."—This egg once contained all mankind.

The most complete series of emblems coincident with this subject, hitherto procured, consists of a number of *medals of Corinth*, which represent very distinctly the ark, with the infant rising into renewed life, after having been preserved by the fish (the ark). The Apamean medal (see Apamea) contains a history of that event, rather than an emblem of it.

The incidental mention of the "Lady of the Egg," the "Goddess of the Egg," venerated among the Druidical Britons, incites me to wish to add a few words in illustration of that appellation. I do not know, indeed, that it occurs expressly in Scripture; yet, if the rabbins have (or had) any authority for explaining the import of the terms *Succoth Benoth* by reference to the emblem of a hen and chickens, (the *doves*, among the Greeks,) the occurrence of the title alluded to, is not impossible. Many creatures lay eggs; and the seed of a plant is but another term for an egg. The title "Goddess of the Egg," may, therefore, be taken in a general sense, as denoting the procreative power universal; otherwise, with a stricter reference to a specific object, symbolized under the type of an egg. And this was adopted among the Asiatics and the Greeks.

On some of the medals of Tyre is seen the emblem of a serpent enfolding an egg. Now, that the serpent was on many occasions significant of benevolent superintendence, is expressly recorded on some of the medals of Egypt, by the motto *ΝΕΟ ΑΓΑΘ. ΔΑΙΜ, the New Good Genius*, inscribed around a serpent crowned; on either side of which are the symbols of peace and plenty; poppy-heads and ears of corn, marking, also, *increase*, fertility. The egg was that great and important object on which the power of benevolent superintendence was most assiduously employed, most eminently, on a particular occasion. It was no other than the ark, with the world, its contents. But the difficulty of showing the issue of living beings, thousands of living beings, of different kinds, from an egg, when reduced to a type, is great, and hence the sculptors, and painters, and medalists of antiquity, have rather chosen to represent the same thing under emblems derived from vegetable nature: the poppy-head, or the pomegranate, contains thousands of seeds, each possessing, as is well known, the power of eventual life; whereas, an egg conveys the idea of a single life only, at the utmost, unless explained; and delineation cannot explain it. It might be thought, that the egg should properly refer to the creation; especially by those who render Gen. i. 2. "the Spirit of God *brooded* (as a bird over her eggs) on the face of the deep:" but the second creation, i. e. after the deluge, seems to be a more satisfactory reference. The following extracts are from Bryant: (Anc. Mythol. vol. ii. p. 352.) "*At this season*, according to Aristophanes, *sable-winged night produced an egg; from whence sprouted up like a blossom, Eros*, [Love,] *the lovely and desirable, with his glossy golden wings.*" The egg is called ὠὸν ὑπηνέμιον; which is interpreted, *Ovum absque concubitu*; but it likewise signifies ὑέτιος, *rainy*. This was certainly an emblem of the ark, when the rain descended: and it may, I think, be proved from a like piece of mythology in Orpheus (Hymn 5) concerning Protogonus—"*I invoke Protogonus, who was of a two-fold state or nature*, (διφυῆ) *who wandered at large under the wide heavens*, (Ὠογένη) egg-born,—*who was also depicted with golden wings.*" "I have before observed, that one symbol, under which the ancient mythologists represented the ark, was an egg, called *Ovum Typhonis*. Over this sometimes a dove was supposed to have brooded, and to have produced a new creation . . . At other times, a serpent was described round it; either as an emblem of that providence, by which mankind was preserved; or else to signify, a renewal of life from a state of death; which circumstance was denoted by a serpent; for that animal, by annually casting its skin, was supposed to renew its life, and to become *positis novus exuviis*, vegete and fresh after a state of inactivity. By the bursting of this egg, was denoted the opening of the ark; and the disclosing to light whatever was within contained." p. 361.

We conclude by mentioning a re-action to which some of these principles have given occasion; it is that of placing in the heavens, in the form of constellations, memorials of those transactions which so greatly interested mankind. The constellation of the Ship, [Argo,] of the Raven, of the Dove, of the Altar, of the Victim, and the Sacrificer, bear no incompetent witness to the history of the deluge. See Ark, p. 95.

DEMAS, a Thessalonian mentioned by Paul, (2 Tim. iv. 10.) who was at first a most zealous disciple of the apostle, and very serviceable to him at Rome during his imprisonment, but afterwards forsook him to follow a more secular life.

I. DEMETRIUS SOTER, king of Syria, reigned twelve years, from A. M. 3842 to 3854. He was son of Seleucus IV. surnamed Philopater; but, being a hostage at Rome when his father died, his uncle Antiochus Epiphanes, who in the interim arrived in Syria, procured himself to be acknowledged king, and reigned eleven years: after him his son, Antiochus Eupator, reigned two years. At length Demetrius Soter regained his father's throne. He is often mentioned in the books of the Maccabees.

II. DEMETRIUS NICANOR, or Nicator, son of Demetrius Soter, was for many years deprived of the throne by Alexander Balas; but he at length recovered it by the assistance of Ptolemy Philometor, his father-in-law. After a number of vicissitudes, he was killed, *ante* A. D. 126, and was succeeded by his eldest son, Seleucus, to whom he left a dangerous rival in the person of Alexander, surnamed Zebina.

III. DEMETRIUS, a goldsmith of Ephesus, who made niches, or little chapels, or portable models of the famous temple, for Diana of Ephesus, which he sold to foreigners, Acts xix. 24. Observing the progress of the gospel, not in Ephesus only, but in all Asia, he assembled his fellow craftsmen; and represented that, by this new doctrine, not only their trade would suffer, but that the worship of the great Diana of Ephesus was in danger of being entirely forsaken. This produced an uproar and confusion in the city; till at length the town-clerk appeased the tumult by firmness and persuasion.

IV. DEMETRIUS, mentioned by John as an eminent Christian, (3 John 12.) is by some believed to be the Demetrius of the former article, who had renounced heathenism to embrace Christianity. But this wants proof.

DEMON, or Dæmon, Δαίμων. Good and bad angels, but generally bad angels, are called in Greek and Latin, *Demones*, or *Dæmones*. The Hebrews express *Demon* by *Serpent; Satan*, or *Tempter; Sheddim*, or *destroyers; Sĕirim, goats*, or *hairy satyrs:* and in Greek authors we find *Dæmones*, or *Diabolus*, that is, *calumniators*, or *impure spirits*, &c. See Angel.

The Jews represent evil angels as being at the left hand of God's throne, to receive his orders, while the good angels are at his right hand, ready to execute his will. Lactantius believed that there were two sorts of demons, celestial and terrestrial; that the celestial were the fallen angels who engaged in impure amours, and that the terrestrial were their issue, and the authors of all the evils committed on earth.

Many of the ancients allotted to each man an evil angel continually tempting him to evil, and a good angel continually inciting him to good. The Jews hold the same sentiment at this day; and the same may be remarked in the ancient philosophers.

We commonly hold that the devils are in hell, where they suffer the punishment of their rebellion. But the ancient fathers placed (see Ephes. ii. 2; vi. 12.) the devils in the air; and Jerome says, it was the general opinion of the doctors in the church, that the air between heaven and earth is filled with evil spirits. Augustin, and others of the fathers, believed that the demons fell from the highest and purest region of the air into that near the earth, which is but darkness in comparison to the serenity and clearness of the other.

The request of the devils to our Saviour, not to send them into the deep, but to permit them to enter

the herd of swine, intimates that these evil spirits found some enjoyment while on earth; and the fear of torment *before the time*, shows, that the time of their extreme punishment was not yet come, Matt. viii. 29; Luke viii. 31. When our Saviour pronounces sentence against the wicked, he says, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv. 41. This fire, therefore, was prepared for the devil, who may not as yet suffer the full pain of it. But we are not to suppose that devils suffer nothing at present; grief, despair, and rage, to find themselves fallen from happiness, and banished to infinite and eternal misery, must be a very great punishment.

That the devil formerly affected divine honors, and that whole nations were so far blinded as to pay them, cannot be questioned. (See Deut. xxxii. 17; Ps. cvi. 37; Baruch iv. 7.) It does not appear that the Hebrews ever paid any worship to the devil, in our sense of this word, as understanding by it Satan, the fallen angel; or the head of the fallen angels. The heathens worshipped Pluto, or Hades, the god of hell, and other infernal deities, manes, furies, &c. But the Greeks and Romans had not the same idea of Satan as we have. The Persians, who acknowledged two principles, one good, Oromazes, the other bad, Arimanes, offered to the first sacrifices of thanksgiving, and to the second sacrifices to avert misfortunes. They took an herb, called *omomi*, which they bruised in a mortar, invoking the god of hell and darkness; then, mingling with it the blood of a wolf, they carried this composition to a place where the rays of the sun never entered, and threw it down. There are people of America, Asia, and Africa who pay superstitious worship to the devil, that is, the evil principle, under whose government they suppose this earth to be.

Examples of DEMONIACAL POSSESSION are frequent, especially in the New Testament. Christ and his apostles cured great numbers of *possessed* persons. But as it has been found in many cases, that credulity has been imposed on, by fictitious possessions, some have maintained, that all were diseases of the mind, the effects of distempered imagination; that persons sometimes thought themselves really possessed; that others feigned themselves to be so, in order to carry on some design; in a word, that there never were any real possessions. In answer to this, it is observed, that, if there were no real possessions, Christ and his apostles, and the whole church, would be in error, and must wilfully involve us in error, also, by speaking, acting, and praying, as if there were real possessions. Our Saviour speaks to and commands the devils, who actuated the possessed; which devils answered, and obeyed, and gave proofs of their presence by tormenting those miserable creatures, whom they were obliged to quit. They cast them into violent convulsions, throw them on the ground, leave them for dead, take possession of hogs, and hurry those animals into the sea. Can this be merely delusion? Christ alleges, as proof of his mission, that the devils are cast out; he promises his apostles the same power that he himself exercised against those wicked spirits. Can all this be nothing but chimera? It is admitted that there are several tokens of possession which are equivocal and fallible, but there are others which are indubitable. A person may counterfeit a demoniac, and imitate the actions, words, motions, contortions, cries, howlings, and convulsions of one possessed.—Some efforts, that seem to be supernatural, may be effects of heated imagination, of melancholy blood, of trick and contrivance. But if a person suddenly should speak and understand languages he never learned, talk of sublime matters he never studied, or discover things secret and unknown; should he lift up himself in the air without visible assistance, act and speak in a manner very distant from his natural temper and condition; and all this without any inducement from interest, passion, or other natural motive; if all these circumstances, or the greater part of them, concur in the same possession, can there be any room to suspect that it is not real? There have, then, been possessions in which all these circumstances have concurred. There have, therefore, been real ones, but especially those which the gospel declares as such. God was pleased to permit, that in our Saviour's time there should be many such in Israel, to furnish him with occasions of signalizing his power, and to supply further and convincing proofs of his mission and divinity. It is admitted, that true possessions by the devil are miraculous. They do not happen without divine permission; but they are neither contrary nor superior to the laws of nature. God only suffers the demons to act; and they only exercise a power that is natural to them, but which was before suspended and restrained by Divine Providence. See ANGEL.

DENARIUS, a Roman coin, worth four sesterces, generally valued at seven pence three farthings English, or, more properly, about 12½ cents. In the New Testament, it is taken for a piece of money in general; Matt. xxii. 19; Mark xii. 15; Luke xx. 24.

DERBE, a city of Lycaonia, to which Paul and Barnabas fled when expelled from Iconium, Acts xiv. 6. A. D. 41.

DESERT. The Hebrews, by מדבר, *midbar*, "a desert," mean an uncultivated place, particularly if mountainous. Some deserts were entirely dry and barren; others were beautiful, and had good pastures; Scripture speaks of the beauty of the desert, Psalm lxv. 12, 13. Scripture names several deserts in the Holy Land; and there was scarcely a town without one belonging to it, i. e. uncultivated places, for woods and pastures; like our English commons, common lands. The principal deserts were the following:—

ARABIA, through which the Israelites passed before they came to Moab. This is particularly called "THE DESERT." It lies between the Jordan, or the mountains of Gilead, and the river Euphrates, Exod. xxiii. 31. God promised the children of Israel all the land between the desert and the river; that is, all the country from the mountains of Gilead to the Euphrates. In Deut. xi. 24, he promises them all between Libanus, the desert, the Euphrates, and the Mediterranean.

EDOM. We cannot determine its limits; as Edom extended far into Arabia.

EGYPT. Ezekiel xx. 36, seems to denote the desert in which the Hebrews sojourned after quitting Egypt. Tobit (viii. 3.) speaks of the deserts of Upper Egypt, probably of the Thebais.

JUDEA, where John the Baptist preached, began near Jericho, and extended to the mountains of Edom, Matt. iii. 1.

KADESH, about Kadesh Barnea, in the south of Judah, and in Arabia Petræa.

MAON, (1 Sam. xxiii. 24.) in the country, and perhaps near the capital, of the Maonians, or

Meonians, in Arabia Petræa, at the extremity of Judah.

PALMYRA. Solomon built Palmyra, in the desert, between the Euphrates, the Orontes, and the Chrysorrhoas. See TADMOR.

PARAN, in Arabia Petræa, near the city of Paran. Ishmael dwelt in this wilderness, Gen. xxi. 21. Habakkuk says (iii. 3.) that the Lord appeared to his people in the mountains of Paran. The Hebrews remained long in this desert. See PARAN.

SHUR, on the north-east of the Red sea. Hagar wandered in this wilderness, (Gen. xvi. 7.) and Israel, after passing the Red sea, came into it, Exod. xv. 22. Here was, probably, a city named Shur.

SIN. There are two deserts of this name in Scripture; the *first*, written סִין, (Exod. xvi. 6.) lies between Elim and mount Sinai. The *second*, written צִין, is near Kadesh Barnea, which was in the desert of Sin, or Tzin, Numb. xx. 1.

SINAI, adjacent to mount Sinai. The Israelites encamped here a long time, and received most of their laws, Exod. xix.

DESSAU, a town, or castle, near to which the Israelites lodged themselves under Judas Maccabæus, 2 Mac. xiv. 16. Its situation is unknown.

DEVIL, a fallen angel, especially the chief of them. See ANGEL, DEMON, DIABOLUS, SATAN.

DEVOTING, CURSING, ANATHEMA. The most ancient instance, and, indeed, the only instance, of devoting, strictly speaking, in Scripture, is that which Balak, king of Moab, would have had Balaam use against Israel, Numb. xxii. 6. Josephus has furnished us with another, in the case of the two brothers Hircanus and Aristobulus. But several devotings of another sort are noticed in sacred history; as when any people, city, country, or family, was devoted. (See ANATHEMA.) The heathen, who admitted a plurality of gods, and who believed them to be subordinate in power one to another, used enchantments and devotings to bring mischief on their enemies. They sometimes called forth the tutelary deities of cities, to deprive their enemies of their protection and defence. It is said that, for fear of this, the Tyrians chained the statue of Apollo to the altar of Hercules, the tutelar deity of their city, lest he should forsake them. The Romans, says Macrobius, being persuaded that every city had its tutelary deities, when attacking a city, used certain verses to call forth its gods, believing it impossible otherwise to take the town; and even when they might take a place, they thought it would be a great crime to take the gods captive with it; for this reason the Romans concealed the real names of their cities very closely, they being different from what they were generally called; they concealed likewise the names of the tutelary gods of their cities. Pliny informs us that the secret name of Rome was Valentia, and that Valerius Soranus was severely punished for revealing it.

DEUTERONOMY, *the repetition of the law*, the fifth book of the Pentateuch, so called by the Greeks, because in it Moses recapitulates what he had ordained in the preceding books. Some rabbins call it *Mishnah*, the *second law*; others "the book of reprehensions," from the reproaches which occur in chap. i. viii. ix. xxviii. xxx. xxxii. This book contains the history of what passed in the wilderness from the beginning of the eleventh month to the seventh day of the twelfth month, in the fortieth year after the Israelites' departure from Egypt; that is, about six weeks. Some have doubted whether it was written by Moses, because it mentions his death, and the author speaks of the land beyond Jordan, like one who writes west of that river. (See AARON.) It is admitted that the relation of Moses' death was added to the book; but the word עבר, *éber*, translated *beyond Jordan*, may be translated *on this side*. In the book of Deuteronomy, Moses recites to the people what had passed since their coming out of Egypt; explains, and adds some others, to the laws of God which he had received at Sinai; exhorts the people to obedience; and declares, that Joshua was appointed by God to succeed him. He wrote down this transaction, committed the writing to the Levites and elders, and charged them to read it every seven years, in a general assembly of the people, at the feast of tabernacles, Deut. xxxi. 9—14. It includes, also, his last song; to which is added the history of his death.

DEW. Dews in Palestine are very copious, (Judg. vi. 38; Gen. xxvii. 28.) and furnish many beautiful similes to the sacred penmen, Deut. xxxii. 2; Hos. vi. 4; xiv. 5.

DIABOLUS, *an accuser, a calumniator*. We rarely meet with this word in the Old Testament. Sometimes it answers to the Hebrew *Belial;* sometimes to *Satan*. The former signifies a libertine; the latter, an adversary, or an accuser. The word *Satan* in Job i. 6, is rendered ὁ διάβολος, by the LXX. The Eblis of the Mahometans is the same with our Lucifer; and the name is similar to that of Diabolus. The Mussulmans call him likewise *Azazel*, which is the Scripture name for the scape-goat; and is probably the Azazel of the book of Enoch. They maintain, that Eblis was called by this name, signifying *perdition*, or *refractory*, which is nearly the meaning of *Belial*, because, having received orders to prostrate himself before Adam, he would not comply, under pretence that, being of the superior nature of fire, he ought not to bend the knee to Adam, who was formed only of earth. (See ADAM.) Diabolus sometimes signifies the devil, as Wisd. ii. 24; sometimes an accuser, an adversary who prosecutes before the judges; as Ps. cix. 6; Eccles. xxi. 27.

DIADEM, see CROWN.

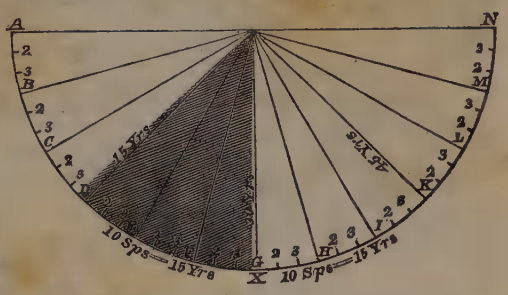
DIAL. This instrument for the measuring of time is not mentioned in Scripture before the reign of Ahaz, (A. M. 3262,) and we cannot clearly ascertain that, even after his reign, the Jews generally divided their time by hours. The word *hour* occurs first in Tobit, which may confirm the opinion, that the invention of dials came from beyond the Euphrates. But others believe that the invention came from the Phœnicians, and that the first traces of it are discoverable in what Homer says, (Odys. xv. 402.) of "an island called Syria, lying above Ortygia, where the revolutions of the sun are observed;" that is, in this island they noted the returns of the sun; the solstices. As the Phœnicians are thought to have inhabited this island of Syria, it is presumed that they left there this monument of their skill in astronomy. (See HOURS.) About three hundred years after Homer, Pherecydes, in the same island, set up a sun-dial to distinguish the hours. The Greeks confess that Anaximander first divided time by hours, and introduced sun-dials among them. Usher fixes the death of Anaximander to A. M. 3457, under the reign of Cyrus, and during the captivity of Babylon. As this philosopher travelled into Chaldea, he might bring with him from thence the dial and the needle, which were both in use there. Pliny gives the honor of this invention to Anaximenes, by mistake confounding the disciple with the master; for, as Bas-

nage observes, it is more reasonable to think Pliny was mistaken than Diogenes Laertius; or rather that this name is an erroneous reading.

Interpreters differ concerning the form of the dial of Ahaz, 2 Kings xx. Cyril of Alexandria and Jerome believed, that it was a staircase so disposed, that the sun showed the hours upon it by the shadow; an opinion which the generality of expositors have followed. Others believe it was a pillar erected in the middle of a very level and smooth pavement, upon which the hours were engraved. The lines marked on this pavement are, according to these authors, what the Scripture calls *degrees*. Grotius describes it thus, after rabbi Elias Chomer: It was a concave hemisphere, in the midst of which was a globe, whose shadow fell upon several eight-and-twenty lines, engraved in the concavity of the hemisphere. This description comes near to that kind of dial which the Greeks called *scapha*, a boat, or *hemispherion*; the invention of which Vitruvius attributes to Berosus, and describes as "a half-circle, hollowed into the stone, and the stone cut down to an angle." Now Berosus lived above three hundred years (perhaps three hundred and thirty) before A. D. which, indeed, is long after Ahaz, who died 726 before A. D.; but there is no necessity for considering Berosus as the inventor of this kind of dial; it seems sufficient to say, that he was reported to be the first who introduced it into Greece. Berosus was a priest of Belus at Babylon, and compiler of a history that contained astronomical observations for four hundred and eighty years. Passing from Babylon into Greece, he taught astronomy, first at Cos, afterwards at Athens, where we still find one of his dials, and where he was honored with a public statue in the gymnasium. The four hundred and eighty years included in this writer's history, carry us higher than the date of Ahaz; but some time must be allowed for these dials to have reached Israel from Babylon, if we suppose the invention to have been adopted, and to have become popular, at that period of time: they might be of much earlier invention, and that they were, seems probable from what Herodotus says (lib. i. c. 109.) of "the pole, the gnomon, and the division of the day into twelve parts," which "the Greeks received from the Babylonians." Mr. Taylor discovered some representations of ancient instruments of this kind, one of which was found at Herculaneum, and was probably originally from Egypt, which he conceives to answer, in many respects, to the circumstances of the sacred narrative.

This kind of sun-dial was portable; it did not require to be constructed on, or for, a particular spot, to which it was subsequently confined; and, therefore, one ready made might easily be brought on a camel from Babylon to Ahaz. That he had communications with those countries, appears by his alliance with Tiglath-Pileser; (2 Kings xvi. 7, 8.) and that he was what in modern language would be called a man of taste, is evinced by his desiring to possess a handsome altar, similar to one he had seen at Damascus; (ver. 10.) which is also another instance of his introducing *foreign* curiosities, or novelties.

On these dials, like some still used in India, each hour appears to have been divided into three parts, which, varying with the season, contain from 20 to 24 of our minutes each, according to the length of the day. These divisions are in India called *Ghuri*. Now, supposing that the dial of Ahaz was in the form of a half circle, and that each hour was divided into three parts, the shadow would in the morning move down, till it would be nearly noon, when Isaiah spake to Hezekiah:—thus



It was not *quite* noon; for at noon it could not be said of the shadow, "which now *descends*," or *is*, at this time, *going down*; but it might be close upon noon, until which point the shadow might be considered as descending. Perhaps the prophet had said Hezekiah should die *at noon*, as his sickness was in its nature mortal; if so, his *instant* return was necessary; and, as a sign of amendment, in a case so critical, the instant beginning of the shadow to retrograde, was equally necessary: the shadow retrograded, then, ten stations, or one fourth of the circle; and having reached this station, it thence resumed and re-accomplished its natural course.

If the instrument used in this instance were brought from Babylon, we see the reason why the king of Babylon was so peculiarly interested in the event, 2 Kings xx. 12.

As to the retrogradation of the shadow, and the means by which it was produced, there are various opinions. It seems the most probable that the change was in the shadow only; that is, the solar rays being deflected in an extraordinary manner by the interposition of a cloud, or some other means, they produced the change, or retrogradatory motion, of the place of the shadow in the dial.

DIAMOND, the sixth stone in the high-priest's breastplate, bearing the name of Naphtali, Exod xxxviii. 18. It is, however, questionable whether the diamond was in use in the time of Moses. See ADAMANT.

DIANA, a celebrated goddess of the heathen, and one of the twelve superior deities. In the heavens she was Luna, or Meni, (the moon,) on earth Diana, in hell Hecate. She was invoked by women in child-birth under the name of Lucina. She was sometimes represented with a crescent on her head, a bow in her hand, and dressed in a hunting habit; at other times with a triple body, (triple-faced Proserpine,) and bearing instruments of torture in her hands. At Rome there is a full length and complete image of this goddess, which is clearly an emblematical representation of the dependence of all creatures on the powers of nature; or the many and extensive blessings bestowed by nature, on all ranks of existence; whether man, lions, stags, oxen, animals of all kinds, or even insects. The goddess is symbolized as diffusing her benefits to each in its proper station. Her numerous rows of breasts speak the same allegorical language, i. e. fountains of supply: whence figures of this kind were called (πολύμαστος) many-breasted. To cities, also, she bears a peculiar regard, as appears by the honorable station (on her head) of the turrets, their proper emblems. On her

breastplate (pectoral) is a necklace of pearls; it is also ornamented with the signs of the zodiac, in allusion to the seasons of the year, throughout which nature dispenses her various bounties. In fact, the whole course of nature, and her extensive distributions, are mystically represented in this image.

Here we have a representation of the front of the famous temple of Diana of Ephesus, (the *pronaos*, or front of the *naos*,) from which it appears to have been *octostyle*, i. e. having eight columns: the image of Diana is in this medal represented clothed: a motto at bottom, "Of the Ephesians:" around it *NEΩ-KOPΩN*—a clear allusion to, and a strong confirmation of, what the *grammateus* asserts, that the city of Ephesus was justly entitled to, and held, by universal consent, the office of *neokoron* to the temple (and statue) of Diana; nor was this any thing new; the city had long been so esteemed. *Neokoron* signifies *guardian* of the temple and its contents, manager of its concerns;—something analogous to our churchwarden; but of superior power and dignity. It might be rendered "*superintendent* of the *sacra*."

It is well known that many heathen deities resolve themselves into the sun and moon; and that Diana is the moon, in most or all of her offices and characters. "The precious things put forth by the moon," are mentioned so early as the days of Jacob; and long afterwards we frequently read of the "queen of heaven," &c. The moon was also the goddess presiding over child-birth. This deity was known by distinction, as Diana of Ephesus, where she had a famous temple, (see Ephesus,) to some of the persons connected with which Paul rendered himself obnoxious by the discharge of his apostolic duties, Acts xix. 27, &c. The language of this narrative is worthy of notice here. Demetrius was a worker in silver, (a chaser perhaps,) who made representations —some on medals—some in alto-relievo—or other kinds of wrought, or of cast, work, (or small models, perhaps,) of the portico and temple (the *naos*) of the goddess Diana. Now, the city of Ephesus, in her office of superintendent of the *sacra* to this temple, was bound to promote its interests; it could not therefore be indifferent, or insensible, when this great and famous edifice was about to be degraded, to be rendered contemptible—through the impiety of a few hated Jews. Notwithstanding the reported danger, however, and the danger always attendant on popular commotion, the *grammateus*, or *recorder*, (*town-clerk*, Engl. ver.) harangues the people on the subject of their riot; states, "that the honor of their city as *neokoron* was incontrovertible; that the persons in custody were neither guilty of sacrilege, nor of blaspheming their goddess, in particular, especially considering that this image was not 'made with hands,' but was well known to be Jove-descended; and, moreover, that if the accused were guilty of any misdemeanor, they should be properly indicted for it: but if the complainants were desirous of extending their measures beyond merely insuring the honor and security of Diana, they should call a general meeting of the town, in which to propose their resolutions; because the honor of the *neokorate* appertained to the whole town, and not to any separate part of it....such as Demetrius with his fellow-craftsmen and associates."

There appears in the language of this very sensible man an ambiguity employed in describing the goddess, or her image—*Διοπετὴς*, Jove-descended, or fallen. For instance, supposing he might wish to say,—the things signified by the image of the goddess, i. e. the powers of nature, descended from Jove; this, taking Jove for the supreme deity, would be the truth; but, no doubt, the popular belief was, and the people would so understand the speaker, that the *image itself*, the object of their worship, fell down from Jove. If this be fact, it is an instance of the *esoteric* and *exoteric* doctrines; or, that the philosophers, by expressions capable of two senses, intended to convey ideas of principles understood by philosophers, in a sense different from what they inculcated on the people. It seems incredible that this very rational public writer could believe, that the marble image now standing in the adytum of the temple, should fall from heaven, in its present wrought and allegorical state, though he might, perhaps, when speaking in public, call it "a divine image;" which expression its votaries were at liberty to take *literally*, if they chose—as if wrought by the hand of Jove; while, in his own mind, he would consider this "divine image" as an image representing divine things; or things which descended from Jove.

I. DIBON, a city of Moab, and thought to be the Dimon of Isaiah xv. 9. It was given to the tribe of Gad by Moses, and afterwards yielded to Reuben, Numb. xxxii. 3, 33, 34; Josh. xiii. 9. It was again occupied by the Moabites at a later period, Is. xv. 2; Jer. xlviii. 18, 22. Eusebius says, it was a large town on the northern bank of the river Arnon, Numb. xxxiii. 45. Burckhardt speaks of a place called Dibân, about three miles north of the Arnon. See Gad.

II. DIBON, a city of Judah: the same, perhaps, as Debir, or Kirjath-Sepher, Neh. xi. 25. The LXX call that place Dibon, which in Hebrew is Deber, Josh. xiii. 26.

DIDRACHMA, a Greek word, signifying a piece of money, in value two drachmas, about fourteen pence English, or, more nearly, 25 cents. The Jews were by law obliged, every person, to pay two drachmas, that is, half a shekel, to the temple. To pay this, our Lord sent Peter to catch a fish, which, probably, had just swallowed such a coin, Matt. xvii. 24—27.

DIDYMUS, *a twin*. This is the signification of the Hebrew or Syriac word Thomas. See Thomas.

DIGIT, a finger (אֶצְבַּע, *Etzba*,) a measure containing $\frac{7}{8}$ of an inch. There are four digits in a palm, and six palms in a cubit.

DIKLAH, seventh son of Joktan, (Gen. x. 27.) whose descendants are placed either in Arabia Felix, which abounds in palm-trees, called Dikla in Chaldee and Syriac; or in Assyria, where is the town of Degla, and the river Tigris, or Dikkel.

DILEAN, a city of Judah, Josh. xv. 38.

DIMNAH, a city of Zebulun, given to the Levites of Merari's family, Josh. xxi. 35.

DIMONAH, a town in south Judah, Josh. xv. 22.

DINAH, daughter of Jacob and Leah, (Gen. xxx. 21.) born after Zebulun, and about A. M. 2250. When Jacob returned into Canaan, Dinah, then

about the age of fifteen or sixteen, attended a festival of the Shechemites, to see the women of the country, (Gen. xxxiv. 1, 2.) when Shechem, son of Hamor the Hivite, prince of the city, ravished or seduced her, and afterwards desired his father to procure her for his wife. Dinah's brothers, being informed of what had passed, were much exasperated; and having made insidious proposals to Shechem, to his father Hamor, and to the inhabitants of their city, slew and plundered them, and carried off Dinah. Jacob, when informed of the occurrence, cursed their anger and cruelty, xlix. 5—7.

DINAITES, a people who opposed the rebuilding of the temple, Ezra iv. 9.

DINHABAH, a city of Edom, Gen. xxxvi. 32.

DIONYSIUS, the Areopagite, a convert of Paul, (Acts xvii. 34.) and supposed to have been a citizen of Athens. Dionysius is said to have been made the first bishop of Athens; and after having labored, and suffered much in the gospel, to have been burnt at Athens, A. D. 95. The works attributed to him are spurious.

DIOSPOLIS, *the city of Jupiter*, or THEBES. We do not meet with this name in the sacred writings; but Nahum is thought to have intended it under the name of No-Ammon. See AMMON-NO.

DIOTREPHES, a person who did not receive with hospitality those whom the apostle had sent to him, nor suffer others to do so. (See 3 John 9.)

DISCERNING of spirits, a divine gift mentioned 1 Cor. xii. 10, and which consisted in discerning among those who professed to be inspired by God, whether they were inspired by a good or an evil spirit; whether truly or falsely; and also, probably, whether they were sincere in their profession of Christianity. This gift was of very great importance under the Old Testament, when false prophets often rose up, and seduced the people; and also in the primitive ages of the Christian church, when supernatural gifts were frequent; when the messenger of Satan was sometimes transformed into an angel of light, and false apostles, under the meek appearance of sheep, concealed the disposition of ravening wolves.

DISCIPLE signifies, in the New Testament, a believer, a Christian, a follower of Jesus Christ.

DISEASES. Many kinds of disease are mentioned in Scripture, and the Hebrews attributed several of them to the devil. Diseases and death are consequences of sin; and the Hebrews, not much accustomed to recur to physical causes, often imputed them to evil spirits. (See Luke xiii. 16.) If their infirmities appeared unusual, and especially if the cause were unknown to them, they concluded it to be a stroke from the avenging hand of God; and to him the wisest and most religious had recourse for cure. King Asa is blamed for placing his confidence in physicians, 2 Chron. xvi. 12. Job's friends ascribed all his distempers to God's justice. Paul delivers the incestuous Corinthian to Satan "for the destruction of the flesh:" that the evil spirit might afflict him with diseases, 1 Cor. v. 5. (See SATAN.) The same apostle attributes the death and diseases of many Corinthians to their communicating unworthily, chap. xi. 30. He also elsewhere ascribes the infirmities with which he was afflicted to an evil angel; "a thorn in the flesh—an angel of Satan," 2 Cor. xii. 7. An angel of death slew the first-born of the Egyptians; a destroying angel wasted Sennacherib's army; an avenging angel smote the people of Israel with a pestilence, after David's sin. Saul fell into a fit of deep melancholy, hypochondriacal depression, and it is said "an evil spirit came upon him." Abimelech, king of Gerar, for taking Sarah, the wife of Abraham, was threatened with death, (Gen. xx. 3, 4.) and the Philistines were smitten with an ignominious disease, for not treating the ark with adequate respect, 1 Sam. v. 6, 7. These diseases, and others that we read of, were evident interpositions of Providence, by whatever agency they were produced.

DISH. It has been remarked, on the subject of the words rendered CRUSE by our translators, that one of them seems to be totally different from that which bids fairest to explain the story of the widow's cruse of oil, or king Saul's cruse of water; that word it is here necessary to examine, with the design to determine its application. TZELOHITH, (צלחית) or TZELAHATH, is used to denote a vessel of some capacity; a vessel to be turned upside down, in order that the inside may be thoroughly wiped; (2 Kings xxi. 13.) "*I will wipe Jerusalem as a man wipeth a* DISH, *turning it upside down.*" This implies, at least, that the opening of such a dish be not narrow, but wide; that the dish itself be of a certain depth; yet that the hand may readily reach to the bottom of it, and there may freely move, so as to wipe it thoroughly. This vessel was capable, also, of bearing the fire, and of standing conveniently over a fire; for we read in 2 Chron. xxxv. 13, that "The priests and others boiled parts of the holy offerings in pans (*tzelachoth*); and distributed them *speedily* among the people." Meaning, perhaps, that this was not the very kind of dish or boiler which they would have chosen, had time permitted a choice; but that haste and multiplicity of business made them use whatever first came to hand, that was competent to the service. This application of these vessels, however, shows that they must have been of considerable capacity and depth; as a very narrow or a very small dish, would not have answered the purpose required. A kind of dish or pan, which appears to answer these descriptions, is represented in the "Estampes du Levant," in the hands of a confectioner of the grand seignior's seraglio, who is carrying a deep dish, full of heated viands, (recently taken off the fire,) upon which he has put a cover, in order that those viands may retain their heat and flavor. His being described on the plate as a confectioner, leads to the supposition that what he carries are delicacies; and to this agrees his desire of preserving their heat. The shape of the vessel is evidently calculated for standing over a fire; and from its form it may easily be rested on its side, for the purpose of being thoroughly wiped. Now, a dish used to contain delicacies, is most likely to receive such attention; for the comparison, in the text referred to, evidently implies some assiduity and exertion to wipe from the dish every particle inconsistent with complete cleanliness. [That the Hebrew *tzelachath* means a *dish* in general, is obvious from the passages where the word occurs. All that is here said more than this, is mere fancy. R.

We are now prepared to see the import of Elisha's direction to the men of Jericho, (2 Kings ii. 20.) "Bring me a new—not cruse—but *tzelochith*,"—one of the vessels used in your cookery—in those parts of your cookery which you esteem the most delicate; a culinary vessel, but of the superior kind; "and put salt therein," what you constantly mingle

in your food; what readily mixes with water: and this shall be a *sign* to you, that in your future use of this stream, you shall find it salubrious, and fit for daily service in preparing, or accompanying, your daily sustenance.

There is a striking picture of sloth, sketched out very simply, but very strongly, by the sagacious Solomon, in Prov. xix. 24, and repeated almost *verbatim*, in chap. xxvi. 15:

A slothful man hideth his hand in the *tzelachith*;
But will not re-bring it to his mouth.

A slothful man hideth his hand in the *tzelachith*—
It grieveth him to bring it again to his mouth.

Meaning, he sees a dish, deep and capacious, filled with confectionary, sweetmeats, &c. whatever his appetite can desire in respect to relish and flavor; and of this he is greedy. Thus excited, he thrusts his hand—his right hand—deep into the dish, and loads it with delicacies; but, alas! the labor of lifting it up to his mouth is too great, too excessive, too fatiguing: he, therefore, does not enjoy or taste what is before him, though his appetite be so far allured as to desire, and his hand be so far exerted as to grasp. He suffers the viands to become cold, and thereby to lose their flavor; while he debates the important movement of his hand to his mouth; if he do not rather totally forego the enjoyment, as demanding too vast an action!

DISHAN, and DISHON, sons of Seir, the Horite, Gen. xxxvi. 21, 30; 1 Chron. i. 38, also 41, 42.

DISPENSATION, an authority to administer the ordinances of the gospel, 1 Cor. ix. 17. Called the dispensation of grace, (Eph. iii. 2.) and the dispensation of God, Col. i. 25.

DISPERSION. Peter and James wrote to the Jews of the dispersion, 1 Pet. i; Jam. i. 1. The former directs his letter to those who were dispersed in the countries of Pontus, Galatia, Bithynia, Asia, Cappadocia; but the latter more indefinitely addresses the twelve tribes scattered abroad.—Not that all the tribes were then dispersed, for Judea was yet filled with Jews; (these epistles being written *before* the war with the Romans;) but, after the captivities into Assyria and Chaldea, there were many Jews of all the tribes constantly resident in various places throughout the East. This was called "The Dispersion. Nehemiah prays God to collect the dispersion of his people; and the Jews said of Christ, (John vii. 35.) "Will he go unto the dispersed among the Gentiles?"

DIVAN, see BEDS.

DIVINATION. The eastern people were always fond of divination, magic, the art of interpreting dreams, and of acquiring the prescience of futurity. When Moses published the law, this disposition had long been common in Egypt, and the neighboring countries, and to correct the Israelites' inclination to consult diviners, wizards, fortune-tellers, and interpreters of dreams, it was forbidden them, under very severe penalties; and the true spirit of prophecy was promised to them as infinitely superior. They were to be stoned who pretended to have a familiar spirit, or the spirit of divination; (Deut. xviii. 9, 10, 15.) and the prophets are full of invectives against the Israelites who consulted such, as well as against false prophets, who seduced the people.

Divination was of several kinds; by water, fire, earth, air; by the flight of birds, and their singing; by lots, dreams, serpents, arrows, &c. See ARROW.

DIVORCE, or REPUDIATION, was tolerated by Moses, for sufficient reasons, (Deut. xxiv. 1—3.) but our Lord has limited it to the single case of adultery, Matt. v. 31, 32. There is great probability that divorces were used among the Hebrews before the law, since the Son of God says, that Moses permitted them by reason only of the hardness of their hearts; that is to say, because they were accustomed to this abuse, and to prevent greater evils. Abraham dismissed Hagar, on account of her insolence, at the request of Sarah. We find no instance of a divorce in the books of the Old Testament written since Moses; though it is certain that the Hebrews separated from their wives on trifling occasions. Samson's father-in-law understood that, by his absence from her, his daughter was divorced, since he gave her to another, Judg. xv. 2. The Levite's wife, who was dishonored at Gibeah, had forsaken her husband, and would not have returned, had he not gone in pursuit of her, ch. xix. 2, 3. Solomon speaks of a libertine woman, who had quitted her husband, the director of her youth, and had forgotten the covenant of her God, Prov. ii. 16, 17. The prophet Malachi (ii. 15.) commends Abraham for not divorcing Sarah, though barren; and inveighs against the Jews, who had abandoned "the wives of their youth." Micah also (ii. 9.) reproaches them with having "cast out their wives from their pleasant houses, and taken away the glory of God from their children for ever."

Josephus was of opinion (Antiq. lib. xv. cap. 11.) that the law did not permit women to divorce themselves from their husbands. He believes Salome, sister of Herod the Great, to be the first who put away her husband; though Herodias afterwards dismissed hers, (Antiq. lib. xviii. cap. 7.) as did also the three sisters of the younger Agrippa, and others, theirs.

DIZAHAB, the name of a place, not far from the plains of Moab, mentioned Deut. i. 1.

DOCTOR, or TEACHER, OF THE LAW, may, perhaps, be distinguished from scribe, as rather teaching *vivâ voce*, than giving written opinions. It is difficult, when the expression, "counsel learned in the law," is used among us, to divest ourselves of the idea of the *political* law and its administration; but if we could wave that idea, and restrict the phrase to learned in the divine law, we should, probably, not be far from a just conception of what the doctors of the law were in Judea. It deserves notice, that Nicodemus, himself a doctor (διδάσκαλος, *teacher*) of the law, came to consult Jesus, whom he complimented in the same terms as he himself was accustomed to: "Rabbi, we know that thou art διδάσκαλος, a competent *teacher*—from God:"—and most probably adding, "Pray what is your opinion of such and such matters?" q. d. "Our glosses have been too far-fetched, too overstrained; they have never satisfied my mind:—pray let me hear your sentiments." So our Lord among the doctors (Luke ii. 46.) not only heard their opinions, but asked them questions—proposing his queries in turn, and examining their answers; whether they were consonant to the law of God: and the doctors, we find, were in ecstasies at the intelligence of his mind, and the propriety of his language and replies.

Doctors of the law were mostly of the sect of the Pharisees; but are distinguished from that sect, in Luke v. 17, where it appears that the novelty of our

Lord's doctrine drew together a great company of law-doctors (νομοδιδάσκαλοι).

Doctors, or teachers, are mentioned among divine gifts in Ephes. iv. 11, and it is possible, that the apostle does not mean such ordinary teachers (or pastors) as the church now enjoys: but, as he seems to reckon them among the *extraordinary* donations of God, and uses no mark of distinction, or separation, between apostles, with which he begins, and doctors, with which he ends,—it may be, that he refers to the nature of the office of the Jewish doctors; meaning well-informed persons, to whom inquiring Christian converts might have recourse for removing their doubts and difficulties, concerning Christian observances, the sacraments, and other rituals, and for receiving from Scripture the demonstration that "this is the very Christ;" and that the things relating to the Messiah were accomplished in Jesus. Such a gift could not be very serviceable in that infant state of the church, which, indeed, without it, would have seemed, in this particular, inferior to the Jewish institutions. To this agrees the distinction (Rom. xii. 7.) between doctors (*teaching*, διδάσκων) and exhorters, q. d. "he who gives advice *privately*, and resolves doubts, &c. let him attend to that duty; he who exhorts with a loud voice, (παρακαλῶν,) let him exhort" with proper piety. The same appears in 1 Cor. xii. 28, where the apostle ranges, *first*, apostles, public instructers; *secondly*, prophets, occasional instructers; *thirdly*, (διδάσκαλοι,) doctors, or teachers, private instructers.

DODAI, one of David's captains, over the course of the second month, 1 Chron. xxvii. 4.

DODANIM, the youngest son of Javan, Gen. x. 2. Several Hebrew MSS. read Rhodanim, and believe that he peopled the island of Rhodes. See DEDAN.

DOEG, an Edomite, and Saul's chief herdsman. Being at Nob, a city of the priests, when David came thither, and received provision from Ahimelech, he reported this to Saul, who, thereupon, sent for the priests, and massacred them, by the hand of Doeg, to the number of fourscore and five, 1 Sam. xxii. 16.

DOG, a well-known domestic animal, which was held in great contempt among the Jews. It was worshipped by the Egyptians.

The state of dogs among the Jews was probably much the same as it is now in the East; where, having no owners, they run about the streets in troops, and are fed by charity, or by caprice; or they live on such offal as they can pick up. That they were numerous and voracious in Jezreel, is evident from the history of Jezebel. (See that article.)

To compare a person to a dog, living or dead, was a most degrading expression; so David uses it, (1 Sam. xxiv. 14.) "After whom is the king of Israel come out? after a dead dog?" So Mephibosheth, (2 Sam. ix. 8.) "What is thy servant, that thou shouldest look upon such a dead dog as I am?" The name of dog sometimes expresses one who has lost all modesty; one who prostitutes himself to abominable actions; for so several understand the injunction (Deut. xxiii. 18.) of not offering "the hire of a whore;" or "the price of a dog;" and Ecclus. xiii. 18, "What fellowship is there between a pure and sanctified person, (Eng. tr. *the hyena*,) and a dog?" Our Lord, in Rev. xxii. 15, excludes "dogs, sorcerers, whoremongers, murderers, and idolaters" from the new Jerusalem. Paul says, "Beware of dogs" (Phil. iii. 2.)—of impudent, sordid, greedy professors; and Solomon, (Prov. xxvi. 11.) and Peter, (2 Epist. ii. 21.) compare sinners, who continually relapse into sins, to dogs returning to their vomit.

[Mr. Harmer remarks, that "the great external purity which is so studiously attended to by the modern eastern people, as well as the ancient, produces some odd circumstances with respect to their dogs.

"They do not suffer them in their houses, and even with care avoid touching them in the streets, which would be considered as a defilement. One would imagine, then, that, under these circumstances, as they do not appear by any means to be necessary in their cities, however important they may be to those that feed flocks, there should be very few of these creatures found in those places. They are, notwithstanding, there in great numbers, and crowd their streets. They do not appear to belong to particular persons, as our dogs do, nor to be fed distinctly by such as might claim some interest in them; but get their food as they can. At the same time, they consider it as right to take some care of them, and the charitable people among them frequently give money every week or month, to butchers and bakers, to feed the dogs at stated times; and some leave legacies at their deaths, for the same purpose. This is Le Bruyn's account; tom. i. p. 361." (Harmer's Obs. i. p. 351.)

Dogs in the East being thus left to prowl about without masters, and get their living generally as they can, from the offals which are cast into the gutters, are often on the point of starvation; and then they devour corpses, and in the night even attack living men, Ps. lix. 6, 14, 15; 1 Kings xiv. 11, al. *R.

DOORS, see GATES.

DOPHKAH, the ninth or tenth encampment of the Israelites, Numb. xxxiii. 12. See EXODUS.

DOR, or DORA, in Hebrew, NEPHAT-DOR, *heights of Dor*, the capital of a district in Canaan, which Joshua conquered and gave to the half-tribe of Manasseh, on this side Jordan, Josh. xii. 23; xvii. 11.

Dor was situated on a peninsula, which, from projecting into the Mediterranean sea, rendered the city extremely strong, and very difficult of attack; especially on the land side. It pretended to be founded by Dor, or Dorus, son of Neptune, assumed the title of *sacred*, and *navarchida*; and enjoyed the right of *asylum*, and of being "*governed by its own laws*."

"The modern name of Dor is Tortoura, and it is about midway between Cæsarea Palestina and the bay of Acre." Captain Mangles mentions extensive ruins at Tortoura, but says they possess nothing of interest.

DORCAS, TABITHA in Syriac, (*the gazelle*.) See TABITHA.

DOSITHEUS, an officer in the troops of Judas Maccabæus, (2 Mac. xii. 19—21, &c.) sent to force the garrison of Characa, in the country of the Tubienians.

DOTHAN, or DOTHAIM, a town about twelve miles north of Samaria, where Joseph's brethren sold him to the Ishmaelites, Gen. xxxvii. 17. Holofernes' camp extended from Dothaim to Belmain, Judith vii. 3.

DOUBLE has many significations in Scripture. "A double garment" may mean a lined habit, such as the high-priest's pectoral; or a complete habit, or suit of clothes, a cloak and a tunic, &c. *Double* heart, *double* tongue, *double* mind, are opposed to a simple, honest, sincere heart, tongue, mind, &c. *Double*, the counterpart to a quantity, to a space, to a measure, &c. which is proposed as the exemplar.

"Double money"—the same value as before, with an equal value added to it, Gen. xliii. 12, 15. If a stolen ox or sheep be found—the thief shall restore double, that is, two oxen, or two sheep. For the right understanding of Isa. xl. 2, "She hath received of the Lord's hand double for all her sins"—read, the counterpart—that which fits, the commensurate quantity, extent, or number of her sins; that which is adequate, all things considered, as a dispensation of punishment. This passage does not mean twice as much as had been deserved, double what was just, but the fair, commensurate, adequate retribution. The same is the meaning of this phrase in other places, Isa. lxi. 7; Jer. xvi. 18; xvii. 18.

DOVE, a tame clean bird; in its wild state called a pigeon. It was ordained (Lev. xii. 8.) that when a woman went to the temple after child-bearing, she should offer a lamb, and a dove or turtle; or else a young pigeon, or a young turtle, Numb. vi. 10. The lamb was offered as a burnt-offering, the pigeon or dove as a sin-offering. Or if she could not afford a lamb, then she might offer two pigeons, or two turtles. (See Luke ii. 24.) As it was difficult for all who came from distant places to bring doves with them, the priests permitted the sale of these birds in the courts of the temple. Our Lord one day entered the temple, and with a scourge of cords drove out those who there traded in pigeons, Matt. xxi. 12; Mark xi. 15. [In Jer. xxv. 38; xlvi. 16; l. 16, the Hebrew word יונה is also rendered by the Vulgate, *dove;* but it is here the fem. participle of the verb יגה, *to oppress*, and is used as an adjective, signifying *oppressive*. R.

The dove is used as a symbol of simplicity and innocency, Matt. iii. 16; x. 16; Hos. vii. 11, &c. Noah sent the dove out of the ark, to discover whether the waters of the deluge were abated, Gen. viii. 8, 10. He chose the dove, probably, because it was a tame bird, and averse to carrion and ordure.

DOVES' DUNG. It is said, (2 Kings vi. 25.) that during the siege of Samaria, "the fourth part of a cab (little more than half a pint) of doves' dung was sold for five pieces of silver;" about twelve shillings sterling, or two and a half dollars. It is well known that doves' dung is not a nourishment for man, even in the most extreme famine; and hence Josephus and Theodoret were of opinion, that it was bought instead of salt, to serve as a kind of manure for the purpose of raising esculent plants of quick vegetation. The general opinion since Bochart is, that it was a kind of chick-pea, lentil, or *tare*, which has very much the appearance of doves' dung, whence it might be named. Great quantities of these are sold in Cairo, to the pilgrims going to Mecca; and at Damascus, Belon says, "there are many shops where nothing else is done but preparing chick-peas. These, parched in a copper pan, and dried, are of great service to those who take long journeys." This may account for the stock of them stored up in the city of Samaria; and the cab would be a fit measure for this kind of pulse, which was the fare of the poorer class of people.

DOWRY. Nothing distinguishes more the nature of marriage among us in Europe, from the same connection when forming in the East, than the different methods of proceeding between the father-in-law and the intended bridegroom. Among us, the father usually gives a portion to his daughter, which becomes the property of her husband; and which often makes a considerable part of his wealth; but in the East, the bridegroom offers to the father of his bride a sum of money, or value to his satisfaction, before he can expect to receive his daughter in marriage. Of this procedure we have instances from the earliest times. When Jacob had nothing which he could immediately give for a wife, he purchased her, by his services to her father Laban, Gen. xxix. 18. So we find Shechem offers to pay any value, as a dowry for Dinah, Gen. xxxiv. 12. In this passage is mentioned, a distinction still observed in the East: (1.) "A dowry" to the family, as a token of honor, to engage their favorable interest in the desired alliance: (2.) "A gift" to the bride herself, e. g. of jewels and other decorations, a compliment of honor, as Abraham's servant gave to Rebekah. We find king Saul, (1 Sam. xviii. 25.) instead of wishing for a pecuniary dowry from David, which David was sensible he could not pay in proportion to the value of the bride, required one hundred foreskins of the Philistines, thereby proposing his daughter in reward of valor, as Caleb had formerly done his daughter Achsah to whoever should take Kirjath-sepher; that is, he gave her, as a reward of honor, without receiving the accustomed dowry, Josh. xv. 16. The dowry was esteemed so essential, that Moses even orders it, in a case where it might otherwise, perhaps, have been dispensed with; "If a man entice a maid, that is not betrothed, he shall endow her to be his wife;" (Exod. xxii. 16.) he shall make her the usual nuptial present; according to that rank which he holds in the world, and to that station which his wife might justly be expected to maintain; proportionate, also, to that honor which he would have put upon her, had he regularly solicited her family for her; that is, jewels, and other trinkets. "If her father refuse his daughter," he shall pay money, "according to the dowry of virgins;" that is, what the father of a virgin of that rank of life might justly expect should have been offered for his daughter when solicited in marriage. And this we find was the proposal made by Shechem, in reparation of the injury done to Dinah.

DRACHMA, a piece of money commonly reputed to be equal in value to the denarius; which is stated at seven pence three farthings, or near twelve and a half cents.

DRAGON. This word, which frequently occurs in the English Bible, generally answers to the Hebrew תן, תנין, and תנים, though these words are sometimes rendered *serpents*, *sea-monsters*, and *whales*. The Rev. James Hurdis, in a "Dissertation upon the true meaning of the word תנינים" contends, that in its various forms it uniformly signifies the *crocodile;* an opinion which can be supported by no authentic facts, and by no legitimate mode of reasoning. Mr. Taylor, who argues at great length for restraining the word to amphibious animals, is of opinion that it includes the class of lizards, from the *water-newt* to the *crocodile*, and also the seal, the manati, the morse, &c. His arguments are certainly ingenious and deserving of attention; but they have failed to convince us of the legitimacy of his deductions. The subject is involved in much obscurity, from the apparent latitude with which the word is employed by the sacred writers. In Exod. vii. 9, et seq. Deut. xxxii. 33, and Jer. li. 34, it seems to denote *a large serpent*, or the *dragon*, properly so called; in Gen. i. 21, Job vii. 12, and Ezek. xxix. 3, a *crocodile* or any *large sea animal;* and in Lam. iv. 3, and Job xxx. 29, the Heb. תן designates some kind of wild beast, most probably the jackal or wolf, as the Arabic *tee-*

nan denotes. It is to the dragon, properly so called, that we shall now direct our attention.

The proper dragon, the *Draco volans* of Linnæus, is a harmless species of lizard, found in Asia and Africa. Three kinds of dragons were formerly distinguished in India; but they are unknown to modern naturalists. 1. Those of the hills and mountains. 2. Those of the valleys and caves. 3. Those of the fens and marshes. The first is the largest, and covered with scales, as resplendent as burnished gold. They have a kind of beard hanging from their lower jaw; their aspect is frightful, their cry loud and shrill, their crest bright yellow, and they have a protuberance on their heads the color of a burning coal. 2. Those of the flat country are of a silver color, and frequent rivers, to which the former never come. 3. Those of the marshes are black, slow, and have no crest. Their bite is not venomous, though the creatures be dreadful.

The following description of the boa is chiefly abstracted and translated from De Lacepede, by Mr. Taylor, who considers it as the proper dragon of the Scriptures. At any rate, some species of enormous serpent seems to have been intended.

The BOA is among serpents, what the lion or the elephant is among quadrupeds; he usually reaches twenty feet in length, and to this species we must refer those described by travellers, as lengthened to forty or fifty feet, as related by Owen. Kircher mentions a serpent forty palms in length; and such a serpent is referred to by Ludolph, as extant in Ethiopia. Jerome, in his life of Hilarion, denominates such a serpent, draco or dragon; saying, that they were called boas, because they could swallow (*boves*) beeves, and waste whole provinces. Bosman says, entire men have frequently been found in the gullets of serpents on the gold coast; but the longest serpent I have read of, is that mentioned by Livy, and by Pliny, which opposed the Roman army under Regulus, at the river Bagrada in Africa. It devoured several of the soldiers; and so hard were its scales, that they resisted darts and spears: at length it was, as it were, besieged, and the military engines were employed against it, as against a fortified city. It was a hundred and twenty feet in length. At Batavia was taken a serpent, which had swallowed an entire stag of a large size; and one taken at Bunda had, in like manner, swallowed a negro woman.

Lequat, in his Travels, says, there are serpents fifty feet long in the island of Java. At Batavia they still keep the skin of one, which, though but twenty feet in length, is said to have swallowed a young maid whole. The serpent quaka, or liboya, (boa,) is unquestionably the biggest of all serpents; some being eighteen, twenty-four, and even thirty feet long, and of the thickness of a man in the middle. The Portuguese call it *Kobre de hado*, or the roebuck-serpent; because it will swallow a whole roebuck or other deer; and this is performed by sucking it through the throat, which is pretty narrow, but the belly vastly big. Such a one I saw near Paraiba, which was thirty feet long, and as big as a barrel. Some negroes accidentally saw it swallow a roebuck, whereupon, thirteen musketeers were sent out, who shot it and cut the roebuck out of its belly. It is not venomous. This serpent, being a very devouring creature, greedy of prey, leaps from among the hedges and woods, and, standing upright on its tail, wrestles both with men and wild beasts; sometimes it leaps from the trees upon the traveller, whom it fastens on, and beats the breath out of his body with its tail.

From this account of the boa, it is, perhaps, not improbable, that John had it in his mind when he describes a persecuting power under the symbol of a great red dragon. The dragon of antiquity was a serpent of prodigious size, and its most conspicuous color was red; and the apocalyptic dragon strikes vehemently with his tail; in all which particulars it perfectly agrees with the boa. "And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth," Rev. xii. 3, 4, 15—17. The number of heads here given to this creature is certainly allegorical; as are also the ten horns, and the seven crowns which are attached to them. But in all these instances, says Paxton, it is presumed that the inspired writer alludes either to historical facts or natural appearances. It is well known, that there is a species of snake called amphisbæna, or double-headed, although one of them is at the tail of the animal, and is only apparent. A kind of serpent, indeed, is so often found with *two heads growing from one neck*, that some have fancied it might form a species; but we have, as yet, no sufficient evidence to warrant such a conclusion. Admitting, however, that a serpent with two heads is an unnatural production, for this very reason it might be chosen by the Spirit of God, to be a prototype of the apocalyptic monster.

The horns seem to refer to the cerastes or horned snake, the boa or proper dragon having no horn. But this enormous creature has a crest of bright yellow, and a protuberance on his head, in color like a burning coal, which naturally enough suggests the idea of a crown. The remaining particulars refer to facts in the history of the boa, or other serpents. The tail of the great red dragon "drew the third part of the stars of heaven, and did cast them to the earth." The boa frequently kills his victim with a stroke of his tail. Stedman mentions an adventure in his "Expedition to Surinam," which furnishes a very clear and striking illustration of this part of our subject. It relates to one of these large serpents, which, though it certainly differs from the red dragon of Asia and Africa, combines several particulars connected with our purpose. He had not gone from his boat above twenty yards, through mud and water, when he discovered a snake rolled up under the fallen leaves and rubbish of the trees; and so well covered, that it was some time before he distinctly perceived the head of the monster, distant from him not above sixteen feet, moving its forked tongue, while its eyes, from their uncommon brightness, appeared to emit sparks of fire. He now fired; but missing the head, the ball went through the body, when the animal struck round, and with such astonishing force, as to cut away all the underwood around him, with the facility of a scythe mowing grass, and by flouncing his tail, caused the mud and dirt to fly over his head to a considerable distance. He returned, in a short time, to the attack, and found the snake a little removed from his former station, but very quiet, with his head as before, lying out among the fallen leaves, rotten boughs, and old moss. He fired at him immediately; and now, being but slightly wounded, he sent out such a cloud of dust and dirt, as our author declares he never saw but in a whirlwind. At the third fire, the snake was shot through

the head; all the negroes present declared it to be but a young one, about half grown, although, on measuring, he found it twenty-two feet and some inches, and its thickness about that of his black boy, who might be about twelve years old.

These circumstances account for the sweeping destruction which the tail of the apocalyptic dragon effected among the stars of heaven. The allegorical incident has its foundation in the nature and structure of the literal dragon. The only other circumstance which requires explanation is the *flood of water* ejected by the dragon, after he had failed in accomplishing the destruction of the woman and her seed. The venom of poisonous serpents is commonly ejected by a perforation in the fangs, or cheek teeth, in the act of biting. We learn, however, from several facts, that serpents have a power of throwing out of their mouth a quantity of fluid of an injurious nature. The quantity cast out by the great red dragon, is in proportion to his immense size, and is called a flood or stream, which the earth, helping the woman, opened her mouth to receive. Gregory, the friend of Ludolph, says, in his History of Ethiopia, "We have in our province a sort of serpent, as long as the arm. He is of a glowing red color, but somewhat brownish. This animal has an offensive breath, and ejects a poison so venomous and stinking, that a man or beast within the reach of it, is sure to perish quickly by it, unless immediate assistance be given. At Mouree, a great snake being half under a heap of stones and half out, a man cut it in two, at the part which was out among the stones; and as soon as the heap was removed, the reptile, turning, made up to the man, and spit such venom into his face, as quite blinded him, and so he continued some days, but at last recovered his sight."

The word *dragon* is sometimes used in Scripture to designate the devil, (Rev. xii. *freq.*) probably on account of his great power, and vindictive cruelty; though not without reference to the circumstances attending the original defection of mankind.

DRAGON-WELL, THE, (Neh. ii. 13.) lay east of Jerusalem.

DREAM. The eastern people, and in particular the Jews, greatly regarded dreams, and applied for their interpretation to those who undertook to explain them. We see the antiquity of this custom in the history of Pharaoh's butler and baker, (Gen. xl.) and Pharaoh himself, and Nebuchadnezzar, are also instances. God expressly forbade his people from observing dreams, and from consulting explainers of them. He condemned to death all who pretended to have prophetic dreams, and to foretell events, even though what they foretold came to pass, if they had any tendency to promote idolatry, Deut. xiii. 1—3. But they were not forbidden, when they thought they had a significative dream, to address the prophets of the Lord, or the high-priest in his ephod, to have it explained. Saul, before the battle of Gilboa, consulted a woman who had a familiar spirit, "because the Lord would not answer him by dreams, nor by prophets," 1 Sam. xxviii. 6, 7. The Lord frequently discovered his will in dreams, and enabled persons to explain them. The Midianites gave credit to dreams, as appears from that which a Midianite related to his companion; and from whose interpretation Gideon took a happy omen, Judg. vii. 13, 15. The prophet Jeremiah (xxiii. 25, 28, 29.) exclaims against impostors who pretended to have had dreams, and abused the credulity of the people. The prophet Joel (ii. 28.) promises from God, that in the reign of the Messiah, the effusion of the Holy Spirit should be so copious, that the old men should have prophetic dreams, and the young men should receive visions. The word signifies, likewise, those vain images beheld in imagination while we sleep, which have no relation to prophecy, Job xx. 8; Isa. xxix. 7. (See also Eccl. v. 3, 7.)

Dreams should be carefully distinguished from visions: the former occurred during sleep, and, therefore, were liable to much ambiguity and uncertainty; the latter, when the person, being awake, retains possession of his natural powers and faculties. God spake to Abimelech in a dream—but to Abraham by vision. Jacob saw in a dream the method of producing certain effects on his cattle; and God told Laban, in a dream, not to injure Jacob. Now, in these and other instances of dreams, the subjects dreamed of appear to be the very matters which had occupied the minds of these persons while awake; and, when asleep, Providence overruled, or improved their natural cogitations, to answer particular purposes. But in the case of visions, the thing seen was unexpected; the mind was not prepared for it, nor could it previously have imagined what was about to occur. But to fix the distinction between visions and dreams, we do not recollect more appropriate instances than those furnished by the book of Job. The vision is thus described, chap. iv. 12. "Now a thing was secretly brought to me, stole upon me, and mine ear received a little thereof." "In thoughts from, of, visions of the night, when deep sleep falleth on man, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, the hair of my flesh stood up: it stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice," &c. That is, his senses were in exercise, but the image was too fine, too aërial, for his complete discernment of it; his bodily organs were not defective, but the subject surpassed their powers;—probably the prophets had additional or superior powers bestowed on them, when they were enabled to behold visions. Now, a dream is described (chap. xxxiii. 15.) as happening "when deep sleep falleth upon men, in slumberings upon the bed." Perhaps it is neither easy nor necessary to distinguish, always, when the word *dream* is used, whether it may not denote a vision; but it should seem likely that when the agency of an angel is mentioned, that then more than a mere dream is implied; as, to Jacob, (Gen. xxxi. 11.) and to Joseph, Matthew i. 20; ii. 13, 19.

DREAMER is used as a word of reproach; of Joseph by his brethren, (Gen. xxxvii. 19.) and of Shemaiah, Jer. xxix. 24. (See chap. xxvii. 9, and Jude 8. See also Isa. lvi. 10.)

DRESSES, or GARMENTS. The Hebrews wore a coat, or waistcoat, tunic, called כתנת, *chetoneth;* and a cloak, called מעיל, *meil.* The coat was their under garment, next the skin, and the cloak their upper one. These two garments made what Scripture calls a change of raiment, (2 Kings v. 15, 22.) such as those which Naaman brought as presents to Elisha. The coat was commonly of linen; and the cloak of stuff, or woollen; and as this was only a great piece of stuff, not cut, there were often many made, each of a single piece, of which they used to make presents. [The *meil* was, properly, not a *cloak*, but a long and wide robe or tunic, without sleeves. R.] The Hebrews never changed the fashion of their clothes, that we know of; but they dressed after the manner

of the country in which they dwelt. A white color, or a purple, was in the most esteem among them. Solomon advises him who would live agreeably, (Eccl. ix. 8.) to let his garments be always white; and Josephus observes of this prince, that, being the most splendid and magnificent of kings, he was commonly clothed in bright and white garments. Angels generally appeared in white; and in our Saviour's transfiguration, his clothes appeared as white as snow.

It is well known that Christians newly baptized, immediately after the rite, put on white garments, anciently, as symbolical of a new life, to be devoted to holiness and piety. These garments they wore at least a week publicly. Hence we read in the Revelation of those who had washed their robes and made them white; and of those who should walk with the Lamb, in white, being worthy; and of being clothed in white raiment, as a mark of having overcome the world. This token of joy and gratulation was familiar at the time; and to a certain degree it is so still. Most virgins, when newly married, wear white; and that is thought becoming in them which, in a widow who re-married, would be deemed affectation.

Mention is made in Scripture of a coat of many colors, (Gen. xxxvii. 3.) with which Joseph was clothed; as also Tamar, daughter of David; (2 Sam. xiii. 18.) but interpreters are divided about the signification of this word. Some translate it by a long gown, reaching to the ankles, *talaris*, and this is the more probable sense; others, by a gown striped with several colors; and others by a gown with large sleeves. The Arabians wear very wide sleeves to their coats, having a very large opening at the end, which hangs sometimes down to the ground; but at the shoulder they are much narrower.

Some coats were without seams, woven in a loom, and had no openings, either at the breast, or on the sides; but only at the top, to let the head through. Such, probably, were the coats of the priests, (Exod. xxviii. 32.) and that of our Lord, (John xix. 23.) which the soldiers would not divide, but chose rather to cast lots for. The women formerly made the stuffs and cloth, not only for their own clothes, but also for their husbands and children, Prov. xxxi. 13.

Moses informs us (Deut. viii. 4.) that the clothes worn by the Hebrews in the wilderness did not wear out. "Thy raiment waxed not old upon thee, neither did thy foot swell these forty years." Justin Martyr, and some interpreters, following the rabbins, take these words literally, and think that not only the clothes of the Israelites did not grow old, or wear out, but also that those of the children grew with them, and constantly fitted them at every age! But others think, with much greater probability, that Moses intended only that God so effectually provided them with necessaries, that they did not want clothes, nor had been forced to wear old or ragged clothes in all their journey.

To distinguish the Israelites from other people, the Lord commanded them to wear tufts, or fringes, at the four corners of their upper garments, of a blue color, and a border of galoon on the edges, Numb. xv. 38; Deut. xxii. 12. From Matt. ix. 20, we see that our Saviour wore these fringes; for the woman who had the issue of blood, promised herself a cure, if she did but touch the hem, that is, the fringe, of his garment. The Pharisees, still further to distinguish themselves, wore these borders, or fringes, longer than others, Matt. xxiii. 5. Jerome adds, that to make a show of greater austerity, they fastened thorns to them, that when they struck against their naked legs, they might be reminded of the law of God.

The garments of mourning among the Hebrews were sack-cloth and hair-cloth; and their color dark brown, or black. As the prophets were penitents by profession, their common clothing was mourning. Widows, also, dressed themselves much the same. Judith fasted every day, except on festival days, and the sabbath day, and wore a hair-cloth next her skin, Judith viii. 6. The prophet Elias, (2 Kings i. 7, 8.) and John the Baptist, (Matt. iii. 4.) were clothed in skins or coarse stuffs, and wore girdles of leather. Paul says, (Heb. xi. 37.) that the prophets wore (*melotes*) sheep-skins, or goat-skins. The false prophets put on habits of mourning and penitence, the better to deceive the people, Zech. xiii. 4.

It is well known that red-colored garments were the usual dresses worn by the frantic Bacchantes. It is not, then, without a specific object, that the writer of the Revelation describes the woman—the prostitute—*the mother of harlots*, as "arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls—having a golden cup in her hand—and *drunken* with the blood of the saints, and of the martyrs," chap. xvii. His original readers would sufficiently understand what power it was which the merchants of the earth lamented, as no longer purchasing her luxuries.

PRESENTS OF DRESSES are alluded to very frequently in the historical books of Scripture, and in the earliest times. When Joseph gave to each of his brethren a change of raiment, and to Benjamin five changes, it is mentioned without particular notice, and as a customary incident, Gen. xlv. 22. Naaman gave to Gehazi, from among the presents intended for Elisha, who declined accepting any, two changes of raiment; and even Solomon received raiment as presents, 2 Chron. ix. 24. This custom is still maintained in the East, and is mentioned by most travellers. The following extract from De la Motraye, notices, as a peculiarity, that the grand seignior gives his garment of honor *before* the wearer is admitted to his presence; while the vizier gives his honorary dresses *after* the presentation. This will, perhaps, apply to the parable of the wedding garment, and to the behavior of the king, who expected to have found all his guests clad in robes of honor, (Matt. xxi. 11.) as also to Zech. iii. where Joshua, being introduced to *the angel of the Lord*, stood before the angel with filthy garments; who ordered a handsome robe to be given to him. Jonathan divested himself of his robe, and his upper garment, even to his sword, his bow, and his girdle—partly intending David the greater honor, as having been apparel worn by himself; but principally, as it may be conjectured, through haste and speed, he being impatient of honoring David, and covenanting for his affection. Jonathan would not stay to *send* for raiment, but instantly gave David his own. The idea of honor connected with the *caffetan*, appears also in the prodigal's father,—"*bring forth the best robe.*" We find the liberality in this kind of gifts was considerable.—Ezra ii. 69, "The chief of the fathers gave one hundred priests' garments." Neh. vii. 70, "The Tirshatha gave five hundred and thirty priests' garments."—This would appear sufficiently singular among us; but in the East, where to give is to honor, the gift of garments, or of any other usable commodities, is in perfect compliance with established

sentiments and customs. "The vizier entered at another door, and their excellencies rose to salute him after their manner, which was returned by a little inclining of the head; after which he sat down *on the* CORNER *of his sofa, which is the most honorable place;* then his chancellor, his kiahia, and the chiaouz bashaw, came and stood before him, till coffee was brought in; after which M. de Chateauneuf presented M. de Ferriol to him, as his successor, who delivered him the king his master's letters, complimenting him as from his majesty and himself, to which the vizier answered very obligingly; then they gave two dishes of coffee to their excellencies, with sweetmeats, and afterwards the perfumes and sherbet; then they clothed them with CAFFETANS of a silver brocade, with large silk flowers; and to those that were admitted into the apartments with them they gave others of brocade, almost all silk, except some slight gold or silver flowers; according to the custom usually observed towards all foreign ministers." (De la Motraye's Travels, page 199.) "*Caffetans* are long vests of gold or silver brocade, flowered with silk; which the grand seignior, and the vizier, present to those to whom they give audience; the grand seignior, *before*, and the vizier *after*, audience." *Idem.*

Very few English readers, however, are sufficiently aware of the importance attached to the donation of robes of honor in the East. They mark the degree of estimation in which the party bestowing them holds the party receiving them; and sometimes the conferring or withholding of them leads to very serious negotiation, and misunderstandings.

For some remarks on, and descriptions of, the dresses of the bride and bridegroom in Solomon's Song, see the article CANTICLES. Mr. Taylor has devoted much labor in attempts to elucidate several passages of Scripture in which articles of dress are spoken of; but as his speculations do not admit of abridgment, we can only thus refer to them.

To DRINK. This phrase is used sometimes properly, sometimes figuratively. Its proper sense needs no explanation. The wise man exhorts his disciple (Prov. v. 15.) to "drink water out of his own cistern;" to content himself with the lawful pleasures of marriage, without wandering in his affections. To eat and drink is used in Ecclesiastes v. 18, to signify people's enjoying themselves; and in the gospel for living in a common and ordinary manner, Matt. xi. 18. The apostles say, they ate and drank with Christ after his resurrection; that is, they conversed, and lived in their usual manner, freely, with him, Acts x. 41. Jeremiah (ii. 18.) reproaches the Jews with having had recourse to Egypt for muddy water to drink, and to Assyria, to drink the water of their river; that is, the water of the Nile and of the Euphrates; meaning, soliciting the assistance of those people. *To drink blood*, signifies to be satiated with slaughter, Ezek. xxxix. 18. Our Lord commands us to drink his blood and to eat his flesh: (John vi.) we eat and drink both figuratively, in the eucharist. To drink water by measure, (Ezek. iv. 11.) and to buy water to drink, (Lam. v. 4.) denote extreme scarcity and desolation. On fast days the Jews abstained from drinking during the whole day, believing it to be equally of the essence of a fast, to suffer thirst as to suffer hunger.

DROMEDARY, a species of smaller camel, having on their backs a kind of natural saddle, composed of two great hunches. Persons of quality in the East generally use dromedaries for speed; and we are assured that some of them can travel a hundred miles a day. The animal is governed by a bridle, which, being usually fastened to a ring fixed in the nose, may very well illustrate the expression, (2 Kings xix. 28.) of putting a hook into the nose of Sennacherib, and may be further applicable to his swift retreat. Isaiah (lx. 6.) calls this creature, as Bochart believes, *biccuroth*. *Bichra*, the feminine of *bicher*, is taken for a dromedary, in Jer. ii. 23, by Aquila, Symmachus, and Theodotion. Bonaparte, when commanding the French army in Egypt, formed a military corps mounted on dromedaries. See further under CAMEL.

DRUMA, Gideon's concubine, and mother of Abimelech, Judg. viii. 31.

DRUNK, DRUNKENNESS, a well known and debasing indisposition, produced by excessive drinking. The first instance of intoxication on record is that of Noah, (Gen. ix. 21.) who was probably ignorant of the effects of the expressed juice of the grape. The sin of drunkenness is most expressly condemned in the Scriptures, Rom. xiii. 13; 1 Cor. vi. 9, 10; Eph. v. 18; 1 Thess. v. 7, 8. Men are sometimes represented as drunk with sorrow, with afflictions, and with the wine of God's wrath, Isa. lxiii. 6; Jer. li. 57; Ezek. xxiii. 33. Persons under the influence of superstition, idolatry, and delusion, are said to be drunk, because they make no use of their natural reason, Isa. xxviii. 7; Rev. xvii. 2. *Drunkenness* sometimes denotes abundance, satiety, Deut. xxxii. 42; Isa. xlix. 26. To "add drunkenness to thirst," (Deut. xxix. 19.) is to add one sin to another, i. e. not only pine in secret after idol-worship, but openly practise it. (See Stuart's Heb. Chrest. on this passage.)

DRUSILLA, the youngest daughter of Herod Agrippa I. and sister of the younger Agrippa and of Bernice, celebrated for her beauty and infamous for her licentiousness. She was first espoused to Epiphanes, son of Antiochus, king of Comagena, on condition of his embracing the Jewish religion; but as he afterwards refused to be circumcised, Drusilla was given in marriage by her brother to Azizus, king of Emessa. When Felix came as governor of Judea, he persuaded her to abandon her husband and her religion, and become his wife. Paul bore testimony before them to the truth of the Christian religion, Acts xxiv. 24. (See Joseph. Ant. xix. 9. 1; xx. 7. 1, 2.) *R.

DUKE. This word, being a title of honor in use in Great Britain, and signifying a higher order of nobility, is apt to mislead the reader, who, in Gen. xxxvi. 15—43, finds a long list of dukes of Edom: but the word *duke*, from the Latin *dux*, merely signifies a leader or chief, and the word *chief* ought rather to have been preferred in our translation. (See 1 Chron. i. 51.)

DULCIMER, (Dan. iii. 5, 10.) an instrument of music, as is usually thought; but the original word, which is Greek, (συμφωνία, symphony,) renders it doubtful whether it really mean a musical instrument, or a musical strain, chorus, or accompaniment of many voices, or instruments, in concert and harmony. It is difficult to account for the introduction of this Greek word into the Chaldee language, unless we suppose that some musicians from Greece, or from western Asia, had been taken captive by Nebuchadnezzar, in his victories over the cities on the coast of the Mediterranean, and that these introduced certain of their own terms of art among the king's band of

music; as we now use much of the language of Italy in our musical entertainments.

[The rabbins describe the *sumponya* of Daniel as a sort of bagpipe, composed of two pipes connected with a leathern sack, and of a harsh, screaming sound. Even at the present day, the common pipe, or shalm of the common people, (nearly resembling the hautboy,) is in Italy called *zampogna*, and in Asia Minor *sambonya*. The *dulcimer*, by which the Hebrew is improperly rendered in the English version, is an instrument of a triangular form, strung with about fifty wires, and struck with an iron key, while lying on a table before the performer. It is confined mostly to puppet shows and itinerant musicians. R.

I. DUMAH, a city of Judah, Josh. xv. 52.

II. DUMAH, a tribe and country of the Ishmaelites in Arabia, Gen. xxv. 14; Isa. xxi. 11. This is doubtless the same which is still called by the Arabs *Duma the stony, the Syrian Duma*, situated on the confines of the Arabian and Syrian desert, with a fortress. (See Gesenius Lex. Heb. Man. Lat. Niebuhr's Arabia, p. 344.) *R.

DUMB. (1.) One unable to speak by reason of natural infirmity, Exod. iv. 11. (2.) One unable to speak by reason of want of knowledge what to say, or how to say it; what proper mode of address to use, or what reasons to allege on his own behalf, Prov. xxxi. 8. (3.) One unwilling to speak, Ps. xxxix. 9. We have a remarkable instance of this venerating dumbness, or silence, in the case of Aaron, (Lev. x. 3.) after Nadab and Abihu, his sons, were consumed by fire. "Aaron held his peace;" did not exclaim against the justice of God, but saw the propriety of the divine procedure, and humbly acquiesced in it.

DUNG. The directions given to the prophet Ezekiel, (chap. iv. 12—16.) have been much misunderstood, and have also given occasion for many impertinent remarks. In the following observations, the disingenuousness of Voltaire on this subject is set in a just light:—

"Monsieur Voltaire seems to be extremely scandalized at this circumstance, for he has repeated the objection over and over again in his writings. He supposes somewhere that denying the providence of God is extreme impiety; yet in other places he supposes the prophetic intimation to Ezekiel, that he should prepare his bread with human dung, as expressive of the hardships Israel were about to undergo, could not come from God, being incompatible with his majesty: God, then, it naturally follows, never did reduce by his providence any poor mortals into such a state, as to be obliged to use human dung in preparing their bread; never *could* do it. But those who are acquainted with the calamities of human life will not be so positive on this point, as this lively Frenchman. To make the objection as strong as possible, by raising the disgust of the elegant part of the world to the greatest height, he, with his usual *ingenuousness*, supposes that the dung was to be eaten with the bread prepared after this manner, which would form an admirable confection, *Comme il n'est point d'usage de manger des telles confitures sur son pain, la pluspart des hommes trouvent ces commandemens indignes de la Majesté Divine.* (La Raison par Alphabet, Art. Ezekiel.) The eating bread baked by being covered up under such *embers*, would most certainly be great misery, though the ashes were swept and blown off with care; but they could hardly be said to eat a composition of bread and human excrements. With the same kind of liberty, he tells us that cow-dung is sometimes eaten through all desert Arabia, (*Lettre du Traducteur du Cantique des Cantiques,*) which is only true as explained to mean nothing more than that their bread is, not unfrequently, baked under the embers of cow-dung: but, is eating bread so baked eating cow-dung?" (Harmer, Observations.)

As every reader may not be acquainted with the ordinary usages of the East, a few remarks may suggest the value of fire, i. e. fuel; which in all parts of Asia is considerable, and in some districts excessive, while they will tend to set the passages in the prophet in its true light.

"In Arabia," says Niebuhr, (vol. i. p. 91.) "the dung of asses and camels is chiefly used for fuel, because these two species are the most numerous and common. Little girls go about, gathering the dung in the streets and upon the highways; they mix it with cut straw; and of this mixture make cakes, which they place along the walls, or upon the declivity of some neighboring eminence, to dry them in the sun." But this is cleanliness itself compared with the accounts of Tournefort, (vol. iii. p. 137.) who reports of Georgia,—"where our tents were pitched, for the first time, in the dominions of the king of Persia [we could see] a great many pretty considerable villages; but all this fine country yields *not one single tree*, and they are forced to burn cows' dung. Oxen are very common here, and they breed them as well *for their dung* as for their flesh." Speaking of Erzeroum, he says, (page 95.) "Besides the sharpness of the winters, what makes Erzeroum very unpleasant, is, the scarcity and dearness of wood; nothing but pine wood is known there, and that they fetch two or three days' journey from the town: all the rest of the country is quite naked—you see neither tree nor bush; and their common fuel is cows' dung, which they make into turfs; but they are not comparable to those our tanners use at Paris; much less to those prepared in Provence of the husks of the olive. I don't doubt better fuel might be found, for the country is not wanting in minerals; but the people are used to their cow-dung, and will not give themselves the trouble to dig for it. 'Tis almost inconceivable what a horrid perfume this dung makes in the houses, which can be compared to nothing but fox-holes, especially the country houses; every thing they eat has a stench of this vapor; their cream would be admirable but for this *pulvilis;* and one might eat very well among them, if they had wood for the dressing their butchers' meat, which is very good."

We find, then, that the use of such fuel is the ordinary custom of the country; and that not only, or chiefly, those who are outcasts from society, or are "steeped in poverty to the very lips," use this disgusting kind of fuel, but also the general level of the inhabitants, in a city of considerable note and magnitude. Le Bruyn is still more particular: he says, (p. 228.) "Wood is very dear in this country, and is sold by weight; they give you but twelve pounds of it for four pence or five pence, and the same it is with regard to coals. Whence it is they are obliged to make use of turf, made of camels' dung, cow-dung, sheep's dung, horse-dung, and ass-dung. The chief Armenians of Julfa do so as well as the rest, or else the fire would cost more than the victuals; whereas they give but thirty pence for two hundred and twenty, or two hundred and thirty, pound weight of this turf. They use it more particularly for heating of ovens, in which they bake most of their meats in

this country, without trouble, and at a small expense. They even apply human dung in this way." . . This was in Persia also.

These extracts from Tournefort and Le Bruyn, who are describing much the same country, deserve our marked attention, as likely to illustrate the history of the prophet Ezekiel. Le Bruyn assures us that human dung is used to heat ovens for the purpose of baking food, (consequently Mr. Harmer mistakes, when he says, "no nation made use of that horrid kind of fuel,") and against this Ezekiel remonstrates and petitions, till he procures leave to use a fuel, which, though bad enough, is not quite so bad. Does the prophet's solicitation for his *personal* relief from that defilement, imply his hope of the same alleviation, in respect to those whom he typified? i. e. the Jewish people. It may also be asked, whether the custom, mentioned by Le Bruyn, may not tend to determine in what country the prophet resided at this time?—It is clear, he remarks, that he did not live constantly at Babylon, though involved in the Babylonish captivity; and if he were carried to, and stationed on, the confines of Persia, near to Georgia, then, possibly, in this very neighborhood, he received the command which has been so unjustly commented on by Voltaire; which appears so very unintelligible, or so very wretched to us; but which would excite no astonishment in the country where it was given. Perhaps Ezekiel, or his fellow Jews, unaccustomed to this usage, were the only persons likely to be scandalized at it. Let this consideration have its due force.

DUNGHILL. We are informed by Plutarch, that the Syrians were affected with a particular disease characterized by violent pains of the bones, ulcerations over the whole body, swelling of the feet and abdomen, and wasting of the liver. This malady was in general referred to the anger of the gods; but was supposed to be more especially inflicted by the Syrian goddess, on those who had eaten some kinds of fish deemed sacred to her. In order to appease the offended divinity, the persons affected by this disorder were taught by the priests to put on sackcloth, or old tattered garments, and to sit on a dunghill; or to roll themselves naked in the dirt as a sign of humiliation and contrition for their offence. (Menander apud Porphyrium; Plut. de Superstitione; Persius, Sat. v.; Martial, Epigr. iv. 4.) This will remind the reader of Job's conduct under his affliction, and that of other persons mentioned in Scripture as rolling themselves in the dust, &c.

DURA, a great plain near Babylon, where Nebuchadnezzar erected a colossal image of gold to be worshipped, Dan. iii. 1. See Babylon.

DUST. The Hebrews, when mourning, strewed dust or ashes on their heads, (Josh. vii. 6.) and in their afflictions sat in the dust; or threw themselves with their faces on the ground, Isa. xlvii. 1.

Our Saviour commanded his apostles to shake the dust from off their feet against those who would not hearken to them, nor receive them; to show that they desired to have no intercourse with them, and that they gave them up to their blindness, misery, and hardness of heart, Matt. x. 14; Mark vi. 11; Luke ix. 5.

Rain of dust. In Deut. xxviii. 24. God threatens to punish Israel severely, by a rain of dust. It may be of use to inquire a little into the nature and properties of such a kind of rain; and in this the following extracts may assist. "Sometimes the wind blows very high in those hot and dry seasons [in India]—raising up into the air, to a very great height, thick clouds of dust and sand. . . . These dry showers most grievously annoy all those among whom they fall; enough to smite them all with a present blindness; filling their eyes, ears, and nostrils; and their mouths are not free, if they be not also well guarded; searching every place, as well within as without our tents or houses; so that there is not a little keyhole of any trunk, or cabinet, if it be not covered, but receives some of that dust into it; the dust forced to find a lodging any where, every where, being so driven and forced as it is by the extreme violence of the wind." (Sir T. Roe's Embassy, p. 373.) To the same purpose speaks Herbert: (p. 167.) "And now the danger is past, let me tell you, most part of the last night we crossed over an inhospitable, sandy desert, where here and there we beheld the ground covered with a loose flying sand, which, by the fury of the winter weather, is accumulated into such heaps as, upon any great wind, the track is lost; and passengers (too oft) overwhelmed and stifled: yea camels, horses, mules, and other beasts, though strong, swift, and steady in their going, are not able to shift for themselves, but perish without recovery; those rolling sands, when agitated by the winds, move and remove more like sea than land, and render the way very dreadful to passengers. Indeed, in this place I thought that curse fulfilled, where the Lord, by Moses, threatens instead of rain to give them showers of dust."

These instances are in Persia; but such storms might be known to the Israelites; as, no doubt, they occur also on the sandy deserts of Arabia, east of Judea: and to this agrees Tournefort, who says, "At Ghetsci there arose a tempest of sand; in the same manner as it happens sometimes in *Arabia*, and in *Egypt*; especially in the spring. It was raised by a very hot south wind, which drove so much sand, that one of the gates of the Kervanseray was half stopped up with it; and the way could not be found, being covered over, above a foot deep; the sand lying on all hands. This sand was extremely fine, and salt, and was very troublesome to our eyes, even in the Kervanseray, where all our baggage was covered over with it. The storm lasted from noon to sunset; and it was so very hot the night following, without any wind, that one could hardly fetch breath; which, in my opinion, was partly occasioned by the reflection of the hot sand. Next day I felt a great pain in one eye, which made it smart, as if salt had been melted into it," &c. Pt. ii. p. 139.

This may give us a lively idea of the penetrating powers of the dust of the land of Egypt; which (Exod. viii. 16.) was converted into lice;—also (chap. ix. 8.) of the effect of the ashes of the furnace, which Moses took, and sprinkled "up toward heaven and (being driven by the wind to all parts, and entering 'any where, and every where,') it became a boil breaking forth in blains upon man, and upon beast . . . the boil was even on the magicians, and on all the Egyptians." The phraseology "from heaven shall it come down upon thee," deserves notice; since we see that *heaven*, in this instance, signifies the air only: why may it not be so taken where other things are said to come down from thence? as rain, fire, lightning, hail, &c. so Gen. vii. 11; xix. 24; xlix. 25; Josh. x. 11, &c.

The following is from the journal of Mr. Buckingham; it renders certain, what is above left as a conjecture: "*Suez.*—After having travelled all the morning in the bed of the ancient canal that formerly

connected the Red sea with the Mediterranean ... we had entered upon a loose, shifting sand; here we found a firm clay mixed with gravel, and perfectly dry, its surface incrusted over with a strong salt. On leaving the site of these now evaporated lakes, we entered upon a loose and shifting sand again, like that which Pliny describes when speaking of the roads from Pelusium, across the sands of the desert; in which, he says, unless there be reeds stuck in the ground to point out the line of direction, the way could not be found, because the wind blows up the sand, and covers the footsteps. The morning was delightful on our setting out, and promised us a fine day; but the light airs from the south soon increased to a gale, the sun became obscure, and as every hour brought us into a looser sand, it flew around us in such whirlwinds, with the sudden gusts that blew, that it was impossible to proceed. We halted, therefore, for an hour, and took shelter under the lee of our beasts, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony. I know not whether it was the novelty of the situation that gave it additional horrors, or whether the habit of magnifying evils to which we are unaccustomed, had increased its effect; but certain it is, that fifty gales of wind at sea appeared to me more easy to be encountered than one amongst those sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky: the plain at ten paces distance was absolutely imperceptible: our beasts, as well as ourselves, were so covered as to render breathing difficult; they hid their faces in the ground, and we could only uncover our own for a moment, to behold this chaos of mid-day darkness, and wait impatiently for its abatement. Alexander's journey to the temple of Jupiter Ammon, and the destruction of the Persian armies of Cambyses, in the Lybian desert, rose to my recollection with new impressions, made by the horror of the scene before me; while Addison's admirable lines, which I also remembered with peculiar force on this occasion, seemed to possess as much truth as beauty:

Lo, where our wide Numidian wastes extend,
Sudden the impetuous hurricanes descend;
Which through the air in circling eddies play,
Tear up the sands, and sweep whole plains away.
The helpless traveller, with wild surprise,
Sees the dry desert all around him rise,
And, smothered in the dusty whirlwind, dies.

"The few hours we remained in this situation were passed in unbroken silence: every one was occupied with his own reflections, as if the reign of terror forbade communication. Its fury spent itself, like the storms of ocean, in sudden lulls and squalls: but it was not until the third or fourth interval that our fears were sufficiently conquered to address each other; nor shall I soon lose the recollection of the impressive manner in which that was done. 'Allah kereem!' exclaimed the poor Bedouin, although habit had familiarized him with these resistless blasts. 'Allah kereem!' repeated the Egyptians, with terrified solemnity; and both my servant and myself, as if by instinct, joined in the general exclamation. The bold imagery of the eastern poets, describing the Deity as avenging in his anger, and terrible in his wrath, riding upon the wings of the wind, and breathing his fury in the storm, must have been inspired by scenes like these."

There is a remarkable figurative representation in Job, (chap. xxx. 22,) thus rendered in our translation: "Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance;" but it is probable that after we have examined the phraseology of the passage, its force may be further evident; and it may receive additional illustration. "Thou dost raise me up on high, into the air, by the agency of, upon, the wind; thou dost make me to ride on it, as on a chariot, or other vehicle; and dost dissolve, dissipate, my whole, my all; all that I ever was; all that I ever possessed." Such is the power of the original, which might perhaps be referred to a vapor, raised by the wind, which, after being borne about among the clouds, is dissolved, and falls in dew: but, (1.) the wind which raises it seems rather to describe a storm, and during storms dew does not perceptibly rise. (2.) The current of wind, which, like a chariot, bears away the subject of its power, is a vehement, powerful, rapid blast; as we say, a *high* wind; and does not agree with the formation of dew, which is a tranquil, deliberate process. The word (נמג, Pilel ממג *mogég*,) is applied to express the melting of a solid body; as of the earth with rain, (Ps. lxvii.) and of the hills through intense heat, Nahum i. 5; so Amos ix. 13. Mr. Scott has rendered the passage,

Roused by almighty force a furious storm
Upcaught me, whirled me on its eddying gust,
Then dashed me down, and shattered me to dust.

Under these considerations, we may, perhaps, refer the passage to a sand storm; possibly, such as that described by Mr. Buckingham, or such as is described by the following information, which the reader will not be displeased to peruse, as it stands high among the most picturesque and most terrific descriptions of the kind to be met with. "On the 14th, at seven in the morning, we left Assa Nagga, our course being due north. At one o'clock we alighted among some acacia-trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious *pillars of sand* at different distances, at times *moving with great celerity*, at others stalking on with a majestic slowness; at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, *their tops reaching to the very clouds*. There the tops often separated from the bodies; and these, once disjoined, *dispersed in the air*, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name; though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this riveted me as if to the spot where I

stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them. The whole of our company were much disheartened, (except Idris,) and imagined that they were advancing into whirlwinds of moving sand, from which they should never be able to extricate themselves; but before four o'clock in the afternoon, these phantoms of the plain had all of them fallen to the ground and disappeared. In the evening we came to Waadi Dimokea, where we passed the night, much disheartened, and our fear more increased, when we found, upon wakening in the morning, that one side was perfectly buried in the sand that the wind had blown above us in the night. The sun, shining through the pillars, which were thicker, and contained more sand apparently than any of the preceding days, seemed to give those nearest us an appearance as if spotted with stars of gold. I do not think at any time they seemed to be nearer than two miles. The most remarkable circumstance was, that the sand seemed to keep in that vast circular space surrounded by the Nile on our left, in going round by Chaigie towards Dongola, and seldom was observed much to the eastward of a meridian passing along the Nile through the Magiran, before it takes that turn; whereas the simoom was always on the opposite side of our course, coming upon us from the south-east. The same appearance of moving pillars of sand presented themselves to us this day, in form and disposition like those we had seen at Waadi Halboub, only they seemed to be more in number, and less in size. They came several times in a direction close upon us; that is, I believe, within less than two miles. They began, immediately after sunrise, like a thick wood, and almost darkened the sun: his rays, shining through them for near an hour, gave them an appearance of pillars of fire." (Bruce's Travels, vol. iv. p. 553—555.)

If this conjecture be admissible, we see a magnificence in this imagery, not apparent before; we see how Job's dignity might be exalted in the air; might rise to great grandeur, importance, and even terror, in the sight of beholders; might ride upon the wind, which bears it about, causing it to advance, or to recede: and, after all, the wind, diminishing, might disperse, melt, scatter, this pillar of sand, into the undistinguished level of the desert. This comparison seems to be precisely adapted to the mind of an Arab, who must have seen similar phenomena in the countries around him.

[*To ride upon the wind*, signifies in Arabic, "to be carried away suddenly." Instead of "thou dissolvest my substance," others, as Gesenius, translate; "thou causest my prosperity to melt away;" or if the Kethib be followed, "thou causest me to melt away, thou terrifiest me." But the common version, as above illustrated, seems to be preferable. R.

E

EAGLE

EAGLE. By the Hebrews, the eagle was called נשר, the lacerator; and as this species of birds is eminent for rapacity, and *tearing their prey in pieces*, the propriety of the designation is sufficiently obvious.

There are several kinds of the eagle described by naturalists, and it is probable that the Hebrew *nesher* comprehends more than one of these. The largest and noblest species with which we are acquainted, is that called by Mr. Bruce, "the golden eagle," and by the Ethiopians, "Abou Auch'n," or *father long-beard*, from a tuft of hair which grows below his beak. From wing to wing, this bird measures eight feet four inches; and from the tip of his tail to the point of his beak, when dead, four feet seven inches. Of all known birds, the eagle flies not only the highest, but also with the greatest rapidity. To this circumstance there are several striking allusions in the sacred volume. Among the evils threatened to the Israelites in case of their disobedience, the prophet names one in the following terms: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth," Deut. xxviii. 49. The march of Nebuchadnezzar against Jerusalem, is predicted in the same terms: "Behold, he shall come up as clouds, and his chariots as a whirlwind: his horses are swifter than eagles;" (Jer. iv. 13.) as is his invasion of Moab also: "For thus saith the Lord, Behold, he shall fly as an eagle, and shall spread his wings over Moab;" (chap. xlviii. 40.) i. e. he shall settle down on the devoted country, as an eagle over its prey. See, also, Lam. iv. 19; Hos. viii. 2; Hab. i. 8.

The eagle, it is said, lives to a great age; and, like other birds of prey, sheds his feathers in the beginning of spring. After this season, he appears with fresh strength and vigor, and his old age assumes the appearance of youth. To this David alludes, when gratefully reviewing the mercies of Jehovah: "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's;" (Ps. ciii. 5.) as does the prophet, also, when describing the renovating and quickening influences of the Spirit of God: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint;" Isa. xl. 31. It has been supposed that there is an allusion to the mounting of the eagle in the prophet's charge to the people, to mourn deeply, because of the judgments of God:—"Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle;" (Mic. i. 16.) but we rather think that the allusion is to the natural baldness of some particular species of this bird, as that would be far more appropriate. The direction of the prophet is to a token of mourning, which was usually assumed by making bald the *crown* of the head; here, however, it was to be enlarged, extended, as the baldness of the eagle. Exactly answering to this idea is Mr. Bruce's description of the head of the "golden eagle:" the crown of his head was bare or bald; so was the front where the bill and skull joined. The meaning of the prophet, therefore, seems to be, that the people were not to content themselves with shaving the *crown* of the head merely, as on ordinary occasions, but, under this special visitation of retributive justice, were to extend the baldness over the entire head.

We have to admire frequently the intimate acquaintance which the writer of the book of Job dis-

plays with many parts of animated nature. His account of the eagle is drawn up with great accuracy and beauty.

> Is it at thy voice that the eagle soars,
> And maketh his nest on high?
> The rock is the place of his habitation:
> He dwells on the crag, the place of strength.
> Thence he pounces upon his prey;
> And his eyes discern afar off.
> Even his young ones drink down blood;
> And wherever is slaughter, there is he.
> Chap. xxxix. 27—30.

To the last line in this quotation, our Saviour seems to allude in Matt. xxiv. 28. "Wheresoever the carcass is, there will the eagles be gathered together;" that is, wherever the Jewish people, who were morally and judicially dead, might be, there would the Roman armies, whose standard was an eagle, and whose strength and fierceness resembled that of the king of birds, in comparison with his fellows, pursue and devour them.

In Deut. xxxii. 11. there is a beautiful comparison of the care and paternal affection of the Deity for his people, with the natural tenderness of the eagle for its young:

> As the eagle stirreth up her nest;
> Fluttereth over her young;
> Expandeth her plumes, taketh them;
> Beareth them upon her wings;
> So Jehovah alone did lead him,
> And there was no strange god with him.

In Lev. xi. 18. we read of the "gier eagle"—Heb. רחם, *râchâm*; but being associated with water birds, as the swan, the pelican, the stork, &c. it has been doubted whether any kind of eagle is the bird intended. Most interpreters are willing, after Bochart, to render the Hebrew word *râchâm* by that kind of Egyptian vulture which is now called *rachami*, and is abundant in the streets of Cairo, *Vultur percnopterus*. Some want a water-fowl; Dr. Geddes translates *stork*, but, in his critical remarks, doubts its propriety, without, however, determining for any other bird. Perhaps the king-fisher, or alcyone, is the bird intended by the Jewish legislator, and this opinion is, to some extent, countenanced by the ancient versions. The tender affection of the bird, too, well agrees with the import of the Hebrew word, which is from a root signifying *tenderness* and *affection*. See more under Birds.

It must not be concealed, however, that this opinion has its difficulties; and from a passage in the book of Proverbs, (chap. xxx. 16.) in which the *râchâm* is mentioned, we shall, perhaps, be justified in concluding for some species of the vulture kind. Describing four things which are never satisfied, the sacred writer mentions the grave, and the ravenous *râchâm*, unhappily rendered "the barren womb," in our version. We close these remarks with Hasselquist's description of the Egyptian vulture, to which we have before referred, and which is thought by many writers to be the Hebrew *râchâm*. "The appearance of the bird is as horrid as can well be imagined. The face is naked and wrinkled, the eyes are large and black, the beak black and crooked, the talons large and extended ready for prey, and the whole body polluted with filth. These are qualities enough to make the beholder shudder with horror. Notwithstanding this, the inhabitants of Egypt cannot be enough thankful to Providence for this bird. All the places round Cairo are filled with the dead bodies of asses and camels; and thousands of these birds fly about and devour the carcasses, before they putrify, and fill the air with noxious exhalations." See under Birds.

EAR. "I will uncover thine ear," is a Hebraism, by which is meant, I will reveal something to thee, 1 Sam. ix. 15; 2 Sam. vii. 27, *margin*. The servant who renounced the privilege of freedom, in the sabbatical year, had his ear pierced with an awl, in the presence of the judges, at his master's door, Exod. xxi. 6; Deut. xv. 17. This practice continued in Syria to the time of Juvenal:—

> ——Molles quod in aure fenestræ,
> Arguerint, licet ipse negem? Sat. I.

"which the soft slits in the ear will prove, though I myself should deny it." The Psalmist says, in the person of the Messiah, "Sacrifice and offering thou didst not desire; mine ears hast thou opened," Ps. lx. 5. Heb. *Thou hast digged my ears;* thou hast opened them, removed impediments and made them attentive; i. e. thou hast prepared me for obedience; or, thou hast pierced them, as those of such servants were pierced, who chose to remain with their masters. Paul reads, (Heb. x. 5.) "a body hast thou prepared for me;" and thus the LXX and the generality of the ancient fathers read the passage;—amounting to the same sense as above. "To have heavy ears," is said of natural as well as of voluntary deafness. "Make the ears of this people heavy," (Isa. vi. 10.) perhaps, repeat thy admonitions to them till their ears are tired of them; or tell them that I will suffer them to harden their hearts, and stop their ears against my word. Scripture sometimes says the prophets *do* what they *foretell* only. See Blindness.

EARING, an agricultural term.

There is a passage, (Gen. xlv. 6.) which, if it has been occasionally misunderstood by a reader, may be pardoned:—"There remain five years, in which shall be neither EARING nor harvest." The fact is, that *earing* is an old English word for *ploughing*;—the original word חריש is that generally rendered "ploughing," and why it should not be so translated here we cannot tell, as *earing* now suggests the idea of gathering ears of corn after they are arrived at maturity; whereas Joseph means to say, "There shall be neither ploughing nor harvest during five years." The reader will perceive that this variation of import implies a totally different course of natural phenomena in Egypt; for the Nile must have risen so little as to have rendered *ploughing* hopeless; or, its waters must have been so abundant, as to have overflowed the country entirely, and to have annihilated the use of the plough: moreover, if no ploughing, no sowing: that is, harvest was not expected; consequently it was not prepared for, in respect of corn. No doubt but the Nile was deficient; it did not rise; the peasants, therefore, did not plough; and to this agrees the account of an ancient author, that for nine years together the Nile did not rise to half a harvest. The same word *châris*h occurs, 1 Sam. viii. 12:—"The king will appoint your sons, to *ear* his ground and to reap his harvest:" *Heb.* to plough his ploughing; which sounds, to modern ears, at least, as a very distinct branch of agriculture. We read, Exod. xxxiv. 21, "Six days *spend* in labor, but on the sev-

enth day rest: in *earing* time (ploughing time, *bĕchârish*) and in harvest thou shalt rest." And in Isa. xxx. 24. "The oxen likewise, and the young asses which *ear* the ground;"—but in this place the word in the original for *ear* is not, as heretofore, *charish*, but עבר, *âbad*, which signifies *to labor* in almost any manner. On this subject it should be observed, that our translation has used the word *earing* in the sense of tillage, general labor, labor of any kind, bestowed on the ground, in Deut. xxi. 4: "The elders shall bring down the heifer into a rough valley, (rather to the rough bank of a brook, or running water,) which is neither *eared* nor sown"—read, which is not tilled, cultivated in any manner; literally, "which has no cultivation in it:"—the word is *âbad* here, also. Though, in strict propriety, these two very distinct Hebrew words ought to have been rendered by two answerable English expressions, equally distinct; yet, these latter instances of the word *earing* may satisfy us what was the intention of our translators when they used it, to represent that word which should be rendered ploughing; that is, that they took it generally for cultivation of any kind; and meant to imply (Gen. xlv. 6.) that Egypt should be five years without any *hopeful* exertions of agriculture. Whether this be accurate, is another question, as certainly there may be a cessation of ploughing, yet other labors designed to promote fertility may be advanced. They meant, also, (1 Sam. viii. 12.) to say, The king will appoint your sons to till his lands by some means; whether that means be ploughing, or any other. It follows, that we ought to make very great allowances for changes in our language since the time of our translators, and not blame them for the use of words *now* become obsolete; but which, in their day, well expressed their meaning.

EAR-RINGS. We have a passage in Gen. xxxv. 4. which has been supposed capable of different senses; Jacob ordered his household to give up the "strange gods which were in their hands, and all their ear-rings which were in their ears;"—that is, say some, in the ears of the strange gods; while others with more propriety say, in the ears of the persons of Jacob's family. To determine this question, we subjoin an instance of ear-rings, which the patriarch Jacob would surely have buried as deep under ground, as he would any other instrument of superstition: it is from Montfaucon, Antiq. Expl. vol. iii. Supp. "There was discovered at Porto, when I was at Rome, in a vault under ground, which was made for the family Cæsennia, two large statues; one of a man dressed like a senator, the other of a woman, in a Roman habit, with two gold pendants in her ears; one with the figure of Jupiter on it, the other with that of Juno: and also the statue of a little child, their son. Aulus Cæsennius Hermea caused these statues to be made for himself and his wife; as the inscription informs us, which was found near them." See AMULET.

The word *ear-ring* sometimes occurs in the English Bible, when a similar ornament for the nose is rather intended.

EARTH. This word is taken in various senses:—(1.) For that gross element, which sustains and nourishes us; which nourishes plants, and fruit; for the continent, as distinguished from the sea.—(2.) For that rude matter which existed in the beginning, Gen. i. 1.—(3.) For the terraqueous globe, and its contents, Psalm xxiv. 1; cxv. 16.—(4.) For the inhabitants of the earth, Gen. xi. 1. See also vi. 13; Psalm xcvi. 1.—(5.) For the empire of Chaldea and Assyria, Ezra i. 2. And (6.) for the land of Judea. The restricted sense of this word to Judea and the region around it, we apprehend to be more common in Scripture than is usually supposed; and this acceptation of it has great effect in elucidating many passages, where it ought to be so understood.

To demand earth and water, was a custom of the ancient Persians, by which they required a people to acknowledge their dominion; Nebuchodonosor, in the Greek of Judith, (chap. ii. 7.) commands Holofernes to march against the people of the West, who had refused submission, and to declare to them, that they were to prepare earth and water. Darius ordered his envoys to demand earth and water of the Scythians; and Megabysus required the same of Amyntas, king of Macedonia, in the name of Darius. Polybius and Plutarch notice this custom among the Persians. Some believe, that these symbolical demands denoted dominion of the earth and sea; others, that the earth represented the food received from it, corn and fruits; the water, drink, which is the second part of human nourishment. Ecclesiasticus xv. 16. in much the same sense, says, "The Lord hath set fire and water before thee; stretch forth thy hand unto whether thou wilt;" and chap. xxxix. 26. "Fire and water are the most necessary things to life." Fire and water were considered by the ancients as the first principles of the generation, birth, and preservation of man. Proscribed persons were debarred from their use; as, on the contrary, wives in their nuptial ceremonies were obliged to touch them.

EARTH, in a moral or spiritual sense, is opposed to heaven and spirit. "He that is of the earth, is earthy, and speaketh of the earth: he that cometh from heaven is above all," John iii. 31. "If ye then be risen with Christ, set not your affections on things on the earth," Col. ii. 1, 2.

EARTHLY, EARTHY. Having the affections fixed on the affairs of this life: it is opposed to heavenly-mindedness, spiritual, Jam. iii. 15; 1 Cor. xv. 48.

EARTHQUAKE, a convulsion of the earth. Scripture speaks of several earthquakes. One of the most remarkable is that which swallowed up Korah, Dathan, and Abiram, Numb. xvi. This was, no doubt, a miraculous event; but whether the miracle consisted in the earthquake itself, or in the circumstances attending it, is not clear; possibly there would have been an earthquake had not Israel been encamped around that spot; or had not Korah rebelled; but then Korah and his associates would have escaped from it; that is, the punishment might be miraculous, though the earthquake were natural. Another earthquake is that which happened in the 27th of Uzziah king of Judah, A. M. 3221, *ante* A. D. 783. This is mentioned, Amos i. 1; Zech. xiv. 5. and in Josephus, who adds, that its violence divided a mountain, which lay west of Jerusalem, and drove one part of it four furlongs; when it was stopped by the wall on the east of the city, but not till the earth had closed up the highway, and covered the king's gardens. A very memorable earthquake is that which happened at our Saviour's death, (Matt. xxvii. 51.) and many have thought, that it was perceived throughout the world. Others think it was felt only in Judea, or in the temple at Jerusalem. Cyril of Jerusalem says, that the rocks on mount Calvary were shown in his time, which had been rent asunder by this earthquake. Sandys and Maundrell testify the same; and say that they examined the

breaches in the rock, and were convinced that they were effects of an earthquake. It must have been terrible, since the centurion and those with him, were so affected by it, as to acknowledge the innocence of our Saviour, Luke xxiii. 47. The word *earthquake* is also used in a more limited sense, to denote prodigious agitations of mountains, shocks of the foundation of the universe, effects of God's power, wrath, and vengeance,—figurative exaggerations, which represent the greatness, strength, and power of God, Psalm civ. 32; xviii. 7; xlvi. 2; cxiv. 4. It sometimes figuratively expresses a dissolution of the powers of government in a country, or state, Rev. xvi. 18, 19.

EAST. The Hebrews express east, west, north, and south, by before, behind, left, and right; according to the situation of a man whose face is turned to the rising sun. Hence *forwards* means towards the east.

It appears from many places in the Old and New Testaments, that the sacred writers called the provinces around and beyond the Tigris and Euphrates, (Mesopotamia, Armenia, and Persia,) *Kedem*, or the *East*. Moses, who was educated in Egypt, and lived long in Arabia, might probably follow that custom; especially as Babylonia, Chaldea, Susiana, Persia, much of Mesopotamia, and the rivers Euphrates and Tigris, are, for the greater part of their course, *east* of Palestine, Egypt, and Arabia. Beside this, as those who came from Armenia, Syria, Media, and Upper Mesopotamia, entered Palestine and Egypt on the *east side*, it was sufficient to warrant the Hebrews in saying, that these people lay *east* of them; and that these countries were known among the Hebrews under the name of the East, appears from several passages. Balaam says, (Numb. xxiii. 7.) that Balak, king of Moab, had brought him from the mountains of the East; i. e. from Pethor on the Euphrates. Isaiah says, (xli. 2.) that Abraham came from the East into the land of Canaan; and (xlvi. 11.) that Cyrus should come from the East against Babylon. In chap. ix. 12. he places Syria *east* of Judea. Daniel says, (xi. 44.) Antiochus should be troubled with news of a revolt of the eastern provinces; i. e. the provinces on the other side of the Euphrates; and Matthew says, that the wise men who came to worship Jesus, came from the East, chap. ii. 1. All this confirms the opinion, that in the Scripture style, the East is often used for the provinces which lie easterly, though perhaps inclining to the north of Judea and of Egypt. It is remarked, that this word in the Greek of Matthew, (ii. 1.) gives us no certain idea of the country whence the Magi came; but it might not be so in the original Syro-Chaldaic document, from which perhaps the apostle copied. In that language, a certain country was most probably determined by this appellation. We know not whether the Talmudists may help us in this instance; but they thus speak: "from Rekam to the East, and Rekam itself is as the East"– that is, excluded from the land of Israel, eastward, and consequently is heathen land; if, then, Rekam adjoined the land of Israel, we need not go very far to seek the East, which adjoined Rekam. We may ask also as to the Magi—What was their Syriac title? In the Gemara we have a story of an Arabian informing a Jew that the Messiah was born:—if this were a memorial of Eastern Arabia, it may agree with the country east of Rekam; which would not greatly differ from the districts occupied by the sons of Abraham, and called "the East," Gen. xxv. 6; Judg. vi. 3.

We read (Gen. xi. 1, 2.) that mankind departed from Kedem; in our translation "the East;" upon which there has been much controversy. It would be useless to detail the various conjectures of learned men as to the situation of Kedem. We have seen that there are several districts in Scripture so called; some being close to Syria; but for this Kedem we must direct our researches to a country east of Babylonia; since the inhabitants of this country came thither after a journey "from the East." [The country here meant is, unquestionably, that in the vicinity of mount Ararat, where mankind first settled after the deluge. To come from that country to Babylonia, it was necessary to keep along on the east side of the Median mountains, and then issue at once from the east upon the plain. (See Bryant's Mythol. iii. p. 24; also Mr. Smith's letter under the article Ararat.) R.

EAST WIND. See Wind.

EASTER. It is no honor to our translators, that this word occurs in the English Bible, Acts xii. 4; it should have been *passover*, which feast of the Jews we well know. *Easter* is a word of Saxon origin; and imports a goddess of the Saxons, or rather of the East, *Estera*, in honor of whom sacrifices being annually offered about the passover time of the year, (spring,) the name became attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the passover; hence we say *Easter-day*, *Easter-Sunday*, but very improperly; as we by no means refer the festival then kept to the goddess of the ancient Saxons. So the present German word for Easter, *Ostern*, is referred to the same goddess, Estera or Ostera.

EATING. The ancient Hebrews did not eat indifferently with all persons; they would have esteemed themselves polluted and dishonored by eating with those of another religion, or of an odious profession. In Joseph's time they neither ate with the Egyptians, nor the Egyptians with them; (Gen. xliii. 32.) nor in our Saviour's time, with the Samaritans, John iv. 9. The Jews were scandalized at his eating with publicans and sinners, Matt. ix. 11. As there were several sorts of meats, the use of which was prohibited, they could not conveniently eat with those who partook of them, fearing to receive pollution by touching such food, or if by accident any particles of it should fall on them. See Meats.

At their meals, some suppose they had each his separate table; and that Joseph, entertaining his brethren in Egypt, seated them separately, each at his particular table, while he himself sat down separately from the Egyptians, who ate with him; but he sent to his brethren portions out of the provisions which were before him, Gen. xliii. 31, et seq. Elkanah, Samuel's father, who had two wives, distributed their portions to them separately, 1 Sam. i. 4, 5. In Homer, each guest is supposed to have had his little table apart; and the master of the feast distributed meat to each, Odyss. xiv. 446 seq. We are assured that this is still practised in China; and that many in India never eat out of the same dish, nor on the same table with another person, believing they cannot do so without sin; and this, not only in their own country, but when travelling, and in foreign lands.

This is also the case with the Brahmins and various castes in India; who will not even use a vessel after a European, though he may only have drank from it water recently drawn out of a well. The same strictness is observed by the more scrupulous

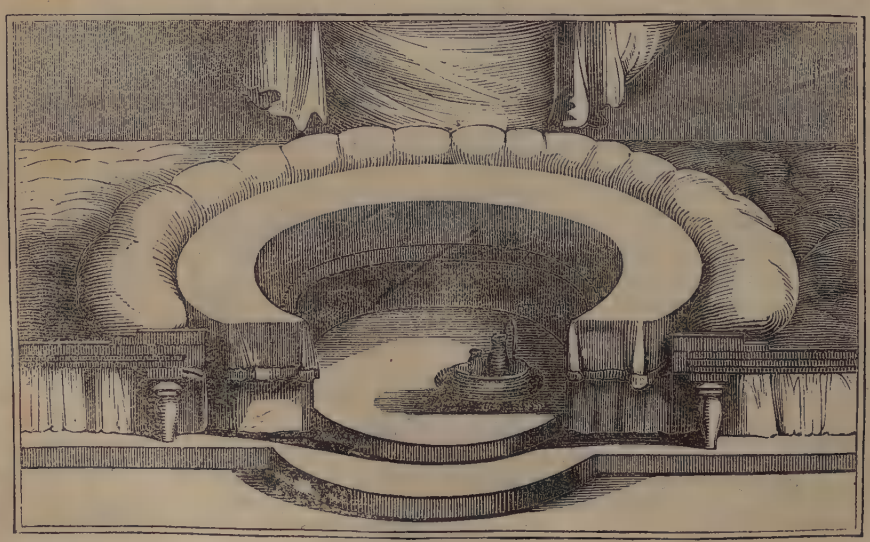
among the Mahometans; and instances have been known of every plate, and dish, and cup, that had been used by Christian guests, being broken immediately after their departure.

The ancient manners which we see in Homer, we see likewise in Scripture, with regard to eating, drinking, and entertainments. There was great plenty, but little delicacy; great respect and honor paid to the guests by serving them plentifully. Joseph sent his brother Benjamin a portion five times larger than those of his other brethren. Samuel set a whole quarter of a calf before Saul; Sam. ix. 24. The women did not appear at table in entertainments with the men; this would have been an indecency; as it is at this day throughout the East.

The Hebrews anciently sat at table, but afterwards imitated the Persians and Chaldeans, who reclined on table-beds, or divans, while eating. As a knowledge of this fact is of importance to a right understanding of several passages in the New Testament, we shall offer some remarks upon it. The accompanying engraving represents one of the common eating tables.

(1.) The reader is requested to notice the construction of the tables, i. e. three tables, so set together as to form but one. (2.) Around these tables are placed, not *seats*, but *couches*, or *beds*, one to each table; each of these beds being called *clinium*, three of these united, to surround the three tables, formed the *triclinium* (three beds.) These beds were formed of mattrasses stuffed; and were often highly ornamented. (3.) Observe the attitude of the guests; each reclining on his left elbow; and therefore using principally his right hand, that only (or at least chiefly) being free for use. Observe also, that the feet of the person reclining being towards the external edge of the bed, they were much more readily reached by any body passing, than any other part of the person so reclining.

In circular or crescent-formed tables, the right extremity was the first place of honor, and the left extremity the second place of honor. We may suppose the same of the square triclinium.



For want of proper discrimination and description, in respect to the attitude at table, as before noticed, several passages of the Gospels are not merely injured as to their true sense, but are absolutely reduced to nonsense, in our English translation. So Luke vii. 36: "A woman in the city who was a sinner, when she knew that Jesus SAT at meat in the pharisee's house, brought an alabaster box of ointment, and stood at his feet *behind him*, weeping; and began to *wash his feet* with tears, and did wipe them with the hairs of her head; and kissed *his feet*, and anointed them with the ointment." Now, surely, when a person sits at meat, according to those ideas which naturally suggest themselves to an English reader, his feet, being on the floor under the table, are *before* him, not *behind* him; and the impossibility of any one standing at his feet *behind* him, and while standing, kissing his feet, wiping them, &c. is glaring. However, by inspecting the engraving, the narration becomes intelligible; the feet of a person recumbent, being *outermost*, are most exposed to salutation, or to any other treatment, from one standing behind them. The same observations apply to John xii. 3: "Lazarus was one who reclined at table (ἀνακειμένων) with Jesus; and Mary anointed the feet of Jesus," &c.

Assisted by these ideas, we may better understand the history of our Lord's washing his disciples' feet, (John xiii. 5.) *He poureth water into a basin*, and going round the beds whereon the disciples reclined, *he began to wash their feet*, which lay on the external edge of the couch, *and to wipe them with the towel wherewith he was girded*, &c. (verse 12.) "after he had taken his garments and was *reclined again*, he said," &c.

It is not easy to ascertain precisely the form of the beds anciently used among the Persians; but, by regarding them as something like what our engravings represent, we may see the story of Haman's petitioning Esther for his life, in nearly its true light. While the king went into the garden, Haman first stood up to entreat Esther to grant him his life; and being desirous of using even the most pathetic mode of entreaty, he fell prostrate on the bed where the queen was lying recumbent; the king, that instant returning, observing his attitude, and his nearness to the queen, which was utterly contrary to female modesty, and to royal dignity, exclaimed, "*What! will he also force the queen!* she being *in my company, in the palace?*" But, when Esther fell at the king's feet, (chap. viii. 3.) we are to consider the king as seated on the divan, or sofa, in a very different attitude, and disposition of his person. See BED.

This may be a proper place to notice the import of some other expressions, which, appearing to be similar, might seem to infer the same attitude. So, "Mary sat *at Jesus's feet*" to hear his discourse; while Martha was cumbered about much serving. Martha, standing *before* Jesus, said, "Lord, direct my sister to help me," but Mary was sitting at the feet of Jesus, close to the divan on which he sat; where we see clearly that both the sisters, one standing, the other sitting, might be *before* Jesus, as he sat on the divan. See BED

It would be perhaps overstraining these remarks, to apply them to some of those slighter incidents which sacred history has recorded; it is nevertheless proper to notice, how justly John might be said to "lie in Jesus's bosom" (John xiii. 23.) at the supper table. Is it supposable, from circumstances, that our Lord was not in the chief place of honor, (according to the Greeks, the right extremity of the triclinium,) as such a person could not have any one lying in his bosom; or is it probable that the Jews esteemed some other part, perhaps the left extremity, as the place of honor? It is certain that the Turks and Chinese do so.

The tables which the Jews are represented as purifying by washing, (Mark vii. 4.) are these kind of beds, (κλινῶν)—purifying, as if they had been polluted by the recumbence of strangers; unless it were customary, as in point of neatness it ought to be, to wash the tables after every meal, and before they received guests again. This, however, could not extend to the bolsters and pillows, as they could not be made sufficiently dry to receive guests, in so short a time as intervened between one meal and another.

[The mode of reclining at table on couches was common in the East, and also among the Greeks and Romans. The general character of these meals appears to have been the same in the latter nations and among the Hebrews, and may be found described, with references to the necessary classical authorities, in Potter's Greek Antiquities, vol. ii. p. 375, seq. and Adam's Rom. Antiq. Philad. 1807. p. 434, seq. It was at a later period, under the emperors, that the semicircular couch, above represented, was introduced. In still later times, the custom was adopted which still prevails in the East, of sitting or reclining on the floor at meat, and at other times on cushions, etc.

The present mode of eating in the East is shown in the following extracts from travellers. Dr. Jowett, while on a visit to Deir el Kamr, not far from Beyroot, has the following remarks: (Chr. Researches in Syria, &c. p. 210. Amer. ed.) "To witness the daily family habits, in the house in which I lived at Deir el Kamr, forcibly reminded me of Scripture scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to a European; to which, however, that I might not seem unfriendly, I would have willingly endeavored to submit, but it was impossible to learn it in the short compass of a twenty days' visit. There are set on the table, in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me, the privilege of a knife and spoon and plate was granted: but the rest all helped themselves immediately from the dish; in which it was no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this: when the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was true Syrian courtesy and hospitality; and, had I been sufficiently well-bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the Last Supper. St. Matthew relates that the traitor was described by our Lord in these terms—*He that dippeth his hand with me in the dish, the same shall betray me*, xxvi. 23. From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. St. John, who was leaning on Jesus's bosom, describes the fact with an additional circumstance. Upon his asking, *Lord, who is it?* Jesus answered, *He it is to whom*

I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him, xiii. 25—27.

Niebuhr's account is as follows: (Descr. of Arabia, p. 52.) "The table of the orientals is arranged according to their mode of living. As they always sit upon the floor, a large cloth is spread out in the middle of the room upon the floor, in order that the bits and crumbs may not be lost, or the carpets soiled. [On journeys, especially in the deserts, the place of this cloth is supplied by a round piece of leather, which the traveller carries with him. Travels ii. p. 372.] Upon this cloth is placed a small stool, which serves as a support for a large round tray of tinned copper; on this the food is served up in various small dishes of copper, well tinned within and without. Among the better class of Arabs, one finds, instead of napkins, a long cloth, which extends to all who sit at table, and which they lay upon their laps. Where this is wanting, each one takes, instead of a napkin, his own handkerchief, or rather small towel, which he always carries with him to wipe himself with after washing. Knives and forks are not used. The Turks sometimes have spoons of wood or horn. The Arabs are so accustomed to use the hand instead of a spoon, that they can do without a spoon even when eating bread and milk prepared in the usual manner. Other kinds of food, such as we commonly eat with a spoon, I do not remember to have seen.

"It is, indeed, at first, very unpleasant to an European, just arrived in the East, to eat with people who help themselves to the food out of the common dish with their fingers; but this is easily got over, after one has become acquainted with their mode of life. As the Mohammedans are required, by their religion, very often to wash themselves, it is therefore even on this account probable, that their cooks prepare their food with as much cleanliness as those of Europe. The Mohammedans are even obliged to keep their nails cut so short, that no impurity can collect under them; for they believe their prayers would be without any effect, if there should be the least impurity upon any part of the body. And since, now, before eating, they always wash themselves carefully, and generally too with soap, it comes at length to seem of less consequence whether they help themselves from the dish with clean fingers, or with a fork.

"Among the sheikhs of the desert, who require at a meal nothing more than *pillau*, i. e. boiled rice, a very large wooden dish is brought on full; and around this one party after another set themselves, till the dish is emptied, or they are satisfied. In Merdin, where I once ate with sixteen officers of the Waiwode, a servant placed himself between the guests, and had nothing to do, but to take away the empty dishes, and set down the full ones which other servants brought in. As soon as ever the dish was set down, all the sixteen hands were immediately thrust into it; and that to so much purpose, that rarely could any one help himself three times. They eat, in the East, with very great rapidity; and at this meal in Merdin, in the time of about twenty minutes, we sent out more than fourteen empty dishes." *R.

In closing this subject, we may properly notice the obligations which are considered by eastern people to be contracted by eating together. Niebuhr says, "When a Bedouin sheikh eats bread with strangers, they may trust his fidelity and depend on his protection.——A traveller will always do well, therefore, to take an early opportunity of securing the friendship of his guide by a meal." The reader will recollect the complaint of the Psalmist, (xli. 9.) penetrated with the deep ingratitude of one whom he describes as having been his own familiar friend, in whom he trusted—"*who did eat of my bread*, even he hath lifted up his heel against me!" To the mortification of insult was added the violation of all confidence, the breach of every obligation connected with the ties of humanity, with the laws of honor, with the bonds of social life, with the unsuspecting freedom of those moments when the soul unbends itself to enjoyment, and is, if ever, off its guard. Under the article COVENANT OF SALT, we saw the obligation contracted by the participation of bread and *salt*; we now find, that among the Arabs, at least, the friendship and protection implied attaches no less to bread. Hence, in part, no doubt, the conviviality that always followed the making of a covenant. Hence, also, the severity of some of the feelings acknowledged by the indignant man of patience, Job, as appears in several passages of his pathetic expostulations. It is well known that Arabs, who have given food to a stranger, have afterwards thought themselves bound to protect him against the vengeance, demanded by consanguinity, for even blood itself.

EBAL, a mountain in Ephraim, near Shechem, over against mount Gerizim, from which it is separated by a valley of about two hundred paces wide, in which stands the town of Shechem. Both mountains are much alike in length, height, and form, and their altitude is stated by Mr. Buckingham not to exceed 700 or 800 feet, from the level of the valley. But if they are alike in these particulars, in others they are very unlike; for Ebal is barren, while Gerizim is beautiful and fruitful. The Jews and Samaritans have great disputes about them. (See GERIZIM.) Moses commanded Israel, that as soon as they had passed the Jordan, they should go to Shechem, and divide into two bodies, each composed of six tribes, one placed on, that is, adjacent to, Ebal; the other on, that is, adjacent to, Gerizim. The six tribes on, or at, Gerizim, were to pronounce blessings on those who should faithfully observe the law; and the six on mount Ebal, were to pronounce curses against those who should violate it, Deut. xxvii. This Joshua executed, Josh. viii. 30, 31. Moses enjoined them to erect an altar of unhewn stones on mount Ebal, and to plaster them over, that the law might be written on the altar; but the Samaritan Pentateuch, instead of Ebal reads Gerizim; because the altar and sanctuary of the Samaritans were there. See SHECHEM.

EBED-MELECH, a eunuch or servant of king Zedekiah, who being informed that Jeremiah was imprisoned in a place full of mire, informed the king of it, and was the means of his restoration to safety, though not to liberty. For this humanity he was promised divine protection, and after the city was taken by Nebuzaradan he was preserved, Jeremiah xxxviii. 7.

EBEN-EZER, *stone of help*, a witness stone erected by Samuel, of divine assistance obtained, 1 Sam. vii. 12.

EBER, see HEBER.

EBODA, a town in Arabia Petræa. Probably Oboda, or Oboth, Numb. xxi. 10; xxxiii. 43, 44.

ECBATANA, the ancient capital of Media, built, or, perhaps, enlarged and fortified, by Dejoces, or Arphaxad, fourth king of the Medes. It was en-

compassed with seven walls, of unequal heights; the largest, according to Herodotus, (lib. i. cap. 98.) was equal in extent with those of Athens; that is, 178 furlongs, or nearly eight leagues, (Thucyd. lib. i.) After the union of Media with Persia, Ecbatana became the summer residence of the kings of Persia, because of the freshness of the air. It still subsists, under the name of Hamadan, in lat. 34° 53′ N. long. 40° E. Its inhabitants are stated by Mr. Kinnier to be about 40,000, including about 600 Jewish families. It is supposed to be mentioned under the name of Achmetha, Ezra vi. 2.

ECCLESIASTES. This word is feminine in the Hebrew, and literally signifies, *one who speaks in public*; or, *one who convenes the assembly*. The Greeks and Latins, not regarding the gender, render it *Ecclesiastes, an orator*, one who speaks in public. Solomon describes himself in the first verse, "The words of Koheleth, [Eng. Vers. 'the Preacher,'] the son of David, king of Jerusalem." He mentions his works, his riches, his buildings, and his proverbs, or parables, and that he was the wisest and happiest of all kings in Jerusalem; which description plainly characterizes Solomon. This book is generally thought to be the production of Solomon's repentance, towards the latter end of his life. It proposes the sentiments of the Sadducees and Epicureans in their full force; proves excellently the vanity of all things; the little benefit of men's restless and busy cares, and the uncertainty of their knowledge; but concludes, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole of man." In this all his obligations terminate; this is his only means to happiness, present and future. In reading this book, care should be taken not to deduce opinions from detached sentiments, but from the general scope and combined force of the whole.

ECCLESIASTICUS, a book so called in Latin, either to distinguish it from Ecclesiastes, or to show that it contains, as well as that, precepts and exhortations to wisdom and virtue. The Greeks call it "The Wisdom of Jesus, the Son of Sirach." It contains maxims and instructions, useful in all states and conditions of life. Some of the ancients ascribed this work to Solomon; but the author is much more modern than Solomon, and speaks of several persons who lived after that prince. He mentions himself in chap. i. 27: "I, Jesus, the son of Sirach, have written in this book the instruction of understanding and knowledge." Chap. li. is inscribed, "A prayer of Jesus, the son of Sirach." The interpreter of it out of Syriac or Hebrew into Greek, says, that his grandfather Jesus composed it in Hebrew; but we have no authentic information who he was, nor when he lived. He praises the high-priest Simon, and speaks of him as not then living: but there were more high-priests than one of this name. Nevertheless, it is probable, he means Simon II. after whose death those calamities befell the Jews, which might induce the son of Sirach to speak as he does, chap. xxxvi. and l. The translator of it into Greek came into Egypt in the thirty-eighth year of Ptolemy VII. surnamed Euergetes, the second of that name; as he says in his preface. The author of the Latin translation from the Greek is unknown. Jerome says, the church receives Ecclesiasticus for edification, but not to authorize any point of doctrine.

ECDIPPA, otherwise Achzib, which see.

ECLIPSE. The Hebrews seem not to have philosophized much on eclipses, which they considered as sensible marks of God's anger. See Joel ii. 10, 31; iii. 15; Job ix. 7.—Ezekiel (xxxii. 7.) and Job (xxxvi. 32.) speak more particularly, that God covers the sun with clouds, when he deprives the earth of its light, by eclipses. Yet, when we read that "the sun shall be turned into darkness; and the moon into blood," we can hardly avoid discerning an acquaintance with the appearance of those luminaries while under eclipse. The interruption of the sun's light causes him to appear black; and the moon during a total eclipse exhibits a copper color; or what Scripture intends by a blood color. See Darkness.

ED, *witness*, the name given to the altar erected by the two tribes and a half, who were settled beyond Jordan, Josh. xxii. 34. It was probably a copy or repetition of that which was used among the Hebrews, their brethren, and it was built to *witness* to posterity the interest of these tribes in the altar common to the descendants of the patriarch Israel.

I. EDEN, a province in Asia, in which was paradise. "The Lord planted eastward a garden, גן בעדן, *in Eden*, and there he put the man whom he had formed," Gen. ii. 8. The topography of Eden is thus described: "And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where is gold ... bdellium, and the onyx-stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush. And the name of the third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates," ver. 10—14.

There is hardly any part of the world in which it has not been sought: in Asia, in Africa, in Europe, in America; in Tartary, on the banks of the Ganges, in the Indies, in China, in the island of Ceylon, in Armenia; under the equator; in Mesopotamia, in Syria, in Persia, in Babylonia, in Arabia, in Palestine, in Ethiopia, among the Mountains of the Moon; near the mountains of Libanus, Antilibanus, and Damascus. Huet places it on the river produced by the junction of the Tigris and Euphrates, now called the river of the Arabs; below this conjunction and the division of the same river, before it falls into the Persian sea. He selects the eastern shore of this river, which being considered according to the disposition of its channel, and not according to the course of its stream, was divided into four heads, or four different openings, that is, two upwards, the Tigris and Euphrates, and two below, the Pison and Gihon. The Pison, according to him, is the western channel, and the Gihon is the eastern channel of the Tigris, which discharges itself into the Persian gulf. It is said that Bochart was much of the same opinion. (Phaleg. lib. i. cap. 4; De Anim. Sacr. part ii. lib. v. cap. vi.) Other skilful men have placed Eden in Armenia, between the sources of the rivers, (1.) Tigris, (2.) Euphrates, (3.) Araxis, (4.) Phasis, taken to be the four rivers described by Moses. Euphrates is expressly mentioned; Hiddekel is the Tigris; the Phasis is Pison; the Gihon is the Araxes.

The orientals think, that the terrestrial paradise was in the island of Serendib, or Ceylon; and that when Adam was driven out of paradise, he was sent to the mountain of Rahoun in this island, two or three days' journey from the sea. The Portuguese call this mountain Pico de Adamo, or mountain of Adam, because it is thought that this first of men was buried under it, after he had lived in repentance

a hundred and thirty years. The Mussulmans do not believe that the paradise, in which Adam was placed, was terrestrial, but that it was in one of the seven heavens; and that from this heaven he was thrown down into the island of Ceylon, where he died, after having made a pilgrimage into Arabia, where he visited the place appointed for building the temple of Mecca.—They say also, that when God created the garden of Eden, he created there what the eye had never seen, the ear has never heard, and what has never entered into the heart of man to conceive. That this delicious garden has eight doors; whereas hell has but seven: and that the porters which have the care of them are to let none enter before the learned, who make a profession of despising earthly, and of desiring heavenly, things.

The orientals reckon four paradises in Asia. (1.) About Damascus, in Syria. (2.) About Obollah in Chaldea. (3.) About the desert of Naoubendigian in Persia, in a place called Sheb-Baovan, watered by the Nilab. And lastly, in the isle of Ceylon, or Serendib. We may perceive from hence, that the opinion which places the terrestrial paradise about Damascus, and near the sources of the Jordan, is no novel opinion, nor peculiar to European writers—Heidegger in the Lives of the Patriarchs, M. le Clerc, father Abraham, and father Hardouin, having maintained it.

It may be inferred from a number of circumstances, that paradise was placed on a mountain, or at least in a country diversified with hills, because only such a country could supply the springs necessary to form four heads of rivers; and because all heads of rivers rise in hills, from whence their waters descend to the sea. Such a country has been found in Armenia, with such an elevation, or assemblage of elevations, also, as appeared to be requisite for the purpose. On these principles, the *Phasis* was the *Pison* of Moses, and the similarity of sound in the name seemed to confirm the opinion; it was a natural consequence, that the *Araxes* should be the *Gihon;* since its waters are extremely rapid, and the Greek name *Araxes*, like the Hebrew *Gihon*, denotes *the dart*, or *swift*. [A full and satisfactory discussion in favor of this theory is given by Prof. Stuart in his Hebrew Chrestomathy, on Gen. ii. 14, sq. R.

Such were the principles most generally entertained among the learned; when captain Wilford came forth from his study of the Indian Puranas, opened what was at least a *new source* of information, and placed Eden on the Imaus mountains of India. (Asiatic Researches, vol. vi. p. 455.—Lond. edit.) We give his closing remarks:—

"It appears from Scripture, that Adam and Eve lived afterwards in the countries to the eastward of Eden; for at the eastern entrance of it, God placed the angel with the flaming sword. This is also confirmed by the Puránics, who place the progenitors of mankind on the mountainous regions between Cabul and the Ganges, on the banks of which, in the hills, they show a place where he resorted occasionally for religious purposes. It is frequented by pilgrims, and is called Swayambhuvasthán: I have not been able yet to ascertain its situation, being but lately acquainted with it; but I believe it is situated to the north-west of Sri-Nagar. At the entrance of the passes, leading to the place where I suppose was the garden of Eden, and to the eastward of it, the Hindus have placed a destroying angel, who generally appears, and is represented like a cherub; I mean *Garud'a*, or the *Eagle*, upon whom Vishnu and Jupiter are represented riding. Garud'a is represented generally like an eagle; but in his compound character, somewhat like the cherub, he is represented like a young man, with the countenance, wings, and talons of the eagle. In Scripture, the Deity is represented riding upon a cherub, and flying upon the wings of the wind. Garud'a is called *Vahán* (literally *the vehicle*) of Vishnu or Jupiter, and he thus answers to the cherub of Scripture; for many commentators derive this word from the obsolete root *C'harab* in the Chaldean language, a word implicitly synonymous with the Sanscrit *Vahán*."

Mr. Taylor has bestowed much labor on an examination of this hypothesis, and declares himself to be favorable to it. We give his concluding observations:—

The situation of Paradise, in Armenia, where the heads of the Euphrates and Tigris spring, where the head of the Araxes, and a branch of the Phasis, rise not very distant from each other, according to the best accounts we are able to procure of that country, (which, however, are not altogether satisfactory,) has many plausibilities in its favor. Nevertheless, there is this to be said against it, that mankind could not journey *from the East* to Babylon, if Armenia were the seat of Noah's deliverance; and if that seat were adjacent to Paradise, as we have uniformly supposed. But the situation of Paradise on the Indian Caucasus, or Imaus mountains, unites all those requisites which are deemed necessary coincidences with the Mosaic narration. Mountains furnish the sources of rivers; many great rivers rise in these mountains. Paradise furnished four rivers; four rivers rise in these mountains, in a vicinity sufficiently near, though not *now* from the same lake. Mankind travelled *from the East* to Babylon; these mountains are *east* of Babylonia. [But for the proper meaning of *the East*, and of the phrase *travelled from the East*, see the article EAST, and also the letter of Mr. Smith under the article ARARAT. R.

II. EDEN. The prophet Amos (chap. i. 5.) speaks of the "House of Eden," or "Beth-Eden," which is thought to have been a house of pleasure in the mountains of Lebanon, near to the river Adonis, and about midway between Tripoli and Baalbek

EDER, a town of Judah, Josh. xv. 21.

EDOM, *red*, *earthy*, or of *blood*, otherwise Esau, son of Isaac, and brother of Jacob. The name Edom was given him, either because he sold his birthright to Jacob for a mess of red pottage, or because of the color of his hair and complexion, Gen. xxv. 25, 30. Idumæa is named from Edom, and is often called *the land of Edom*. See ESAU and IDUMÆA.

EDOMITES. See IDUMÆA.

I. EDREI, a town of Manasseh, east of Jordan, (Josh. xiii. 31.) called likewise Edræa and Adræa, and perhaps Edera in Ptolemy, when speaking of the towns in the Batanæa. Eusebius places it about 25 miles north from Bostri.

II. EDREI, a town of Naphtali, Josh. xix. 37.

EGLAH, sixth wife of David, and mother of Ithream, 2 Sam. iii. 5. Many are of opinion, that Eglah and Michal are the same, and that she died in labor of Ithream. But see 2 Sam. vi. 23.

EGLAIM, a city beyond Jordan, east of the Dead sea, in the land of Moab, which Eusebius places 8 miles south of Ar, or Areopolis. Isa. xv. 8. 1 Sam. xxv. 44.

I. EGLON, king of Moab, (Judg. iii. 12—15.) oppressed Israel eighteen years, A. M. 2661—2679. In conjunction with the Ammonites and Amalekites, he

advanced to the city of palm-trees, or Jericho, or Engedi, which he took, and where was his usual residence. The Lord raised up Ehud to deliver Israel from his oppression.

II. EGLON, a city of Judah, Josh. x. 3; xv. 39.

I. EGYPT, a celebrated country in Africa; in Hebrew called *Mizraim*, Greek Αἴγυπτος, whence the Latin *Ægyptus*, and the English *Egypt* and *Copt;* but the etymology of these names has not been satisfactorily determined. Mizraim was son of Ham; Ægyptus was, it is said, an ancient king of this country, son of Belus, and brother of Armais. The sons of Mizraim were Ludim, Anamim, Sehabim, Naphtuhim, Pathrusim, and Casluhim, who peopled several districts of Egypt, or adjacent to it. The word Mizraim, being of the dual number, may express both Egypts, the superior and inferior, or the two parts of the country, east and west, divided by the Nile. Cairo, the capital of Egypt, and even Egypt itself, is still called Mezer by the Arabians. But the natives call it Chemi, that is, the land of Cham, or Ham, as it is also sometimes called in Scripture, Psalm lxxviii. 12; cv. 23; cvi. 22. The prophet Micah (vii. 12. Heb.) gives to Egypt the name of Mezor, or Matzor; and rabbi Kimchi, followed by several learned commentators, explains by Egypt what is said of the rivers of Mezor, 2 Kings xix. 24; Isaiah xix. 6; xxxvii. 25. Heb.

Egypt was divided into forty-two *nomes*, or districts, which were little provinces, or counties; and also into Upper and Lower. Upper Egypt was called Thebais, from Thebes, its capital, and extended south to the frontiers of Ethiopia. Lower Egypt contained principally the Delta, and the country on the coast of the Mediterranean. The Arabians call Lower Egypt, Rib, or Rif; Upper Egypt, Sais, or Thebais; and the part between, Souf. The word Rib, (*Rahab,*) occurs Psalm lxxxvii. 4. "I will mention Rahab;" also lxxxix. 10. Isaiah li. 9. The word Souf occurs likewise, for Moses calls the Red sea by this name.

In the time of Herodotus, Egypt was divided into two parts, with distinct appellations: the one belonging to Libya, the other to Asia; and the same division appears in Ibn Haukal; who says, "The left side of the Nile is called *Khouf*.—The opposite division, on the right side, they call *Zeif*." We may call these divisions Western Egypt and Eastern Egypt; which may throw some light on the expression, (Ezek. xxix. 10.) "I will make the land of Egypt waste from the tower of Syene to the border of Cush:" meaning the Cush on the Red sea. So that this threat includes Eastern Egypt; beginning, as the Egyptians themselves began, "from the tower of Syene," which is opposite to the island of Elephantina, all along the confines of Cush—that is, running up the Red sea from the port of Berenice south, to Suez and Colsum north. This gives a very different aspect to the following denunciation of the prophet, (verse 11,) "No foot of man or beast shall pass *through* it," (rather *across* it,) that is, from the Nile to the Red sea, from Coptos to Berenice, or to Kosseir, as the caravans of merchants with their goods were used to pass:—"neither shall it be inhabited, forty years." We know of no such interval in which this complete depopulation has been true of Egypt, generally taken; but it is very credible that after the ravages of Nebuchadnezzar, and till after the death of Cambyses, this track of mercantile conveyance was stopped; so that the foot of man or beast did not pass that way in conveying goods. The passage by this road was, however, afterwards much promoted by the Ptolemies, when they reigned in Egypt; and when explored by Belzoni, he found traces of the stations taken by the ancient Egyptian merchants, in this passage; such as wells, or tanks for holding water, remains of villages and temples; and, in the port of Berenice itself, ruins of considerable structures, with others tolerably entire, works for the security of the port, &c. also, cross roads, demonstrating important and extensive intercourse. By this distinction a great difficulty is reduced within the compass of high probability; and the rendering proposed by Prideaux, in correction of our public version, becomes unnecessary. The doctor would vary the words (not very agreeably to the Hebrew) "from the tower of Syene" to—"from Migdol, or Magdolum, to Syene." Magdolum was at the extreme north of Egypt, and Syene in the extreme south. But, we have no proof, neither is it credible, that the intervening country was ever totally uninhabited by man or beast, during *one* year, much less during forty years, as threatened by the prophet; for this would have been to have rendered the whole inhabited land of Egypt a wilderness, a desert, which is very unlikely.

The following allegorical characterization of Egypt is from major Wilford. (Asiat. Res. vol. iii. p. 93. Lond.)—"The parts of Barbara, towards the mouths of the Nile, were inhabited by the children of Rahu;—Rahu is represented, on account of his tyranny, as an immense river-dragon, or crocodile, or rather a fabulous monster with four talons, called Gráha, from a root implying violent seizure: the word is commonly interpreted *hanger*, or shark; but in some dictionaries, it is made synonymous to *nacra*, or crocodile; and in the Puranas, it seems to be the creature of poetical fancy." This may be compared with at least two passages of Scripture: first, Psalm lxxiv. 12—14.

God is my king of old,
Working salvation in the midst of the earth.
Thou didst divide the sea by thy strength:
Thou brakest the heads of the dragons in the waters.
Thou brakest the heads of leviathan in pieces.

The allusion is to the departure of Israel from Egypt, to the division of the Red sea, anciently; and Egypt is symbolized under the notion of a leviathan with several heads. To a natural leviathan, the crocodile, one head had been sufficient: but a symbolical leviathan may possess as many heads as comports with the original object which is figuratively alluded to. There is another passage where the same imagery is adopted, Ezek. xxix. 3, 4. "I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is my own, I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick to thy scales, and I will bring thee up out of the midst of thy rivers." In this prophecy Pharaoh is expressly named, so that we have no difficulty in referring it to that prince. Undoubtedly these allegories, by their similarity, strengthen the idea of a connection between India and Egypt: and show that in ancient times it was well understood, and adopted by the inspired writers. For, what is this dragon, but the Rahu of India?

Homer calls the Nile, Egyptus (Odyss. xiv. v. 258.); and several of the ancients assert, that Egypt was

tract of land produced by deposition of the mud of this river, which regularly overflows the country.

The Egyptians boasted of being the most ancient people in the world; and the inventors of arts and sciences. They communicated to the Greeks the names of the gods, and their theology; they exceeded in superstition and idolatry, worshipping stars, men, animals, and even plants. Moses informs us, that the Hebrews sacrificed beasts whose slaughter was considered by the Egyptians as an abomination: (Exod. viii. 26.) and also that they would not eat with the Hebrews, because they abhorred all shepherds. This country, properly speaking, was the cradle of the Hebrew nation. Joseph being carried thither and sold as a slave, was, by God's wisdom and providence, established viceroy of Egypt. Hither he invited his father and family, in number about seventy persons; after dwelling here 215 years, the whole family and their people departed hence, in number 603,550 men. The king of Egypt, however, would not permit them to leave his country, till he was compelled by miracles and chastisements. And after he had dismissed and expelled them, he repented, pursued them, and followed them into the Red sea, where he perished.

The common name of the Egyptian kings was Pharaoh, which signified sovereign power. History has preserved the names of several of these kings, and a succession of their dynasties. But the inclination of the Egyptian historians to magnify the great antiquity of their nation, has destroyed their credibility. See PHARAOH.

The inhabitants of Egypt may be considered as including three distinctions: (1.) The Copts, or descendants of the ancient Egyptians. (2.) The Fellahs, or husbandmen; which are supposed to represent the people in Scripture called Phul. (3.) The Arabs, or conquerors of the country, including the Turks, Mamelukes, &c. The Copts have seen so many revolutions in the governing powers, [see *infra*,] that they concern themselves very little about the successes or misfortunes of those who aspire to dominion. The Fellahs suffer so much oppression, and are so despised by the Bedouins, or wandering Arabs, and by their despotic rulers, that they seldom acquire property, and very rarely enjoy it in security. The Arabs hate the Turks; yet the Turks enjoy most offices of government; though they hold their superiority by no very certain tenure.

It is usual to include under the name Egypt, from Syene, south, to the most northern point of the coast adjacent to the mouths of the Nile. At Syene, Ethiopia may be said to begin. The southern part of this extent is extremely rocky and arid. During this part of its course, the Nile is a single stream; where it divides into two or more streams, it embraces that part of Egypt which the Greeks named the Delta, in the north of Egypt. This region appears to be a vast plain, yielding an abundance of corn, and other productions, and interspersed with numerous villages, built on eminences surrounded by date-trees. On the banks of the Nile, the Arab inhabitants cultivate water-melons, gourds, tobacco, indigo, called *nileh*, a few fruits, and other vegetables; also Indian corn. The water of the Nile not only fertilizes the lands included between its streams, but also those on each side of its external channels, even where the inundation itself does not appear. The Turks boast of Egypt as of the most beautiful country in the world: one of them says, the soil is for three months in the year white and sparkling like pearl, for three months black like musk, for three more green like emeralds, and for three more yellow as amber. It is not surprising to find the Israelites in the wilderness regretting so excellent a country. The ancient Egyptians had two crops of corn yearly from the same ground; at present they get but one. After barley-harvest they sowed rice, melons, and cucumbers. Egypt is said to have furnished to Rome, annually, twenty millions of bushels of corn. Pliny says, they sow early in November; that they begin their harvest in April, and end in May. Moses observes, that in the middle of March, when the Israelites departed out of Egypt, the barley and flax, being far advanced, were spoiled by the hail; but that the wheat, being not so forward, was preserved, Exod. ix. 31. The Egyptians sowed their barley and flax in the beginning of November, after the waters of the Nile had retired. The winter is very moderate. The wheat-harvest was ended by Pentecost.

The heat of Egypt is excessive: Volney says, "The Egyptians, who go almost naked, and are accustomed to perspire, shiver at the least coolness. The thermometer, which at the lowest, in the month of February, stands at 8° or 9° of Reaumur, (50 or 52 of Fahrenheit,) above the freezing point, enables us to determine with certainty, and we may pronounce that snow and hail are phenomena which no Egyptian has seen in fifty years." He says also, "Two seasons only should be distinguished in Egypt; the spring and summer; that is to say, the cold season, and the hot. The latter continues from March to November; and from the end of February the sun is not supportable for a European at nine o'clock in the morning. During the whole of this season, the air is inflamed, the sky sparkling, and the heat oppressive to all unaccustomed to it. The body sweats profusely, even under the lightest dress, and in a state of the most profound repose." (Trav. vol. i. p. 67, 68.) Dr. Whitman says, "The night setting in, the company retired to rest; many of the men without doors, according to the usual practice of the Arabs in the summer season. They lie scattered over the plains, like flocks of sheep, with the clothes they have taken off spread beneath them, and themselves covered from head to foot by the large handkerchief, which they wear in the day time across the shoulders," p. 334. This sleeping in the open air, and so lightly covered, is among those customs which appear most strange to Europeans; but it occurs frequently in Scripture, and is adopted without hesitation throughout the East. "The inhabitants of humid countries cannot conceive how it is possible for a country to subsist without rain; but in Egypt, besides the quantity of water which the earth imbibes at the inundation, the dews which fall in the night suffice for vegetation. The water-melons afford a remarkable proof of this; for though they have frequently nothing under them but a dry dust, yet their leaves are always fresh. These dews, as well the rains, are more copious towards the sea, and less considerable in proportion to the distance from it; but differ from the latter by being more abundant in summer than in winter. At Alexandria, after sunset, in the month of April, the clothes exposed to the air, and the terraces, are soaked with dew, as if it had rained. Like the rains, again, these dews are more or less plentiful, according to the prevailing wind. The southerly and the south-westerly produce none; the north wind produces a great deal; and the westerly still more. When rain falls in Egypt and Palestine, there is a general joy; the people assemble in the streets;

they sing, they are all in motion; and shout '*ye Allah; ye Mobarek!*' O God! O blessed! &c." (Volney's Trav. vol. i. p. 56.)

On account of the scarcity of rain, "the best part of Egyptian agriculture," says Niebuhr, "is the watering of their grounds. The water which the husbandman needs, is often in a canal much below the level of the land which he means to refresh. The water he must therefore raise to an equality with the surface of the grounds; and distribute it over them as it is wanted. The great art of Egyptian husbandry is thus reduced to the having proper machines for raising the water, and enough of small canals judiciously disposed to distribute it." (Trav. vol. i. p. 88.)

The great supply of water in Egypt is from the Nile, which river obtains its increase from Ethiopia and Abyssinia, and upon the rise of which the fertility of Egypt depends. The inhabitants suppose, that at 14 cubits rise, they may have an inferior harvest; at 16, a very good one: but should it rise much higher, there would not be time for the draining of the water off the lands, in order to their reception of the seed. These high risings do other mischief also; such as washing away villages, &c. See NILE.

The history of Egypt is of consequence to the proper understanding of events recorded in Scripture; but the early part of it is extremely obscure, and we are under the necessity of trusting to those excerpts and fragments, which may be deemed fortuitous, rather than intentional.

There can be no doubt that Egypt was peopled from the East; but the tribes which first entered it, seem to have been under no regular guide. We conceive that Ham was intent on establishing himself in Asia; and that he actually founded there several potent kingdoms. He might afterwards visit Africa; and his son Mizraim might govern Egypt. However that was, we find Egypt peopled in the days of Abraham; and governed also by a Pharaoh. There is some reason to think that the Hamites, who settled in the provinces allotted to the posterity of Shem, ejected them from thence; and were the cause of their transmigration into Egypt. At least, appearances indicate that the first Pharaohs of Egypt spoke the language of Abraham, Jacob, and Joseph; and that Jehovah, the God of those patriarchs, was not unknown to them. Between the period of Joseph's elevation in Egypt, and the exodus of Israel, we place an invasion of Egypt by the Palli, from India, and refer to this race that new "king which knew not Joseph." We read little more of Egypt in Scripture, for many ages; not, indeed, till the kings of Israel had political intercourse with that country.

The Egyptians claimed an antiquity of 10, 20, or even 50,000 years. They affirmed that their country was originally governed by gods; and that their first mortal king was Menes. We might better judge of the first assertion, if we knew what length of time answered to that termed a year; of the second, if we knew whether the same word which is rendered *gods*, did not also signify *judges*, as it does in the Hebrew. From Menes the Egyptians deduced a list of kings, comprising about 330, in 1400 years.

It is supposed that the mode of the ancient Egyptian computation of years, contributed to swell their chronology so immoderately. Palæphatus says, that in remote ages they reckoned the duration of their princes' reigns by days, not by years. And who will warrant us, that they who came after, did not set down years instead of days? so that Helios, son of Vulcan, reigning 4477 days, was only twelve years, three months, and four days, instead of 4477 years. Diodorus Siculus says, some have suggested that their year consisted only of one month, so that the 1200 years of every god's reign were reduced to 1200 months, or 100 years; afterwards the Egyptian year consisted of four months. This reduces the excessive antiquity of the Egyptian dynasties to a reasonable duration. It is further certain, that the dynasties of Egypt were not all successive; many of them were collateral, and the greater part of the kings, placed one after the other, were contemporary; one reigning in one part of Egypt, another in another. These lists also bear seven different names, according to the seven districts in which the dynasties subsisted: viz. at This, Memphis, Diospolis, Thanis, Sethron, Elephantina, and Sais. Before the time of Menes, Lower Egypt was a marsh, not absolutely uninhabitable, perhaps not unfertile, yet unfit for the reception of a dense population. Menes controlled the course of the Nile, probably stopped up one of its branches, and so obtained a length of solid ground, and drained the lower levels of the country. We learn, from major Wilford's information concerning Egypt, extracted from the Indian Puranas, that those books relate several circumstances of the early history of this country. (Asiatic Researches, vol. iii.)—"Tamah, or Saturn, had two wives, Age, and Decrepitude," that is, he was an extremely old man. "Tamah was expelled from Egypt exactly at the time when Aramah, a grandson of Satyavrata, died." (P. 93.)—"Lower Egypt is called by the Puranas, the Land of Mud; and they give a dreadful idea of it; and even assert, that no mortal durst approach it." (P. 96.) The Puranas say that the ocean anciently covered Egypt; but that the waters withdrew at the prayer of a holy man, or Rishi, "for the space of a hundred *yójanas*, or 492 miles." (P. 104.) The probability is, that this withdrawment of the waters alludes to the fact of the draining of the lower country, by restraining the Nile to a single channel, pretty far south. "The first inhabitants of Egypt found, on their arrival, that the whole country about the mouths of the Nile was an immense forest; part impervious, which they called Atavi, part uninhabited, but practicable, which received the name of Aranya." (P. 97.) These accounts agree, perfectly, with the primitive state of all uninhabited countries; and they contribute to support the opinion, that Egypt was peopled from India. See PHILISTINES.

For the connection of the Egyptians with the people of Israel, the reader is referred to the historical sketch under the article HEBREWS. See also the additions below.

Ezekiel (xxx. 13.) says, that there never any more shall be a reigning prince of the Egyptian nation over this country. Egypt was, indeed, to be a base kingdom; and what can be more base than a government composed of rulers who have been slaves, and the properties of others? Governors, not hereditary, nor elective by the people, nor promoted according to merit; but rising by intrigue from the lowest stations, and degraded by the vilest of crimes, as well political as personal. "Such is the case with Egypt," says Volney. "Deprived three and twenty centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and, at length, to the race of Tartars, distinguished by the name of Ottoman Turks. Among so many nations, several of them have left vestiges of their transient possession; but, as they

have been blended in succession, they have been so confounded, as to render it very difficult to discriminate their respective characters. We may, however, still distinguish the inhabitants of Egypt into *four* principal races, of different origin." (Travels, vol. i. 74.)

These four he considers as, (1.) Arabs, the classes of husbandmen and artisans; (2.) the Copts, the writers, and government collectors; (3.) the Turks, who are masters of the country; (4.) the Mamelukes, who possess the authority over it, and who are a race of slaves, bought in distant countries." Surely the country lorded over by slaves may be justly considered as "the basest of kingdoms!"

"When we reflect on the revolutions which this country has undergone, and upon the length of time during which it has been under the dominion of strangers, we can no longer be surprised at the decline of its wealth and population. It has been successively subdued by the Persians, the Greeks, the Romans, the Arabians, and the Turks:—has enjoyed no interval of tranquillity and freedom, but has been constantly oppressed and pillaged by the lieutenants of a distant lord, who scarcely left the people bare means of subsistence. Agriculture was ruined by the miseries of the husbandman: and the cities decayed with its decline. Even at present, the population is decreasing: and the peasant, although in a fertile country, is miserably poor; for the exactions of government, and its officers, leave him nothing to lay out in the improvement and culture of his lands; while the cities are falling into ruins, because the same unhappy restraints render it impossible for the citizens to engage in any lucrative undertaking." "The Copts are descended from the ancient Egyptians: and the Turks, on this account, call them, in derision, "the posterity of Pharaoh." But their uncouth figure, their stupidity, ignorance, and wretchedness, do little credit to the sovereigns of ancient Egypt. They have lived for 2000 years under the dominion of different foreign conquerors, and have experienced many vicissitudes of fortune. They have lost their manners, their language, their religion, and almost their existence. They are reduced to a small number in comparison of the Arabs, who have poured like a flood over this country. Of the diminution of the numbers of the Copts, some idea may be formed from the reduction of the number of their bishops. There were seventy in number at the period of the Arabian conquest. There are now only twelve." (Niebuhr's Travels, vol. i. p. 104.)

[As both the country and the inhabitants of Egypt occupy so prominent a place in the history of the Jewish people, and almost every thing which relates to them, goes directly to illustrate the Hebrew Scriptures, it may not be improper to give here a more detailed account of this important country, than is found in the preceding interesting, but somewhat meagre, article.

Egypt is, in the Old Testament, usually called *Mizraim*, after the second son of Ham, and grandson of Noah; less frequently it is called *Mazor*, 2 Kings xix. 24; Isa. xix. 6; xxxvii. 25; Micah vii. 12; where, however, our English version has rendered this word by *besieged place, fortress, defence.* The ancient name of the country among the inhabitants themselves, was *Chimi*, or *Chami*, (*XHMI*, or in the dialect of Upper Egypt, *KHMI*,) which the Hebrews probably pronounced חם, *Cham*, or *Ham*, and referred to Ham, the grandfather of Mizraim. The Egyptian word signified *black*, according to Plutarch; (de Is. et Osir. p. 364.) and the land was so called from the dark color of its fruitful soil, manured by the slime deposited by the inundations of the Nile. In the Old Testament the name of *Rahab*, (arrogance) is sometimes given to Egypt; (Jer. xxx. 7, li. 9; Ps. lxxxvii. 4; lxxxix. 11.) but it would seem to be only a poetical epithet, applied in consequence of the arrogance and oppression experienced by the Jews from the Egyptians. The origin and meaning of the name *Ægyptus* (whence Egypt) is unknown. The present Arabic name of this country, *Misr*, comes from the Hebrew *Mizraim.*

The proper land of Egypt is, for the most part, a great valley, through which the river Nile pours its waters, extending in a straight line from north to south, and skirted on the east and west by ranges of mountains, which approach and recede from the river more or less in different parts. Where this valley terminates, towards the north, the Nile divides itself, about 40 or 50 miles from the sea-coast, into several arms, which enclose the so called *Delta.* The ancients numbered seven arms and mouths; the eastern was that of Pelusium, now that of Tineh; and the western that of Canopus, now that of Aboukir. As these branches all separate from one point or channel, i. e. from the main stream, and spread themselves more and more as they approach the coast, they form with the latter a triangle, the base of which is the sea-coast; and having thus the form of the Greek letter Δ, *delta*, this part of Egypt received the name of the *Delta*, which it has ever since retained. The northern and southern points of Egypt are thus assigned by the prophet Ezekiel, xxix. 10; xxx. 6; from *Migdol*, i. e. Magdolum, not far from the mouth of the Pelusian arm, to *Syene*, now Essuan, *namely, to the border of Ethiopia.* Essuan is also assigned by Greek and Arabian writers as the southern limit of Egypt. Here, in north latitude 24° 2′, the Nile issues from the granite rocks of the cataracts, and enters Egypt proper. The length of the country, therefore, in a direct line, is 112 geographical miles. The breadth of the valley, between Essuan and the Delta, is very unequal; in some places the inundations of the river extend to the foot of the mountains; in other parts there remains a strip of a mile or two in breadth, which the water never covers, and which is therefore always dry and barren. Originally the name Egypt designated only this valley and the Delta; but at a later period it came to include also the region between this and the Red sea from Berenice to Suez, a strong and mountainous tract, with only a few spots fit for tillage, but better adapted to pasturage. It included also, at this time, the adjacent desert on the west, as far as to the oases, those fertile and inhabited islands in the ocean of sand. The name *Delta*, also, was extended so as to cover the districts between Pelusium and the border of Palestine, and Arabia Petræa,—the ancient desert of Shur, now Djefar; and on the west it included the adjacent tract as far as to the great deserts of Libya and Barca,—a region of sand of three days' journey east and west, and as many north and south.

The country around Syene and the cataracts is highly picturesque; the other parts of Egypt, and especially the Delta, are exceedingly uniform and monotonous. The prospect, however, is extremely different, according to the season of the year. From the middle of the spring season, when the harvest is over, one sees nothing but a grey and dusty soil, so full of cracks and chasms, that he can hardly pass along. At the time of the autumnal equinox,

the whole country presents nothing but an immeasurable surface of reddish or yellowish water, out of which rise date-trees, villages, and narrow dams, which serve as a means of communication. After the waters have retreated, which usually remain only a short time at this height, you see, till the end of autumn, only a black and slimy mud. But in winter, nature puts on all her splendor. In this season, the freshness and power of the new vegetation, the variety and abundance of vegetable productions, exceed every thing that is known in the most celebrated parts of the European continent; and Egypt is then, from one end of the country to the other, nothing but a beautiful garden, a verdant meadow, a field sown with flowers, or a waving ocean of grain in the ear. This fertility, as is well known, depends upon the annual and regular inundations of the Nile. See Nile.

The sky is not less uniform and monotonous than the earth; it is constantly a pure unclouded arch, of a color and light more white than azure. The atmosphere has a splendor which the eye can scarcely bear; and a burning sun, whose glow is tempered by no shade, scorches through the whole day these vast and unprotected plains. It is almost a peculiar trait in the Egyptian landscape, that although not without trees, it is yet almost without shade. The only tree is the date-tree, which is frequent; but with its tall, slender stem, and bunch of foliage on the top, this tree does very little to keep off the light, and casts upon the earth only a pale and uncertain shade. Egypt, accordingly, has a very hot climate; the thermometer in summer standing usually at 80 or 90 degrees of Fahrenheit; and in Upper Egypt still higher. The burning wind of the desert, Simoom, or Samiel, is also experienced, usually about the time of the early equinox. The country is also not unfrequently visited by swarms of locusts. See Locusts.

The chief agricultural productions of Egypt are wheat, *durrah* or small maize, Turkish corn or maize, rice, barley, beans, cucumbers, water-melons, leeks and onions; also flax and cotton. The date-tree and vine are frequent. The *papyrus* is still found in small quantity, chiefly near Damietta; it is a reed about nine feet high, as thick as a man's thumb, with a tuft of down on the top. The animals of Egypt, besides the usual kinds of tame cattle, are the wild ox or buffalo in great numbers, the ass and camel, dogs in multitudes without masters, the ichneumon, (a kind of weasel,) the crocodile, and the hippopotamus; for which, see these articles respectively.

In the very earliest times, Egypt appears to have already been regarded under three principal divisions; and writers spoke either of *Upper* and *Lower* Egypt; or of *Upper* Egypt or Thebais, *Middle* Egypt, Heptanomis or Heptapolis, and *Lower* Egypt or the Delta, including the districts lying east and west. The provinces and cities of Egypt mentioned in the Bible may, in like manner, be arranged under these three great divisions.

1. Lower Egypt. The north-eastern point of this was the *Brook of Egypt*, (see below,) on the border of Palestine. The desert between this point, the Red sea, and the ancient Pelusium, seems to have been the desert of Shur, (Gen. xx. 1. al.) now el-Djefar. Sin, "the strength [key] of Egypt," Ezek. xxx. 15, was probably Pelusium. The land of Goshen appears to have lain between Pelusium, its branch of the Nile, and the Red sea, having been skirted on the north-east by the desert of Shur; constituting, perhaps, a part of the province Raamses; Gen. xlvii. 11. In this district, or adjacent to it, are mentioned also the cities Pithom, Raamses, Pi-Beseth, and On or Heliopolis. In the proper Delta itself, lay Tahapanes, i. e. Taphne or Daphne; Zoan, the Tanis of the Greeks; Leontopolis, mentioned perhaps in Is. xix. 18. To the west of the Delta was Alexandria.

2. Middle Egypt. Here are mentioned Moph or Memphis; and Hanes, the Coptic *Hnes* or *Ehnes*, the Anysis of Herodotus, and Great Heracleopolis of the Greeks.

3. Upper Egypt. The southern part of Egypt the Hebrews appear to have called Pathros, (Jer. xliv. 1, 15.) The Bible mentions here only two cities, viz. No, or more fully No-Ammon, for which the Seventy put Diospolis, the Greek name for Thebes, the most ancient capital of Egypt; (see Ammon and Thebes;) and Syene, the southern city and limit of Egypt.

The early history of ancient Egypt is involved in great obscurity; and this is not the place to enter into its details. All accounts, however, and the results of all modern researches, seem to concur, in representing culture and civilization as having been introduced and spread in Egypt from the south, and especially from Meroë; and that the country in the earliest times was possessed by several contemporary kings or states, which at length were all united into one great kingdom. A priesthood seems to have governed the land; and in some of the smaller states, the head of the state was also a priest. Not long after the death of Joseph, apparently, the *Hyksos* or shepherds, most probably an Arabian nomadic tribe, began their irruptions, and at last got possession of the country. After they were driven out, the whole land appears to have been again united under one sovereign, and from this time, or (about 1100 B. C.) to have enjoyed its greatest prosperity. The first king of the 19th dynasty, as it is called by Manetho, was the celebrated Sesostris, about 1500 B. C. His successors are all called in the Bible, not by their proper names, but by the general appellation *Pharaoh*, i. e. kings. The first who is mentioned by his proper name is Shishak, (1 Kings xiv. 25, 26,) supposed to be the Sesonchosis of Manetho, about 970 B. C. In the same century, Ethiopian kings reigned over Upper Egypt; of whom two are mentioned in the Bible, viz. So, or Sevechus, (2 Kings xvii. 4.) about 722 B. C. and Tirhaka, contemporary with Hezekiah, 2 Kings xix. 9. The latter is said by Herodotus, to have withdrawn from Egypt. (ii. 139.) After this, the whole country was for a time under twelve kings, (about 711 B. C.) who at length were all subdued by Psammetichus, to whom allusion is made in Isa. xix. 4. His son Necho is mentioned 2 Kings xxiii. 29, seq. xxiv. 7, and elsewhere. The grandson of Necho was Hophra, who is also often mentioned in the Scriptures. This dynasty was overthrown by Nebuchadnezzar, as announced by the prophets Jeremiah and Ezekiel. Jer. xliii. 10—13; xlvi. 13, seq. Ezek. xxix. 18, seq. xxx. 10, seq. xxxii. 11, seq. With these annunciations the reports of Arabian writers distinctly agree.

Egypt was afterwards conquered by Cambyses, and became a province of the Persian empire about 525 B. C. Thus it continued until conquered by Alexander, 350 B. C., after whose death it formed, along with Syria, Palestine, Lybia, &c. the kingdom of the Ptolemies. After the battle of Actium, 30 B. C. it became a Roman province. Since that time it has ceased to be an independent state, and its history is

incorporated with that of its different conquerors and possessors. In 640, it was conquered by the Arabs; and in later periods has passed from the hands of the caliphs under the power of Turks, Arabs, Kurds, Mamelukes; and since 1517, has been governed as a province of the Turkish empire.

The division of the inhabitants which prevails in Egypt, and especially the ancient division into castes, has been spoken of above.

From the histories of Egypt by Manetho, Herodotus, Diodorus, Strabo, Plutarch, and others, and from the modern discoveries of Champollion in hieroglyphics, chronologists have been led to divide the Egyptian empire into five periods. These are as follows: (1.) The first begins with the establishment of their government, and comprehends the time during which all religious and political authority was in the hands of the priesthood, who laid the first foundation of the future power of Egypt, founding and embellishing the great city of Thebes, building magnificent temples, and instituting the mysteries of Isis, from Mizraim to Menes. (2.) The second period begins at the abolition of this primitive government, and the first establishment of the monarchical government by Menes. From this time commences what is generally called the Pharaonic age, and ends at the irruption of Cambyses. This is the most brilliant period of Egyptian history; during which Egypt was covered with those magnificent works which still command our admiration and excite our astonishment; and by the wisdom of its institutions and laws, and by the learning of its priests, was rendered the most rich, populous, and enlightened country in the world. (3.) The third epoch includes the period of the Persian dominion, about 200 years. (4.) The fourth covers the reigns of the Ptolemies. (5.) The fifth begins when Egypt became a Roman province, and continues to the middle of the fourth century. Compare Spineto's Lectures on Hieroglyphics, p. 15, seq.

The religion of Egypt consisted in the worship of the heavenly bodies and the powers of nature; the priests cultivated at the same time astronomy and astrology, and to these belong probably the wise men, sorcerers, and magicians, mentioned Ex. vii. 11, 22. It was probably this wisdom, in which Moses also was learned, Acts vii. 22. But the Egyptian religion had this peculiarity, that it adopted *living animals* as symbols of the real objects of worship.

The Egyptians not only esteemed many species of animals as sacred, which might not be killed without the punishment of death, but individual animals were kept in temples and worshipped with sacrifices, as gods. (See Apis.) But although this worship of animals was common throughout Egypt, yet it differed in different parts of the country. There were but a few species which all Egypt worshipped. The others were sacred in one district, but not in another. In one province, they might be killed and eaten; in another, the punishment of death was the price of doing them an injury. (Herod. ii. 65, seq.) It was in consequence of this, that the destruction of the first-born in Egypt was made to extend also to the beasts. Ex. xii. 12.

The language of the ancient Egyptians differed essentially from all the Asiatic languages, as appears from the remains of it still extant in the Coptic. This last indeed has ceased to be a living language since the eighth century; for although the Copts continue to form a distinct class in the Egyptian population, yet, like the other inhabitants, they speak Arabic. But their former language still exists in their writings, which are limited to a version of the Scriptures, homilies, lives of the saints nd martyrs, and the like. The language of these writings, however, is no longer the pure ancient Egyptian, but intermingles many Greek words; and also the Coptic alphabet is borrowed from the Greek, with the addition of eight letters, for sounds which could not be marked by the Greek characters. With the help even of the language as found in these writings, learned men, particularly Jablonsky, Quatremère, and Champollion, as well as others, have been able to illustrate the meaning of many old Egyptian words which occur in the Old Testament, and in Greek and Roman writers. It cannot, however, be supposed, that the language at the time of the introduction of Christianity was in all respects the same as that spoken in the times of the Pharaohs; and this is confirmed by the modern attempts to decipher the inscriptions on monuments, and the language of papyrus rolls, from the times of the Pharaohs and Ptolemies. The language of these differs from the Coptic, as was to be expected, in forms, flexion, and syntax. The subject will be more fully developed, when the researches of Champollion and others shall have been completed, and laid before the public. For the connection or resemblance between the ancient Egyptian and Hebrew alphabets, see professor Stuart's note in Greppo's Essay on the Hieroglyphic System, p. 267, to which work also the reader, who wishes to obtain further information respecting hieroglyphics, may be referred.

The most extraordinary monuments of Egyptian power and industry were the pyramids, which still subsist, to excite the wonder and admiration of the world. A description of these extraordinary structures has generally been considered as matter of curiosity, rather than as being applicable in illustrating the Scriptures, since there appears to be no allusion to them in the Bible. They have, however, by some, been supposed to have been erected by the Israelites during their bondage in Egypt. Josephus, indeed, says expressly, that the Egyptians "treated the Israelites inhumanly, and thought to wear them out by various labors; they caused them to divide up the river into many channels, to build walls around the cities, and mounds to prevent the access of water where it would become stagnant; and *by building the pyramids*, also, they diminished our people." (Antiq. ii. 9. 1.) Whether Josephus made this statement on the authority of a national tradition, or as a conjecture of his own, cannot be determined. But the tenor of ancient history in general, as well as the results of modern researches, is against the supposition of the pyramids having been built by the Israelites; and they are usually assigned to a later period. Mr. Taylor, however, has adopted the above hypothesis, and attempts to support it by the arguments which follow. They may stand here, as a specimen of that kind of learning, which delights in doubtful and shadowy speculation, rather than in sober and judicious research. *R.

Mr. Taylor conceives that Providence has left us the pyramids, as everlasting monuments of the veracity of that Sacred History with which we are favored. In fact, that they are part, at least, of the labors of the Israelites, previous to the exodus; and that they remain to witness the leading events of that portion of the history of the sons of Jacob. The following considerations are advanced in support of this opinion:

1. If we inquire what were the labors of the Israelites for the Pharaohs, we find that they consisted in making bricks, to be hardened in the sun, for such bricks alone require the assistance of straw in their composition, which material is particularly mentioned by the officers of this people, Exod. i. 14. Now, it appears from various travellers, that the internal construction of these mighty masses consists, among other materials, of brick of this description; and thereby agrees with that circumstance of the sacred narrative. This is true of the great pyramid, which is usually visited; but the pyramids of Sakkara, at some distance, are wholly composed of sun-burnt bricks, so that *these* are undeniable.

2. The multitude, when in the wilderness, regret the fish which they ate in Egypt, *freely*, (*gratis*, not at their own expense,) the cucumbers, the melons, the leeks, the onions, the garlic, Numb. xi. 5. In conformity with this, we are told by Herodotus, that on the pyramid was an inscription, "expressing the expense of the articles of food consumed by the laborers; radishes, (the *leeks*, perhaps, of Scripture,) onions, and garlic; they cost 1,600 talents of silver." No doubt these vegetables were cheap enough; so that this considerable sum implies a prodigious number of workmen, employed during a great length of time. Herodotus also admires the further sum which must have been expended in *food* and clothes.

3. As to the number of persons employed in their erection, Diodorus Siculus says, that 360,000 workmen, or slaves, were occupied twenty years in constructing the pyramid of Chemnis. Herodotus says 100,000 were employed in bringing stones; 10,000 at a time, who relieved each other every three months. It may be supposed, therefore, that the number given by Diodorus, includes the whole of the population employed in all departments, while the number given by Herodotus is that employed in a specific department; but, that all were relieved every three months, and that only a proportion of one tenth was employed at a time, seems to have been a kind of rule in the business. Now, it is very likely that the Israelites were in this manner relieved; for we find, (Exod. iv. 27.) that the mother of Moses was able to conceal him, when an infant, no longer than three months. And Aaron was able to take a journey (which usually occupies two months, says Dr. Shaw) to mount Horeb, to meet Moses, which, had he been kept without intermission to his labor, would have been impossible. Indeed, if the Israelites labored in the field, they could not have been constantly employed in building; and that they did labor in the field is evident from their possession of great herds of cattle, when they went out of Egypt. Add to this, that their profession was that of shepherds, that they were placed in the richest pasturage in Egypt, that Moses stipulates that not a hoof should be left behind, and that the very institution of the passover-lamb implies the possession of flocks; these, with other circumstances, show clearly that the Israelites must have had intervals of time, in which to pay attention to their own property and business.

4. It is almost certain that the native Egyptians, or the governing nation, at least, did not labor on these structures; for Diodorus Siculus says, (lib. i. cap. 2.) "He [Sesostris] built . . . . he employed in these works none of his own subjects, but only the labors of captives. He was even careful to engrave these words on the temples, '*No Egyptian had a hand in this structure.*' They say further, that the captives brought from Babylon, unable to endure these labors, found means to escape, and . . . made war against the Egyptians," &c. It is therefore likely that the stranger Israelites found in Egypt, by "the king who knew not Joseph," and whose increasing numbers and strength he dreaded, would be set to labor, though in mere waste of their strength, on structures only useful in a political view, rather than any of the natural inhabitants, towards whom the same policy was not necessary. This conduct was afterwards adopted by Solomon; (1 Kings ix. 27.) "Solomon built . . . of the Amorites, Perizzites, Hivites, &c. who were not of the children of Israel did Solomon levy a tribute of bond *service*—but of the children of Israel did Solomon make no bondmen; but they were men of war," &c.

5. That it was anciently, as it still is in the East, the custom to employ *bondmen* in building, is notorious; we have therefore only to inquire, whether this character was attached to the Israelites. It is expressly attributed to them; for they are said to be brought out of the house of bondage; (Exod. xx. 2.) they are charged to remember they were bondmen in Egypt, Deut. vii. 21; xv. 15. That the Israelites did not *make brick* only, but performed other labors of building, may be inferred from Exod. ix. 8, 10. Moses took "ashes of the *furnace*,"—no doubt that which was tended by his people.—So Psalm lxxxi. 6, "I removed his shoulder from the *burden*, and his hands were delivered from the *basket*, i. e. basket of burden," (not *pots*, as in our translation,) and with this rendering agree the LXX, Vulgate, Symmachus, and others. It is recorded, indeed, that the Israelites built *cities* for Pharaoh, and in such building they might and must carry the burden, and the mortar-basket, (analogous to our mortar-hod,) yet as their delivery from these things is spoken of, as the furnace is evidently not distant from the residence of Pharaoh, and as there is no reason to suppose that soon after they had built these cities they were dismissed; these circumstances seem to corroborate the positive testimony of Josephus, that Israel was employed on the pyramids. We may, perhaps, attribute the omission of finishing the last pyramid to the confusion consequent on the death of Pharaoh in the Red sea, and the hatred which attended his memory, among the genuine Egyptians, to which race he did not belong; but was usurper over them, as he was a tyrant over Israel.

6. The space of time allotted to the erection of these immense masses, coincides with what is usually allotted to the slavery of the Israelites. Israel is understood to have been in Egypt 215 years; of which, Joseph ruled seventy years, nor was it till long after his death, that the "new king arose who knew not Joseph." If we allow about forty years for the extent of the generation which succeeded Joseph, added to his seventy, there remain about a hundred and five years to the exodus. Now—Herodotus tells us, (lib. ii. cap. 124.) that "till the reign of *Rampsinitus*, (the *Ramesses* of Scripture,) Egypt was not only remarkable for its abundance, but for its excellent laws. Cheops, who succeeded this prince, degenerated into the extremest profligacy of conduct. He barred the avenues to every temple, forbade the Egyptians from offering sacrifices, and next proceeded to make them labor servilely for himself, by building the pyramids. Cheops reigned fifty years. (Cap. 127.) His brother Chephren succeeded, and reigned fifty-six years: he adopted a similar conduct. Thus for the space of 106 years, were the Egyptians exposed to every species of oppression and calamity;

not having in all this period permission to worship in their temples. For the memory of these two monarchs they have so extreme an aversion, that they are not willing to mention their names. *They call their pyramids by the name of the shepherd* PHILITIS, *who at that time fed his cattle in those places.* Mycerinus succeeded Chephren; disapproved his father's conduct; commanded the temples to be opened, and the people, who had been reduced to the most extreme affliction, were again permitted to offer sacrifice."—Here are plain traces of a government by a foreign family, and of a worship contrary to that which had been previously established in Egypt, which agrees exactly with circumstances narrated in Exodus. The historian relates that it lasted 106 years, in which it coincides with the bondage-time of the sons of Israel.

But there is information couched under the ambiguous mention of the shepherd Philitis, which should not escape us. It is clear, that the Egyptians could not call the kings by whose order the pyramids (plural) were built, by this name, in the hearing of Herodotus, since they referred them to their kings Cheops and Chephren; besides which, it would seem that the shepherd Philitis had formerly, and customarily, fed his cattle elsewhere. We may, therefore, understand this passage thus:—They attributed the labor of constructing these pyramids to a *shepherd* who came from *Philistia;* but who at that time fed his cattle in the land of Egypt. Implying, that they more readily told the appellation of the workmen [the sons of Israel, the *shepherd*, Gen. xlvii. 5.] employed in the building, than of the kings by whose commands they were built. They seem to have done the same in the days of Diodorus, who remarks, "They admit that these works are superior to all which are seen in Egypt; not only by the immensity of their mass, and by their prodigious cost, but still more by the beauty of their construction; and the workmen who have rendered them so perfect, are much more estimable than the kings who paid their cost: for the former have hereby given a memorable proof of their genius and skill, whereas the kings contributed only the riches left by their ancestors, or extorted from their subjects. . . They say, the first was erected by *Armæus*, the second by *Ammosis*, the third by *Inaron*." The first name, *Armæus*, Mr. Taylor corrects into *Aramæus;* that is, "the Syrian:" and then the title perfectly coincides with the mention of the shepherd of Palestine, by Herodotus. This passage being extremely curious, and perhaps never properly understood, the original Greek is subjoined. (Diod. Sic. lib. i. sect. 2.)

—τὴν μεγιστὴν ποιῆσαι λέγουσιν Ἀρμαῖον, [Ἀραμαῖον,] τὴν δὲ δευτέραν Ἀμμώσιν, τὴν δὲ τριτὴν Ἰναρῶνα.

This coincidence will appear more striking if the names be considered distinct from their prefixes, for, if we compare them with the description of Moses and Aaron, (Ex. vi. 26, 27.) we find them the same, as near as traditionary pronunciation by natives of different countries could bring it: *aMousin*, or *haMousin*, is *huMouseh*, הוּא משׁה: and *inArona*, or *hinArona*, is *huAaron*, הוּא אהרן, which, where two vowel sounds came together, took a consonant between them, when spoken,—*hunAaron*. This, therefore, confirms the supposition, that the Israelites were employed on the pyramids; first, under the appellation of the *Syrian*, or *Aramean*, (the very title given to Jacob, "An *Aramite* ready to perish was my father, he went down into Egypt . . . and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage," Deut. xxvi. 5.)—and afterwards, under the names of the two most famous principals of that people.

But beside the names of Moses and Aaron, the builders, we may *possibly* find that the names of the kings by whose order they were built, are also preserved, so far at least as by the help of Scripture to afford assistance in this inquiry. "*Rampsinitus*, (supposed to be the *Remphis* of the next paragraph, from Diodorus Siculus) . . . . possessed such abundance of wealth, that so far from surpassing, none of his successors ever equalled him in affluence;" says Herodotus; who also relates a history of his treasury, from which the least we can gather is that it was very extraordinary. "*Remphis*, (son of Protheus,) having succeeded his father, employed the whole period of his reign in increasing his revenues, and amassing gold and silver . . . . he left behind him more riches than any of his predecessors; for it is said that in his coffers were found 400,000 talents," Diod. Sic. lib. i. sect. 2.

Raumesses or *Raugmesses* (Benjamin of Tudela writes it *Raghmesses;* Eusebius, *Ramises;* Josephus, *Ramphates;* and such differences indicate a foreign origin) is the name of a town, (Exod. i. 11; xii. 37.) apparently named after this king of Egypt; and if pronounced *Rucmetses*, it would be the Indian *Rucmavatsa*. This elision is common in India, and major Wilford adopts it himself, by supposing that the *Tamovatsa* of this passage is the *Timaus* of the Greek writers. *Rucmavatsa* was, say the Puranas, NOT OF THE ROYAL RACE OF EGYPT; but his grandfather *Tamovatsa* defeated the Egyptian king, "placed himself on the throne of *Misra*, and governed the kingdom with perfect equity: his son *Bahya-vatsa* devoted himself to religion, having resigned his dominion to his son *Rucmavatsa*, who tenderly loved his people, and so highly improved this country, that from his just revenues he amassed an incredible treasure. His wealth was so great, that he raised three *mountains* called *Rucmadri*, *Rajatadri*, and *Retnadri;* or, the MOUNTAIN of *gold*, of *silver*, and of *gems*. The author says, *mountains*, but it appears, says major Wilford, from the context, that they were fabrics. (The Arabs and Turks call them *Djebel Pharouni*, Pharaoh's *Mountains*, to this day.)—There can be little or no doubt, that they are the three pyramids near *Misra-sthan*, or Memphis. Rucmavatsa was no tyrant to his own people, whom he cherished, says the 'Mahacalpa,' as if they had been his own children; but he might have compelled the native Egyptians to work, for the sake of keeping them employed, and subduing their spirit. The first was said to be of *gold*, because coated with yellow marble; the second of *silver*, because coated with white marble; the third of *gems*, because coated with variegated marble;" or perhaps marbles set in some pattern.

Now, the opposite character of this *Rucmavatsa* is what we should expect would be delivered by writers of opposite nations. (1.) *He was a foreigner introduced by conquest*, therefore, "he knew not Joseph," nor cared for any former services rendered by that "Saviour of the (Egyptian) world." (2.) *He tenderly loved his people*—his own people, foreigners like himself; but the Egyptians were not so fond of him, they rather banished his name from their memory, and hated the mention of it. (3.) *From his just revenues he amassed treasures*—but his conquer-

ed subjects would describe this as iniquitous exaction. (4.) *This family shut up the temples;* and we are sure they prohibited sacrifices in the instance of Israel. This might be piety in the opinion of the writers of the Mahacalpa; but the original Egyptians would esteem it persecution for religion's sake, and consequently wickedness of no common guilt. (5.) *He built three mountains:*—rather three mountains were built during the reign of his family;—on these he did not employ his own people, but partly the native Egyptians, with others whom he found in the country, (the *mixed multitude* of Exod. xii. 38.) and partly the Israelites, whom he wished to subdue by labor. The character of this prince agrees sufficiently to prove his identity; and it disagrees sufficiently to prove, that on one side it is viewed with the eye of national and religious partiality; on the other, with the aversion of national and religious abhorrence. The progress is as usual in these cases.—Taxation accumulates wealth; wealth is dissipated in expensive buildings, and is accompanied by overdriven slavery; this issues in insurrection, and the escape of the sufferers. Precisely parallel to this is the occasion of the revolt of the ten tribes from the family of Solomon, 1 Kings xii. 3, 4. 18; 2 Chron. x. 4. It is impossible to refrain from observing how aptly historical narration and geographical discussion illustrate each other. And we form this general conclusion, that so many coincidences justify us in believing that the pyramids of Egypt were built when Israel was in that land; were partly constructed by that people; and that the labors they exacted fostered that aversion of mind which the true Egyptians entertained against the memories of their oppressors; so that in later ages, the priests rather mentioned, to inquiring foreigners, the names of the operative builders, than of the kings whose treasures had been expended on their construction. As to the difference of names between *Cheops* and *Ramesses;* probably one may be a title, or a name taken on a certain occasion; or one may be a Hindoo, the other an Egyptian, appellation. At all events, we know so little on this subject, that no objection can be maintained from it, without further information.

The pyramids are such extraordinary works, that they justify extraordinary attention; and having attempted to ascertain their builders, we shall subjoin a few remarks on their purpose. They have been described as three mountains, but it appears from the context, says major Wilford, that they were fabrics;—and he adds, "As to the three stupendous edifices, called *mountains*, from their size and form, there can be little or no doubt that they were the three great pyramids near Misra-st'han or Memphis; which, according to the Puránas and to Pliny, were built from a motive of ostentation, but, according to Aristotle, were monuments of tyranny." "The *Brahmens* never understood, that any pyramid in Misra-st'hala, or Egypt, was intended as a repository for the dead; and no such idea is conveyed by the Mahácalpa, where several other pyramids are expressly mentioned as places of worship. There are pyramids now at Benáres, but on a small scale, with subterranean passages under them, which are said to extend many miles; when the doors, which close them, are opened, we perceive only dark holes, which do not seem of great extent, and pilgrims no longer resort to them, through fear of mephitic air, or of noxious reptiles. The narrow passage, leading to the great pyramid in Egypt, was designed to render the holy apartment less accessible, and to inspire the votaries with more awe. On my describing the great Egyptian pyramid to several very learned Brahmens, they declared it at once to have been a temple, appropriated to the worship of Padmádévi, and that the supposed tomb was a trough, which, on certain festivals, her priests used to fill with the sacred water and lotos-flowers." These sentiments are repetitions of those which governed the builders of Babel, who proposed a tower, the top of which "should be (sacred) to the heavens;" and these Egyptian pyramids were imitations of that in the land of Shinar, and were intended for the same purposes. (See BABEL.) But, we must not pass that colossal performance, the SPHINX, without remarking that it greatly contributes to strengthen our argument.

The Sphinx is a figure composed of a lion's body, and a woman or man's bosom, neck, and head. This is perfectly agreeable to the notion of a foreign nation, supposed to have overrun Egypt; and it forms an instance of the care taken to perpetuate the *insignia* of the original country. In short, the Hindoo conquerors (see SHEM) placed it in front of the pyramids, looking eastward, that it might constantly recall the memory of the *Sun-rising land.* The number of smaller pyramids, and of temples, still existing in ruins around, demonstrate that here was a prodigious establishment for national worship; such an one, no doubt, the builders at Babel contemplated; but the want of stone in that country obliging them to use brick, the labors of the Pharaohs have outlasted the efforts of the chiefs of Babylon.

But though it be admitted that the Israelites contributed to erect the pyramids, it does not follow that they cased them with their coating of marble or granite. That was, in all probability, performed by professed artists; the stones were brought from a distance, and doubtless required skill as well as labor in their preparation and use. It is indeed a tradition on the spot, that the Israelites dug out from the rocks adjacent those grottos which show from whence came the layers of stone which accompany the rubble work; and this may be true; but the granite, it is presumed, they did not cut.

EGYPT, BROOK, OR RIVER OF. This is frequently mentioned as the southern limit of the Land of Promise, Gen. xv. 18; 2 Chron. vii. 8; Num. xxiv. 5; Joshua xv. 4. Calmet is of opinion, that this was the Nile: remarking that Joshua (xiii. 3.) describes it by the name of Sihor; which is the true name of the Nile; "the muddy river:" and that Amos (vi. 14.) calls it the river of the wilderness, because the eastern arm of the Nile adjoined Arabia, or the wilderness, in Hebrew *Araba,* and watered the district by the Egyptians called Arabian. In answer to this, it is said that this stream was the limit of Judea toward Egypt; and that the LXX, (Isaiah xxvii. 1, 2.) "unto the river of Egypt," render "to Rhinocorura;" a town certainly not adjacent to the Nile. Besides, it is extremely dubious whether the power of the Hebrew nation extended, at any time, to the Nile; and if it did, it was over a mere sandy desert. But as this desert is unquestionably the natural boundary of the Syrian dominions, no reason can be given why the political boundary should exceed it. Such an anomaly is an error against both nature and geography. We take the river of Egypt, therefore, to be the brook Besor, between Gaza and Rhinocorura. See Josh. xv. 47. See NILE.

EHUD, son of Gera; a judge of Israel, who slew Eglon, king of Moab, Judg. iii. 15.

There is a circumstance in the history of Ehud (Judg. iii. 15, &c.) which is well illustrated by an occurrence noticed by Mr. Bruce. "Ehud said, 'I have a secret errand unto thee, O king!' who said, 'Keep silence!' *and all that stood by him went out from before him.* And Ehud came unto him," &c.—This seems to imply, that the delivery of messages announced as secret was nothing uncommon, but that the king's people knew their duty, and, on the mention of such a thing, quitted the presence, as good manners directed them. This idea of the frequency of such messages accounts also for the non-suspicion of Eglon, or of his attendants, respecting this communication of Ehud; in fact, this part of the history assumes much more the air of an ordinary occurrence, after having read the passage from Bruce, which renders the whole action so much the *easier;* as there can be no doubt that Ehud laid his plan with strict attention to the manners of the times, and conducted it, also, in correct conformity to the modes prevalent in the king's court; as might best insure his purpose, might prevent suspicion of his design, and might most effectually render detection of it unavailing.—"I drank a dish of coffee, and told him that I was bearer of a *confidential message* from Ali Bey of Cairo, and wished to deliver it to him, *without witnesses*, whenever he pleased. The room was accordingly cleared, *without delay*, excepting his secretary, who was also going away, when I pulled him back by the clothes, saying, 'Stay, if you please; we shall need you to write the answer.' We were no sooner left alone, than I told the aga that, ... I wished to put it in his power, as he pleased or not, to have witnesses of delivering the small present I had brought him from Cairo." (Trav. vol. i. p. 153.)

EKRON, the most northern city of the Philistines, allotted to Judah by Joshua, (xv. 45.) but afterwards given to Dan, (xix. 43.) though it does not appear that the Jews ever peaceably possessed it. It was near the Mediterranean, between Ashdod and Jamnia, and is probably the ruined village now called Tookrain. The Ekronites were the first who proposed to send back the ark, in order to be delivered from those calamities which it brought on their country, 1 Sam. v. 10. Baalzebub was adored at Ekron, 2 Kings i. 2.

I. ELAH, Aholibamah's successor in the government of Edom, Gen. xxxvi. 41.

II. ELAH, a son of Baasha king of Israel; assassinated by Zimri, after reigning two years, 1 Kings xvi. 6—9. His son Hoshea killed Pekah, the usurper, 2 Kings xv. 30.

III. ELAH, a valley, where the Israelites encamped when David fought Goliath, (1 Sam. xvii. 19.) three miles from Bethlehem, on the road to Jaffa.

I. ELAM, son of Shem, Gen. x. 22.

II. ELAM, the name of the country originally possessed by the Persians, (Gen. xiv. 1.) and so called from the son of Shem above noticed. That Elam took possession of the southern tract, east of the Euphrates, and comprising the mountainous regions of Khusistan and Louristan, is certain, not only from Scripture, in which the inhabitants of these regions are called Elamites, but also from heathen writers, who speak of the Elymæi as a people dwelling on the Persian gulf. It corresponded to the *Elymais* of Greek and Roman writers, which comprehended a part of Susiana, now Khusistan,—or, more probably, included the whole of Susiana. The city Susa, or Shushan, was in it, Dan. viii. 2. See ELYMAIS.

ELATH, or ELOTH, a city of Edom on the eastern gulf of the Red sea, and which Smidts thinks was named from Ela, a duke of Edom, who built it, Gen. xxxvi. 41. Eloth was singularly varied in the writing, and no doubt in the pronunciation, of its name: Ælath, Ælana, Aila, Ailana, Ailas, Ailath, Ailoth, Elath, Elana, Haila, Hailath, &c. Pliny says it was called Leana, from the Leanites, a people that dwelt on the shores of the Elanitic gulf, which gulf was between Eloth and Gaza. In later ages it was commonly called Elana, and was, according to Jerome, the first port from which to sail from India to Egypt. After the decease of Alexander, and the wars consequent on his death, Elana was subject to the kings of Egypt; afterwards to those of Syria; then to the Romans, who, in the days of Jerome, stationed the tenth legion there.

Ibn Haukal (Appendix to Eng. Tr. of D'Arvieux,) describes Ailah as "formerly a small town, with some fruitful lands about it: it is the city of those Jews who were turned into hogs and monkeys. It stands upon the coast of the Red sea, pretty near the road of the Egyptian pilgrims that go to Mecca. It is now nothing but a tower, the residence of a governor, who depends upon him of Grand Cairo. There are now no longer any sown fields there. There was formerly a fort built in the sea, but it is all gone to ruin, and the commander lives in the tower we were just speaking of, which stands by the water-side." This information is of consequence, as it shows that the character of the country is changed. It had formerly "fruitful lands;" it had "sown fields." It had also "a fort built in the sea:" but there would have been no occasion for a fort, and still less for a fort in the sea, if it had not formerly been a seaport, and a place worth defending.

Describing the Red sea, the same writer says, (p. 353.)—"Leaving Madyan, it comes to Ailah, which is under the 55th degree of longitude, and 29th of latitude. From Ailah the sea bends southward as far as Al-tour, which is mount Sinai, that by a very high cape, jutting out into the sea, divides it into two arms. From thence, turning back again northward, it comes at last to Kolzum, which stands to the west of Ailah, both of them having almost the same latitude. Kolzum and Ailah are situate upon the two ends of the sea we have been speaking of, and so are we arrived at the northern Terra Firma. Among the turnings and windings which this sea makes, which we have just now been describing, the land juts out on the south; and the place where it parts the sea is Al-tour,—mount Sinai, the longitude of which is almost the same as that of Ailah. Ailah stands upon the extremity of the eastern arm or channel, and Kolzum upon the extremity of the western one. Ailah is more easterly than Kolzum. What is between Kolzum and Ailah is mount Al-tour, which is more southerly than Kolzum, and Ailah lies at the end of the cape that runs out into the sea. The sea flows between Al-tour and the coast of Egypt, and shuts up the channel or arm, upon the extremity of which Kolzum stands. Just so between Al-tour and the shore of Hegiaz there is another channel, upon the extremity of which the town of Ailah stands. To go from Al-tour to either of the opposite lands is a very short passage by sea, but it is abundantly a longer way by the desert of Fakiah, because those who come from Al-tour to go into Egypt must of necessity pass round Kolzum; or beyond Ailah, if they are going to Hegiaz. Al-tour is joined to the continent on the north side;

but it is encompassed by the sea on the other three sides." The following is Mr. Bruce's account of the eastern, or Elanitic, gulf of the Red sea:—"We sailed from cape Mahomet, just as the sun appeared. We passed the island of Tyrone in the mouth of the Elanitic gulf, which it divides nearly equally into two; or, rather, the north-west side is the narrowest. The direction of the gulf is nearly north and south. I judge it to be about six leagues over. Many of the Cairo ships are lost in mistaking the entry of the Elanitic gulf for that of the Heropolitic gulf, or gulf of Suez; for, from the island of Tyrone, which is not above two leagues from the main, there runs a string of islands, which seem to make a semicircular bar across the entry from the point, where a ship, going with a south wind, would take its departure; and this range of islands ends in a shoal with sunken rocks, which reaches near five leagues from the main. It is probable, that upon these islands the fleet of Rehoboam perished when sailing for the expedition of Ophir, 2 Chron. xx. 37." (Trav. vol. i. p. 241.)

[The country around the eastern, or Elanitic, gulf of the Red sea, has been, until within a few years, almost a *terra incognita*. One of the most important of Burckhardt's discoveries, is said by his editor, Mr. Leake, himself a traveller and man of science, to be the ascertaining of "the extent and form of the Elanitic gulf, hitherto so imperfectly known, as either to be omitted in the maps, or marked with a bifurcation at the extremity, which is now found not to exist." (Preface to Burckhardt's Travels in Syria, &c. p. v.) It is to the same traveller, also, that we are first indebted for a knowledge of the existence of the long valley, known by the names of El Ghor, and El Araba, extending from the Dead sea to the Elanitic gulf, and forming a prolongation of the great valley of the Jordan; thus indicating, that not improbably the Jordan once discharged itself into the Red sea. See Burckhardt's letter, inserted in the article CANAAN; also, the extract below, from Rüppell; and compare the articles EXODUS and JORDAN.

It was in the spring of 1816, that Burckhardt visited the peninsula of mount Sinai, and examined the western coast of the Elanitic gulf, with the intention of proceeding to Akaba, situated at its northern extremity. Having arrived, however, within sight of that place, he found it impossible to proceed, because of the hostile and perfidious character of the tribes of Bedouins, in that vicinity, to whom his guides were strangers. (Travels in Syria, &c. p. 508, seq.) "The Alowein and the Omran are the masters of the district of Akaba, intrepid robbers, who are to this day entirely independent of the government of Egypt. Through them we must unavoidably pass, to reach Akaba; and Ayd [the guide] could not give me the smallest hope of being able to cross their valleys without being attacked;—I saw little chance of success, and knew, from what I had heard on my journey, that the Omran not only rob but murder passengers. I had no alternative but to turn back; and, under these circumstances, I reluctantly determined to retrace my steps the next day." He had, indeed, advanced too far already; for the very next day he and his three Arab guides were attacked by a party of Bedouins, and escaped only after killing one of the latter.

"Akaba was not far distant from the spot from whence we returned. Before sunset, I could distinguish a black line in the plain, where my sharp-sighted guides clearly saw the date-trees surrounding the castle, which bore N. E. by E; it could not be more than five or six hours distant. Before us was a promontory; and behind this, as I was told, another, which begins the plain of Akaba. The castle is situated at an hour and a half or two hours from the western chain of hills, down which the Hadji route leads; and about the same distance from the eastern chain, a lower continuation of Tor Hesma, a mountain which I have mentioned in my journey through the northern parts of Arabia Petræa. The descent of the western mountain is very steep, and has probably given to the place its name of Akaba, which in Arabic means a cliff or steep declivity; it is probably the Akabet Aila of the Arabian geographers. [Compare the extract from Ibn Haukal, above.] In Numbers xxxiv. 4. the "ascent of Akrabbim" is mentioned, which appears to correspond very accurately to this ascent of the western mountain from the plain of Akaba. Into this plain, which surrounds the castle on every side except the sea, issues the Wady el Araba, the broad sandy valley which leads towards the Dead sea, and which I crossed, in 1812, at a day and a half, or two days' journey from Akaba. At about two hours to the south of the castle, the eastern range of mountains approaches the sea. The plain of Akaba, which is from three to four hours in length, from west to east, and, I believe, not much less in breadth northward, is very fertile in pasturage. To the distance of about one hour from the sea, it is strongly impregnated with salt, but farther north sands prevail. The castle itself stands at a few hundred paces from the sea, and is surrounded with large groves of date-trees. It is a square building, with strong walls, erected, as it now stands, by sultan el Ghoury, of Egypt, in the sixteenth century. The castle has tolerably good water in deep wells. The pasha of Egypt keeps here a garrison of about thirty soldiers, to guard the provisions deposited for the supply of the Hadji, [or annual caravan to Mecca,] and for the use of the cavalry, on their passage by this route to join the army of the Hedjaz.

"It appears that the gulf extends very little farther east than the castle, distant from which one hour, in a southern direction, and on the eastern shore of the gulf, lies a smaller and half-ruined castle, inhabited by Bedouins only, called Kaszer el Bedawy. At about three quarters of an hour from Akaba, and the same distance from Kaszer, are said to be ruins in the sea, which are visible only at low water. They are said to consist of walls, houses, and columns, but cannot easily be approached, on account of the shallows. I inquired particularly whether the gulf did not form two branches at this extremity, as it has always been laid down in the maps; but I was assured it had only a single ending, at which the castle is situated.

"Makrizi, the Egyptian historian, says, in his chapter on Aila (Akaba), 'It is from hence that the Hedjaz begins; in former times it was the frontier place of the Greeks; at one mile from it is a triumphal arch of the Cæsars. In the time of the Islam, it was a fine town, inhabited by the Beni Omeya. Ibn Ahmed Ibn Toulon (a sultan of Egypt) made the road over the Akaba, a steep mountain before Aila. There were many mosques at Aila, and many Jews lived there; it was taken by the Franks, during the crusades; but in 566, [of the Hegira,] Salaheddyn [Saladin] transported ships upon camels from Cairo to this place, and recovered it from them. Near Aila was formerly situated a large and handsome town, called Aszyoun' (Ezion-geber)."

With better success, Mr. Rüppell, in 1822, visited this region, and came to Akaba itself. His personal observation goes to show the great general accuracy of the information collected by Burckhardt from the testimony of others. He approached the plain from the west, on the route of the Hadji, or great annual caravan from Egypt to Mecca, alluded to above. The following is a translation of his remarks upon this region. (Reisen, etc. Frankf. 1829, p. 247, seq.) "On this high table-land, we remarked, as we descended by a steep path among the rocks, that we were elevated at least fifteen hundred feet above the level of the sea. The view from the terrace of this plateau was very picturesque; but probably produced the greater effect on me, because we had behind us a most hideous desert. From this point one beholds, in the distance, the steep blue granite mountains on the other side of Akaba; on the right, a section of the deep-green sea. In the foreground, are wild and ragged masses of dark primitive rocks; on which recline, in different parts, layers of yellowish shell-limestone. On the left is the valley of Wady Araba, through which the dry bed of a stream, shaded with bushes, winds among luxuriant meadow-grounds.

"We occupied more than five hours in descending from this high table-land to the sea-shore, on account of the many windings of the road among wild masses of porphyry rocks. In the more dangerous places, the way is hewn out of the rock, thirty feet wide. Here, also, an inscription records the founder of this toilsome work; who is doubtless annually remembered with gratitude by the pilgrims upon their way to Mecca. This declivity is called *Djebel Mahemar;* that on the other (eastern) side of the valley is named *Djebel Araba.*

"Our way now followed, for an hour, in an easterly direction, the sea-shore; which here forms a salt marsh. We then reached the site of an ancient town, distinguished by many large mounds of rubbish, and probably the remains of the ancient Ailat (Elath); on this point I afterwards received express confirmation. The dry channel of the Wady Araba separates these ruins from the remains of a far more modern settlement, which lie scattered among date-trees. These consist of low walls of rough stones laid in clay. Some of these serve periodically as dwellings for the Bedouins. In the immediate vicinity, towards the east, lies the castle of Akaba, among plantations of date-trees. In form it is a square fortress, with walls in good preservation, and octagonal towers at the corners. It lies some hundred paces from the sea-shore. The pasha of Egypt keeps here a garrison of forty soldiers. The gateway is still further defended by two bulwarks in the form of towers.

"It has been a general opinion, that the sea of Akaba forms here two bays. This, however, is incorrect; no one here knows any thing of such a bifurcation. This information, however, was not enough to satisfy me; I wished myself to visit in person the eastern coast of the gulf. A good half hour south-east of Akaba, I found, on an excursion along the coast, the ruins of a castle called *Kasser Bedowi;* it is an Arabian building, probably erected before the fortress of Akaba, to protect the caravan of pilgrims to Mecca. From this point I could see a great part of the eastern coast of the gulf; I afterwards visited very particularly its western coast; but I could no where perceive any bays like those which have been conjectured to exist here. In the region of Akaba there is not a single boat or water-craft of any kind; the Arabs in fishing use only rafts made of the trunks of palm-trees tied together. It was, therefore, impossible for me to make any investigation respecting the depth of the sea, or the nature of its bottom.

"On inquiring the name of the spot where the above mentioned mounds of rubbish are situated, I was told that it was called *Djelena;* probably the ancient site of Ailat. I often wandered among these ruins in various directions, but never met with any thing of importance.

"In the court of the castle of Akaba is a walled-up well, with excellent water; indeed, throughout this whole region, there is every where good water. I took some pains to assure myself, that, at the time of ebb, on digging a foot deep in the sand which the sea has just covered, the hole is instantly filled with most excellent water for drinking. I often quenched, in this way, my thirst during long walks; and it was so much the more refreshing, because, during the time of my stay in this place, the temperature of the air was sometimes above thirty degrees of Reaumur, [or one hundred of Fahrenheit.] The existence of this water can be explained in no other way, than by supposing a very copious filtration of the water which collects in the Wady Araba, through the layer of sand which covers the granite formation beneath."

Is it perhaps admissible here, to suppose that it is the waters of the Dead sea, which continue thus to filter through beneath the sands that have filled up the ancient channel, in which the Jordan would seem once to have flowed?

"The environs of the castle of Akaba are very insecure; in all my walks and excursions I was accompanied by several soldiers; the Hamaran Arabs [Omran of Burckhardt] who dwell in this region, are notorious on account of their faithless character. The Turkish garrison, however, described the danger, no doubt, as much greater than it really is, in order thus to magnify the value of the protection which they afforded me." *R.

EL-BETH-EL, *to the God of Bethel*, the name given by Jacob to an altar which he built, (Gen. xxxv. 7.) and which stood, probably, in the very spot where he had formerly seen the prophetic dream of the ladder, chap. xxviii. 22.

ELDAD and MEDAD, were appointed by Moses among the seventy elders of Israel, who were to assist in the government: though not present in the general assembly, they were filled with the Spirit of God, equally with those who were there, and began to prophesy in the camp. Joshua would have had Moses forbid them, but he replied, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Numb. xi. 24—29.

ELDERS OF ISRAEL, the heads of tribes, who, before the settlement of the Hebrew commonwealth, had a government and authority over their own families and the people. When Moses was sent into Egypt to deliver Israel, he assembled the elders, and informed them, that the God of Abraham, Isaac, and Jacob, had appeared to him, Exod. iv. 29; xii. 21. Moses and Aaron treated the elders as representatives of the nation. When the law was given, God directed Moses to take the seventy elders, as well as Aaron, and Nadab and Abihu, his sons, that they might be witnesses, xxiv. 1, 9, 10. Ever afterwards, we find this number of seventy, or rather seventy-two, elders; six from each tribe.

Some have been of opinion that these seventy elders formed a kind of senate in Egypt, for the better governing the people while in bondage; and that

from hence the famous Sanhedrim was derived in later ages. But it is more credible, that in the beginning they exercised, each over their respective tribe, and all together over the whole people, a jurisdiction only like that which fathers of families exercise over their children; founded on the respect and obedience due to parents. The commissioners appointed to inspect in what manner the children of Israel performed their tasks in Egypt, (called in Hebrew שטרים, *Shoterim*,) were, according to some, the elders of Israel, who judged and commanded the people. The LXX translate *scribes*, that is, commissioners, who had lists of those that worked, who appointed them their tasks, and saw that they performed them.

After Jethro's arrival in the camp of Israel, Moses made a considerable change in the governors of the people. He established over Israel heads of thousands, hundreds, fifties, and tens, that justice might be readily administered to applicants; difficult cases only being referred to himself, Exod. xviii. 24, 25, &c. This constitution, however, did not long continue; for on the murmuring of the people at the encampment called the Graves of Lust, (Numb. xi. 24, 25.) Moses appointed seventy elders of Israel, to whom God communicated part of that legislator's spirit.

This judicial body appears to have continued, not only during the life of Moses, but also under Joshua, if not under the Judges. See Josh. ix. 15; xxiii. xxiv. 1, 32. See SANHEDRIM.

In allusion to the Jewish elders, the ordinary governors of the Christian church are called elders, or presbyters, and are the same as bishops or overseers, Acts xx. 17. 28; Tit. i. 5. 7.

ELEALEH, a town of Reuben, (Numb. xxxii. 37.) placed by Eusebius a mile from Heshbon.

I. ELEAZAR, the third son of Aaron, (Exod. xxvii. 1.) and his successor as high-priest, entered the land of promise with Joshua, and is thought to have lived there about twenty-five years. The high-priesthood continued in his family to the time of Eli, who was of Ithamar's family. Eleazar was buried at Gabaath, [a hill,] belonging to Phinehas, his son, in the tribe of Ephraim, Josh. xxiv. 33.—II. A son of Aminadab, to whose care the ark was committed, when sent back by the Philistines, 1 Sam. vii. 1. It is believed that Eleazar was a priest, or at least a Levite, though his name is not inserted among the Levites.—III. One of the three gallant men who broke through the camp of the Philistines, to bring David water from Bethlehem. He checked an army of Philistines, and made great slaughter of them, 2 Sam. xxiii. 9; 1 Chron. xi. 12, 16, 17.—IV. Brother to Judas Maccabæus, 1 Mac. vi. 43.—V. A venerable old man of Jerusalem, who suffered death under the persecution, and in the presence of Antiochus Epiphanes, 2 Mac. vi. vii. 1, 2.—VI. Son of Onias I. and brother of Simon surnamed the Just. Simon having left his son, Onias, too young to be high-priest, Eleazar exercised this charge nineteen years in his stead; from A. M. 3727 to 3744. There are several others of this name in Scripture.

ELECT, ELECTION, see PREDESTINATION.

ELECTA was, as is generally believed, a lady of quality, who lived near Ephesus, to whom John addressed his second Epistle, cautioning her and her children against heretics, who denied the divinity of Christ, and his incarnation. Some think Electa, which signifies *chosen*, is not a proper name, but an honorable epithet; [*elect lady*, Eng. trans.] and that the Epistle was directed to a church. The same apostle salutes Electa, and her children, in his third Epistle; but the accounts of this Electa are as perplexed as those of the former.

EL-ELOHE-ISRAEL, "*To God the God of Israel*," the name of an altar built by Jacob in a piece of ground which he bought of Hamor, Shechem's father, Gen. xxxiii. 20.

ELEPH, a town of Benjamin, Josh. xviii. 28.

ELEPHANT, the largest of existing quadrupeds, celebrated for his sagacity, faithfulness, and prudence. Calmet is of opinion that the behemoth of Job xl. is the elephant; but this notion is generally held to be untenable. See BEHEMOTH.

There is frequent mention of elephants in the books of Maccabees; because, after the time of Alexander, they were much used in the armies of the kings of Syria and Egypt. We read, in 1 Mac. vi. 34, that the elephants of Antiochus Eupator's army had the blood of grapes and mulberries shown to them for the purpose of animating them to the combat, and to accustom them to the sight of blood. In 3 Mac. v. we see that it was usual to intoxicate them by wine mixed with incense, with the design that they should crush the Hebrews to death under their feet.

The elephant yielded ivory, which is first mentioned in Scripture in the reign of Solomon. If the forty-fifth Psalm were written before the Canticles, and before Solomon had constructed his royal and magnificent throne, then that is the first mention of this commodity. It is spoken of as decorating those boxes of perfume, which contained odors employed to exhilarate the king's spirits: "Ivory palaces by which they have made thee glad." The application of it as an article of elegance, appears also in 1 Kings x. 18, where the throne of Solomon is described as decorated with ivory, and inlaid with gold;—the beauty of these materials relieving the splendor, and heightening the lustre of each other. Ivory is here described as *shén gadôl*, "great tooth;"—which shows clearly that it was imported into Palestine in the whole tusk. It was, however, ill described as a tooth; for tooth, properly so called, it is not, but a weapon of defence, not unlike the tusk of a wild-boar; and for the same purposes as the horns of other animals. This has prompted Ezekiel to use another periphrasis for describing it; and he calls it "horns of tooth," xxvii. 15. But this also is liable to great objection, since the idea of horns and teeth, to those who had never seen an elephant, must have been very confused, if not contradictory. The combination, however, is ingenious; for the defences which furnish the ivory answer the purposes of horns; while, by issuing from the mouth, they are not unaptly likened to teeth, which they are called among the dealers, who know perfectly well that the elephant has teeth, expressly formed for mastication of food; grinders of no trifling weight and dimensions. Bochart was desirous of finding elephants themselves in Scripture, and inclined to read 1 Kings x. 22, *shen-kahabim* instead of *shen-habbim*; but this is much better broken into two words, *shen*, tooth, and *habenim*, ebony wood; for which we have the authority of Ezek. xxvii. 15. As to beds and houses of ivory, they can only mean beds adorned, not constructed, of ivory. (See BEDS, *ad fin.*) Indeed, ivory in every state is unfit for any use requiring firmness. See IVORY.

ELEUTHERUS, a river in Syria, which rises between Libanus and Antilibanus. After watering the valley between these two mountains, it falls into the Mediterranean sea, 1 Mac. xi. 7.

ELEUTHEROPOLIS, a city of Judea, which, though not mentioned in the sacred writings, must have been very celebrated in the time of Eusebius and Jerome. It was an episcopal city, whence these authors estimated the distances and positions of other cities. Josephus says it was twenty miles from Jerusalem, and Antoninus places it twenty-four miles from Askalon, and eighteen from Lydda. Eusebius says five miles from Gath, six from Lachish, twenty-five from Gerar, twenty from Jattir, and eight from Keilah.

I. ELI, the last of our Saviour's ancestors according to the flesh, Luke iii. 23.

II. ELI, *my God.* Our Saviour on the cross cried, "Eli, Eli, lama sabacthani;" My God, why hast thou forsaken me? See Psalm xxii. 1; Matt. xxvii. 46.

III. ELI, a high-priest, of the race of Ithamar, died A. M. 2888, having been forty years judge of Israel, 1 Sam. iv. 18. He succeeded Abdon, and was succeeded by Samuel in the government; but in the high-priesthood by his third son Ahitub. While Eli judged the people, Samson was the deliverer and defender of Israel. How Eli came to possess the high-priesthood, and by what means that dignity was transferred from Eleazar's family to that of Ithamar, from which Eli was descended, we are not informed. Some believe it was in consequence of the negligence, minority, or want of proper qualifications, of Eleazar's family. Others, that this dignity was bestowed on Eli as judge of Israel. That it was not done without an express declaration of God's will, we may gather from the language of the man of God, 1 Sam. ii. 27, 28. Eli's great fault was his negligence, and his indulgence of his sons. Instead of vigorously punishing them, and removing them from the sacred ministry, he was satisfied with gently reprimanding them. God admonished him by Samuel, then a child, (iii. 1, 2, 3.) but he only replied, "It is the Lord, let him do what seemeth him good." God deferred the execution of his vengeance twenty-seven years, but at length Hophni and Phinehas, the sons of Eli, were slain by the Philistines; the ark of the Lord taken; and Eli himself hearing the melancholy news, fell backward from his chair, and broke his neck, iv. 12. 18. According to Josephus, he was succeeded by Ahitub, his grandson; but others say, by Ahiah, who was certainly high-priest in the beginning of Saul's reign, xiv. 3.

[That Eli was of the house of Ithamar, may be deduced from 1 Chr. xxiv. 3, "Then David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar." This Ahimelech is the same as the Abiathar, son of Ahimelech, who escaped from the slaughter of the priests at Nob, 1 Sam. xxii. 20, seq. (See AHIMELECH and ABIATHAR.) His father is every where called the "son of Ahitub;" more properly his grandson, 1 Sam. xiv. 3; from which same passage it appears that this Ahitub was the son of Phinehas, and therefore grandson of Eli. Of course, the Ahimelech of 1 Chron. xxiv. 3, being of the race of Ithamar, his ancestor Eli was also of that race. With the above account corresponds the statement of Josephus, Antiq. v. 11. 5. R.

I. ELIAKIM, son of Hilkiah, steward of the household, or keeper of the palace under king Hezekiah, 2 Kings xviii. 18.

II. ELIAKIM, king of Judah, surnamed Jehoiakim, succeeded his brother Jehoahaz, and did evil before the Lord, 2 Kings xxiii. 34, 35. See JEHOIAKIM.

ELIAS, see ELIJAH.

ELIASHIB, a high-priest, of the race of Eleazar, who succeeded Joiakim, in the time of Nehemiah, A. M. 3550.

ELIDAD, son of Chislon, of Benjamin, a deputy, appointed to divide the land of Canaan, Num. xxxiv. 21.

I. ELIEZER, Abraham's steward. The Mussulmans call him Dameschack, or Damascennis, and believe him to have been a black slave given to Abraham by Nimrod, at the time when he saw him, by virtue of the name of God, walking out of the midst of the flames, (Ur,) into which he had been cast by his orders. (See ABRAHAM.) Abraham conceived such regard for Eliezer, that he gave him the superintendence of his whole family; and, before the birth of his sons, designed him for his heir.—When Abraham sent Eliezer into Mesopotamia, he compelled him to swear that he would not take a Canaanite for a wife to Isaac, but that he would take one from among his relations. Eliezer went to the city of Nahor, in Mesopotamia; and from thence brought Rebecca, Gen. xxiv.

The passage (Gen. xv. 2.) in which Abraham speaks of Eliezer as his heir, has greatly perplexed commentators; it stands thus in our translation, "I go childless, and the steward of my house is this Eliezer, of Damascus;" but in the original it is, "And the son of possession of my house, is this Damascenor Eliezer," [i. e. he who will possess my house, my property after my death. In the next verse, the Hebrew has *son of my house*, which our translators have properly given, by "one born in my house." Eleazar might have been a relation of Abraham, and in prospect his heir. R.

What is meant by the phrase, "son of my house," which has been the stumbling-block to translators, is shown by the following extracts;—"Since the death of Ali Bey, the Beys and the Cachefs who owed their promotion *to his* HOUSE, (that is to say, *of whom he had been the patron:* among the Mamlouks, *the freedman is called the* 'CHILD OF THE HOUSE,') had repined in secret, at seeing all the authority passed into the hands of a new faction." (Volney's Travels, vol. i. p. 153, and the note.) "He had so multiplied and advanced his *freemen*, that of the twenty-four Beys, which should be their number, no less than eight were *of his* HOUSEHOLD."—"At his death, which happened in 1757, *his* HOUSE, that is, *his enfranchised slaves*, divided among themselves, but united against all others, continued to give the law." (P. 112, 113.) From these extracts it is inferred, that Eliezer, a Damascena by descent, had been born in the house of Abraham, or had been purchased by him, and had behaved so well, that his master gave him his liberty, and at length promoted him to the superintendence of all his property. (See a similar occurrence in the case of Joseph, Gen. xxxix. not to quote the *libertini*, or freedmen of later ages.) On the decease of his master, this chief over Abraham's property would, naturally enough, succeed to that property; for who could be his competitor? Whether Eliezer might live so long as to be again mentioned, (Gen. xxiv. 3. "Abraham said unto his eldest servant of his house, *that ruled over all that he had,*") we know not; by his fidelity, he seems likely to have been the same person, and it is usually so understood; but he is not there called the "*son of the house,*" possibly, because Abraham had now sons of his own body, Ishmael as well as Isaac, who were his natural heirs. If it be supposed that this was not Eliezer, the omission of his name in the history may countenance that supposition.

II. ELIEZER, son of Moses and Zipporah, born in Midian, while Moses was in that country. He had a son named Rehabiah, Exod. xviii. 4; 1 Chron. xxiii. 17. Some have thought that what is related, (Exod. iv. 24, 25.) of an angel's meeting Moses, when returning to Egypt, is to be understood, as if this angel intended to kill Eliezer, because he was not circumcised. The Scripture does not say, expressly, whom the angel had a design to slay. There are several other persons of this name in the Old Testament.

ELIHU, one of Job's friends, descended from Nahor, (Job xxxii. 2; xxxiv. 1.) and one of the most remarkable characters in Scripture. He is said to be of Buz; which, as the name of a place, occurs only once in Scripture, (Jer. xxv. 23.) where it stands in connection with Tema and Dedan, towns bordering on Idumea. The Chaldee paraphrase expressly describes him as a relation of Abraham. He enters the poem so late as chap. xxxii. and opens his discourse with great modesty. He does not enlarge on any supposable wickedness in Job, as having brought his present distresses on him; but controverts his replies, his inferences, and his arguments. He observes on the mysterious dispensations of Providence, which he insists, however they may appear to mortals, are full of wisdom and mercy; that the righteous have their share of prosperity in this life, no less than the wicked; that God is supreme, and that it becomes us to acknowledge and submit to that supremacy; since "the Creator wisely rules the world he made;" and he draws instances of benignity from the constant wonders of creation, of the seasons, &c. His language is copious, glowing, and sublime; and it deserves notice, that Elihu does not appear to have offended God by his sentiments; nor is any sacrifice of atonement commanded for him as for the other speakers in the poem. It is more than pardonable, that the character of Elihu has been thought figurative of a personage interposed between God and man —a Mediator—one speaking "without terrors," and not disposed to overcharge mankind. This sentiment may have had its influence on the acceptability and preservation of the book of Job.

ELIJAH, or Elias, a prophet, of Tishbe, beyond Jordan, in Gilead, was raised up by God, to oppose idolatry, particularly the worship of Baal, which Jezebel and Ahab supported in Israel. Elijah is introduced as delivering an unwelcome message to Ahab: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings xvii. 1. Having delivered this prediction, the Lord commanded him to conceal himself beyond Jordan, near the brook Cherith, where the ravens brought him food. After a time, the brook which had supplied him with water being dried up, God sent him to Zarephath, a city of Sidon. Here he met a widow, whose cruse of oil and barrel of meal were miraculously the means of supporting the prophet, herself, and her son, for a period of two years. During Elijah's abode with this woman, her son died, and she, overwhelmed with grief, entreated the assistance and interposition of the prophet. Elijah, moved by her sorrow, took the child in his arms, and cried to the Lord for the restitution of its life. His prayer was heard, and the child restored, ver. 2—24. During the time that Elijah dwelt at Zarephath, the famine prevailing at Samaria, Ahab sent people throughout the country to seek pasturage for the cattle. Obadiah, an officer of the king's household, being thus employed, the prophet met him, and directed him to tell Ahab that Elijah was there. The king came and reproached him, as the troubler of Israel; but Elijah retorted the charge on him, and on his iniquities, and proposed a sacrifice to be openly offered, which should determine between Jehovah and Baal. Ahab accepted the challenge, and convened the people of Israel, with 400 of the prophets of Baal. The latter sacrificed, prayed, and cut themselves, but no answer was given to them. Elijah ridiculed their folly with bitter irony, and then offered his own sacrifice and prayer. His sacrifice being consumed by fire from the Lord, all the people fell on their faces, crying, "The Lord he is the God." Elijah then ordered the people to slay the prophets of Baal, according to the law, and his directions were promptly obeyed. After this, the prophet promised rain, which fell immediately, ch. xviii. Jezebel, wife of Ahab, being informed that Elijah had caused the prophets of her god to be put to death, threatened him, that on the following day his life should be sacrificed for theirs. The prophet therefore fled to Beer-sheba, in the south of Judah, and from thence into Arabia Petræa. In this journey he was again miraculously supported during forty days and forty nights, until he came to Horeb, the mount of God. Having taken up his abode in a cave, the Lord inquired, "What dost thou here, Elijah?" The prophet complained of Israel's apostasy; but the Lord gave him tokens of his presence —a tempest, an earthquake, a fire, a still small voice. Elijah covered his face in his mantle; and the Lord again inquired, "What dost thou here, Elijah?" to which he answered as before. He was then desired to return to the wilderness of Damascus, and anoint Hazael king over Syria, Jehu king over Israel, and Elisha, his disciple, to succeed himself. The desponding prophet was also encouraged by being informed that God had reserved seven thousand in Israel, who had not bowed their knees to Baal. Departing from mount Horeb, Elijah went into the tribe of Ephraim, and anointed Elisha to the prophetic office, 1 Kings xix.

Some years after this, Ahab having seized Naboth's vineyard, Elijah reproached him with his crime; and warned him of his own and Jezebel's violent deaths, ch. xxi. xxii. 38. On another occasion, Ahaziah, king of Israel, who had fallen from the platform of his house, having sent to consult Baal-zebub, the god of Ekron, whether he should recover, Elijah met the messengers, reproached this criminal idolatry, and foretold the death of the king. By the description given of his person, Ahaziah knew it to be Elijah, and, enraged at the prophet's boldness, sent to him a captain, with fifty men, to apprehend him. These being destroyed by fire from heaven, and also a second fifty, the third captain entreated him to respect his life and his people's lives. The prophet accompanied him to the king, again denounced the divine displeasure, and foretold his speedy death, 2 Kings i.

Understanding by revelation, that God would soon translate him out of this world, Elijah was desirous to conceal it from Elisha, but his companion refused to leave him. In passing the Jordan, the prophet took his mantle and struck the waters with it, which divided, and they passed over on dry ground. He then said to Elisha, "Ask what I shall do for thee before I be taken away from thee." "I pray thee," said Elisha, "let a double portion of thy spirit be upon me;" that is, obtain the gift of prophecy from God for me, in the same measure that thou possessest it; for *double* may signify *like;* or, give me a double

share of thine inheritance, a double portion of thy spirit, the gift of prophecy, and of miracles, in a degree double to what I now possess:—the portion of the first-born. "Thou hast asked a hard thing," said Elijah, "nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." As they continued their journey, a chariot and horses of fire suddenly separated them, and Elijah was carried in a whirlwind up to heaven, Elisha receiving his mantle, ii. 1—12.

Eight years after the miraculous ascension of Elijah, a letter of reproof, admonition, and threatening, was brought from the prophet to Jehoram king of Judah. Some believe, that this was written by Elijah, after his translation; others, that it was sent before that event, or that Jehoram dreamed of it. May it not have been written prophetically by Elijah before his death, but laid by, with orders not to be produced till a certain time, or under certain events?

The author of Ecclesiasticus has an encomium on the memory of this prophet, (chap. xlviii.) and Malachi foretells the appearance of Elijah before "the coming of the great and terrible day of the Lord." Our Saviour informs us, (Matt. xi. 14; xvii. 10—12.) that this was fulfilled in the person of John the Baptist. The evangelists relate, that at the transfiguration of our Saviour, Elijah and Moses both appeared and conversed with him concerning his future passion, Matt. xvii. 3; Mark ix. 3; Luke ix. 30. Many of the Jews in our Lord's time believed him to be Elijah risen from the dead, Matt. xvi. 14; Mark vi. 15; Luke ix. 8.

ELIM, the seventh encampment of Israel in the wilderness, where they found twelve fountains, and seventy palm-trees, Exod. xv. 27. See EXODUS.

ELIMELECH, of Bethlehem, husband of Naomi, by whom he had two sons, Mahlon and Chilion. During a great famine he retired with his wife and children into the country of Moab, where he died after ten years, Ruth i. 1, &c. See NAOMI, RUTH.

ELIONEUS, a high-priest of the Jews, who succeeded Matthias, son of Ananus, (A. M. 4047,) and was the next year succeeded by Simon Cantharus.

I. ELIPHAZ, son of Esau and Adah, Gen. xxxvi. 10. He had five sons, Teman, Omah, Zepho, Gatam, and Kenaz, ver. 11.

II. ELIPHAZ, one of Job's friends, probably a descendant of Eliphaz, son of Esau, Job iv. 1. He was of Teman, in Idumea, (Jer. xlix. 7. 20; Ezek. xxv. 13; Amos i. 11, 12; Obad. 8, 9,) and in the Greek versions of the poem, is described as king of his city. His natural temper, as appears by his speeches, was mild and modest; he makes the first reply to the complaints of Job; argues that the truly good are never entirely forsaken by Providence, but that exemplary punishments may justly be inflicted for secret sins. He denies that any man is innocent, censures Job for asserting his freedom from guilt, and exhorts him to confess his concealed iniquities, as a probable means of alleviating their punishment. His arguments are well supported, but he is declared, at the close of the poem, to have taken erroneous views of the divine dispensations; and Job offers a sacrifice on his account.

ELISABETH, the wife of Zachariah, and mother of John the Baptist, was of the daughters of Aaron, or the race of the priests, Luke i. 5. An angel foretold to her husband Zachariah the birth of John, and Zachariah returning home, Elisabeth conceived. During five months she concealed the favor God had granted her; but the angel Gabriel discovered to the Virgin Mary this miraculous conception, as an assurance of the birth of the Messiah, by herself. (See ANNUNCIATION.) Mary visited her cousin Elisabeth, and when she saluted her, the child with which Elisabeth was pregnant leaped in her womb. When her child was circumcised, she named him John; according to previous instructions from her husband, Luke i. 39—63.

ELISEUS, the same as ELISHA, in the English Trans. of the New Testament.

I. ELISHA, son of Shaphat, and Elijah's disciple and successor in the prophetic office, was of Abel-meholah, 1 Kings xix. 16. Elijah having received God's command to anoint Elisha as a prophet, came to Abel-meholah, and finding Elisha ploughing with twelve pair of oxen, he threw his mantle over him. Elisha left his oxen, and accompanied Elijah, chap. xix. 19—21. We have observed in the article ELIJAH, that Elisha was accompanying his master, when the Lord took him up in a whirlwind; and that he inherited Elijah's mantle, with a double portion of his spirit. He smote the Jordan and divided the stream; and cured the water of a rivulet near Jericho. Going afterwards to Bethel, the children of the place ridiculed him, and Elisha cursing them in the name of the Lord, two bears came out of a neighboring forest, and, as Calmet says, devoured two and forty of them, 2 Kings ii. 14—24. This, however, is not credible. Surely one child had fully satisfied the hunger of one bear. Happily our own translation keeps clear of this error, and renders "two she-bears TARE these children,"—not limb from limb; not "to death with blood and groans, and tears;" but scratched, clawed, wounded, tare them, as the Hebrew root (בקע) signifies.

The kings of Israel, Judah, and Edom, having taken the field against the king of Moab, who had revolted from Israel, were in danger of perishing by want of water; but, according to the words of Elisha, they received a miraculous supply, 2 Kings iii. 13—17. The widow of one of the prophets being reduced to great distress, and lamenting that a creditor of her husband was determined to take her two sons, and sell them for slaves, Elisha multiplied the oil in her house so abundantly, that by its produce she was enabled to discharge the debt, iv. 1—7. Elisha went frequently to Shunem, where a certain matron gave him entertainment; and as she had no child, the prophet promised her a son. His prediction was accomplished, but some years afterwards, the child died, and Elisha restored him to life, verses 8—37. At Gilgal during a great famine, he corrected the deleterious effects of a poisonous mess of pottage, ver. 38—41. Naaman, suffering under a leprosy, was directed by Elisha to wash in the Jordan, by which he was perfectly healed. The king of Assyria being at war with the king of Israel, could not imagine how all his designs were discovered by the enemy, but being told that the prophet Elisha revealed every thing, he sent troops to seize him at Dothan. Elisha, however, struck them with blindness, and led them into the very city of Samaria. There he prayed to God to open their eyes; gave them meat and drink, and sent them back to their master, chap. vi. 8—23. Some time after, Benhadad, king of Syria, besieged Samaria, and the famine became extreme. Elisha promised abundance by the next day; and his prediction was verified by the flight of the Syrians, 2 Kings vi. vii.

The Lord having determined to remove Jehoram from the throne of Israel, and to transfer the sceptre

to Jehu, Elisha sent one of the sons of the prophets to anoint him king, chap. ix. Some time afterwards, Elisha fell sick, and Joash king of Israel came to visit him. The prophet desired him to bring a bow and arrows, and bidding him to let fly an arrow, said, "This is the arrow of the Lord's deliverance; thou shalt smite the Syrians in Aphek." Elisha desired him again to shoot, which he did three times, and then stopped. The man of God said, "Thou shouldst have smitten five or six times, then hadst thou consumed Syria; whereas, now thou shalt smite Syria but thrice," chap. xiii. 14—19. This sign was accomplished in the event, ver. 25.

After the death of Elisha, a band of Moabites invaded the land; and some Israelites, going to bury a man in a field, saw them, and, being terrified, threw the body hastily into Elisha's grave. The body having touched his remains, received life, and the man stood up, ver. 20, 21. This is noticed Ecclesiasticus xlviii. 13, in the encomium on Elisha.

II. ELISHA, the fountain of, rises two bow-shots from mount Quarantania, and runs through the plain of Jericho, into the Jordan; passing south of Gilgal, and dividing into several streams. This is said to be the fountain whose waters were sweetened by Elisha, 2 Kings ii. 19—22. See JERICHO.

ELISHAH, son of Javan, (Gen. x. 4.) from whom the isles of Elishah are named, (Ezek. xxvii. 7.) is believed to have peopled Elis in the Peloponnesus. We find there the province of Elis, and a country called Alisium, by Homer. Ezekiel, above, speaks of the purple of Elishah, brought to Tyre. The fish used in dyeing purple were caught at the mouth of the Eurotas, and the ancients frequently speak of the purple of Laconia.

ELISHAPHAT, son of Zichri, assisted Jehoiada the high-priest to enthrone the young king Joash, 2 Chron. xxiii. 1, &c.

ELISHEBA, daughter of Amminadab, and wife of Aaron. Mother of Nadab, Abihu, Eleazar, and Ithamar, Exod. vi. 23.

ELISHUA, son of David, born at Jerusalem, 2 Sam. v. 15.

ELIUD, son of Achim, and father of Eleazar. In the genealogy of Jesus, Matt. i. 14, 15.

I. ELIZAPHAN, son of Uzziel, uncle of Aaron, and head of the family of Kohath, Numb. iii. 30. Moses commanded Elizaphan to carry the corpses of Nadab and Abihu out of the camp, Lev. x. 4.

II. ELIZAPHAN, son of Parnach, of Zebulun, a deputy appointed to divide the land, Numb. xxxiv. 25.

I. ELKANAH, (*God created,*) second son of Korah, Exod. vi. 24; 1 Chron. vi. 26.

II. ELKANAH, father of the prophet Samuel; 1 Sam. i. 1. Several others of the same name are mentioned in 1 Chron. vi. and other places.

ELKOSH, a village in Galilee, the birth place of the prophet Nahum, Nah. i. 1. It was shown in Jerome's time, but almost in ruins. Theophylact says it is beyond Jordan.

ELLASAR. There was a city (mentioned by Stephanus, de Urbibus) called Ellas, in Cœle-Syria, on the borders of Arabia, where Arioch, one of the confederate kings, (Gen. xiv. 9.) perhaps commanded.

ELM. This word occurs but once in the English Bible; (Hos. iv. 13.) but the Heb. אלה, *aleh*, is in every other place rendered OAK, which see.

ELNATHAN, son of Achbor, and father of Nehusta, mother of Jehoiakim king of Judah. He opposed the king's burning of Jeremiah's prophecies; and was sent into Egypt to bring back the prophet Urijah, Jer. xxvi. 22; xxxvi. 12; 2 Kings xxiv. 8.

ELOAH, or ELOHIM, one of the names of God. Angels, princes, great men, judges, and even false gods, are sometimes called Elohim. The connection of the discourse assists us in determining the proper meaning of this word where it occurs. It is the same as Eloah; one being singular, the other plural. Nevertheless, Elohim is generally construed in the singular, particularly when the true God is spoken of; when false gods are spoken of, it is rather construed in the plural.

[The Hebrew word *Eloah* comes from the verb אלה, *to venerate, adore,* and signifies, therefore, *object of adoration.* It is the same in all the Semitish languages, e. g. it is the *Allah* of the Arabians. The name *Jehovah,* on the other hand, seems to be the *ineffable* name of God. See JEHOVAH. R.

The Jewish critics find great mysteries in some of these words, Eloi, Elohi, Elohim, &c. which are always written full, while others are written deficient, as with the י (*yod*) or without it; with the ו (*vau*) or without it. They observe, too, that some of the letters of the name Jehovah, are added to אל, God, but not all at the same time; also, that Jehovah is sometimes pointed with the vowel points of Elohim, but Elohim never with the vowel points of Jehovah. Whether the word Elohim be singular or plural, adjective or substantive, or whether it have any root in the Hebrew language, they are not agreed.

I. ELON, a grove of oaks; Elon-Mamre, Elon-More, Elon-Beth-Chanan, the grove, or oak, of Mamre, &c.—II. A city of Dan, Josh. xix. 43.—III. The Hittite, father of Bashemath, wife of Esau, Gen. xxvi. 34.—IV. Chief of a family of Zebulun, Numb. xxvi. 26. V. A judge of Israel, who succeeded Ibzan, and was succeeded by Abdon, Judg. xii. 10. He was of Zebulun, and judged Israel ten years; from A. M. 2830, to 2840.

ELTEKEH, a city of Dan, given to the Levites of Kohath's family, Josh. xix. 44; xxi. 23.

ELTEKON, a town of Judah, on the confines of Benjamin, Josh. xv. 59.

ELTOLAD, a town of Judah, (Josh. xv. 30,) given to Simeon, Josh. xix. 4.

ELUL, one of the Hebrew months, (Neh. vi. 15.) answering nearly to August, O. S. having only twenty-nine days. It was the twelfth month of the civil year, and the sixth of the ecclesiastical. Others suppose it to have included the time from the new moon of September to that of October.

ELYMAIS, the capital of Elam, or the ancient country of the Persians. 1 Mac. vi. 1. informs us, that Antiochus Epiphanes, understanding there were very great treasures in the temple at Elymaïs, determined to plunder it; but the citizens resisted him successfully. 2 Mac. ix. 2. calls this city Persepolis, probably because it formerly had been the capital of Persia; for Persepolis and Elymaïs were very different cities; the former situated on the Araxes, the latter on the Eulæus. The temple which Antiochus designed to pillage was that of the goddess Nannæa, according to Maccabees; Appian says a temple of Venus; Polybius, Diodorus, Josephus, and Jerome, say a temple of Diana. See PARTHIANS.

ELYMÆANS. Judith i. 6. mentions Arioch king of the Elymæans; that is, probably, the ancient kingdom of Persia.

ELYMAS, see BAR-JESUS.

ELZABAD, one of the thirty gallant men in David's army, 1 Chron. xii. 12.

EMBALMING. The ancient Egyptians and Hebrews embalmed the bodies of the dead. Joseph ordered the embalming of his father Jacob; and his physicians, employed in this work, were forty days, the usual time, about it. Some think that embalming became necessary in Egypt in consequence of the inundation of the Nile, whose waters overflowing all the flat country nearly two months, obliged the people all this while to keep their dead in their houses, or to remove them to rocks and eminences, which were often very distant. To which we may add, that bodies buried before the inundation might be thrown up by it; a sandy moist soil not being strong enough to retain them against the action of the water.

When a man died, a coffin was made proportioned to the stature and quality of the dead person, and to the price, in which there was a great diversity. The upper exterior of the coffin represented the person who was to be enclosed in it. A man of condition was distinguished by the figure on the cover of the coffin; suitable paintings and embellishments were generally added. The embalmers' prices varied; the highest was a talent, $1000; twenty *minæ* was moderate; the lowest price was small. The process of embalming dead bodies among the Egyptians was as follows:—A dissector, with a very sharp Ethiopian stone, made an incision on the left side, and hurried away instantly because the relations of the deceased, who were present, took up stones, and pursued him as a wicked wretch, who had disfigured the dead. The embalmers, who were looked upon as sacred officers, drew the brains through the nostrils with a hooked piece of iron, and filled the skull with astringent drugs; they drew all the bowels, except the heart and kidneys, through the hole in the left side, and washed them in palm wine, and other strong and astringent drugs. The body was anointed with oil of cedar, myrrh, cinnamon, &c. about thirty days, so that it was preserved entire, without putrefaction, without losing its hair, and without contracting any disagreeable smell; and was then put into salt for about forty days. Hence, when Moses says that forty days were employed in embalming Jacob, we understand him of the forty days of his continuing in the salt of nitre; not including the thirty days engaged in the previous ceremonies, so that, in the whole, they mourned seventy days for him in Egypt; as Moses observes.

The body was afterwards taken out of the salt, washed, wrapped up in linen swaddling-bands dipped in myrrh, and closed with a gum, which the Egyptians used instead of glue. It was then restored to the relations, who enclosed it in a coffin, and kept it in their houses, or deposited it in a tomb. Great numbers of mummies have recently been found in Egypt, in chambers or subterraneous vaults.

Those who could not defray such expenses as this process involved, contented themselves with infusing, by a syringe, through the fundament, a liquor extracted from the cedar, which they left there, and wrapt up the body in salt of nitre. This oil preyed on the intestines, so that when they took it out, the intestines came along with it dried, but not putrefied. The body, being enclosed in nitre, became dry. The poor sometimes cleansed the inside by injecting a liquor, after which they put the body into nitre for seventy days to dry it. A recent discovery in Egypt informs us, that the common people of that country were embalmed by means of a bitumen, a cheap material, and easily managed. With this the corpse and its envelopes were smeared, with more or less care and diligence. Sepulchres have been opened, in which thousands of bodies have been deposited in rows, one on another, without coffins, preserved in this manner.

It is observed concerning Joseph, that he was embalmed, and put into a coffin, in Egypt, (Gen. l. 26.) but the LXX, who lived in Egypt, by translating this coffin σορός, seem to allude to a stone receptacle, sarcophagus, for the whole, including the mummy chest, or proper coffin; so that at the departure of the people from Egypt, they had only to take the mummy, with its case or coffin, out of this stone receptacle, or tomb, in which it had been preserved, and by which it had been distinguished; and this being a public monument known to all, they were sure the body they carried with them was that of the patriarch Joseph, and of no other person.

Scripture mentions the embalming of Joseph, of king Asa, and of our Saviour. Joseph doubtless was embalmed after the Egyptian manner, as he died in Egypt. Asa was embalmed, or rather burnt, in a particular manner. The Hebrew is literally, "They laid him in the bed which they had filled with sweet odors, and divers kind of spices; and they burnt odors for him with an exceeding great burning;" (2 Chron. xvi. 14.) as if these spices had been burnt near his body. But the generality of interpreters believe, that he was burnt with spices in a bed of state, similar to the Roman emperors in later times. It seems certain, that dead bodies, of kings particularly, were sometimes burnt; and we know not whether the custom were not derived from this instance of Asa. Scripture notices of Jehoram, that "his people made no burning for him like the burning of his fathers," 2 Chron. xxi. 19. Jeremiah promises king Zedekiah, "According to the burning of thy fathers, so shall they burn odors for thee." The body of Saul was burnt after it had been taken down from the walls of Bethsan; but this was, probably, because of its state of corruption.

As to the embalming of our Saviour, the evangelists inform us, that Joseph of Arimathea having obtained his body, brought a white sheet to wrap it in; and that Nicodemus purchased a hundred pounds of myrrh and aloes, with which they embalmed him, and put him into Joseph's own unfinished sepulchre, cut in a rock. They could not use more ceremony, because the night came on, and the sabbath was just beginning. Nevertheless, the women who had followed him from Galilee designed to embalm him more perfectly at better opportunity and leisure; they remarked the place and manner of his sepulchre, and bought spices for their purpose. They rested all the sabbath-day, and on the first day of the week, early in the morning, they went to the sepulchre, but could not execute their design, our Lord having risen from the dead. He had only been rubbed with myrrh and aloes, wrapped up in swaddling-bands, and buried in a great sheet, his face covered with a napkin. This is what we observe on comparing the passages of John. We see bandages of the same kind in the account of Lazarus's resurrection, with this difference, that there is no mention of spices. John xix. 40; xx. 5. See BURIAL.

EMERALD, a precious stone, of a green color; in Latin, *smaragdus;* which signifies rather a genus of precious stones including the emerald as a species. The emerald is placed (Exod. xxviii. 18.) on the high-priest's pectoral. [Our English version every where puts *emerald* for the Heb. נפך, a kind of

gem which it is impossible to make out. In the New Testament, it is put for the Greek σμάραγδος, Rev. iv. 3; xxi. 19. R.

EMERODS. The ark having been taken by the Philistines, and being kept at Ashdod, the hand of God afflicted them with a painful disease, 1 Sam. v. 6. Interpreters are not agreed on the signification of the original עפלים, *ŏphălim*, or שחורים, *tĕhōrim*; nor on the nature of the disease. The Hebrew properly signifies, that which is obscure and hidden, and most interpreters think, that those painful tumors in the fundament are meant, which sometimes turn into ulcers, i. e. *the piles*. Psal. lxxviii. 66. The LXX and Vulgate add to verse 9, that the Philistines made seats of skins, upon which to sit with more ease, by reason of their indisposition. Herodotus seems to have had some knowledge of this history; but has assigned another cause. He says, the Scythians having plundered the temple of Askalon, a celebrated city of the Philistines, the goddess who was worshipped there afflicted them with a peculiar disease. The Philistines, perhaps, thus related the story; but it evidently passed for truth, that this disease was ancient, and had been sent among them by some avenging deity. To remedy this suffering, and to remove the ravages committed by rats, which wasted their country, the Philistines were advised by their priests and soothsayers to return the ark of God with the following offerings: (1 Sam. vi. 1—18.) five figures of a golden emerod, that is, of the part afflicted, and five golden rats; hereby acknowledging, that this plague was the effect of divine justice. This advice was followed; and Josephus, (Antiq. lib. vi. c. 1.) and others, believed that the five cities of the Philistines made each a statue, which they consecrated to God, as votive offerings for their deliverance. This, however, seems to have originated from the figures of the rats. The heathen frequently offered to their gods figures representing those parts of the body which had been diseased; and such kinds of *ex votis* are still frequent in Catholic countries; being consecrated in honor of some saint, who is supposed to have wrought the cure: they are images of wax, or of metal, exhibiting those parts of the body in which the disease was seated.

EMESA, or Hamath, see Hamath.

EMIM, ancient inhabitants of Canaan, east of the Jordan, who were defeated by Chedorlaomer at Shaveh Kiriathaïm, or in the plain of Kiriathaïm, Gen. xiv. 5. They were warlike, and of gigantic stature: "great, many, and tall, as the Anakim." See Anah.

EMMANUEL, God with us. Isaiah, in his celebrated prophecy (chap. xi.) of the birth of the Messiah from a virgin, says, this child shall be called, that is, really be, "Emmanuel." He repeats this while speaking of the enemy's army, which, like a torrent, was to overflow Judea; "The stretching out of his wings shall fill the breadth of thy land, O Emmanuel." Matthew informs us, that this prophecy was accomplished in Jesus Christ, born of the Virgin Mary, in whom the two natures, divine and human, united; so that he was really Emmanuel, or, *God with us*.

I. EMMAUS, *Hot Baths*, a village, sixty furlongs, or seven miles and a half, north-west of Jerusalem, celebrated for our Lord's conversation with two disciples who went thither on the day of his resurrection. Josephus (de Bello, lib. viii. cap. 27.) says, that Vespasian left 800 soldiers in Judea, to whom he gave the village of Emmaus, which was sixty furlongs from Jerusalem. D'Arvieux states, (vol. vii. p. 259.) that going from Jerusalem to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "travelled a good league over rocks and flint stones, to the end of the valley of terebinthine trees," till he reached Emmaus. "It seems, by the ruins which surrounded it, that it was formerly larger than it was in our Saviour's time. The Christians, while masters of the Holy Land, re-established it a little, and built several churches. Emmaus was not worth the trouble of having come out of the way to see it. Ruins, indeed, we saw on all sides; and fables we heard from every quarter, though under the guise of traditions. Such is the notion of the house of Cleopas; on the site of which a great church was erected; of which a few masses of the thick walls remain, but nothing else."

II. EMMAUS, a city of Judea, twenty-two miles from Lydda, and afterwards called Nicopolis. Here were hot baths, in which, it was reported among the inhabitants, our Lord washed his feet, and to which he communicated a healing virtue.

III. EMMAUS, a town near Tiberias, the "warm mineral baths" of which are still much frequented, according to Dr. E. Clarke. (Trav. vol. ii. p. 463.) The ancient name of Emmaus is still preserved in its Arabic appellation, *Hamam*. The editor of the Modern Traveller has collected together nearly every thing that can be known concerning this place. (Palestine, p. 254, seq. Amer. ed.)

EN, עין, *ain*, signifies *a fountain*; for which reason we find it compounded with many names of towns, and places; as *en-dor*, *en-gedi*, *en-eglaïm*, *en-shemish*, i. e. the *fountain* of *dor*—of *gedi*, &c.

ENABRIS, a place between Scythopolis and Tiberias.

ENAIM, or Enam, a town of Judah, (Josh. xv. 34.) mentioned also in Gen. xxxviii. 14. where the Vulgate reads, that Tamar sat in a place where two ways met; Heb. *she sat at Enaim*; LXX, *she sat at* Enan *by the way*. English translation, *she sat in an open place which is by the way*. Enan, or Enaïm, signifies "the two wells," or "the double well;" a very likely place of rendezvous.

I. ENAN, father of Ahira of Naphtali; (Numb. i. 15.) head of his tribe in the time of Moses.

II. ENAN. Ezekiel speaks of Enan, (chap. xlviii. 1.) or Hazar-Enan, as of a town well known; the northern boundary of the land. See also Numb. xxxiv. 9. This may be Gaana, north of Damascus, or Ina, mentioned by Ptolemy, or Aennos in Peutinger's tables, south of Damascus. Possibly likewise the En-hazor of Naphtali, Josh. xix. 37.

ENCHANTMENTS, see Inchantments.

ENDOR, or Ændor, a city of Manasseh, (Josh. xvii. 11.) placed by Eusebius four miles south of mount Tabor, near Naïn, in the way to Scythopolis. Here the witch lived whom Saul consulted, 1 Sam. xxviii. 12.

EN-EGLAIM. Ezekiel (xlvii. 10.) speaks of this place in opposition to En-gedi: "The fishers shall stand upon it from En-gedi, even to En-eglaim: they shall be a place to spread forth nets." Jerome says, En-eglaïm is at the head of the Dead sea, where the Jordan enters it.

I. ENGANNIM, a city in the plain belonging to Judah, Josh. xv. 34.—II. A city of Issachar; given to the Levites of Gershom's family, Josh. xix. 21; xxi. 29.

EN-GEDI. This name is probably suggested by the situation among lofty rocks, which, overhanging the valleys, are very precipitous. A fountain of pure

water rises near the summit, which the inhabitants call En-gedi—*the fountain of the goat*—because it is hardly accessible to any other creature. It was called also Hazazon-Tamar, that is, the city of palm-trees, there being a great quantity of palm-trees around it. It stood near the lake of Sodom, S. E. of Jerusalem, not far from Jericho, and the mouth of the river Jordan; though later travellers place it about the middle of the western shore of the lake. In some cave of the wilderness of En-gedi, David had an opportunity of killing Saul, who was then in pursuit of him, 1 Sam. xxiv. The vineyards of En-gedi are mentioned, Cant. i. 14. and the hills around it produce, at present, the best wines of the country.

ENGRAVING. This art of cutting precious stones and metals is frequently referred to in the Old Testament Scriptures. Its origin and progress, as connected with biblical inquiries, has been investigated and illustrated with much ingenuity by Mr. Landseer, in his "Sabæan Researches," *passim.* See SEALS, WRITING.

EN-HADDAH, a town of Issachar, Josh. xix. 21. Eusebius mentions a place of this name between Eleutheropolis and Jerusalem; ten miles from the former place.

EN-HAZOR, a city of Naphtali, Josh. xix. 37. Whether this be the Atrium Ennon, or Hazar-enan of Ezekiel, (xlvii. 17; xlviii. 1.) and of Moses, (Numb. xxxiv. 9.) it is difficult to determine.

EN-MISHPAT, *Fountain of Judgment.* Moses says, (Gen. xiv. 7.) that Chedorlaomer and his allies, having traversed the wilderness of Paran, came to the fountain of Mishpat, otherwise Kadesh. It had not this name till Moses drew from it *the waters of strife;* and God had exercised his judgments on Moses and Aaron, Numb. xx. 13; xxvii. 14. See KADESH.

I. ENOCH, son of Cain, (Gen. iv. 17.) after whom the first city noticed in Scripture was called. It was east of Eden, and its name is thought to be preserved in Hanuchta, which Ptolemy places in the Susiana. The spurious Berosus, and Adrichomius after him, place the city Enochia, built by Cain, east of Libanus, towards Damascus.

II. ENOCH, the son of Jared, was born A. M. 622, and begat Methuselah, at the age of sixty-five. He walked with God; and after he had lived three hundred and sixty-five years, "he was not, for God took him," Gen. v. 24. Paul says, "By faith Enoch was translated, that he should not see death, and was not found, because God had translated him." Heb. xi. 5.

Jude (14, 15.) cites a passage from the book of Enoch, which has much perplexed interpreters. The question is, whether the apostle took this passage from any book written by Enoch, which might be extant in his time; or, whether he received it by tradition, or by revelation. It is most probable, he read it in a book attributed to Enoch, which though apocryphal, might contain several truths; among others, this might be one, which Jude, favored with a supernatural degree of discrimination, might use to purposes of instruction. Justin, Athenagoras, Irenæus, Clemens Alexandrinus, Lactantius, and others, borrowed an opinion out of this book of Enoch, that the angels had connection with the daughters of men, of whom they had offspring. Tertullian, in several places, speaks of this book with esteem; and would persuade us, that it was preserved by Noah during the deluge. It has, however, been rejected by the church, and Origen, Jerome, and Austin, mention it as of no authority. Specimens of the book of Enoch have been brought into Europe from Abyssinia by Mr. Bruce and others, and translations of parts of it have been published. It should seem to be founded, as to its historical tenor, on the Mosaic history of the antediluvians, and the judgments that might naturally be expected to follow such enormous wickedness, violences, audacities, and gluttonies, as were then practised by the giants, or people in power. The lower classes were represented in it, as being extremely oppressed and ill treated; and, perhaps, the intention of the author was to inculcate on the great, lessons of humanity towards their inferiors, enforced by the instance of punishment inflicted by the deluge on criminals of the highest rank and the greatest power.

The eastern people have preserved several very uncertain traditions relating to Enoch, whom they call Edris. Eusebius, from Eupolemus, tells us, that the Babylonians acknowledged Enoch as the inventor of astrology; that he is the Atlas of the Greeks; that Methuselah was his son, and that he received all his uncommon knowledge by the ministry of an angel.

ENON, where John baptized, because there was much water there, (John iii. 23.) was eight miles south of Scythopolis, between Shalim and the Jordan.

ENOS, son of Seth, and father of Cainan, was born A. M. 235, and died, aged 905 years, A. M. 1140. Moses says that Enos began to call on the name of the Lord; that is, he was the inventor of religious rites and ceremonies in worship, and formed the public and external manner of honoring God. This worship was preserved in his family, while that of Cain involved itself in irregularities and impieties. Our translators say, "Then began men to call on the name of the Lord," (Gen. iv. 26.) which several Jews translate, "Then began men to profane the name of the Lord,"—i. e. by calling on creatures and idols. It may likewise be translated, "Then began men to call themselves by the name of the Lord;" i. e. good men, to distinguish themselves from the wicked, began to take the name of sons or servants of God; for which reason Moses (Gen. vi. 1, 2.) says, that "the sons of God," that is, the descendants of Enos, "seeing the daughters of men," &c. The eastern people make the following additions to his history: That Seth, his father, declared him sovereign prince and high-priest of mankind, next after himself; that Enos was the first who ordained public alms for the poor, established public tribunals for the administration of justice, and planted, or rather cultivated, the palm-tree.

EN-ROGEL, a fountain on the south-east side of Jerusalem, on the boundary line between the tribes of Judah and Benjamin, Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17; 1 Kings i. 9. It would seem to have been the same with the fountain of Siloam.

EN-SHEMESH, was on the frontiers of Judah and Benjamin, (Josh. xv. 7.) but whether it was a town or a fountain, is questionable. The Arabians give this name to the ancient metropolis of Egypt, which the Hebrews called On, and the Greeks Heliopolis.

ENSIGN, a military token or signal to be followed; a standard. The ancient Jewish ensign was a long pole, at the end of which was a kind of chafing-dish, made of iron bars, which held a fire, and the light, shape, &c. of which, denoted the party to whom it belonged. God says he would lift up an

ensign, Isa. v. 26. Christ was an "ensign to the people; and to it shall the Gentiles seek," chap. xi. 10. The brazen serpent was lifted up on an ensign pole; and to this our Lord compares his own "lifting up," (John iii. 14.) in consequence of which he will draw all men to him, as men follow an ensign, chap. xii. 32.

ENVY, a malignant disposition, or state of mind, which grudges at the welfare of others, and would willingly deprive them of their advantages. Rachel envied the fertility of Leah; (Gen. xxx. 1.) and Joseph was envied by his brethren, Gen. xxxvii. 11. Envy slayeth the silly, (Job v. 2.) is rottenness to the bones; (Prov. xiv. 30.) in short, it defiles, destroys, consumes both soul and body; and is the very characteristic of Satan, through whose envy of human happiness, sin and death entered into the world.

EPAPHRAS was, it is said, the first bishop of Colosse. He was converted by Paul, and contributed much to convert his fellow-citizens. He came to Rome while Paul was there in bonds, and was imprisoned with the apostle. Having understood that false teachers, taking advantage of his absence, had sown tares among the wheat in his church, he engaged Paul, whose name and authority were reverenced throughout Phrygia, to write to the Colossians, to correct them. In this epistle Paul calls Epaphras his "dear fellow-servant, and a faithful minister of Christ," chap i. 7; iv. 12; Philem. 23. [It is, however, not improbable, that Epaphras is the same person with Epaphroditus; the former name being merely contracted from the latter. R.

EPAPHRODITUS, apostle, as Paul calls him, of Philippi; or, if we take the word *apostolus* literally, a messenger of the Philippians, who was sent by that church to carry money to the apostle, then in bonds; and to do him service, A. D. 61. He executed this commission with such zeal, that he brought on himself a dangerous illness, which obliged him to remain long at Rome. The year following (A. D. 62) he returned with haste to Philippi, having heard that the Philippians, on receiving information of his sickness, were very much afflicted, and Paul sent a letter to them by him, Phil. iv. 18.

EPENETUS, a disciple of Paul; (probably one of the first he converted in Asia;) "the first fruits of Asia;" in the Greek, "first fruits of Achaia," Rom. xvi. 5.

I. EPHAH, the eldest son of Midian, dwelt in Arabia Petræa, and gave name to the city Ephah, by the LXX called Gæpha, or Gephar, because they frequently pronounce the letter ע like a א. Ephah, and the small extent of land around it, made part of Midian on the eastern shore of the Dead sea, very different from another country of this name on the Red sea. Ptolemy speaks of a town called Ippos on the eastern coast of the Dead sea, a little below Modian or Midian. The countries of Midian and Ephah abounded in dromedaries and camels, Judg. vi. 5; Isa. lx. 6.

II. EPHAH, or Ephi, a measure of capacity used among the Hebrews, containing three pecks and three pints. The ephah was a dry measure; as of barley (Ruth ii. 17.) and meal, (Numb. v. 15; Judg. vi. 19.) and was of the same capacity with the bath in liquids. (See Bath.) Sometimes it is confounded with the satum or seah.

I. EPHER, second son of Midian, and brother of Ephah, 1 Chron. i. 33. He dwelt beyond Jordan, (1 Kings iv. 10.) and might people the isle of Upher in the Red sea, or the city of Orpha, in the Diarbekr. Jerome cites Alexander Polyhistor and Cleodemus, surnamed Malec, who affirm, that Ephir made an incursion into Libya, conquered it, and called it after his own name, Africa. Hercules is said to have accompanied him.—II. Son of Ezra, 1 Chron. iv. 17. III. Head of a family of Manassites, 1 Chron. v. 24.

EPHESUS, a celebrated city of Ionia, in Asia Minor, about 40 miles south of Smyrna; chiefly famous for its temple of Diana, the magnificence of which attracted a great concourse of strangers. Its length was 425 feet, breadth 220; and it had a hundred and twenty-seven pillars, 60 feet high, presented by as many kings. All the provinces of Asia contributed to the expenses of its building, and two hundred years were employed on it. Paul first visited Ephesus, A. D. 54, (Acts xviii. 19, 21.) but after a few days he went to Jerusalem, promising the Jews of Ephesus to return; which he did some months afterwards, and continued there three years, when he was obliged to leave the city on occasion of a sedition, raised by Demetrius the silversmith. From hence the apostle wrote his First Epistle to the Corinthians. The Ephesians were addicted to the study of curious arts, to magic, sorcery, and judicial astrology; so much so, that Ephesian letters (*Ephesia grammata*) became a proverbial expression for magic characters. Certain Jews at Ephesus, who assumed authority to exorcise persons possessed with the devil, were ill treated by one of the possessed, which so terrified several persons addicted to the curious arts, that they publicly burnt their books relating to such subjects, although of very considerable value, Acts xix. 14, &c. The apostle, in his last journey to Rome, took Ephesus in his way, (A. D. 65.) and while he was prisoner at Rome, he wrote to the Ephesians a very pathetic, elevated and sublime letter. Aquila and Priscilla, with whom Paul had lodged at Corinth, came from thence with him to Ephesus, and made some stay there, Acts xviii. 2, 3. 18.) and Apollos, a Jew of Alexandria, preached there. The apostle John passed a great part of his life at Ephesus, and died here; as did the Virgin Mary and Mary Magdalen, according to tradition.

Timothy, according to tradition, was made first bishop of Ephesus by the apostle; which, however, did not prevent John from residing in the city and performing apostolic functions. If it be true that Timothy did not die till A. D. 97, it can scarcely be denied that he was the angel of the church at Ephesus, to whom a reprimand is addressed, Rev. ii. 1—5. See Timothy.

Stephens the geographer gives this city the title of *Epiphanestate*, or, "most illustrious;" Pliny styles it the "ornament of Asia." In Roman times it was the metropolis of Asia; and of the city then extant, Lysimachus was the founder. Ephesus was greatly damaged by an earthquake in the reign of Tiberius, who repaired and embellished it. In the war between Mithridates and the Romans, Ephesus took part with the former, and massacred the Romans who dwelt in it. Sylla severely punished this cruelty; but Ephesus was afterwards treated with lenity, and enjoyed its own laws, with other privileges. About the end of the eleventh century it was seized by a Turkish pirate, named Tangripermes, but he was routed by John Ducas, the Greek admiral, in a bloody battle. In 1306, it suffered from the exactions of the grand duke Roger, and two years afterwards it surrendered to sultan Saysan, who removed the inhabitants to Tyrœium, where they were massacred. Theodorus Lascarus, a Greek,

made himself master of it in 1206. The Mahometans recovered it after 1283. Tamerlane, after the battle of Angora, (A. D. 1401.) commanded the lesser princes of Anatolia to join him at Ephesus; and employed a whole month in plundering the city and its adjacencies. Daccas says, that the gold, silver, jewels, and even the clothes of the inhabitants were carried off. Shortly after, the city was set on fire, and mostly burnt, in a combat between the Turkish governor and the Tartars. In 1405—22, Mahomet I. took Ephesus, since which it has continued in the possession of the Turks. Dr. Chandler says, "The inhabitants are a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, and inhabiting the wreck of their greatness; some in the substructions of the glorious edifices which they raised; some beneath the vaults of the stadium, once the crowded scene of their diversions; and some by the abrupt precipice, in the sepulchres which received their ashes. Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon; and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and of the stadium. The glorious pomp of its heathen worship is no longer remembered; and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on in an existence hardly visible." (Trav. p. 131. Oxford, 1775.)

The Jews, according to Josephus, were very numerous in Ephesus, and had obtained the privilege of citizenship: of course the Christians, being considered as a sect of Jews, would be pretty secure here from persecution by the political powers; as Ephesus was *autonomos*—governed by its own laws.

The worship of the great goddess Diana was established at Ephesus in a remote age, and it is related, that the Amazons sacrificed to her here, on their way to Attica; Pindar says, in the time of Theseus. Some writers affirm that they first set up her image under an elm-tree; or in a niche, which they formed in the trunk of an elm. The statue is said to have been but small: the work, says Pliny, of Canitia, an ancient artist, and witnessing its great antiquity by its attitude and form, having its feet closed together; like many Egyptian statues still remaining. It was of wood, by some reported to be cedar, by others ebony. Mutianus, consul of Rome, (A. D. 75.) affirmed, from his own observation, that it was made of vine wood; and that its crevices were filled with nard, to nourish and moisten the wood, and to preserve it. It was gorgeously apparelled; the vest thrown over it being richly embroidered with symbolical devices. Each hand was supported by a bar; most likely of gold. A veil hanging from the ceiling of the temple concealed it, except when the service required its exposure. It is said, that this statue was never changed, though the temple had been restored seven times. The populace believed that it descended from Jupiter: it was, probably, an allegorical representation of the powers and productions of nature, generally; but especially as displayed in the country where the ark of deliverance discharged the creatures it had contained. The priests of the goddess were eunuchs; anciently assisted in their offices by virgins. There were also the sacred herald, the incenser, the flute player, and the trumpeter. The privilege of asylum was granted to the temple, first to the distance of one hundred and twenty-five feet: Mithridates enlarged it to a bow-shot, and Mark Antony doubled it. Tiberius abrogated the privilege; it having been grossly abused. As the following inscription not only confirms the general history in Acts xix. but even approaches to several sentiments and phrases used by the sacred writer, we copy it, *verbatim*, from Dr. Chandler: (Trav. p. 135.)

"TO THE EPHESIAN DIANA.

"'Inasmuch as it is notorious, that, not only among the Ephesians, but also every where among the Greek nations, temples are consecrated to her, and sacred portions; and that she is set up, and has an altar dedicated to her, on account of her plain manifestations of herself; and that besides, as the greatest token of veneration paid her, a month is called by her name; by us *Artemision*, by the Macedonians, and other Greek nations, and in their cities, *Artemisiōn:* in which, general assemblies and *Hieromenia* are celebrated, but not in the holy city, the nurse of its own, the Ephesian goddess: the people of Ephesus, deeming it proper that the whole month called after her name be sacred and set apart to the goddess, have determined by this decree, that the observation of it by them be altered. Therefore it is enacted that in the whole month Artemision the days be holy, and that nothing be attended to on them, but the yearly feastings, and the Artemisiac *Panegyris*, and the *Hieromenia;* the entire month being sacred to the goddess; for, from this improvement in our worship, our city shall receive additional lustre, and be permanent in its prosperity for ever.'—The person who obtained this decree, appointed games for the month, augmented the prizes of the contenders, and erected statues of those who conquered. His name is not preserved, but he probably was a Roman, as his kinsman, who provided this record, was named Lucius Phœnius Faustus. The feast of Diana was resorted to yearly by the Ionians, with their families."

This evidence proves, that the disposition to cry "Great is Diana of the Ephesians!" was by no means confined to Demetrius and his fellow-craftsmen; the whole city was guardian, *neokoros*, to the temple. See DIANA.

The phrase, "nurse of its own" goddess, in this decree, refers to a story of the birth of Diana in Ortygia, a beautiful grove of trees of various kinds, chiefly cypresses, near Ephesus, on the coast, a short distance from the sea. This place was filled with shrines and images. A *panegyris*, or general assembly, was held there annually; splendid entertainments were provided, and mystic sacrifices solemnized. This place, with its embellishments, appears no more. The extreme sanctity of the temple of Diana inspired universal awe and reverence. It was, for many ages, a repository of treasures foreign and domestic. This property was deemed secure; the temple having been spared by Xerxes, who spared scarcely any other; but Nero removed many costly offerings and images, and an immense quantity of silver and gold. It was again plundered in the time of Gallienus, A. D. 262, by Goths from beyond the Danube, who carried off a prodigious booty. The temple was probably destroyed at the same time as other heathen temples were, by an edict of Constantine. But there is a possibility that the total ruin of it was effected by an earthquake; although, by way of prevention, it was situated in a marsh: however that might be, "we now," says Dr. Chandler, "seek

in vain for the temple; the city is prostrate, and the goddess is gone."

De la Motraye mentions some circumstances concerning Ephesus, which we subjoin: "This renowned city, with the finest temple that ever was consecrated to Diana, is reduced by the changes it has met with in the wars, and under the different masters it has had, to five or six miserable houses inhabited by Greeks, and about as many by Turks, with a castle for some few of these, a poor church for the first, and a mosque tolerably handsome for the latter, which, as they say, was formerly a church consecrated to St. John; in short, it is nothing but a chaos of noble ruins, which, with some inscriptions and basso relievos, are the only marks of its ancient magnificence. I shall not add any thing to what M. Spon and so many other travellers have already said of these ruins, only that there are almost nothing remaining, but subterraneous vaults and foundations of hard stone, or of brick, well cemented, upon which the temple was built." The "candlestick is," indeed, "removed out of his place." Rev. ii. 5.

[In 1821, Mr. Fisk, the American missionary, visited the site of Ephesus, of which he gives the following account: "We sent back our horses to Aiasaluck, and set out on foot to survey the ruins of Ephesus. The ground was covered with high grass or grain, and a very heavy dew rendered the walking rather unpleasant. On the east side of the hill we found nothing worthy of notice; no appearance of having been occupied for buildings. On the north side was the circus or stadium. Its length from east to west is forty rods, or one stadium. The north or lower side was supported by arches which still remain. The area, where the races used to be performed, is now a field of wheat. At the west end was the gate. The walls adjoining it are still standing, and of considerable height and strength. North of the stadium, and separated only by a street, is a large square enclosed with fallen walls and filled with the ruins of various edifices. A street running north and south divides this square in the centre. West of the stadium is an elevation of ground, level on the top, with an immense pedestal in the centre of it. What building stood there it is not easy to say. Between this and the stadium was a street passing from the great plain north of Ephesus into the midst of the city.

"I found on the plains of Ephesus some Greek peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. xiii. 28. I addressed them in Romaic, but found they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labor. Not one of them could read, but they said, there were priests and a schoolmaster in the village to which they belonged, who could read. I gave them some tracts, which they promised to give to their priests and schoolmaster. Tournefort says, that when he was at Ephesus, there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. 'The candlestick is removed out of his place.' 'How doth the city sit solitary that was full of people.'

"While wandering among the ruins, it was impossible not to think, with deep interest, of the events which have transpired on this spot. Here has been displayed, from time to time, all the skill of the architect, the musician, the tragedian, and the orator. Here some of the most splendid works of man have been seen in all their glory, and here the event has shown their transitory nature. How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of pagans, succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians—these Christians martyred, but their religion still triumphing—pagan rites and pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and reconquered, destroyed and rebuilt, till finally Christianity, arts, learning, and prosperity, all vanish before the pestiferous breath of 'the only people whose sole occupation has been to destroy.'

"The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich, and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way by a despotic government, oppressive agas, and wandering banditti." (Missionary Herald for 1821, p. 319.) *R.

EPHOD, an ornamental part of the dress worn by the Hebrew priests. [It was worn above the tunic and robe (*meil*); was without sleeves, and open below the arms on each side, consisting of two pieces, one of which covered the front of the body and the other the back, joined together on the shoulders by golden buckles set with gems, and reaching down to the middle of the thigh. A girdle belonged to it, by which it was fastened around the body. Ex. xxviii. 6—12. R.

There were two kinds of ephod, one plain, of linen, for the priests, another embroidered for the high-priest. As there was nothing singular in that of the priests, Moses does not describe it; but that belonging to the high-priest, (Exod. xxviii. 6.) which was composed of gold, blue, purple, crimson, and twisted cotton, was a very rich composition of different colors. On that part of the ephod, which came over the shoulders of the high-priest, were two large precious stones, on which were engraven the names of the twelve tribes of Israel, six names on each stone. Where the ephod crossed his breast, was a square ornament called the pectoral, in which were set twelve precious stones, with the names of the twelve tribes of Israel engraved on them, one on each stone. (See BREASTPLATE.) Calmet is of opinion, that the ephod was peculiar to priests, and Jerome observes, that we find no mention of it in the Scripture, except when priests are spoken of. But some considerations render dubious this opinion. We find that David wore it at the removal of the ark from the house of Obed-edom to Jerusalem; and Samuel, although a Levite only, and a child, yet wore the ephod, 1 Sam. ii. 18. The Jews held, that no worship, true or false, could subsist without the priesthood, or the ephod. Gideon made an ephod out of the spoils of the Midianites, and this became an offence in Israel. Micah, having made an idol, did not fail to make an ephod, Judg. viii. 27; xvii. 5. God foretold, by the prophet Hosea, (iii. 5.) that Israel should long remain without kings, princes, sacrifices, altar, *ephod*, and teraphim. The ephod is often taken for the pectoral; and for the Urim

and Thummim also; because these were united to it.

The Levites did not regularly wear the ephod: Moses appointed nothing particular with relation to their dress. (See LEVITE.) But at the dedication of Solomon's temple, the Levites and singing men, who were not of the priests' order, were clothed in fine linen. Josephus remarks, that in the time of king Agrippa, a short time before the taking of Jerusalem by the Romans, the Levites desired that prince to convene the Sanhedrim, in order to allow them the privilege of wearing the linen stole, like the priests. They flattered Agrippa that this would contribute to the glory of his reign. Agrippa complied; but the historian observes, that this innovation violated the laws of their country, which never had been violated with impunity. Spencer and Cunæus both affirm, that the Jewish kings had a right to wear the ephod, and to consult the Lord by Urim and Thummim. Their opinion they ground principally on the behavior of David at Ziklag, who said to Abiathar the high-priest, "Bring me hither the ephod; and Abiathar brought thither the ephod," 1 Sam. xxx. 7. The sequel favors this opinion, "And David inquired at the Lord, saying, Shall I pursue after this troop? Shall I overtake them? And he answered him, Pursue; thou shalt recover all," ver. 8. We read likewise, (1 Sam. xxviii. 6.) that "Saul inquired of the Lord," and that "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." He consulted God by the Urim, consequently he put on the ephod. But most commentators are of opinion, that neither David, Saul, nor Joshua dressed themselves in the high-priest's ephod, to consult God in their own persons; but, that these passages signify only, "Put on the ephod, and consult the Lord for me;" literally, "Bring the ephod to me, and Abiathar caused the ephod to be brought to David." Grotius believes, that the high-priest turned the ephod, or pectoral, towards David, that he might see what God should answer to him by the stones on the breastplate. (See URIM and THUMMIM.)

EPHPHATHA, *be opened*, a Syriac word, which our Saviour pronounced, when he cured one deaf and dumb, Mark vii. 34.

EPHRA, a city of Ephraim, and Gideon's birthplace. Its true situation is unknown; but it is thought to be the same as Ophrah, Judg. vi. 11.

I. EPHRAIM, Joseph's second son, by Asenath, Potiphar's daughter; born in Egypt, about A. M. 2294. Ephraim, with his brother Manasseh, was presented by Joseph, his father, to the patriarch Jacob on his death-bed. Jacob laid his right hand on Ephraim, the youngest, and his left hand on Manasseh, the eldest. Joseph was desirous to change this situation of his hands; but Jacob answered, "I know it, my son; he (Manasseh) also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he," Gen. xlviii. 13—19. The sons of Ephraim having made an inroad on Palestine, the inhabitants of Gath killed them, 1 Chron. vii. 20, 21. Ephraim, their father, mourned many days for them, and his brethren came to comfort him. Afterwards, he had sons named Beriah, Rephah, Resheph, and Tela, and a daughter named Sherah. His posterity multiplied in Egypt to the number of 40,500 men, capable of bearing arms, Numb. ii. 18, 19. Joshua, who was of this tribe, gave the Ephraimites their portion between the Mediterranean sea west, and the river Jordan east, Josh. xvi. 15. (See CANAAN.) The ark, and the tabernacle, remained long in this tribe, at Shiloh; and, after the separation of the ten tribes, the seat of the kingdom of Israel being in Ephraim, *Ephraim* is frequently used to signify that kingdom. Ephrata is used also for Bethlehem, Mic. v. 2. The tribe of Ephraim was led captive beyond the Euphrates, with all Israel, by Salmaneser, king of Assyria, A. M. 3283, *ante* A. D. 721.

II. EPHRAIM, a city of Ephraim, towards the Jordan, whither it is probable, Jesus retired before his passion, John xi. 54. This Ephraim was a city in the confines of the land of Ephraim, (2 Chron. xiii. 19.) and was famous for fine flour. Josephus calls Ephraim and Bethel, two small cities; and places the former not in the tribe of that name, but in the land of Benjamin, near the wilderness of Judea, in the way to Jericho.

III. EPHRAIM. The forest of Ephraim was east of the Jordan, and in it Absalom lost his life, 2 Sam. xviii. 6—8. It could not be far from Mahanaim.

I. EPHRATAH, Psalm cxxxii. 6, denotes, the lot of Ephraim. See the latter part of the article EPHRAIM I.

II. EPHRATAH, otherwise Bethlehem. See BETHLEHEM.

I. EPHRON, son of Zohar; who sold the cave of Machpelah to Abraham, Gen. xxiii. 6.

II. EPHRON, a city beyond Jordan, which Judas Maccabæus took and sacked, 1 Mac. v. 46.

EPICUREANS, (Acts xviii. 18.) the name of a celebrated sect of ancient philosophers, who placed happiness in pleasure; not in voluptuousness, but in sensible, rational pleasure, properly regulated and governed. They denied a Divine Providence, however, and the immortality of the soul. They were so named after Epicurus, a philosopher, whom they claimed as founder of their sect; and who lived about 300 years before A. D. so that whatever his doctrines originally were, the time that had elapsed since his death, was sufficient to allow of their debasement; and his later disciples adopted the sensual import of their master's expressions, rather than the spiritual power of his principles. It is well known, that they latterly were called "Epicurus's hogs;" (Hor. Epist. I. i. 4.) implying the sloth and sensuality of the sect. Against these debauchees the apostle argues, that Providence governs all the affairs of men, as communities, and as individuals; that the resurrection of one person (Christ) is proof of a separate state; and that a future judgment, to be presided over by him, evinces the notice taken by the Deity of virtue and vice, with the ultimate reward and punishment of characters so opposite.

EPIPHANES, *splendid, illustrious*, an epithet given to the gods, when appearing to men. Antiochus, brother of Seleucus, coming fortunately into Syria, a little after the death of his brother, was regarded as some propitious deity; and was hence called Epiphanes—the illustrious. (See ANTIOCHUS IV.) We call that festival Epiphany, on which the church celebrates the adoration of the Messiah by the Magi, or wise men.

EPIPHANIA, a city of Syria, on the river Orontes, between Antioch and Apamea. Several of the ancients say, it was called Hamath, before Antiochus Epiphanes named it Epiphania. Jerome and others are of opinion, that it is Hamath the Great. He says, that even in his time, the Syrians called Epiphania, Emmas. But, that this was Emesa, in Syria, see HAMATH.

EPISTLE, a letter written from one party to another; but the term is eminently applied to those letters in the New Testament which were written by the apostles, on various occasions, to approve, condemn, or direct the conduct of Christian churches. It is not to be supposed that every note, or memorandum, written by the hands of the apostles, or by their direction, was divinely inspired, or proper for preservation to distant ages; those only have been preserved, by the overruling hand of Providence, from which useful directions had been drawn, and might in after-ages be drawn, by believers, as from a perpetual directory for faith and practice;—always supposing that similar circumstances require similar directions. In reading an epistle, we ought to consider the occasion of it, the circumstances of the parties to whom it was addressed, the time when written, the general scope and design of it, as well as the intention of particular arguments and passages. We ought also to observe the style and manner of the writer, his mode of expression, the peculiar effect he designed to produce on those to whom he wrote, to whose temper, manners, general principles, and actual situation, he might address his arguments, &c. The epistles afford many and most powerful evidences of the truth of Christianity: they appeal to a great number of extraordinary facts; and allude to principles, and opinions, as admitted, or as prevailing, or as opposed, among those to whom they are addressed. They mention a considerable number of persons, describe their situations in life, hint at their connections with the churches, and by sometimes addressing them, and sometimes recommending them by name, they connect their testimony with that of the writer of the epistle; and often, no doubt, they gave a proportionate influence to those individuals. Beside this, it is every way likely, that individuals mentioned in the epistles, would carefully procure copies of these writings, would give them all the authority and all the notoriety in their power, would communicate them to other churches, and, in short, would become vouchers for their genuineness and authenticity. We in the present day, who possess these instructive documents, may learn from them many things for our advantage and our conduct; how to avoid those evils which formerly injured the professors of true religion; and how to rectify those errors and abuses to which time and incident occasionally gave rise, or to whose spread and prevalence particular occurrences or conjunctures are favorable. See Bible, Canon, &c.

The epistles being placed together in our canon, without reference to their chronological order, are perused under considerable disadvantages; and it would be well to read them occasionally in connection with what the history in the Acts of the Apostles relates respecting the several churches to which they are addressed. This would also give us, nearly, their order of time; which should also be considered, together with the situation of the writer; as it may naturally be inferred that such compositions would partake of the writer's recent and present feelings. The epistles addressed to the dispersed Jews by John and James, by Peter and Jude, are very different in their style and application from those of Paul written to the Gentiles; and those of Paul, no doubt, contain expressions, and allude to facts, much more familiar to their original readers than to later ages. For the several epistles, see the articles of the respective writers; or those of the churches to which they are addressed.

ER, Judah's eldest son, who married Tamar; but who, being wicked, brought himself to an untimely end, Gen. xxxviii. 7.

ERASTUS, a Corinthian, and one of Paul's disciples, Rom. xvi. 23. He was chamberlain of the city, Οἰκονόμος, that is, of Corinth, where Paul was at that time; but of Jerusalem, according to the modern Greeks. He followed Paul to Ephesus, where he was A. D. 56, and was sent by Paul to Macedonia with Timothy, probably to collect alms expected from the brethren. They were both with him at Corinth, A. D. 58, when he wrote his epistle to the Romans, whom he salutes in both their names; and it is probable that Erastus afterwards accompanied him till his last voyage to Corinth, in the way to Rome, where he suffered martyrdom; for then Erastus remained at Corinth, 2 Tim. iv. 20.

ERECH, a city of Chaldea, built by Nimrod, grandson of Cush, (Gen. x. 10.) and probably Aracca, placed by Ptolemy in the Susiana, on the river Tigris, below where it joins the Euphrates. Ammianus calls it Arecca. From this city the Arectæan fields, which abound with naphtha, and sometimes take fire, derive their name. The capital of the province, under the Chaldeans and Assyrians, was Babylon; under the princes named Cosrhoës, it was Madaïn; and under the Arabians, Bagdat. It is called Chaldea, or Babylonia, by the Greeks and Latins.

ERI, son of Gad, and head of a family, Gen. xlvi. 16; Numb. xxvi. 16.

ESAR-HADDON, son of Sennacherib, and his successor in the kingdom of Assyria, 2 Kings xix. 37. Nothing is said of him in Scripture, except it is mentioned that he had sent colonists, to Samaria, Ezra iv. 2. He is supposed to have been the Sardanapalus of profane historians. He is said to have reigned 29 or 30 years at Nineveh, and thirteen years at Babylon; in all, forty-two years. See Assyria.

ESAU, son of Isaac and Rebekah, was born A. M. 2168. When the time of Rebekah's delivery came, she had twins; (Gen. xxv. 24—26.) the first born being hairy, was called Esau; which signifies hairy. The other twin was Jacob. Esau delighted in hunting, and his father Isaac had a particular affection for him. One day, Esau returning from the fields, greatly fatigued, desired Jacob to give him some *red* pottage, which he was then making. Jacob consented, provided he would sell him his birthright. Esau, conceiving himself weakened almost to death, sold it; and by oath resigned it to his brother, Gen. xxv. 29—34. At the age of forty, Esau married two Canaanitish women; Judith, daughter of Beeri the Hittite, and Bashemath, daughter of Elon, (Gen. xxvi. 34.) which were very displeasing to Isaac and Rebekah, because they intermingled the blood of Abraham with that of Canaanite aliens. Isaac being old, and his sight decayed, directed Esau to procure him delicate venison, by hunting, that he might give him his last blessing, Gen. xxvii. Esau, therefore, went to the chase, but, during his absence, Jacob, disguised by their mother Rebekah, obtained Isaac's blessing. When Esau returned, he learned what had passed, and, with weeping, mourned a secondary benediction from his father. Esau now contracted an aversion against Jacob, and determined to slay him; but his designs were frustrated by Rebekah.

Esau settled in the mountains south of the Dead sea, and became very powerful. When Jacob returned from Mesopotamia, Esau received his messengers kindly, and came with four hundred men to

meet him. The two brothers embraced each other tenderly. Esau offered to accompany his brother over the Jordan; but Jacob declined his offer, and Esau returned to Seir, xxxiii.

The two brothers were present when their father died; but being both very rich in cattle, and the country not affording pasture for all their flocks, they separated; Esau retiring to mount Seir, xxxvi. 6—8. Esau had three wives; Judith, or Aholibamah, Bashemath, or Adah, Mahelath, or Bashemath. Judith was mother of Jeush, Jaalam, and Korah; Adah was mother of Eliphaz; and Mahelath, mother of Reuel, ver. 2—5. We know nothing certain concerning the death of Esau. King Erythros, from whom the Red sea is said to have been named, and whose tomb was shown in the isle of Tyrina or Aggris, is believed to be Edom. Erythros in Greek signifies *red*, the same as Edom in Hebrew. See IDUMEA.

ESDRAELON, a plain in the tribe of Issachar, extends east and west from Scythopolis to mount Carmel: it is called also the great plain; the valley of Jezreel; and the plain of Esdrela.

[The following notices of this plain by Dr. Jowett, may not be uninteresting. After leaving Nazareth for Jerusalem, he says: (Christian Researches in Syria, &c. p. 146.) "Our road for the first three quarters of an hour, lay among the hills which lead to the plain of Esdraelon; upon which, when we were once descended, we had no more inconvenience, but rode for the most part on level ground, interrupted by only gentle ascents and descents. This is that 'mighty plain'—μέγα πέδιον, as it is called by ancient writers—which, in every age, has been celebrated for so many battles. It was across this plain, that the hosts of Barak chased Sisera and his nine hundred chariots of iron: from mount Tabor to *that ancient river, the river Kishon*, would be directly through the middle of it. At present, there is peace; but not that most visible evidence of enduring peace and civil protection, a thriving population. We counted, in our road across the plain, only five very small villages, consisting of wretched mud-hovels, chiefly in ruins; and very few persons moving on the road. We might again truly apply to this scene the words of Deborah, (Judg. v. 6, 7.) *The highways were unoccupied: the inhabitants of the villages ceased—they ceased in Israel.* The soil is extremely rich; and, in every direction, are the most picturesque views—the hills of Nazareth to the north—those of Samaria, to the south—to the east, the mountains of Tabor and Hermon—and Carmel, to the south-west. About four o'clock in the afternoon, we arrived at the village of Gennyn, which is situated at the entrance of one of the numerous vales which lead out of the plain of Esdraelon to the mountainous regions of Ephraim. One of these passages would be the valley of Jezreel; and from the window of the khan where we are lodging, we have a clear view of the tract over which the prophet Elijah must have passed, when he girded up his loins, and ran before Ahab to the entrance of Jezreel. But, in the present day, no chariots of Ahab or of Sisera, are to be seen—not even a single wheel-carriage, of any description whatever."

In another place he remarks, (p. 222.) "To the south of the chain of hills on which Nazareth is situated, is the vast and ever-memorable plain of Esdraelon. We computed this plain to be at least fifteen miles square; making allowance for some apparent irregularities, such as its running out, on the west, toward mount Carmel, and on the opposite side toward Jordan. We passed rather on the eastern side of the middle of the plain, in our way to Gennyn. Although it bears the title of 'plain,' yet it abounds with hills, which, in the view of it from the adjacent mountains, shrink into nothing. On this noble plain, if there were perfect security from the government—a thing now unknown for centuries—twenty-five good towns, where we saw but five miserable villages, might stand, at a distance of three miles from one another, each with a population of a thousand souls, to the great improvement of the cultivation of so bountiful a soil. The land is not, indeed, neglected; but let none suppose, that, in this country, the greatest, or any thing like the greatest possible profit is made of the soil; while wars, feuds, extortions, and all the disadvantages resulting from Turkish government and Arab rivalry are continually harassing the common people, and reducing husbandry and every art to the lowest state of degradation."

This memorable plain has ever been a chosen place for battles and military operations in every age. The following rapid and brilliant sketch of the martial events, which, during a period of thirty centuries, have passed upon this spot, is from the pen of the late Dr. C. D. Clarke, (Travels in Greece, Egypt, and the Holy Land, ch. xv.) "Here it was that Barak, descending with his ten thousand men from mount Tabor, discomfited Sisera, and all his chariots, even nine hundred chariots of iron; and all the people that were with him, gathered from Harosheth of the Gentiles, unto the river of Kishon; when all the host of Sisera fell on the sword, and there was not a man left. Here also it was, that Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nabuchodonosor, king of the Assyrians, (in the history of whose war with Arphaxad it is mentioned as the great plain of Esdrelom,) until the disastrous march of Napoleon Buonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian Crusaders, and anti-Christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors out of every nation which is under heaven, have pitched their tents upon the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon." *R.

ESDRAS, see EZRA.

ESEK, the name of a well dug by the patriarch Isaac, Gen. xxvi. 20.

ESHBAAL, or ISHBOSHETH, fourth son of Saul, 1 Chron. viii. 33. The Hebrews, to avoid pronouncing the word Baal (lord) used Bosheth (blushing, confusion.) Instead of Eshbaal, they said Ishbosheth, 2 Sam. ii. 8. See ISHBOSHETH.

I. ESHCOL, one of Abraham's allies in the valley of Mamre, who accompanied him in the pursuit of Chedorlaomer, Gen. xiv. 24.—II. A valley in the south of Judah, where the Hebrew spies cut a bunch of grapes, as large as two men could carry.

ESHEAN, a town of Judah, Josh. xv. 52.

ESHTAOL, a town of Dan; though it belonged first to Judah, (Josh. xv. 33; Judg. xiii. 25; xvi. 31.) Eusebius says, it was ten miles from Eleutheropolis, towards Nicopolis, between Azotus and Askalon. It is called by Jerome, Asco. Eshtaol is thought to be a village, now called by the Arabs Esdad, about fifteen miles south of Yebna. It is a wretched place, composed of a few mud huts.

ESHTEMOA, or ESHTEMOH, a town of Judah, Josh. xxi. 14; xv. 50; 1 Sam. xxx. 28. Eusebius

says, it was a large town in the district of Eleutheropolis, north of that city. It was ceded to the priests, 1 Chron. vi. 57.

ESPOUSE, ESPOUSALS. This was a ceremony of betrothing, or coming under obligation for the purpose of marriage; and was a mutual agreement between the two parties, which usually preceded the marriage some considerable time. (See MARRIAGE.) The reader will do well carefully to attend to the distinction between espousals and marriage; as espousals in the East are frequently contracted years before the parties are married, and sometimes in very early youth. This custom is alluded to figuratively, as between God and his people, (Jer. ii. 2.) to whom he was a husband, (xxi. 32.) and the apostle says he acted as a kind of assistant (*pronuba*) on such an occasion: "I have espoused you to Christ;" (2 Cor. xi. 2.) have drawn up the writings, settled the agreements, given pledges, &c. of your union. See Isa. liv. 5; Matt. xxv. 6; Rev. xix.

ESSENES, or ESSENIANS, a Jewish sect. We are not acquainted with the origin of the Essenes, or the etymology of their name. Pliny says, they had been many thousand years in being, living without marriage, and without the other sex. The first book of Maccabees (see ASSIDEANS) calls them Hasdanim, and says, they were formed into a society before Hircanus was high-priest. The first of the Essenes, mentioned by Josephus, is Judas, in the time of Aristobulus, and Antigonus, son of Hircanus. Suidas, and some others, were of opinion, that the Essenes were a branch of the Rechabites, who subsisted before the captivity. Calmet takes the Chasdim of the Psalms, and the Assideans in the Maccabees, to be their true source.

Josephus gives the following account of the Essenes: They live in perfect union, and abhor voluptuousness as a fatal poison; they do not marry; but bring up other men's children as if they were their own, and infuse into them very early their own spirit and maxims; they despise riches, and possess all things in common. Oil and perfumes are prohibited their habitations; they have an austere and mortified air, but without affectation; they always dress in white; they have a steward, who distributes to each what he wants; they are hospitable to their own sect; so that they are not obliged to take provisions with them on their journeys. The children which they educate are all treated and clothed alike, and do not change their dress till their clothes are worn out. Their trade is carried on by exchange; each giving what is superfluous, to receive what he needs. They do not speak before the sun rises, excepting some prayers taught them by their fathers, which they address to this luminary, as if to incite it to appear; afterwards they work till the fifth hour, near eleven o'clock in the morning. They then meet together, and, putting on linen, bathe in fresh water, and retire to their cells, where no strangers enter. From thence they go into their common refectory, which is, as it were, a sacred temple, where they continue in profound silence; they are served with bread, and each has his own mess; the priest says grace, after which they eat: they finish their meal also with a prayer; they then pull off their white clothes, which they wore while at table, and return to their work until the evening; at that time they come again to the refectory, and bring their guests with them, if they have any. They are religious observers of their word; their bare promise is as binding as the most sacred oaths; they avoid swearing, as they would perjury; their care of their sick is very particular, and they never suffer them to want any thing; they read carefully the writings of the ancients, and thereby acquire the knowledge of plants, stones, roots, and remedies. Before they admit any who desire it into their sect, they put them to a year's probation, and inure them to the practice of the most uneasy exercises; after this term, they admit them into the common refectory, and the place where they bathe; but not into the interior of the house until after another trial of two years; then they are allowed to make a kind of profession, wherein they engage by horrible oaths to observe the laws of piety, justice, and modesty; fidelity to God and their prince; never to discover the secrets of the sect to strangers; and to preserve the books of their masters, and the names of angels, with great care. If any one violate these engagements, and incur notable guilt, he is expelled, and generally dies of want; because he can receive no food from any stranger, being bound to the contrary by his oaths. Sometimes the Essenes, moved with compassion, receive such again, when they have given long and solid proofs of conversion. Next to God, they have the greatest respect for Moses, and for old men. The sabbath is very regularly observed among them; they not only forbear from kindling any fire, or preparing any thing, on that day, but they do not stir any movable thing, nor attend to the calls of nature. They generally live long, owing to the simplicity of their diet, and the regularity of their lives; they show incredible firmness under torments; they hold the soul to be immortal, and believe that souls descend from the highest air into the bodies animated by them, whither they are drawn by some natural attraction, which they cannot resist; and after death, they swiftly return to the place from whence they came, as if freed from a long and melancholy captivity. In respect to the state of the soul after death, they have almost the same sentiments as the heathen, who place the souls of good men in the Elysian fields, and those of the wicked in Tartarus. Some among them are married; in other respects they agree with the other Essenes. They live separate from their wives while pregnant. Slavery is esteemed by them an injury to human nature; wherefore they have no slaves. Many of them were said to have the gift of prophecy, which is ascribed to their continual reading of the sacred writers; and to their simple and frugal way of living. They believe that nothing happens but according to the decrees of God; and their sect is nearly related to that of the Pythagoreans among the Greeks. There were women, also, who observed the same institutions and practices.

Although the Essenes were the most religious of their nation, yet they did not visit the temple at Jerusalem, nor offer bloody sacrifices; they were afraid of being polluted by other men; they sent their offerings thither; and themselves offered up to God the sacrifices of a clean heart. Philo says, the Essenes were in number about four thousand in Judea; and Pliny seems to fix their principal abode above En-gedi, where they fed on the fruit of the palm-tree. He adds, that they lived at a distance from the sea-shore, for fear of being corrupted by the conversation of strangers. Philo assures us, that in certain cities some of them occasionally resided; but that they usually chose rather to dwell in the fields, and apply themselves to agriculture, and other laborious exercises, which did not take them from their solitude. Their studies were the laws of Moses; espe-

cially on sabbath days, on which they assembled in their synagogues, where each was seated according to his rank; the elder above, the younger below. One of the company read, and another of the most learned expounded. They very much used symbols, allegories, and parables, after the manner of the ancients. We do not see that our Lord has spoken of them, or that he preached among them. It is not improbable that John the Baptist lived among them, till he began to baptize and preach. The wilderness, where Pliny places the Essenes, was not very far from Hebron, which is thought by some to be the place of John's birth.

The following particulars are from Philo, concerning the Essenes, who may be called *practical*, to distinguish them from the Therapeutæ, who may be termed *contemplative* Essenians. Some employ themselves in husbandry; others in trades and manufactures, of such things only as are useful in time of peace; their designs being beneficial only. They amass neither gold nor silver, nor make any large acquisitions of land to increase their revenues, but are satisfied with possessing what is requisite to relieve the necessities of life. They are, perhaps, the only men who without land or money, by choice rather than by necessity, find themselves rich enough; because their wants are but few, and, as they understand how to be content with nothing, as we may say, they always enjoy plenty. You do not find an artificer among them who would make any sort of arms, or warlike machines; they make none of those things, even in time of peace, which men pervert to bad uses; they concern themselves neither with trade nor navigation; lest it should engage them to be avaricious. The method which they follow in their explanation, is to unfold the allegorical meanings of Scripture. Their instructions run principally on holiness, equity, justice, economy, policy, the distinction between real good and evil; of what is indifferent, what we ought to pursue, or to avoid. The three fundamental maxims of their morality are, the love of God, of virtue, and of our neighbor; they demonstrate their love of God in a constant chastity throughout their lives, in a great aversion from swearing and lying, and in attributing every thing that is good to God, never making him the author of evil; they show their love to virtue in disinterestedness, in dislike of glory and ambition, in renouncing pleasure, in continence, patience, and simplicity, in being easily contented, in mortification, modesty, respect for the laws, constancy, and other virtues; lastly, their love to their neighbor appears in their liberality, in the equity of their conduct towards all, and in their community of fortunes, on which it may be proper to enlarge a little.

First, no one among them in particular is master of the house where he dwells; any other of the same sect who comes thither, may be as much master as he is. As they live in society, and eat and drink in common, they make provision for the whole community, as well for those who are present, as for those who come unlooked for. There is a common chest in each particular society, where every thing is reserved which is necessary for the support and clothing of each member. Whatever any one gets is brought into the common stock; and, if any one fall sick, so as to be disabled from working, he is supplied with every thing necessary for the recovery of his health, out of the common fund. The younger pay great respect to the elder, and treat them almost in the same manner as children treat their parents in their old age. They choose priests of the most distinguished merit to be receivers of the estates and revenues of their society, who likewise have the charge of issuing what is necessary for the table of the house. There is nothing singular or affected in their way of living; it is simple and unassuming.

It is surprising commentators and divines make no reference to these peculiarities in the character, manners, and principles of the Jewish sect of the Essenes. The fact is, that, not being explicitly mentioned in the Gospels, they are usually disregarded. In many respects they seem to have agreed with the character of John the Baptist, as described or implied in the Gospels. They are also described as "having all things in common," no one of them claiming personal property in goods, but referring them to the whole community. This then abates the singularity of the primitive church, of which we are told, no one said that aught "of the things which he possessed was his own, but they had all things in common," Acts iv. 32. That is to say, these first converts imitated the Essenes, a sect well known among them; they were in the city what the Essenes were in the desert. This also sets the behavior of Ananias and Sapphira in a strong light; since they must have known perfectly well the custom of this sect, and had, like them, made a profession of renouncing riches. Observe, "the Essenes took no provisions on their journeys;" so the disciples; (Mark vi. 8; Luke ix. 3.) "they were hospitable;" (see Rom. xii. 13; 1 Tim. iii. 2; Titus i. 8; 1 Peter iv. 9.) "they did not marry;" perhaps the fear that this principle should be extended too far, ought to be taken into our consideration, when we examine the grounds of some of the apostle's advice, 1 Cor. vii; Heb. xiii. 14; 1 Tim. iv. 3. We may suppose, too, that the Christian deacons resembled "the steward among the Essenes, who distributed to every one what he wanted." In short, if the reader will peruse with attention the articles Essenes and Therapeutæ, with these ideas in his mind, he will perceive that this sect deserves a consideration which it does not usually receive. A late ingenious writer has endeavored to prove that the Essenes were, in fact, a Christian society. (See Jones's Ecclesiastical Researches.)

[It has been supposed by some, that our Saviour was educated among the Essenes; as also John the Baptist. But this is mere conjecture, and does not harmonize with the other facts which are known. John was indeed a *Nazarite*, (Luke i. 15,) like Samuel and Samson, 1 Sam. i. 11; Judg. xiii. 5. R.

ESTHER, or Hadassah, of the tribe of Benjamin, daughter of Abihail. Her parents being dead, Mordecai, her uncle by her father's side, took care of her education. After Ahasuerus had divorced Vashti, search was made throughout Persia for the most beautiful women, and Esther was one selected. She found favor in the eyes of the king, and he married her with royal magnificence, bestowing largesses and pardons on his people, Esth. ii. Mordecai refusing to honor Haman, he, in revenge, obtained an order from the king to destroy the whole nation of the Jews. Mordecai apprized Esther of the plot, and by her means the danger was averted, (chap. iv.) and Haman executed, chap. vii. See Haman and Mordecai.

The book of Esther has always been esteemed canonical both by Jews and Christians; but the authority of those additions in the Latin editions are

disputed. The Greek copies are not uniform, and differ much from the Hebrew; while the old Latin translations differ both from the Hebrew and from the Greek. At the end of our printed Greek copies we read, that in "the fourth year of Ptolemy and Cleopatra, Dositheus, accompanied by his son Ptolemy, carried the letter of Purim into Egypt, which was said to have been translated into Greek by Lysimachus the son of Ptolemy." This Ptolemy is believed to be Philometer, who died A. M. 3861, long after Ptolemy Philadelphus, in whose reign the version of the LXX is supposed to have been made. Lysimachus was, probably, author of the additions in the Greek of Esther. Clemens of Alexandria, some rabbins, and many commentators, suppose the original author of this book to have been Mordecai; and the book itself favors this opinion, saying, that he wrote the history of this event. Others think it was composed and placed in the canon by Ezra, or by the great synagogue. The time of the history is probably in the reign of Xerxes. See AHASUERUS II.

ETAM, a rock to which Samson retired, Judg. xv. 8, 11. Probably near a city of the same name in Judah, built by Rehoboam, (1 Chron. iv. 3, 32; 2 Chron. xi. 6.) which lay between Bethlehem and Tekoah. Josephus speaks of a place of pleasure called Hethan, distant from Jerusalem five leagues, to which Solomon frequently retired. From hence, probably, Pilate, some few years before the destruction of Jerusalem, brought water through aqueducts into the city, at a great expense; in accomplishing which, he was forced to take a large compass round the mountains lying in the way. See CISTERN.

ETERNAL, ETERNITY. These words often signify a very long time, and therefore must not always be understood literally; so we find "eternal mountains," to denote their antiquity, Gen. xlix. 26; Deut. xxxiii. 15. God promises to David an "eternal kingdom and posterity;" that is, his and his son's empire will be of long duration; and even absolutely eternal, if we include the kingdom of the Messiah. But eternity, when God is the subject, always denotes an absolute eternity. "The Lord ruleth for ever. I lift up my hand to heaven, and swear, I live for ever," eternally. The Son of God is called "Priest for ever after the order of Melchisedec;" his gospel, "the eternal gospel;" his redemption, "eternal redemption;" his blood shed for us, "the blood of the eternal covenant;" his glory, "an eternal weight of glory." For eternal punishment, see HELL.

ETHAM, the third station of the Israelites when coming out of Egypt, (Numb. xxxiii. 6; Exod. xiii. 20.) lay at the extremity of the western gulf of the Red sea.

ETHAN, the Ezrahite, and son of Kishi, was one of the wisest men of his time, except Solomon, 1 Kings iv. 31; Psal. lxxxix; 1 Chron. vi. 44. Ethan was a principal master of the temple music, 1 Chron. xv. 17, and other places. Ps. lxxxix. is attributed to him.

ETHANIM, a Hebrew month, (1 Kings viii. 2.) after the captivity called Tizri. It is supposed to answer to our September, O. S. See JEWISH CALENDAR.

ETH-BAAL, king of the Zidonians, father of Jezebel, wife of Ahab, 1 Kings xvi. 31.

ETHER, a city twenty miles from Eleutheropolis, near Malatha, in the south of Judah. Allotted first to Judah, afterwards to Simeon, Josh. xv. 42; xix. 7.

ETHIOPIA, one of the great kingdoms in Africa, part of which is now called Abyssinia. Ethiopia is frequently mentioned in Scripture under the name of Cush; but as there were several countries so named, we should be careful to discriminate between them. (See under CUSH.) The Abyssinians are by some believed to have received the Christian faith from Matthew, or Bartholomew, or Philip, or from queen Candace's eunuch, who was baptized by Philip, one of the seven deacons, Acts viii. 27. But these opinions are unfounded. Matthew, we are told, preached the gospel to the Ethiopians, that is, those above the Araxes, near the Persians. Bartholomew preached to the Indians, called by the ancients Ethiopians, that is, in Arabia Felix. Philip the deacon, or the eunuch, might preach the gospel to queen Candace, who reigned in the peninsula of Meroë, which is sometimes named Ethiopia.

[The various significations in which the name *Cush* or *Ethiopia* is taken in the Old Testament, have been discussed under the article CUSH; which see. Ethiopia proper lay south of Egypt, on the Nile; and was bounded north by Egypt, i. e. by the cataracts near Syene; east by the Red sea, and perhaps a part of the Indian ocean; south by unknown regions of the interior of Africa; and west by Libya and deserts. It comprehended, of course, the modern countries of Nubia, or Sennaar, and Abyssinia. The chief city in it was the ancient Meroë, situated on the island or tract of the same name, between the Nile and Astaboras, not far from the modern Shendi.

The Ethiopian queen Candace, whose treasurer is mentioned, Acts viii. 27, was probably queen of Meroë, where a succession of females reigned, who all bore this name. (Pliny, Hist. Nat. vi. 29.) As this courtier is said to have gone up to Jerusalem *to worship*, he was probably a Jew by religion, if not by birth. There is a current tradition among the Ethiopians themselves, that the queen of Sheba, who visited Solomon, was called *Maqueda*, and that she was not from Arabia, but was a queen of their own country. They say, that she adopted the Jewish religion, and introduced it among her people; and that her son and successor, *Monilek*, (whom she is said to have conceived by Solomon,) took the name of David I. (Bruce's Trav. i. p. 524.) Christianity was first introduced into Ethiopia about A. D. 330, by Frumentius, who became the first bishop of Ethiopia.

The old Ethiopian language is a dialect of the Arabic, having an alphabet of its own, and some distinctive peculiarities; thus, e. g. it is read from left to right, while the Arabic and all the other Semitish languages are read from right to left. In the alphabet, too, the vowels are represented by small hooks or circles appended in different ways to the consonants. It was in daily use so late as the 14th century; when it was supplanted by the Amharic dialect. It still continues to be used in books; but most of the literature in it is of a religious and ecclesiastical character; among which the first place is due to the Ethiopic version of the Scriptures. The principal works on the language, literature, and history, of Ethiopia, are those of Ludolph. *R.

EVANGELIST, one who publishes good news; they therefore who write, as well as they who preach, the gospel of Jesus Christ, are evangelists; and in general all who declare happy tidings. In Isaiah xli. 27, the Lord says, he will give to Jerusalem one who bringeth good tidings—an evangelist. Philip the deacon is called an evangelist, Acts xxi. 8. Paul speaks of evangelists, (Eph. iv. 11.) and ranks them

after apostles and prophets. He exhorts Timothy to perform the duty of an evangelist. There were originally evangelists and preachers, who, without being fixed to any church, preached wherever they were led by the Holy Spirit. We commonly call Matthew, Mark, Luke, and John, "the evangelists," because they were the writers of the four Gospels, which bring the glad tidings of eternal salvation to all men.

EUCHARIST, *thanksgiving*, a word particularly signifying the sacrament of the body and blood of our Saviour Jesus Christ. Called *eucharist*, because Christ, in the institution of it, gave thanks to God.

EVE, the name of the first woman: *Chava*, in Hebrew, is derived from the same root as *chajim, life;* because she was to be "the mother of all living." It is supposed she was created on the sixth day, after Adam had reviewed the animals. See ADAM.

Adam and Eve were placed in Paradise, and God forbade them from touching one particular fruit. But the envious evil one insidiously seduced Eve to eat of the forbidden fruit; and she afterwards seduced Adam. By thus transgressing the prohibition, they both became degraded; and were punished by expulsion from Paradise, and by subjection to evils, natural and moral. God said to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee;" but, at the same time, the Messiah and his power were foretold, Gen. iii. After being expelled from Paradise, Eve conceived and brought forth Cain, saying, "I have gotten a man from the Lord:" the year of Eve's death is not known. It is presumed she died about the same time as Adam, *cir.* A. M. 930. The eastern people have paid honors to Adam and Eve as to saints, and have some curious traditions concerning them.

EVENING. The Hebrews reckoned *two evenings;* as in the phrase *between the evenings*, Marg. Ex. xii. 6; Num. ix. 3; xxviii. 4. In this interval the passover was to be killed, and the daily evening sacrifice offered, Ex. xxix. 39—41, *Heb.* According to the Caraïtes, this time *between the evenings* is the interval from sunset to complete darkness, i. e. the evening twilight, (comp. Deut. xvi. 6.) According to the Pharisees, Josephus (B. J. vi. 9. 3.) and the rabbins, the first evening began when the sun inclined to descend more rapidly, i. e. at the ninth hour (Gr. δείλα πρωΐα;) while the second or real evening commenced at sunset (Gr. δείλη ὀψία.) Compare, also, Matt. xix. 15, with verse 23. R.

EVI, a prince of Midian, killed in war, Numb. xxxi. 8. A. M. 2553.

EVILMERODACH, *foolish Merodach*, son and successor of Nebuchadnezzar king of Babylon. Under this name there lies concealed, probably, a Chaldee or Persian one of a different meaning; which the Jews thus perverted to show their hatred and contempt of their idolatrous oppressor, 2 Kings xxv. 7; Jer. lii. 31. Evilmerodach, as some think, was imprisoned by him. In this confinement he contracted an acquaintance and friendship with Jehoiakim king of Judah, so that immediately after the king's death, Evilmerodach, succeeding him, delivered Jehoiakim out of prison, and placed him above all the other kings, who were captives at Babylon. Evilmerodach reigned two years, and was then murdered and succeeded by Neriglissar, his sister's husband; then by Laborosoarchod; and lastly by Belshazzar. See ASSYRIA.

EUMENES, king of Bithynia and Pergamus, 1 Mac. viii. 8. Having joined the Romans in their war against Antiochus the Great, he received in recompense the country of "the Indians, Medes, and Lydians;" as the text of the Maccabees reads; but it is probable we should read, "the Ionians, Mysians, and Lydians."

EUNICE, mother of Timothy, (2 Tim. i. 5.) was a Jewess by birth, but married to a Greek, who was Timothy's father. Paul found, at Lystra, Eunice and Timothy far advanced in grace and faith.

EUNUCH. In the courts of eastern kings, the care of the beds and apartments is generally committed to eunuchs. The Hebrew *saris* signifies a real eunuch, whether naturally born such, or rendered such; but in Scripture this word often denotes an officer belonging to a prince attending his court, and employed in the interior of his palace. Potiphar, Pharaoh's eunuch or officer, and Joseph's master, had a wife, Gen. xxxix. 1—7. God forbade his people to make eunuchs; and prohibited such to enter into the congregation of the Lord, (Deut. xxiii. 1.) that is, debarred them the possession of some outward privileges belonging to the Israelites. They were looked on in the commonwealth as dry and useless wood; and might say of themselves—"Behold, I am a dry tree." But notwithstanding, "Thus saith the Lord unto the eunuchs that keep my sabbaths, and take hold of my covenant, even unto them will I give in mine house, and within my walls, a place and a name better than of sons and daughters," Isa. lvi. 4. In the courts of the kings of Judah and Israel, were officers called *Sĕrasim;* probably real eunuchs, if they were slaves or captives, bought from foreigners; but if they were Hebrews, their name expresses simply their office and dignity. Our Saviour (Matt. xix. 12.) speaks of men who "made themselves eunuchs for the kingdom of heaven," who, on some religious motive, renounced marriage and carnal pleasures. Origen, and some ancient heretics, construed our Saviour's words literally; and Eusebius informs us, that this was done so commonly by the inhabitants of Syria and Osroene, in honor of the goddess Cybele, that king Abgarus, to abolish the practice, made a law, that they who were guilty of it should have their hands cut off.

EUODIAS, a female disciple mentioned by Paul, Philip. iv. 2.

EUPHRATES, a famous river of Asia, which has its source in the mountains of Armenia, and runs along the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia, and falls into the Persian gulf. At present it discharges itself into the sea in union with the Tigris; but formerly it had a separate channel. Moses says, (Gen. ii. 14.) the Euphrates was the fourth river whose source was in Paradise. (See EDEN.) Scripture often calls it, the Great River, and assigns it for the eastern boundary of that land which God promised to the Hebrews, Deut. i. 7; Josh. i. 4. The Euphrates overflows in summer, like the Nile, when the snow on the mountains of Armenia begins to melt. The source of the Euphrates, as well as that of the Tigris, being in the mountains of Armenia, some of the ancients were of opinion, that these two rivers rose from one common spring; but at present their sources are distant one from the other. The Arabians divide the Euphrates into the larger and the lesser; the larger, rising in the Gordian mountains, discharges itself into the Tigris near Anbar and Pelongiah. The smaller, whose channel is often wider than that of the larger, runs

towards Chaldea, passes through Corofah, and falls into the Tigris, between Vassith and Naharvan, at Carna, that is, the Horn, because, in reality, it is the horn or confluence of the great and the little Euphrates. Parsons, in his Travels in Asia, writes,—"At Korna, on the extreme point of Mesopotamia, the head of our vessel was in the Tigris, the stern in the Euphrates, and the middle in the great river where the two former unite. This point is reckoned to be from Hellah about 180 English leagues." From the lesser, a canal, dug by Trajan's order, passes into the larger Euphrates. This is the *Fossa Regia*, or *Basilius fluvius* of the Greeks and Romans, by the Syrians called *Nahar-Malca*, through which the emperor Severus passed in his way to Ctesiphon on the Tigris, when he besieged that city. The violence of the Persian gulf causes a reflux of water thirty leagues above the mouth of the Euphrates. The Arabians are persuaded that the waters of this river are very wholesome, and have virtue in curing diseases. Between this river and the Tigris, which is east of it, is Mesopotamia, and the land of Shinar; and east of the Tigris is Assyria.

The Mesopotamian Euphrates is a river of consequence in Scripture geography, being the boundary which separated Padan Aram from Syria, and the utmost limits, east, of the kingdom of the Israelites. It was indeed only occasionally, that the dominion of the Hebrews extended so far; but it would appear, that even Egypt, under Pharaoh Necho, made conquests to the western bank of the Euphrates. Its general course is south-east; but in some places it runs westerly, and approaches the Mediterranean, near Cilicia. It is accompanied in most parts of its course (about 1400 miles) by the Tigris. There are many towns on its banks, which are in general rather level than mountainous. The river does not appear to be of any very great breadth. Otter says, "When we passed the Euphrates, the 12th of March, this river had only 200 common paces in width; in its height, it extends 500 or 600 paces into the plains on the right." Thevenot observes, that near to Bir, the Euphrates (July 3) seemed no larger than the Seine at Paris; but it was said to be very broad in winter. Near Hellah, which marks the situation of the ancient Babylon, it was about four hundred feet wide. Mr. Rich, in his memoir on Babylon, says, the current was, at Hellah, at a medium, about two knots (miles) per hour. The Euphrates now overflows the site of Babylon, where, says sir R. K. Porter, "its banks were hoary with reeds, and the gray osier willows were yet there, on which the captives of Israel hung up their harps, and, while Jerusalem was not, refused to be comforted." See Babylonia.

EUPOLEMUS, son of John, an ambassador whom Judas Maccabæus sent to Rome, 1 Mac. viii. 17.

EUROCLYDON, a dangerous wind in the Levant, or eastern part of the Mediterranean sea, Acts xxvii. 14. It is usually said that this wind blows from the north-east; but perhaps it is what our seamen call a Levanter, which is confined to no point of the compass, but by veering to all points, is attended with great danger.

EUTYCHUS, the name of a young man of Troas, who, sitting in a window while the apostle Paul was preaching, slept, and fell from the third story, and was taken up dead. Paul restored him to life, Acts xx. 10. A. D. 57.

EXCOMMUNICATION, an ecclesiastical penalty, by which they who incur the guilt of any heinous sin, are separated from the church, and deprived of spiritual advantages. There are two or three sorts of excommunication. (1.) The greater, by which the person offending is separated from the body of the faithful; thus Paul excommunicated the incestuous Corinthian, 1 Cor. v. 1—5. (2.) The lesser, by which the sinner is forbidden the sacraments. (3.) That which suspends him from the company of believers; which seems to be hinted at, 2 Thess. iii. 6. Augustin speaks in several places of this excommunication; and Theophylact says, that it was esteemed a great punishment. The primitive church was very cautious in the use of excommunication; using it only for very serious and important reasons, and always with great concern. The manner of excommunicating in the primitive church was this; the faithful separated themselves from those whose company the church had prohibited, without obliging their superiors to proceed any further. In process of time, however, the bishops used threatenings, anathemas, and sentences of excommunication; and at last, to make these ceremonies more frightful, they were attended with actions proper for infusing terror, such as the lighting of wax candles, extinguishing them, throwing them on the ground, and trampling them under foot, while the bishop pronounced excommunication, thundering also curses against the excommunicated.

The principal effect of excommunication is, to separate the excommunicated from the society of Christians, from the privilege of being present in religious assemblies, from the eucharist, from attendance at the prayers, the sacraments, and all those duties by which Christians are connected in one society and communion. An excommunicated person is, with regard to the church, as a heathen man and a publican, Matt. xviii. 17. But this excision from Christian communion does not exempt him from any duties to which he is liable as a man, a citizen, a father, a husband, or a king, either by the law of nature and nations, or by the civil law. And when the apostles enjoin men to have no conversation with the excommunicated, not to eat with them, not even to salute them, this is to be understood of offices of mere civility, (which a man is at liberty to pay, or to withhold,) and not of any natural obligations; such as are founded on nature, humanity, and the law of nations, 1 Cor. v. 1—5; 2 Thess. iii. 6—14; 2 John 10, 11.

Among the Jews we see excommunication practised in the times of Ezra and Nehemiah, with regard to those who would not dismiss the strange women whom they had married contrary to the law, Ezra x. 10; Neh. xiii. 25—28. Our Saviour, speaking to his apostles, foretold that the Jews, out of hatred to him, would treat them ill, and excommunicate them, "cast them out of their synagogues." They generally scourged the excommunicated persons, before they expelled them out of their synagogues. The act was preceded by censure and admonition, at first, privately; if the guilty person did not amend, the house of judgment, the assembly of judges, declared to him, with menaces, the necessity for his reformation. If he continued obstinate on four sabbath days successively, his name and the nature of his fault were proclaimed, in order to bring him to shame; and then, if he were incorrigible, he was excommunicated. Our Saviour seems to allude to this practice, where he commands us to tell our brother of his fault between him and us alone; then—that we should take witnesses with us in order to admon-

ish him; and lastly,—that we should inform the church against him. And if, after this, he do not return to his duty, then we should look on him as a heathen man and a publican, Matt. xviii. 15—17.

The sentence of excommunication among the Jews was conceived in these terms: "Let such an one be in excommunication, or separation." The judges, or the synagogue, or even private persons, had a right to excommunicate; but regularly, "the house of judgment," or the court of justice, solemnly pronounced the sentence. One particular person might excommunicate another, and he might likewise excommunicate himself; as they who bound themselves under a curse, neither to eat nor to drink till they had killed Paul, Acts xxiii. 12. Beasts were sometimes excommunicated: and the rabbins teach, that excommunication has its effect even on dogs.

It has been a matter of surprise to some, that our Saviour, whose design was to build his church on the ruins of Judaism, and who evidently attacked the very foundations of the Jewish religious prejudices, was, notwithstanding, never excommunicated. Perhaps the Jews might look on Christ and his followers as a new sect; and as it was not then a custom to excommunicate whole bodies, they might receive the same indulgence as the Sadducees, Essenes, Herodians, and Pharisees. See ANATHEMA.

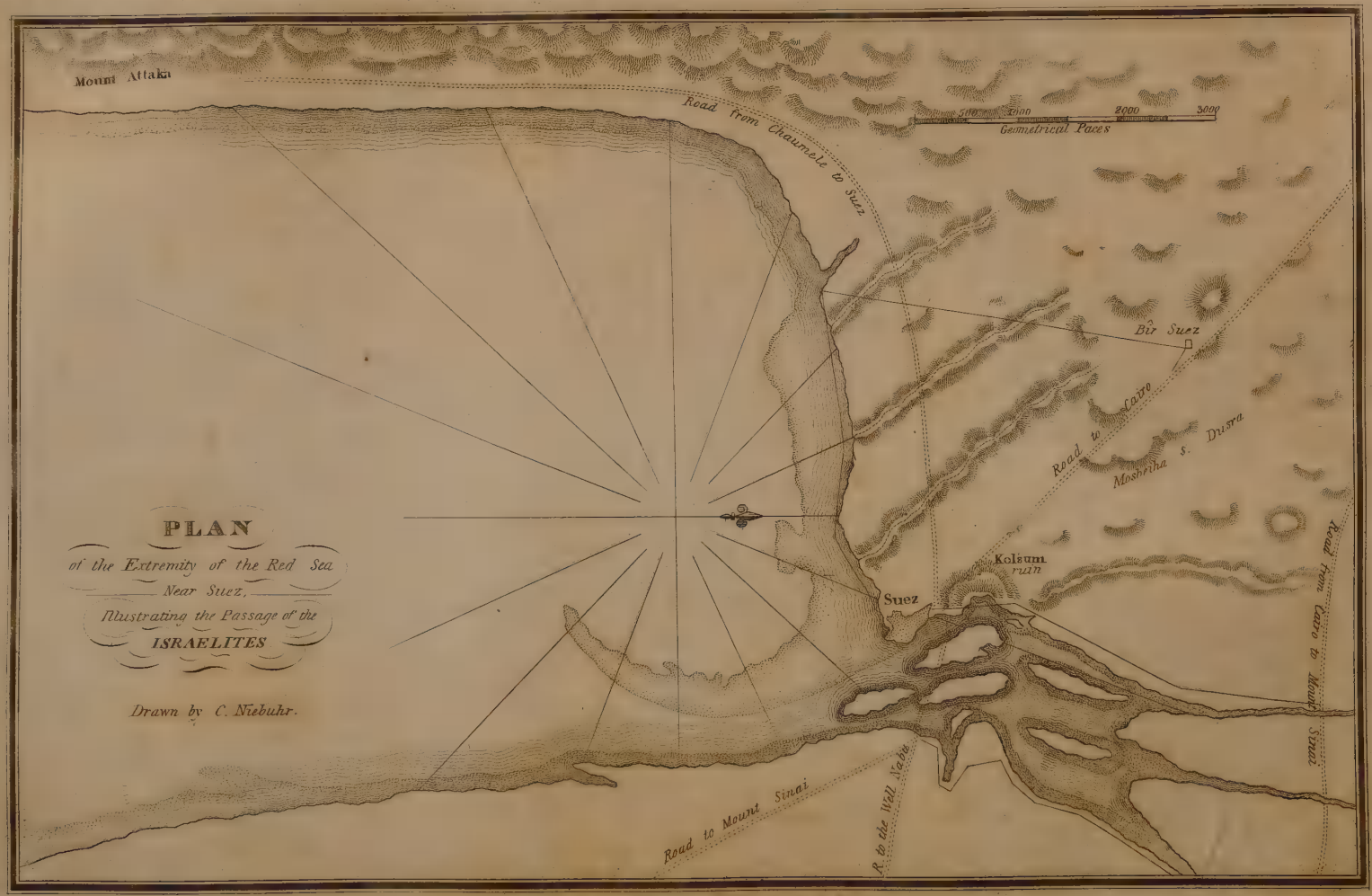
EXODUS, (from the Greek Ἔξοδος, *going out*,) the term generally applied to the departure of the Israelites from Egypt, under Moses, their divinely appointed leader and legislator.

There are a few things connected with the Exodus which require illustration previously to our consideration of the departure itself.

1. The true reason which actuated Moses in his conduct, was, no doubt, the ultimate deliverance of Israel from bondage; but, what is the nature and import of the *apparent* reason which he gives to Pharaoh, in Exod. v. 1, 3. "to go three days' journey into the desert, for the purpose of a festivity and sacrifice to the God Jehovah?"—This may perhaps receive elucidation, from the similar undertakings which are actually accomplished every year, from Egypt, by the caravan of Mecca; and the question naturally arises, Whether such a custom be as ancient as Moses?—Did Moses reason with Pharaoh something after this manner? "We see other people journey through your dominions, and many of your own subjects also leave your dominions for a time, to perform their worship in what they esteem a peculiarly sacred place, whereas you do not suffer us to enjoy that liberty; but bind us continually to our burdens: we also desire the same permission as they receive, and propose to form a caravan of Israelites, who may worship the God of their fathers, in a place, and in a manner of his own appointment, where we may be secure from the profane interference of by-standers, while performing our sacred services." To see the force of this supposition, it must be observed, (1.) That pilgrimages to certain cities and temples are of most ancient date in Egypt, and, in fact, appear to have been interwoven with the original establishments and institutions of that country:—(2.) that the pilgrimage to Mecca, in particular, though now the most famous, was not instituted by Mahomet; he found it already established among the Arabs. Its antiquity is, beyond a doubt, very great; as is also, (3.) that of the *Kaaba* of Ishmael; and though we may reject the Arabian tale of the origin of the well *Zemzem*, and that of the miraculous deliverance of Ishmael (instead of Isaac) from the knife of Abraham, yet that Ishmael might dwell at Mecca, or in the country adjacent, is unquestionable, and is sufficiently credible: he might institute some kind of political, religious, or commercial meeting of the tribes called Arabs, (for the descendants of Ishmael are not the only Arabs,) which, after his death, they might continue, for the same reasons as caused its institution. (4.) As the Arabs do not carry the antiquity of the *Kaaba* beyond Ishmael, we are led to inquire whether the interval of time, between Ishmael and Moses, would be sufficient for the establishment of such an institution as this annual concourse. Might the tribes of Arabs settled in Egypt in the days of Moses, and using this pilgrimage, be sufficiently numerous to be observed, and to become a precedent? Was the race of "kings that knew not Joseph," foreigners, whose people were in the habit of thus annually visiting, and confederating with, their former compatriots? It should be remembered, that commerce, no less than devotion, has a great share in forming these caravans; and we are sure that caravans for commerce were customary long before the time of Moses, for to such a one travelling into Egypt, from Gilead, was Joseph sold. Did not, then, caravans for commerce, in those days, as they do at present, furnish the means of devotion, at particular places? and did not such caravans either set out from, or pass through, the land of Egypt from the more westerly parts of Africa, as they now do, so that their nature and their purposes were sufficiently understood by Pharaoh? [It must here be remembered, that the above is merely fanciful conjecture. R.

2. The places named, and the events of the journey of the Israelites.—

(1.) It is said of the place from whence the Israelites departed; (Exod. xii. 37.) "and the children of Israel journeyed from Rameses to Succoth." See also Numb. xxxiii. 3.—Where, and what, was this *Rameses?* We are told, (Exod. chap. i. 11.) that the Israelites built, for Pharaoh, treasure cities—Rameses and Pithom. If, as has been generally supposed, Pithom was the ancient Pelusium, then it might be the extremity of Pharaoh's dominions toward the east, and probably Rameses was the extremity of his dominions toward the west; for in such frontier situations, it is natural to expect that fortified cities, or magazines, would be placed. Now, in Niebuhr's map of the mouths of the Nile, on the western branch of that river, and rather south of the canal which goes to Alexandria, is a district, or village, named *Ramsis*. If this may be taken as an indication of the name and situation of the ancient *Rameses*, then these two accounts of Moses express—that all the Israelites, from the most distant parts of Pharaoh's dominions, assembled, with their property, at the proper station for the departure of caravans, Succoth; which, indeed, we know must have been the fact; but which has not previously been discerned in the Mosaic history. [With far more probability, Gesenius regards the city of Rameses or Raamses as the capital of the land of Goshen, and consequently situated to the eastward of the Delta. This idea is also adopted by Prof. Stuart; who fixes the site of this city at about half the distance between the Nile and Suez, where the present village of Aboukeyshid is situated, (in accordance with M. Aymé and lord Valentia,) where are found extensive ruins. If thus located, Rameses lay on the borders of the great canal; or, if this were not yet in existence, it lay on the great valley or Wady, up which the waters of the Nile flow-



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ed, so as sometimes nearly to meet those of the Bitter lakes, which were connected with the Red sea. It would thus have been about forty miles distant from Suez. (Stuart's Course of Heb. Study, vol. ii. No. 1. p. 173. Modern Traveller in Arabia, p. 185. Amer. ed.) R.

(2.) Mr. Taylor supposes that Succoth, where the Israelites assembled, may be placed at Birket-el-Hadj, or Pilgrim's pool: here the caravans still assemble, and here that destined for Mecca waits the arrival of the western pilgrims. The reasons are evident; it is at a convenient distance from Cairo; it furnishes water, and vegetation; so that the same wants which occur in all caravans, inclined, in fact obliged, the ancient assemblage of Israel, as they now do the modern assemblage of Arabs, to make it their temporary residence. It appears also that Birket-el-Hadj is considerably in advance towards Suez, and consequently the journey is shortened in proportion. [It is more probable, as Prof. Stuart supposes, that Succoth was merely a place of encampment,—dividing the distance between Rameses and Etham (Adjerout,) i. e. about twenty miles from each. R.

We have seen under the article CARAVAN, that Moses probably regulated the Israelites in an accurate manner, and appointed proper officers. To accomplish this, the delay at Birket-el-Hadj would furnish him advantageous opportunities, and, as the various families arrived in succession, he might directly order them to their stations. In fact, some delay is implied in the name *Succoth* (BOOTHS); for, in general, the caravans only pitch their tents here; but if the first comers of the Israelites, while waiting for their kinsmen, built *booths* here, they might naturally enough call their temporary town by this name—"the booths." It is also probable, that having long dwelt in houses, few were provided with tents; so that the erection of booths was the most convenient mode of shelter in their power. This account of the matter seems justified by the history; (chap. xiii. 17.) "When Pharaoh had let the people go." So, verse 17. "And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness." As nothing particular happened at Etham, little need be said on it; its situation, described as being in the edge of the wilderness, marks distinctly enough in what direction we must look for it. We shall only observe, that the nearer to the wilderness, in the direct road towards the wilderness, (or the northern termination of the Red sea,) we place Etham, the better we apply the description of it, as "in the *edge* of the wilderness."

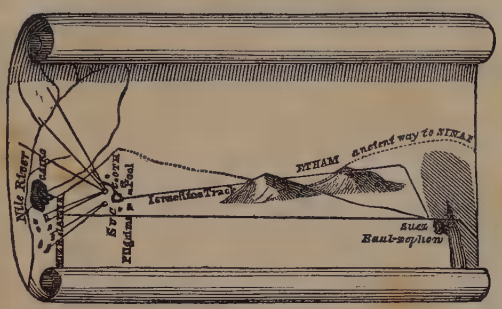
The chief difficulty which remains, is, to understand correctly the command given in chap. xiv. 2: "TURN and encamp."—It is supposed, then, that the Israelites continued their route from Etham, toward the desert, to somewhere about the place marked with a turning-off in the map, and here turned toward the sea, which lay to their right—"encamp before (Heb. *in the face of*) PI-HA-HIROTH."—The word *hiroth* has usually been taken as a proper name; but Dr. Shaw justly renders it, "*the gullet*," though he did not perceive its direct application: *Pi* is the mouth, i. e. *the mouth of the gullet*.—"Encamp in the face (in front) of the mouth of the gullet, between *Migdol* (THE TOWER) and the sea." [The word *Pi-ha-hiroth* is more probably of Egyptian origin, denoting a *place of reeds*, a salt marsh. R.] To ascertain this *Migdol* or tower, we need not seek any distant town, but must be guided by the nature of the country; at the same time recollecting the orders given, "*to turn*." We may place this tower at *Bir Suez*, "the well of water," because this well was worth protecting by a tower, there being no other fresh water, then known, in the neighborhood; and nobody acquainted with the value and scarcity of water in this desert, will imagine a tower, if inhabited, could be of use, or its inhabitants or garrison subsist, without water. It was necessary, therefore, for the protection of this well for the use of the inhabitants at Baal-zephon, that a tower should secure it. [It lies on the route between Adjerout (Etham) and Suez, and is situated just so that it corresponds with the description here, on the supposition that Pi-ha-hiroth was near the sea. R.] "Encamp over-against (Heb. *in the face of*) BAAL-ZEPHON."—*Baal-zephon* is placed at *Suez*, because it adjoins *Pi-ha-hiroth*; so that whatever station was "in the face of *Pi-ha-hiroth*," was also "in the face of *Baal-zephon*:" yet *Pi-ha-hiroth* being more extensive than the town of *Baal-zephon*, this repetition, descriptive of the position to be taken, was neither useless nor redundant. That a town should be established here anciently, appears every way reasonable, from the same causes as now maintain the town of *Suez*, notwithstanding its numerous inconveniences. Observe, also, "Encamp between the tower and the sea;" i. e. from Bir Suez to the gulf, eastward, or from Bir Suez to the head of the sea, southward, either of which may answer the expression; but if we say from Bir Suez to the gulf, then the encamping from Baal-zephon to the sea, is from Suez, westward, along the head of the sea-shore. While Moses was in this position, Pharaoh approached; and he might justly say of the Israelites, that "they were enclosed by the desert, and the sea," as verse 9.—so that if he did not destroy them by a vigorous attack, they must inevitably perish by famine, while under his blockade.

We now come to the passage of the sea itself, and shall do well accurately to analyze the narration.—Moses said, "Fear not! Stand still!" Here seems to be an indication of intentional delay, as if time and circumstances were not at this moment ready or favorable. During this interval of waiting, "Moses cried unto the Lord," verse 15. In this conjuncture, a strong EASTERLY wind blowing all night, divided the waters.—Now, the position of this gulf being from south to north, an east or perhaps north-east wind was the most proper that could blow for the purpose of dividing the gullet in the middle, and thereby preserving a body of water, above and below, i. e. north and south, of that division; these waters defended the passage, like a wall, on the right and on the left, while the Israelites went over on dry ground. "The Egyptians pursued to the midst of the sea; but in the morning watch"—this point of time, no doubt, was punctually expressed; and would be punctually understood by those accustomed to count time by watches: it has lost that punctuality to us, yet we may pretty correctly fix it at about three o'clock in the morning, about which time—the sands, &c. of the oozy sea-bottom took off the chariot wheels of the Egyptians; and now, the east wind sinking, the waters returned from the north and south, and overwhelmed the Egyptians; whereas the Israelites passed during the power of this strong wind, which blew full in their faces.

Such seem to be the circumstances of this famous passage; the result of the whole is, that Providence engaged natural means in accomplishing its purpose. The strong *east wind* is expressly recorded in the history; and, again, in the thanksgiving song for this

deliverance, "Thou didst blow with thy wind."—After reflecting on this, can it possibly be regarded as any disparagement to the interference of the same Providence, if advantage were also taken of the tide? Certainly not; we ought rather to conclude, that all natural advantages were taken, and that *by* these, and *over* these, Providence operated. This idea seems to receive support from the command, to "stand still," which may relate to the abatement of the waters by the falling of the tide in the gulf, as it does to the rising of the wind for the division of the remaining waters after the tide was out; the two agents were probably concurrent.

We are now ready for an inspection of the map of the journey from Egypt to the Red sea.



Nearly opposite to *Mizr-el-Attik*, on the other side of the Nile, are the pyramids; at which it is supposed a considerable number of Israelites were engaged in labor. Lower down the Nile, to the north, lies the land of Goshen. The lines drawn from these extremes to Birket-el-Hadj, show the courses of the Israelites to the place of rendezvous, in order to join the main caravan. From Birket-el-Hadj, or Succoth, to Etham the caravan takes the usual route for the wilderness of Zin; but, being past Etham, it is ordered to turn towards Baal-zephon, where being encamped, the army of Pharaoh is supposed to come in sight; and here the Israelites are evidently enclosed, and unable to move to right or left, either forward or backward. The gulf, it must be remarked, extended much farther north than is denoted by the shaded lines, and was wider toward the eastern shore; so that we may conceive of the Israelites as crossing at least double the space marked by being shaded; but, as geometrical precision is not our object, an extension of the shaded lines in the map would have answered no good purpose. The direction of the wind, with its fitness to divide the gulf, is apparent.—The following extracts are translated from Niebuhr: (p. 353, &c. *French edit.*) "To go from Cairo to Suez requires thirty hours and three quarters, and from the Nile requires one hour more. The great caravan, which goes yearly from Cairo to Mecca, assembles some days before it sets off, at four leagues from Cairo, on the way to Suez, near Birket-el-Hadj, a small lake, which receives the water of the Nile. A great caravan, which is in haste, may go from Birket-el-Hadj to Suez in three days: we took 28 hours 40 minutes, not reckoning the hours of rest. Every where on the coast of Arabia, we met with indications that the waters are withdrawn; for instance, Musa, which all the ancient authors mention as a port of Arabia, is *now* at many leagues distance from the sea: near Loheia, and Djidda we see great hills filled with the same kind of shells, and corals, as are now found living in the sea: near Suez are petrifications of all these things. I saw, at three quarters of a league west of the city, a heap of shells, with living inhabitants, upon a rock covered only at high water, and shells of the same kind, uninhabited, upon another rock of the shore, which was too high for the tide now to cover it. Some thousand years ago, therefore, this Arabian gulf was much larger and extended much further north, especially that arm of it near Suez, *for the shore of this extremity of the gulf is very low.* The breadth of the arm of the sea, at Suez, is about 3500 feet [in its present state.] Though it would much shorten the distance of their way, no caravan now crosses this arm, nor could the Israelites have crossed it without a miracle. The attempt must have been much more difficult to the Israelites, some thousand years ago, the gulf being then probably *larger, deeper,* and *longer toward the north.* At the lowest time of the tide, I crossed when returning from mount Sinai, that arm of the sea, over to Kolsoum, upon my camel; and the Arabs who accompanied me, were only up to their thighs in water. I did not find in this sea, south of Suez, any bank or isthmus [reef] under water: from Suez to Girondel, we sounded, and had at first four fathom and a half; in the middle of the gulf, at three leagues from Suez, we had four fathom; and about Girondel, near the shore, we had ten fathom. The banks of the Red sea are pure sand, from Suez to Girondel; but lower to the south, I saw banks of coral. Now, had the Israelites crossed the sea upon such banks, they would have been greatly incommoded by them; because they were very cutting, especially to the bare feet, or to feet but slightly defended."—What, then, must such rough banks have been to the women, the children, and the cattle?

It should be remembered, also, that the country further to the south (where some have supposed the Israelites passed) is so very rocky, that if the Israelites, marching on foot, with their cattle, women and children, could have journeyed by that road, Pharaoh's chariots could not have so journeyed, but would have had few wheels, if any, left on them, by the time they had reached the banks of the sea;—not to insist on the difference between crossing a smaller portion of the bed of the sea, that bed being sand, and nearly level, with the water only 10 or 12 feet deep, and crossing a much longer distance, over a bottom of coral rock, and the water fifty feet deep at least. Those who say the magnitude of a miracle is no object to Almighty Power, may be asked, Which of the ways of Divine Wisdom, of which we have any knowledge, appears to justify the supposition of any superabundance of power exerted, in the production of any effect, beyond what is necessary to produce that effect? In what instance has such waste of power been detected? It is honorable to the Divinity, to believe that Divine Wisdom so proportions the necessary power, that it shall be amply competent to the duty charged on it, but without an overplus, whose infructuous reserve, being unemployed, is mere idleness. But to return to our traveller:—

"Eusebius relates, after ancient traditions, that the Israelites passed at *Clysma.* The Clysma of the Greeks was apparently the Kolsoum of the Arabs, as Bochart proves, in his Phaleg. (lib. ii. cap. 18. p. 107, 108.) Macrivi, Abulfeda, and the present inhabitants of Suez, assure us that Kolsoum was near Suez. The tide falls here three feet, or three feet and a half, which, considering the shallowness of this water, is

a great proportion. Perhaps a thick fog hastened the destruction of the Egyptians; I cannot decide on what was the pillar of cloud of Moses."

Such are the notices of Niebuhr; to which may be added, that the Greek name *Clysma* signifies *destruction;* and *Kolsoum* is of similar import in Arabic. A very expressive appellation, surely, if commemorative of this destruction of the ancient Egyptian army.

A further confirmation of the supposition, that here the Israelites passed, may be drawn from the names of the adjacencies mentioned in the history, as *Baal-zephon*, i. e. on the *northern* extremity of the Red sea itself, or on the *northern* extremity of the gullet; either of which situations ascertains the part represented in the map.

We may now accompany the Israelites on their journey, by presuming, that so many of them as were employed on the pyramids quitted Memphis, to rendezvous at the Pilgrim's lake, where the caravan for Mecca now assembles, a few miles east from Cairo. Being joined by their kinsmen from the Delta, the whole body moved easterly towards the wilderness. [Professor Stuart supposes the general rendezvous to have been at Rameses, half way between the Nile and Suez. R.] We have already observed, that the northern extremity of the Red sea advanced much farther inland, anciently, than it does at present; indeed, the gulf becomes yearly shallower; and before long, will be dry land. This is owing to the sands driven by the easterly winds, from the continent of Arabia, which have also, according to the best evidence we can obtain, shifted the sands in so long a course of ages, from their ancient stations, very much westward. This circumstance will be found to have considerable influence on the character of the wilderness into which the Israelites entered; and not less on its extent. In all probability, in the days of Moses, it did not begin so near to Egypt as it does now; nor was it of that entirely sandy appearance, or of that absolute barrenness, which it now is. Indeed Egypt itself was anciently well covered with tall and noble trees on its eastern side; which usually marks a powerful vegetation. It will follow, also, that a district, affording food for a flock, as Moses conducted his flock on mount Sinai, and the numerous herds and flocks of the Israelites, (accustomed, it must be recollected, to the fertile pasture of the Delta,) was essentially different from the deserts at this time lying between Egypt and mount Sinai. The same causes which have diminished the depth of water at Suez, and daily operate to that effect, have also contributed to overspread the adjacent country with an unproductive surface. The Red sea is constantly retiring southward. Kolsoum, which was a port in the time of the caliphs, is now three quarters of a mile inland. It is probable, therefore, that Baal-zephon, though now represented as a town, by Suez, was nevertheless some miles further north. How far Baal-zephon was the same town which afterwards was called *Serapiu*, we know not; but the probability is, that *Baal* and *Serapis* were the same deity, so that the two names may refer to the same temple, under different appellations in different ages.

Having already accompanied the Israelites in their journey from Egypt to the Red sea, we shall here only observe, that most probably the resting places which had obtained names anciently are still used as resting places, though under other names; and as only Succoth, Etham, Pihahiroth, Migdol, and Baal-zephon occur in this passage, there needs no great skill to determine them. Succoth may be placed at Birket el Hadgi, or Pilgrim's pool, a few miles east of Cairo. Etham was probably north of the present Adjeroud; perhaps near the Bitter lake, or fountains; though some, we believe, suppose Etham to be Adjeroud itself. D'Anville marks this "Calaat Adjeroud," Sand-pit castle. Might this castle be the Migdol or "tower" of the Hebrew historian? Pihahiroth was the opening of the present gulf of Suez; but probably further north. Baal-zephon might be a town at the point of a gulf in the Red sea; analogous to Suez at present. As to Migdol, Dr. Wells seems to have altogether mistaken its situation. The Antonine Itinerary places Magdolo, whose name coincides completely with the sacred books, nearly half way between Silé and Pelusium, about twelve miles from each: it was therefore rather in the north of the isthmus of Suez than in the south where the doctor places it. This is also confirmed by the order in which Jeremiah ranges the towns inhabited by the Jews, advancing from north to south: Migdol, Tapanhes, (Daphne, near Pelusium,) Noph, or Mennouf, that is, Memphis, Pathros; and this order, equally with the distance from Pelusium, proves, that the Migdol near Baal-zephon could not be Magdolo. As the Hebrew Migdol signifies "a tower," we have thought it might be a Calaat, or an erection at a well, surrounded by walls; which suits no less the circumstances of the history, than a city of this name would do.

The road taken by the Israelites was a regular and customary track: during the first half of it, it was a direct road to Canaan; and it effectually concealed from Pharaoh what Moses ultimately intended, till after he had branched off from this road into that which led to mount Sinai. He appears to have halted at Etham, "in the edge of the wilderness;" and after his quitting this station, Pharaoh is informed that "the people fled," and immediately prepared to pursue and recover the fugitives.

[It has already been stated above, that a different view respecting the *rendezvous* of the Israelites is taken by professor Stuart; while in respect to the passage of the Red sea he coincides with the view here expressed. See a full discussion in his Course of Hebrew Study, vol. ii. Excursus iv. R.

No part of the history of the Israelites is more perplexing and obscure, in its geography, than the stations of this people during their continuance in the desert, and on their progress toward Canaan. Geographers have, indeed, given us what they call "Maps of the Travels of the Children of Israel," but these have usually been constructed with so little resemblance to the actual dimensions and real features of the country, to the necessities of a multitude, or to probability, that they have more perplexed the inquiry than if it had been left entirely unattempted. The following sketch of their route is given by Mr. Taylor, as the result of a very laborious investigation: it differs materially from that assumed by many respectable writers, especially as to the return, by the way of the Mediterranean sea. The reader will judge of the proofs by which it is supported. [The hypothesis alluded to cannot well be supported; see the additions at the end of this article. R.

It is necessary, in the first place, to fix a few principal stations mentioned in the history, as points, if not absolutely yet comparatively *certain;* or at least of sufficient probability to be considered as *settled:* such are Baal-zephon or Suez; Elim; mount Sinai; Eloth or Ezion Gaber. These places being admitted, we may safely infer the station mentioned im-

mediately *before*, and that immediately *after*, each of these. This will contribute greatly to ascertain the general track, and will much reduce the number of stations which want of information obliges us to leave uncertain.

In Numb. xxxiii. we have a register of the stations where the people encamped for any considerable time: we identify those which, in the following list, are marked with small capitals. Those marked in *italics*, we cannot determine. Perhaps, the variations among the names which appear on comparison might be accounted for, by supposing the camp extended to places which had different names, and that the station was sometimes referred to one place, sometimes to the other.

Numbers.	Exodus.
1. *Ramesses.*	
2. Succoth.	
3. Etham	In the edge of the Wilderness.
4. Baal-zephon . .	By the Red sea.
5. Marah	Wilderness of Shur.
6. Elim.	
7. By the Red Sea.	
8. In the Wilderness of Zin	Between Elim and Sinai.
9. *Dophkah.*	
10. *Alush.*	
11. Rephidim.	
12. Wilderness of Sinai	SINAI Mount.
13. Kibroth Hataavah	Quails brought from the sea.
	At Kadesh, *many days.*
14. *Hazeroth*	Abode at Hazeroth.
15. *Rithmah.*	
16. *Rimmon parez.*	
17. Libnah.	
18. Rissah.	
19. Kehalathah.	
20. Mount Shapher.	
21. Haradah.	
22. *Makkeloth.*	
23. *Tahath.*	
24. *Tarah.*	
25. *Mithcah.*	
26. *Hashmonah.*	
27. *Moseroth*	Mosera, Deut. x. 6.
28. *Children of Jaakan*	Children of Jaakan, *wells of.*
29. *Hill Gidgad* . . .	Gudgadah, Deut. x. 7.
30. Jotbathah . . .	Jotbath, ib. a *land of rivers of waters.*
31. Ebronah.	
32. Ezion Gaber.	
33. Wilderness of Zin, or Kadesh.	
34. Mount Hor.	
35. *Zalmonah.*	
36. *Punon.*	
37. *Oboth.*	
38. *Ije-abarim*, near Moab.	
39. Dibon Gad.	
40. Almon Diblathaim.	
41. Mount Abarim.	
42. By Jordan, opposite Jericho.	

To obtain a more easy conception of their respective situations and characters, we may divide these stations into four parts. (I.) The journey from Egypt to Sinai. (II.) Advance from Sinai to Kadesh Barnea, in Palestine. (III.) Retreat to Ezion Gaber, near Sinai. (IV.) From Ezion Gaber, eastward, to the passage of the river Jordan. From Egypt to Sinai we are certain that Moses followed the customary road still taken by caravans of pilgrims as far as Suez or Baal-zephon; that, from Sinai to Kadesh Barnea, he did not forsake the regular tract; that, in retreating from Kadesh Barnea, westward, he also took much the same course as is now taken by assemblages of people; and, lastly, that the passage from Ezion Gaber to the east of Jordan is at this time in use. The roads thus fixed enable us to determine some of the places mentioned in them; and these will mutually confirm each other.

1. *From Egypt to Sinai.*—Succoth, we have already considered, as being fixed at Birket el Hadgi, the usual place of the pilgrims' assembly; a small distance from Cairo.

The true situation of Baal-zephon was perhaps some miles more northerly than its present representative, Suez, as unquestionably this country has undergone considerable changes in the lapse of ages, and the sea is daily diminishing about it.

Marah is with great probability placed in the valley of Girondel, of which Dr. Shaw says: "Corondel, I presume, made the southern portion of the desert of Marah; from whence to the port of Tor, the shore, which hitherto was low and sandy, begins now to be rocky and mountainous, while that of Egypt is still more impracticable; and neither of them affords any convenient place, either for the departure or the landing of a multitude. Moreover, from Corondel to Tor, the channel is ten or twelve leagues broad; too great a space, certainly, for the Israelites, in the manner at least they were encumbered, to traverse in one night. And at Tor, the Arabian shore begins to wind itself (round what we may suppose to be Ptolemy's promontory of Paran) towards the gulf of Eloth; at the same time the Egyptian shore retires so far to the south-west, that it can scarcely be perceived. The Israelites, therefore, could neither have landed at Corondel nor at Tor, according to the conjectures of several authors. Over against Jibbel Attackah, at ten miles' distance, is the desert, as it is called, of Sdur, the same with Shur, (Exod. xv. 22.) where the Israelites landed, after they had passed through the interjacent gulf of the Red sea. In travelling from Sdur towards mount Sinai, we come into the desert, as it is still called, of Marah, where the Israelites met with those bitter waters, or waters of *Marah*, Exod. xv. 23. And as these circumstances did not happen till after they had wandered three days in the wilderness, we may probably fix it at Corondel, where there is a small rill of water, which, unless it be diluted by the dews and rains, still continues to be brackish. Near this place the sea forms itself into a large bay, called Berk el Corondel, which is remarkable for a strong current, that sets into it, from the northward. The Arabs preserve a tradition, that a numerous host was formerly drowned at this place; occasioned, no doubt, by what we are informed of in Exod. xiv. 30, that 'the Israelites saw the Egyptians dead upon the sea-shore.' There is nothing further remarkable, till we see the Israelites encamped at Elim, (Exod. xv. 27; Numb. xxxiii. 9.) upon the northern skirts of the desert of Sin, two leagues from Tor, and near thirty from Corondel. I saw no more than nine of the twelve wells that are mentioned by Moses, the other three being filled up by those drifts of sand, which are common in Arabia.

Yet this loss is amply made up by the great increase of the *palm-trees*, the 'seventy' having propagated themselves into more than two thousand. Under the shade of these trees is (*Hammam Mousa*) the *Bath of Moses*, which the inhabitants of Tor have in extraordinary esteem and veneration; acquainting us, that it was here that Moses himself and his particular household were encamped. We have a distinct view of mount Sinai from Elim; the Wilderness, as it is still called, of Sin, lying betwixt us."

These extracts determine the places not only of Marah, but of the DESERT OF SHUR; the DESERT OF MARAH; the promontory of PARAN; the WILDERNESS OF SIN; and of ELIM. These, therefore, will not detain us.

Mount Sinai is thus described by the doctor: "The summit of mount Sinai is somewhat conical, and not very spacious, where the Mahometans, as well as Christians, have a small chapel for public worship. Here, we were shown the place where *Moses fasted forty days*, (Exod. xxiv. 18; xxxiv. 28.) *where he received the law*, (Exod. xxxi. 18.) where *he hid himself from the face of God*, (Exod. xxxiii. 22.) where *his hand was supported by Aaron and Hur, at the battle with Amalek*, (Exod. xvii. 9, 12.) besides many other stations and places that are taken notice of in the Scriptures." See SINAI.

Rephidim isby universal consent placed south-west of Sinai. Dr. Shaw gives the following information respecting it: "After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain that is formed by it, which is Rephidim, Exod. xvii. 1. Here we still see that extraordinary antiquity, the rock of Meribah, (Exod. xvii. 6.) which hath continued down to this day, without the least injury from time or accidents. It is a block of granite marble, about six yards square, lying tottering, as it were, and loose in the middle of the valley; and seems to have formerly belonged to mount Sinai, which hangs, in a variety of precipices, all over this plain. The monks show us several other remarkable places round about this mountain; as where Aaron's calf was molten, Exod. xxxii. 4, (but the head only is represented, and that very rudely,) where the Israelites danced at the consecration of it, (Exod. xxxii. 19.) where Korah and his company were swallowed up, (Numb. xvi. 32.) and where Elias hid himself when he fled from Jezebel, 2 Kings viii. 9. But the history of these and other places is attended with so many monkish tales, that it would be too tedious to recite them."

2. *From Sinai to Kadesh Barnea.*—The desert of Paran is thus described by Dr. Shaw: "From mount Sinai, the Israelites directed their marches northward, towards the land of Canaan. The next remarkable stations, therefore, were in the desert of Paran, which seems not to have commenced, till after they departed from Hazeroth, three stations from Sinai, Numb. xii. 16. Now as tradition hath preserved to us the names of Shur, Marah, and Sin, so we have also that of Paran, which we enter at about half way betwixt Sinai and Corondel, in travelling through the midland road, along the defiles of what were probably the 'Black mountains' of Ptolemy. In one part of it, ten leagues to the northward of Tor, there are several ruins, particularly of a Greek convent (called the convent of Paran) which was not long ago abandoned, by reason of the continual insults they suffered from the Arabs. Here likewise we should look for the city of that name, though, according to the circumstances of its situation, as they are laid down by Ptolemy, Tor, a small maritime village, with a castle hard by it, should rather be the place. From the wilderness of Paran, Moses sent a man out of every tribe, to spy out the land of Canaan, (Numb. xiii. 3.) who returned to him, after forty days, unto the same wilderness, to Kadesh Barnea, Numb. xiii. 26; Deut. i. 19; ix. 23; Josh. xiv. 7. This place, which in Numb. xiii. 3, 26; and xxxiii. 36, is called Tzin Kadesh, or simply Kadesh, was eleven days' journey from mount Horeb, (Deut. i. 3.) and, being ascribed both to the desert of Tzin and Paran, we may presume that it lay near upon the confines of them both."

To this we add the testimony of Niebuhr: "The Arabs call plains, which lie somewhat low, Wadi, or valleys, because water remains stagnant in them after heavy rains. We rested under a palm-tree, in a place called Aijoun Musa, Moses's Fountains. These pretended fountains, are five holes in the sand, in a well of very indifferent water, that becomes turbid whenever any of it is drawn. As the holes bear the name of Moses, the Arabs ascribe them to the Jewish lawgiver. The Arabs set up our tents near a tree, in the valley of Faran, and left us to amuse ourselves there in the best manner we could, while they went to see their friends in gardens of date-trees, scattered over the valley. We were at no great distance from our schiech's camp, which consisted of nine or ten tents. We were informed that the ruins of an ancient city were to be seen in the neighborhood. But, when the Arabs found us curious to visit it, they left us, and would give us no further account of it. The famous valley of Faran, in which we now were, has retained its name unchanged since the days of Moses, being still called Wadi Faran, the valley of Faran. Its length is equal to a journey of a day and a half, extending from the foot of mount Sinai to the Arabic gulf. In the rainy season it is filled with water; and the inhabitants are then obliged to retire up the hills; it was dry, however, when we passed through it. That part of it which we saw was far from being fertile; but served as a pasture to goats, camels, and asses. The other part is said to be very fertile; and the Arabs told us, that, in the districts to which our Ghasirs had gone, were many orchards of date-trees; which produced fruit enough to sustain some thousands of people. Fruit must, indeed, be very plenteous there; for the Arabs of the valley bring every year to Cairo an astonishing quantity of dates, raisins, pears, apples, and other fruits, all of excellent quality. Some Arabs, who came to see us, offered us fresh dates, which were yellow, but scarcely ripe. The chief of our schiech's wives (for he had two) came likewise to see us, and presented us with some eggs and a chicken. One was placed at some distance from where our tents happened to be pitched, in order to manage a garden of date-trees. The other was our neighbor, and superintended the cattle and servants."

These remarks were made in going to mount Sinai: the following were made on his return: "In the afternoon of the 16th of September, we descended Jibbel Musa, and passed the night at the bottom of that cliffy mountain, at the opening into the valley of Faran. Next day, after advancing three miles through the vale, we halted near the dwelling of our schiech of the tribe of Said. Our Ghasirs left us again, and went to see their friends in the gardens of date-trees. Our Ghasirs returned, and we continued our journey on the 20th of the month. On the day following we had an opportunity of seeing a part of

the road which we had passed by night when travelling to Jibbel Musa. In this place, near a defile, named Omzer-ridg-lein, I found some inscriptions in unknown characters, which had been mentioned to me at Cairo. They are coarsely engraven, apparently with some pointed instrument of iron, in the rock, without order or regularity."

The reader will observe, (1.) the ruins of an ancient city. (2.) Ancient inscriptions, roughly cut. As the sacred history marks the scenes of Kibroth Hataavah, the "graves of lust," in the wilderness of Paran, there is a possibility that here or hereabouts, was the place of those events which gave that name to this station. At any rate, this station could not be far from the sea, as the quails are said to come flying from the sea to it: and this fixes it in such a latitude as is parallel to some part of the sea, if such be a correct view of the passage. But if, on the contrary, the quails were flying to the sea, still this could not be far off; as is implied in such a reference.

At mount Sinai, when intending to reach Canaan, the sacred legislator had the choice of three ways. The shortest and most direct, though tending a little to the east, may be called for distinction sake the northern. This, says Deut. i. 2, was eleven days' journey, that is, from Horeb to Kadesh Barnea, by mount Seir, direct. This was occupied by enemies to Israel. The second road was the western; the same as they had taken from Egypt; and this they followed till they reached the confines of their expected country. But here they were repelled by the faint-hearted reports of their spies, and by their own folly and discontent. The third road from mount Sinai was the eastern, this they took at last; and by this they penetrated into Canaan, in a direction different from that before attempted, but which probably Moses had in view when he asked leave of Edom to pass through his territories. It appears from this that Moses judged rightly of his people at first, that war would have terrified them; and that even after they had been some time under regulation, their courage was very moderate, and their habits of submission very weak; as in the first instance, they would not fight, in the second, they would not obey. But after this capricious generation was extinct, better discipline produced better effects; and a mutinous spirit no longer prevailing, Joshua, the successor of Moses, effected his purpose on the east of Canaan. It will be observed, that this change of the point of attack changed also the enemy which was to be attacked; and the probability is, that the inhabitants east of Jordan became an easy prey in this instance, as the descendants of these very Israelites were in after-ages. This easiness of subjection seems to have been one character of this country.

We have no traces by name of any other station of the Israelites till we come to Libnah, and this we presume to be the same which Joshua smote, (Josh. x. 29, 30.) which he gave to the priests (xxi. 13.) which revolted, (2 Kings viii. 22.) and against which the king of Assyria fought; (xix. 8.) from all which texts it appears to be extremely south in the territories of Judah; or extremely north in those of Edom. It was probably west of mount Hor; and after the repulse of Israel by the Canaanites, that Moses desired the permission of Edom to pass through his territories, in order to attack Canaan on the east. This Edom refused; and Israel was in no condition to enforce the request, but was obliged to return by the way of the Red sea, on the west; and to travel round the whole country of Edom by the south, in order to get to the eastward of the river Jordan.

3. *Retreat from Libnah to Ezion Gaber.*—In opposition to other writers, Mr. Taylor considers the present El-Arish as Rissah, the next station; because it is at no great distance west from Libnah, and because it yields that necessary article water. It is on the road from Syria to Egypt, and is properly the last station in Syria. It agrees perfectly with the direction: (Numb. xiv. 25.) "Get you into the wilderness by the way of the Red sea." Sandys says, "Arissa is a small castle, environed with a few houses; the garrison consisting of 100 soldiers. This place is something better than desert, and blessed with good water.—The territory of Gaza begins at Arissa." Thevenot says, "Riche (or Rishe) is a village not far distant from the sea; it hath a castle well built of little rock stones, as all the houses are. They have so many lovely ancient marble pillars at Riche, that their coffee-houses and wells are made of them, and so are their burying-places full." He had a storm of rain here, which lasted thirty hours. Volney says, quitting Syria, "El-Arish is the last place where water which can be drank is found.—It is three quarters of a league from the sea, in a sandy country, as is all that coast." As these travellers entered Syria from Egypt, their testimony is less appropriate than that of Mr. Morier, who entered Egypt from Syria, and who accompanied the Turkish army. He thus describes this station in his Journal of the March of the Turkish Army through the Desert between Syria and Egypt. "Feb. 5. The army began its march towards Catiéh in the afternoon, and encamped at three hours' distance from El-Arish. An hour's march is calculated at two miles and a half, which is about the rate that a camel travels at. Feb. 6. A march of six hours: halted in the afternoon. Feb. 7. A march of nine hours. Feb. 8. Encamped at Catiéh: the French evacuated this place yesterday. The road from El-Arish to Catiéh lies through the most inhospitable part of the desert which separates Syria from Egypt. The sand that covers it is fine, and so white that the eyes suffer much from the strong glare produced by the reverberation of the sunbeams; and I should be inclined to attribute the disorder of the eyes in that country to this cause, combined with the irritation occasioned by the nitrous particles contained in the sand, of which clouds are constantly blown about by the least wind. But that is not the only suffering which the traveller in those regions has to go through. The thirst, occasioned by the excessive heat, increases by the alluring but false hope of soon quenching it; for the flat surface of the desert gives to the horizon an appearance which the stranger mistakes for water; and, while he is all anxiety to arrive at it, it recedes as a new horizon discovers itself. The optical deception is so strong, that the shadow of any object on the horizon is apparently reflected as in water. [Compare Job vi. 19, 20; Isaiah xxxv. 7.] At the first halt after leaving El-Arish, the water was palatable; after that, it can only be so to those who experience all the torments of thirst; and it is dangerous to drink much of it, as it occasions dysenteries. It is observed, that wherever date-trees grow, there the water is sweeter, and it is invariably found by digging to the depth of five or six feet in the sand. A party was generally sent before the army, to dig wells where it was to encamp. The impatience of the troops to satisfy their thirst was often productive of very serious quarrels. The native Arabs that cross this desert in

all directions, carry their water with them in skins; but that resource would be attended with too many difficulties for the supply of a large army: a great number of camels would be necessary to carry water only for a day's consumption."

The reader will observe that at about seven miles distance from El-Arish the Turkish army encamped; and that here only the water is palatable. The Hebrew word *Kehalathah* signifies "the place of assembling:" now El-Arish itself is at present actually the place of assembling, for a numerous body of people which intends passing into Egypt; as it was of the Turkish army which Mr. Morier accompanied. Nevertheless, it may be supposed that in ancient time the wells at one stage nearer to Egypt were the station for that purpose; as there evidently is a distinction between Rissah and Kehalathah, though we cannot ascertain the distance between them. It is, however, clear, that where the Turkish army encamped, the Israelites might encamp; and it is indifferent whether this station were a few miles more or less in advance, as the course of the journey lies the same way.

If we follow this track, the next station of the Israelites is mount Shapher, or Sephir, another pronunciation of Sepher. Sepher appears to have been the ancient name of this mount, which is almost surrounded by the sea; and on which was afterwards built a temple dedicated to Jupiter Cassius of the Greeks, the ruling deity of the illustrious mountain; which is the same deity as was worshipped by the inhabitants of the Sephers, or Sepharvaim; (2 Kings xvii. 31.)—Adrammelech, "the king of splendors," or the "illustrious king." "Catiéh," says Thevenot, "is a village where there is a well of water, unpleasant for drinking; but two miles off is a well whose water is good after it hath stood a little: at Catiéh we ate fresh fish half as long as one's arm, as broad and thick as carp, and of as good a relish; they did not cost us five farthings apiece." "Mount Cassius, or Catjeh, is a huge mole of sand, famous for the temple of Jupiter and the sepulchre of Pompey," says Sandys. It is probably alluded to under the name of Catjeh, in Cant. iv. 2, so that, if this conjecture be just, its name had been changed during the interval from Moses to Solomon.

In further pursuing this route, the next station is Haradah, to which no resemblance is found among the names marked in the maps, except Haras, which is the next village to Catiéh; but this is too slight a circumstance to determine our judgment.

There is, however, a possibility that the present "fountains of Mousa," not far from the head of the Red sea, eastward, are the Mosera, or Moseroth, of Holy Writ: for, that they derived their name from having been used by Moses, immediately after the passage of the Red sea, is improbable, to say the least; as the sacred text assures us, the people "journeyed three days into the wilderness, and found no water, till they came to Marah," Exod. xv. 22. Now, this was not the fact, if at that time Moses used the wells of Mousa; as these are but a few hours from the place of his passage. But if they were the Moseroth of this place, then, as they were used by Moses on this occasion, by a very easy corruption they are now called Ain el Mousa, instead of Ain el Mousera. This Mosera, if we take it either as the well Nabâ, or Ain el Mousa, is about seven or eight miles from Suez. Niebuhr says of Suez, "The inhabitants of this town draw their principal commodities from Egypt, at the distance of three days' journey; or from mount Sinai, distant five or six days' journey; or from Gaza, distant seven or eight days' journey."—This implies that there is a direct road to Gaza; and if we reckon the stations from El-Arish, that is, Rissah, to Moserah, we find them to be eight or nine, which agrees with the distance to Gaza well enough. Or, if we reckon forward to mount Sinai, we find four or five stations, which also agrees with the distance given by Niebuhr; so that hereabouts we may probably place Moseroth (in the plural) without much risk of error. This, however, depends on the supposed difference of the face of the country between its ancient and its modern state.

We are now in the regular track of the caravans to Mecca, and may presume to determine the ancient stations by those in present use. The wells of the children of Jaakan, however, we cannot determine, as no wells are marked, in this course, after the well Nabâ, till we come to Calaat el Nahal, "the castle at the river," which appears to stand on a stream, marked by D'Anville "torrent that has water," in which it agrees with the description of Jotbathah, as a "land of rivers or streams."

As the phrase Beni Jaakan is precisely according to the present phraseology of the Arabs, it must not be passed in silence. The Arabs are all of some tribe; and this they express by saying they are "sons—*beni*—of such an one;" and the Beeroth Beni Jaakan, ought therefore most certainly to have been rendered "the wells of Beni Jaakan," meaning, the wells belonging to the tribe so called. There can be no doubt that the Israelites paid for the use of these wells, as the Mecca caravan now does.

The stages adopted by the Mecca pilgrims are thus marked in Dr. Shaw's list:

Adjeroud	*bitter water*	near ETHAM.
Rastywatter	*no water*	
Tear wahad	*no water*	
Callah Nahar	*good water*	JOTBATHAH.
Ally	*no water*	Ebronah.
Callah Accaba	*good water*	near EZION GABER.

There is no doubt that the Elath of Scripture is that Eloth which gave, and still gives, name to a gulf of the Red sea; nor that Ezion Gaber, which is always mentioned with Eloth, was nearly, or altogether, adjacent to it. It is probable, indeed, that Ezion Gaber is the port intended by Dr. Shaw under the name of Meenah el Dsahab, "the port of gold," derived from the gold imported here by Solomon; but the doctor's account of its situation is extremely imperfect, and his position for it seems rather to be assumed by conjecture, than determined from valid information. Mr. Taylor, therefore, places it near to Eloth; presuming, that neither of them stood precisely at the head of the gulf, that being of course too shoal and sandy for the building and fitting of large and stout ships; but rather at some small distance from it; one on one side of the gulf, the other on the other side, perhaps; or, both might be on the same side, though not close together. Having thus fixed Ezion Gaber, we must seek Ebrona backwards, at the distance of one station from it, that is, towards Catiéh; it must therefore either be at Sat el Acaba, where is good water; or at Abiar Alaina; but the former of these seems to be the best situated for the station of a numerous caravan.

Jotbathah is described as "a land of brooks of water;" with this description there is only one place, at the distance of two stations from Eloth, which can

possibly agree. There is marked "a torrent of water," and here is marked *good water*, on the authority of Dr. Shaw. It will be observed that Jotbathah, Ebrona, and Eloth, are precisely in the road now taken by the caravans going to Mecca, and are stations of those caravans in their journey. This shows clearly that the same considerations influenced the Hebrew conductor formerly, as influence the caravan bashaws of the present day. It leads us also to unite the line of march from Catiéh, and to seek the intervening stations in various parts of that line, though we cannot identify the places.

4. *From Ezion Gaber, eastward, to the Jordan.*—In advancing from the station of Ezion Gaber, the next place named is the Wilderness of Zin. We cannot suppose, the progress of the Israelites having lately been wholly easterly, that they are now directed to retrace their steps, and to take a westerly course for Canaan: they must therefore take a north-easterly course, till they arrive at the eastern side of the Dead sea, and enter the country of Moab. That this very path, or one not far distant from it, is now followed by the pilgrims from Damascus to Mecca, is certain; but, as it is the most difficult to arrange, or describe, because rarely, if ever, taken by European travellers, Mr. Taylor endeavors to compensate this deficiency by other testimony.

Ishmael Abulfeda, sultan of Hamah, describing the peninsula of Arabia, quotes Ibn Haukal, who says, "From Ailah (Eloth) to Harah are three stations [of the caravan;] from Harah to Balaka (Balca) three stations; from Balaka to Masharik Houvran, six stations; from Masharik Houvran to Masharik Goutah, where the gardens of Damascus are, three stations." This agrees with the Mosaic history, which says, from *near* Ezion Gaber to Kadesh in the Wilderness of Zin, one station; from Kadesh to mount Hor, marked by the Harah of Ibn Haukal, (possibly a residence of some kind on the northern face of the mountain,) a second station. The third is Zalmonah; then Punon, Oboth, and Ije Abarim, near Moab; which answer to the three stations from Harah to Balaka, of the Arab writer. That this is the track of the caravan, appears also from Volney, who says, "Damascus is the rendezvous for all pilgrims from the north of Asia. Their number every year amounts to from 30,000 to 50,000—this vast multitude set out confusedly on their march, and travelling by the confines of the desert, arrive in forty days at Mecca. As this caravan traverses the country of several independent Arab tribes, it is necessary to make treaties with them. In general, the preference is given to the tribe of Sardia, which encamps to the south of Damascus, along the Hauran. South of Damascus are the immense plains of the Hauran. The pilgrims of Mecca, who traverse them for five or six days' journey, assure us they find at every step the vestiges of ancient habitations. The soil is a fine mould without stones, and almost without even the smallest pebble. What is said of its actual fertility, perfectly corresponds with the idea given of it in the Hebrew writings. Wherever wheat is sown, if the rains do not fail, it repays the cultivator with profusion, and grows to the height of a man. The pilgrims assert also, that the inhabitants are stronger and taller than the rest of the Syrians." This is further proved from an extract inserted farther on; and leaves no doubt but the present track of the caravan is east of the Jordan; the same as Moses took in former ages. Compare p. 415 below.

The general result of what has been said is, *First*, That Moses led his people to mount Sinai, for the purpose of solemnly engaging them in devotion, and consecration to the Deity who had appeared to him there, (Exod. chap. iii.) and had given him this very solemnity as a sign of further favors, verse 12. *Secondly*, That having accomplished the sacred transactions at Sinai, he led them northwards, until they came within a moderate distance of the land promised to the patriarchs. This seems to have been executed by a pretty rapid march from Kibroth Hataavah to Kadesh Barnea, principally after the departure of the spies. Now, Kadesh Barnea must have been some way, at least, in the rear of Hormah; for, as the Amalekites and Canaanites pursued the discomfited Israelites to that town, they would naturally relinquish the pursuit as they approached the camp of Israel. The fugitives also would unquestionably fly toward the grand encampment of that nation to which they were attached. It is clear, too, that this battle was not out of the district of the Amalekites, since these were engaged in it; nor so far from Canaan, but that a detachment of Canaanites sent to watch the motions of Israel, contributed to the victory.

After the events at Kadesh, the people are ordered to turn and get them (again) by the *way* (the common road) *of the wilderness by the Red sea*—that is, into the districts they had formerly quitted; as appears by their passing mount Sinai, in their route to Ezion Gaber.

By invading Canaan on the east, after many years, and crossing Jordan for that purpose, not only an entirely different people was attacked now, from what had been attempted formerly, but (1.) The inhabitants east of Jordan not being succored by those on the west, their subjection was inevitable. (2.) The passage of the Jordan cut off the southern part of Canaan from the northern part; and being thus divided, each division opposed less resistance, as they could not act in concert; and more force could be employed against each, under their entire uncertainty of what district would be next invaded.

The general character of the desert, the edge of which was journeyed *round*, is thus described by Volney. The road in which the people of Gaza meet the caravans of Damascus, is the same, no doubt, as that which Israel took from Akaba, or Ezion Gaber, to the country of Moab.—He says, "A branch of commerce advantageous to the people of Gaza, is furnished by the caravans which pass and repass between Egypt and Syria. The provisions they are obliged to take for their four days' journey in the desert produce a considerable demand for their flour, oils, dates, and other necessaries. Sometimes they correspond with Suez, on the arrival or departure of the Djedda fleet, as they are able to reach that place in ten long days' journey. They fit out, likewise, every year, a great caravan, which goes to meet the pilgrims at Mecca, and conveys to them the convoy, or Djerda, of Palestine, and supplies of various kinds, with different refreshments. They meet them at Maon, four days' journey to the south-east of Gaza, and one day's journey to the north of Akaba, on the road to Damascus. They also purchase the plunder of the Bedouins; an article which would be a Peru to them, were these accidents more frequent. In the desert by the east, we meet with strips of arable land, as far as the road to Mecca. These are little valleys, where a few peasants have been tempted to settle, by the waters, which collect at the time of the winter rains, and by some wells.

They cultivate palm-trees, and doura, under the protection, or rather exposed to the rapine, of the Arabs. These peasants, separated from the rest of mankind, are half savages, and more ignorant and wretched than the Bedouins themselves. Incapable of leaving the soil they cultivate, they live in perpetual dread of losing the fruit of their labors. No sooner have they gathered in their harvest, than they hasten to secrete it in private places, and retire among the rocks which border on the Dead sea.... We cannot be surprised at these traces of ancient population, when we recollect that this was the country of the Nabatheans, the most powerful of the Arabs; and of the Idumeans, who, at the time of the destruction of Jerusalem, were almost as numerous as the Jews; as appears from Josephus, who informs us, that on the first rumor of the march of Titus against Jerusalem, thirty thousand Idumeans instantly assembled, and threw themselves into that city for its defence. It appears that, besides the advantage of being under a tolerably good government, these districts enjoyed a considerable share of the commerce of Arabia and India, which increased their industry and population. We know that, as far back as the time of Solomon, the cities of Atsioum-Gaber (Ezion-Gaber) and Ailah (Eloth) were highly frequented marts. These towns were situated on the adjacent gulf of the Red sea, where we still find the latter yet retaining its name. This desert, which is the boundary of Syria to the south, extends itself in the form of a peninsula between the two gulfs of the Red sea; that of Suez to the west, and that of El-Akaba to the east. Its breadth is ordinarily thirty leagues, and its length seventy. This great space is almost entirely filled by barren mountains, which join those of Syria on the north, and, like them, consist wholly of calcareous stone; but as we advance to the southward, they become granitic, and Sinai and Horeb are only enormous masses of that stone. Hence it was the ancients called this country Arabia Petrea. The soil in general is a dry gravel, producing nothing but thorny acacias, tamarisks, firs, and a few scattered shrubs. Springs are very rare, and the few we meet with are sometimes sulphureous and thermal, as at Hammam-Faraoun; at others, brackish and disagreeable, as at El-Naba, opposite Suez; this saline quality prevails throughout the country, and there are mines of fossil salt in the northern parts. In some of the valleys, however, the soil, becoming better, as it is formed of the earth washed from the rocks, is cultivable, after the winter rains, and may almost be styled fertile. Such is the vale of Djirandel, in which there are even groves of trees. Such also is the vale of Faran, where the Bedouins say there are ruins; which can be no other than those of the ancient city of that name. In former times, every advantage was made of this country that could be obtained from it; but at present, abandoned to nature, or rather to barbarism, it produces nothing but wild herbs. Yet, with such scanty provision, this desert subsists three tribes of Bedouins, consisting of about five or six thousand Arabs, dispersed in various parts." (Travels, vol. ii. p. 341.)

ADDITIONS BY THE AMERICAN EDITOR.

[There are some things in the preceding statements which require remark, before we proceed to give the grounds of a different view in respect to the journeyings of the children of Israel, especially after leaving mount Sinai. For the sites of Marah and Elim, which seem to be incorrectly given above, see the remarks below, on p. 410, 411.

What is said above of Rephidim, and of the rock of Meribah, depends solely on the legends of the monks of the monastery of mount Sinai; and therefore may, or may not, be true. But in respect to the wilderness of *Paran*, it seems hardly probable that this is to be found in the Wady of Feiran or Faran, (as is supposed above,) a large valley extending from the vicinity of mount Sinai north-west to the gulf of Suez. From Paran the spies were sent out to survey the land of Canaan; (Num. xiii. 3.) and they returned again "to the congregation of the children of Israel, unto the wilderness of Paran to *Kadesh*;" which evidently implies that the desert of Paran was adjacent to Kadesh Barnea. Burckhardt therefore justly remarks, (p. 618.) that "Paran must be looked for in the desert west of Wady Mousa, and the tomb of Aaron, which is shown there;" i. e. adjacent to Palestine on the south. Besides, in removing from Sinai, the Israelites went first *three* days' journey, and then removed again twice, before they pitched in the wilderness of Paran, (Num. x. 33; xii. 16.)—which does not at all accord with the above hypothesis respecting Wady Feiran.

In respect to the three routes above suggested, from Sinai to Canaan, they rest upon conjecture; and there is no probability that the Israelites *returned* from Sinai over any portion of the route they had travelled in reaching it; they appear rather to have taken a direct course towards Kadesh Barnea, as indeed is stated in Deut. i. 19. The Libnah mentioned in Num. xxxiii. 20, appears to have been a station somewhere near this;—that it was the Libnah which Joshua afterwards smote, (Josh. x. 29, 30.) as is above supposed, is not only not supported by any evidence, but would seem to be impossible; for this Libnah is evidently spoken of as near Makkedah, and is so marked in all maps, and was therefore situated in the plain of Judah, a short distance south-west from Jerusalem.

The command of Jehovah was, "Turn you, and get you into the wilderness by the way of the Red sea," Num. xiv. 25; and he also said to the Israelites, "Your carcasses shall fall in this wilderness; and your children shall wander in the wilderness forty years;" xiv. 32. Does this look like a command to turn by the way of the *Mediterranean* sea, as is suggested above? Had the Israelites come in sight of the Mediterranean, or even approached it, can we suppose this fact would not have been mentioned by the sacred historian? Or that, had they returned to the western head of the Red sea, the very place where they had miraculously passed through it, this too would have been passed over without any notice? How different from this is the representation of Moses, in Deut. ii. 1; "Then we turned (from Kadesh Barnea,) and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me; *and we compassed mount Seir many days*; i. e. the thirty-eight years of wandering in the desert (verse 14) were spent in traversing the *eastern* part of it, adjacent to the Ghor and mount Seir; and *not* in traversing the western part between the Mediterranean and Suez. Hence, the supposition above made, that the station *Mosera* is the present "fountains of Moses," nearly opposite Suez, falls to the ground. See under AARON.

We are now prepared to present the view which we have taken of the journeyings of the Israelites through the deserts, after having passed through the

Red sea near Suez, as we suppose. Indeed, this point would seem now to be very clearly established, after the researches of Niebuhr, with whose opinion Burckhardt coincides, and the discussion of the topic by Prof. Stuart in his Course of Hebrew Study, above referred to.

From the passage of the Red sea to mount Sinai, the stations of the Israelites mentioned between the passage of the Red sea and Sinai, are, (1.) Marah, after a march of three days through the wilderness of Shur. Here the water was bitter, and the Lord showed Moses a tree, which when he had cast into the waters, they were made sweet, Ex. xv. 22, seq. (2.) Elim, with twelve wells of water, and seventy palm trees, Ex. xv. 27.—(3.) Encampment by the sea-shore, Num. xxxiii. 10.—(4.) The wilderness of Sin, between Elim and Sinai, where manna was first given, Ex. xvi. 1.—(5.) Dophkah.—(6.) Alush.—(7.) Rephidim, called also Massah and Meribah, Ex. xvii. 1—7.—(8.) Sinai. Among these, of Rephidim it can only be said, that it was near Sinai, probably on the west or north-west of that mountain; in which direction the Israelites must have approached Sinai. Dophkah and Alush are not mentioned in Exodus, and nothing more can be known about them. The other stations it will be less difficult to trace. We cannot do better than to take Burckhardt as our guide, who travelled over the same route in the year 1816. As the whole subject is interesting, our extracts will be copious. (See Burckhardt's Travels in Syria, etc. p. 470, seq.)

On the 26th of April, Burckhardt left Suez. "The tide was then at flood, and we were obliged to make the tour of the whole creek north of the town, which at low water can be forded. [Here we suppose the Israelites to have crossed.] In winter time, and immediately after the rainy season, this circuit is rendered still greater, because the low grounds to the northward of the creek are then inundated, and become so swampy, that the camels cannot pass them. We rode one hour and three quarters in a straight line northwards, after passing, close by the town, several mounds of rubbish, which afford no object of curiosity except a few large stones, supposed to be the ruins of *Clysma* or *Arsinoë*. We then turned eastwards, just at the point where the remains of the ancient canal are very distinctly visible; two swellings of the ground, of which the eastern is about eight or ten feet high, and the western somewhat less, run in a straight line northwards, parallel with each other, at the distance of about twenty-three feet. They begin at a few hundred paces to the north-west of high-water mark, from whence northwards the ground is covered by a saline crust. We turned the point of this inlet, and halted for a short time at the wells of Ayoun Mousa, the fountains of Moses, under the date-trees. We rested [for the night] at two hours and three quarters from the wells, in the plain called El Kordhye." Mr. Carne remarks, that these fountains are a "few hours" distant from the head of the creek above mentioned; and this also accords with Burckhardt's statement; for except the one hour and three quarters in the morning, and two hours and three quarters in the afternoon, the rest of the day was spent in passing between those two points. Niebuhr reckons them to be six miles south of the point opposite Suez. (Reiseb. i. p. 225.)

Here, not improbably, the Hebrews rested, after the passage through the sea; when Moses and the people sang their triumphal song. Hence "they went out into the wilderness of Shur, and went three days in the wilderness, and found no water," Ex. xv. 22. With this corresponds the account of Burckhardt. "*April 26th.* We proceeded over a barren, sandy, and gravelly plain, called El Ahtha, direction south by east. For about an hour the plain was uneven; we then entered upon a widely extended flat, in which we continued south-south-east. Low mountains, the commencement of the chain of Tyh, run parallel with the road, to the left, about eight miles distant. At the end of four hours and a half, we halted for a few hours in Wady Seder, which takes its name of Wady only from being overflowed with water when the rains are very copious. Its natural formation by no means entitles it to be called a valley, its level being only a few feet lower than that of the desert on both sides. Some thorny trees grow in it, but no herbs for pasture. We continued our way south by east over the plain, which was alternately gravelly, sandy, and stony. At the end of seven hours and a half we reached Wady Wardan, a valley or bed of a torrent, similar in its nature to the former, but broader. Near its extremity, at the sea side, it is several miles in breadth. A low chain of sand-hills begins here to the west, near the sea; and the eastern mountains approach the road. At nine hours and a half, south-south-east, the eastern mountains form a junction with the western hills. At ten hours we entered a hilly country; at ten hours and three quarters we rested for the night in a barren valley among the hills, called Wady Amara. We met with nobody in this route except a party of Yembo merchants, who had landed at Tor, and were travelling to Cairo.

"*April 27th.* We travelled over uneven, hilly ground, gravelly and flinty. At one hour and three quarters, we passed the well of Howara, around which a few date-trees grow. Niebuhr travelled the same route, but his guides probably did not lead him to this well, which lies among hills about two hundred paces out of the road. The water of the well of Howara is so bitter, that men cannot drink it; and even camels, if not very thirsty, refuse to taste it." This well Burckhardt justly supposes to be the Marah of the Israelites; and in this opinion Mr. Leake, Gesenius, and Rosenmüller, concur.

"From Ayoun Mousa to the well of Howara we had travelled fifteen hours and a quarter. Referring to this distance, it appears probable that this is the desert of three days mentioned in the Scriptures to have been crossed by the Israelites immediately after their passing the Red sea; and at the end of which they arrived at Marah. In moving with a whole nation, the march may well be supposed to have occupied three days; and the bitter well at Marah, which was sweetened by Moses, corresponds exactly to that at Howara. This is the usual route to mount Sinai, and was probably, therefore, that which the Israelites took on their escape from Egypt, provided it be admitted that they crossed the sea at Suez, as Niebuhr, with good reason, conjectures. There is no other road of three days' march in the way from Suez towards Sinai, nor is there are any other well absolutely bitter on the whole of this coast. The complaints of the bitterness of the water by the children of Israel, who had been accustomed to the sweet water of the Nile, are such as may be daily heard from the Egyptian servants and peasants who travel in Arabia. Accustomed from their youth to the excellent water of the Nile, there is nothing which they so much regret in countries distant from Egypt; nor is there any eastern people who feel so

keenly the want of good water, as the present natives of Egypt. With respect to the means employed by Moses to render the waters of the well sweet, I have frequently inquired among the Bedouins in different parts of Arabia, whether they possessed any means of effecting such a change, by throwing wood into it, or by any other process; but I never could learn that such an art was known. (See MARAH.)

"At the end of three hours we reached Wady Gharendel, which extends to the north-east, and is almost a mile in breadth, and full of trees. The Arabs told me that it may be traced through the whole desert, and that it begins at no great distance from El Arysh, on the Mediterranean; but I had no means of ascertaining the truth of this statement. About half an hour from the place where we halted, in a southern direction, is a copious spring, with a small rivulet, which renders the valley the principal station on this route. The water is disagreeable, and if kept for a night in the water skins, it turns bitter and spoils, as I have myself experienced, having passed this way three times. If, now, we admit Bir Howara to be the Marah of Exodus, (xv. 23.) then Wady Gharendel is probably *Elim*, with its well and date-trees; an opinion entertained by Niebuhr, who, however, did not see the bitter well of Howara. The non-existence, at present, of twelve wells at Gharendel must not be considered as evidence against the just-stated conjecture; for Niebuhr says, that his companions obtained water here by digging to a very small depth, and there was great plenty of it when I passed. Water, in fact, is readily found by digging, in every fertile valley in Arabia, and wells are thus easily formed, which are filled up again by the sands.

"The Wady Gharendel contains date-trees, tamarisks, acacias of different species, and the thorny shrub *Gharkad*, the *Peganum retusum* of Forskal, which is extremely common in this peninsula, and is also met with in the sands of the Delta on the coast of the Mediterranean. Its small red berry, of the size of a grain of the pomegranate, is very juicy and refreshing, much resembling a ripe gooseberry in taste, but not so sweet. The Arabs are very fond of it. The shrub *Gharkad* delights in a sandy soil, and reaches its maturity in the height of summer, when the ground is parched up, exciting an agreeable surprise in the traveller, at finding so juicy a berry produced in the driest soil and season. Might not the berry of this shrub have been used by Moses to sweeten the waters of Marah? [The Hebrew in Ex. xv. 25, reads: "And the Lord showed him a tree, and he cast into the waters, and they became sweet." The Arabic translates, "and he cast of it into the waters," &c.] As this conjecture did not occur to me when I was on the spot, I did not inquire of the Bedouins, whether they ever sweetened the water with the juice of berries, which would probably effect this change in the same manner as the juice of pomegranate grains expressed into it." See MARAH.

From Elim the children of Israel "removed and encamped by the Red sea," Num. xxxiii. 10; and then "came into the wilderness of Sin, which is between Elim and Sinai," Ex. xvi. 1. From Elim, Burckhardt says, "We continued in a south-east half east direction, passing over hills; and at the end of four hours from our starting in the morning, we came to an open, though hilly country, still slightly ascending, south-south-east, and then reached, by a similar descent, in five hours and a half, Wady Oszaita, enclosed by chalk hills. From here we rode over a wide plain south-east by east, and at the end of seven hours and three quarters came to Wady Thale. To our right was a chain of mountains, which extend towards Gharendel. Proceeding from hence south, we turned the point of the mountain, and entered the valley called Wady Taybe, which descends rapidly to the sea. At the end of eight hours and a half, we turned out of Wady Taybe into a branch of it, called Wady Shebeyke, in which we continued east-south-east, and halted for the night, after a day's march of nine hours and a quarter." Is this Wady Taybe, which "descends rapidly to the sea," the place of encampment by the sea? It would be about eight hours, or twenty-four miles, from Elim, a somewhat long journey for a multitude of this kind; but there does not seem to be a nearer place of encampment "by the sea," inasmuch as a "chain of mountains" runs along the coast to this point.

From this spot Burckhardt was still four days in reaching the convent at the foot of Sinai. The way leads through several Wadys or valleys, and the traveller passes from one to another of these valleys, sometimes over elevated plains, and sometimes over mountains of sand. At the end of the first day (April 28th,) they "ascended with difficulty a steep mountain, composed, to the very top, of moving sands, with a very few rocks appearing above the surface. We reached the summit after a day's march of nine hours and three quarters, and rested upon a high plain, called Raml el Morah." On the third day, (April 30th,) after a steep ascent and descent, which occupied two hours, they continued to "descend into the great valley called Wady el Sheikh, one of the principal valleys of the peninsula. It is broad, and has a very slight acclivity; it is much frequented by Bedouins for its pasturage. Whenever rain falls in the mountains, a stream of water flows through this wady, and from thence through Wady Feiran into the sea." May we not regard the country between Wady Taybe and this great valley, which the Israelites could hardly have failed to visit, as the desert of Sin? M. Rüppel says in general of the route from Wady Sheikh to Suez through the Wadys and desert plains of Ramle, Hemar, Tie, and Gharendel, as being very uninteresting, although described by many travellers. "In one word," he says, "it is a most frightful desert, almost wholly without vegetation." (p. 269.)

If we regard this, then, as the wilderness of Sin, the stations Dophkah and Alush may be supposed to have been in the great valleys El Sheikh and Feiran. The latter of these is a continuation of the former, which commences in the vicinity of Sinai, on its north-western side, and is prolonged in a north-westerly direction to the gulf of Suez. Burckhardt fell into it on his return, a little lower down. "I found it here," he says, "of the same noble breadth as it is above, and in many parts it was thickly overgrown with the tamarisk or Tarfa; it is the only valley in the peninsula where this tree grows at present, in any great quantity; though small bushes of it are here and there met with in other parts. It is from the Tarfa that the manna is obtained." p. 599. (See MANNA.) "We descended this valley north-west by west, and at the end of four hours we entered the plantations of Wady Feiran through a wood of tamarisks. This is a continuation of Wady el Sheikh, and is considered the finest valley of the whole peninsula. From the upper extremity, an un-

interrupted row of gardens and date plantations extends downwards for four miles. In almost every garden is a well, by means of which the grounds are irrigated the whole year round." (p. 602.) This is the valley described above (p. 405.) by Niebuhr under the name of *Faran*, through which the Israelites, doubtless, passed on their way to Sinai after leaving the desert of Sin; but which they probably did *not* pass through on their way from Sinai to Kadesh, as it would be far out of their direct course. Here they could not want for water; nor did they murmur on this account until they came to Rephidim, which was most probably higher up among the mountains, and near the western base of Sinai itself.

The upper region of Sinai forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature. This therefore was the part of the peninsula best adapted to the residence of nearly a year, during which the Israelites were numbered, and received their laws from the Most High. This tract is thus described by Burckhardt. "The upper nucleus of Sinai, composed almost entirely of granite, forms a rocky wilderness of an irregular circular shape, intersected by many narrow valleys, and from thirty to forty miles in diameter. It contains the highest mountains of the peninsula, whose shagged and pointed peaks, and steep and shattered sides, render it clearly distinguishable from all the rest of the country in view. It is upon this highest region of the peninsula, that the fertile valleys are found, which produce fruit-trees; they are principally to the west and south-west of the convent, at three or four hours' distance. Water, too, is always found in plenty in this district; on which account it is the place of refuge of all the Bedouins, when the low country is parched up. I think it probable, that this upper country or wilderness is, exclusively, the *desert of Sinai* so often mentioned in the account of the wanderings of the Israelites." In approaching this elevated region from the north-west, Burckhardt writes, May 1st, "We now approached the central summits of mount Sinai, which we had had in view for several days. Abrupt cliffs of granite from six to eight hundred feet in height, whose surface is blackened by the sun, surround the avenues leading to the elevated region, to which the name of Sinai is specifically applied. These cliffs enclose the holy mountain on three sides, leaving the east and north-east sides only, towards the gulf of Akaba, more open to the view. At the end of three hours we entered these cliffs by a narrow defile about forty feet in breadth, with perpendicular granite rocks on both sides. The ground is covered with sand and pebbles, brought down by the torrent which rushes from the upper region in the winter time." (Compare also the account of Niebuhr, Descr. of Arabia, p. 401.)

The general approach to Sinai from the same quarter is thus described by Mr. Carne. (Letter i. p. 208.) "A few hours more, and we got sight of the mountains round Sinai. Their appearance was magnificent. When we drew near and emerged out of a deep pass, the scenery was infinitely striking; and on the right extended a vast range of mountains, as far as the eye could reach, from the vicinity of Sinai down to Tor [on the gulf of Suez.] They were perfectly bare, but of grand and singular form. We had hoped to reach the convent by daylight, but the moon had risen some time, when we entered the mouth of a narrow pass, where our conductors advised us to dismount. A gentle yet perpetual ascent led on, mile after mile, up this mournful valley, whose aspect was terrific, yet ever varying. It was not above two hundred yards in width, and the mountains rose to an immense height on each side. The road wound at their feet along the edge of a precipice, and amidst masses of rock that had fallen from above. It was a toilsome path, generally over stones placed like steps, probably by the Arabs; and the moonlight was of little service to us in this deep valley, as it only rested on the frowning summits above. Where is mount Sinai? was the inquiry of every one. The Arabs pointed before to Gebel Mousa, the mount of Moses, as it is called; but we could not distinguish it. Again and again, point after point was turned, and we saw but the same stern scenery. But what had the beauty and softness of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of the Lord. The scenes, as you gazed around, had an unearthly character, suited to the sound of the fearful trumpet, that was once heard there. We entered at last on the more open valley, about half a mile wide, and drew near this famous mountain. Sinai is not so lofty as some of the mountains around it; and in its form there is nothing graceful or peculiar, to distinguish it from others. Near midnight we reached the convent."

M. Rüppell, in travelling from Akaba to the convent, approached Sinai from the north-north-east, through the Wadys Safran and Salaka. "The nakedness of the landscape is frightfully mournful. In the distance lay before us a lofty chain of mountains; and three summits lift their heads above the whole chain. That in the middle, directly before us south, is Gebel Mousa or Sinai; the south-western is St. Catharine, the Horeb of some. We penetrated into this chain from the north; very soon we turned towards the east; all is here of perpendicular and ragged granite formation. After some hours we reached the walls of the convent of St. Catharine, situated in a very narrow valley or chasm of the mountains, which extends from north-west to south-east. One chief object of my visit here was to determine the geographical position of the convent by means of lunar observations; but the mountains around the convent, especially to the south and west, are so lofty and perpendicular, that the moon was visible only for a very short time; and never at the same time with the sun or planets." (p. 257.)

"The convent is situated," according to Burckhardt, "in a valley so narrow, that one part of the building stands on the side of the [south] western mountain, [Gebel Mousa,] while a space of twenty paces only is left between its walls and the eastern mountain. The valley is open to the north, from whence approaches the road from Cairo; to the south, close beyond the convent, it is shut up by a third mountain, less steep than the others, over which passes the road to Sherm. The convent is an irregular quadrangle of about one hundred and thirty paces, enclosed by high and solid walls, built with blocks of granite, and fortified by several small towers. The convent contains eight or ten small court yards, some of which are neatly laid out in beds of flowers and vegetables; a few date-trees and cypresses also grow there, and great numbers of vines." (p. 541.) "In the convent are two deep and copious wells of spring water. A pleasant garden adjoins the building, into which there is a subterraneous

passage; the soil is stony; but in this climate, wherever water is plenty, the very rocks will produce vegetation. The fruit is of the finest quality." (p. 544, 549.) According to tradition, the convent dates from the fourth century, when the empress Helena is said to have built a church here; but the present building was erected by the emperor Justinian, in the sixth century.

Directly behind the convent, towards the south-west, (Niebuhr Reiseb. i. 247.) rises Gebel Mousa, or the proper Sinai; the path to the summit of which begins to ascend immediately behind the walls of the convent. At the end of three quarters of an hour's steep ascent is a small plain, on which is a large building called the convent of St. Elias, formerly inhabited, but now abandoned. "According to the Koran and the Moslem traditions, it was in this part of the mountain, which is now called Djebel Oreb, or Horeb, that Moses communicated with the Lord." (Burckhardt, p. 566.) Is not this, perhaps, the real Horeb, which indeed seems in the Scriptures to be synonymous with Sinai? From hence a still steeper ascent of half an hour leads to the summit of Djebel Mousa. The view from this summit is very grand. Mr. Carne says, "Sinai has four summits; and that of Moses stands almost in the middle of the others, and is not visible from below." (p. 221.) Burckhardt also speaks of a mosque on a lower peak, about thirty paces distant from the church on the proper summit, which is a plain of about sixty paces in circumference. To the west-south-west of Sinai lies mount St. Catharine, separated from the former by a narrow valley, in which is situated a deserted convent, called El Erbayin, or the convent of the Forty. The eastern side of mount St. Catharine is noted for its excellent pasturage; herbs sprout up every where between the rocks, and, as many of them are odoriferous, the scent early in the morning, when the dew falls, is delicious. A slow ascent of two hours brought Burckhardt to the top of the mountain; "which, like the Djebel Mousa, terminates in a sharp point. Its highest part consists of a single immense block of granite, whose surface is so smooth, that it is very difficult to ascend it. Luxuriant vegetation reaches up to this rock." (p. 574.) This mountain is higher than that of Moses; the view from its summit is of the same kind, only much more extensive, than from the top of Sinai; it commands a view of some parts of the two gulfs of Akaba and Suez. It is in this valley, between the two mountains, where the convent El Erbayin stands, that the site of Rephidim has been fixed by tradition; about twenty minutes' walk northward from this convent is shown the rock out of which water is said to have issued. The valley is now called El Ledja, is very narrow, and extremely stony; and at forty minutes' walk north-eastward from El Erbayin, it opens into the broader valley which leads south-eastward to the convent of St. Catharine. At this point, i. e. on the northern side of Sinai, the valley has considerable width, and constitutes, according to Mr. Carne, (p. 227.) a plain capable of containing a large number of people. He remarks, (p. 222.) "From the summit of Sinai you see only innumerable ranges of rocky mountains. One generally places, in imagination, around Sinai, extensive plains or sandy deserts, where the camp of the hosts was placed, where the families of Israel stood at the doors of their tents, and the line was drawn round the mountain, which no one might break through on pain of death. But it is not thus. Save the valley by which we approached Sinai, about half a mile wide and a few miles in length, and a small plain we afterwards passed through, [just above mentioned,] there appear to be few open places around the mount." He says further on, (p. 258,) "We had not the opportunity of making the tour of the whole of the region of Sinai; yet we traversed three sides of the mountain, [the east, west, and north,] and found it every where shut in by narrow ravines, except on the north, in which direction we had first approached it. Here there is, as before observed, a valley of some extent, and a small plain, in the midst of which is a rocky hill. These appear to have been the only places in which the Israelites could have stood before the mount; because on the fourth [or south] side, though unvisited, we could observe from the summit, were only glens or small rocky valleys, as on the east and west."

Such is the most graphic account which the writer has been able to compile, from the accounts of travellers, of that celebrated region of which the summit Djebel Mousa is the centre; and which has now for centuries been supposed to be the Sinai of the Scriptures, and the scene of the awful communications between God and his covenant people of old, in the giving of the law. It must not, however, be denied, that the identity of this mountain rests upon tradition, strengthened indeed by its geographical position and several other circumstances; while some other circumstances seem to indicate a tradition of a still earlier date in favor of another mountain, mount Serbal, situated some distance to the west-north-west of Djebel Mousa. According to Burckhardt, "it is separated from the upper [region of] Sinai by some valleys, especially Wady Hebran; and it forms with several neighboring mountains, a separate cluster, terminating in peaks, the highest of which appears to be as high as mount St. Catharine. It borders on Wady Feiran," (p. 575.) He afterwards ascended this mountain, and writes of it as follows: "The fact of so many inscriptions being found upon the rocks near the summit of this mountain, together with the existence of the road [steps] leading up to the peak, afford strong reasons for presuming that the Serbal was an ancient place of devotion. It will be recollected that no inscriptions are found either on the mountain of Moses, or on mount St. Catharine. From these circumstances, I am persuaded that mount Serbal was at one period the chief place of pilgrimage in the peninsula; and that it was then considered the mountain where Moses received the tables of the law; *though I am equally convinced, from a perusal of the Scriptures, that the Israelites encamped in the upper Sinai, and that either Djebel Mousa or the mount St. Catharine is the real Horeb.* At present neither the monks of mount Sinai nor those of Cairo consider mount Serbal as the scene of any events of sacred history; *nor have the Bedouins any tradition among them respecting it,*" (p. 608, 609.) To the opinion of this very intelligent and judicious traveller, formed from personal observation on the spot, we may well yield our assent; especially as the foundation of the present convent dates back to the fourth century.

The children of Israel left Egypt on the fifteenth day of the first month of the sacred year, on the morning after the passover, (Num. xxxiii. 33.) that is to say, about the middle of April. They reached Sinai in the third month; (Ex. xiii. 1.) and the expression, "the same day came they to Sinai," would seem to imply that they reached the mountain on the fifteenth of the third month, or June, having been

just two months on the way. At any rate, it is manifest that they did not travel every day; and indeed in most of the places mentioned, they probably remained several days. In Rephidim, at least, several important transactions took place, which imply a delay of some time; water was miraculously brought from the rock; the Amalekites were discomfited; Jethro visited Moses, and in consequence of his advice, a new arrangement of judges was introduced, Ex. xvii. xviii. At Sinai the Israelites remained during all the transactions recorded in the remainder of the book of Exodus, in Leviticus, and in the first nine chapters of Numbers. In Num. x. 11, it is recorded, that "on the twentieth day of the second month, in the second year, the cloud was taken up, and the children of Israel took their journeys out of the wilderness of Sinai." Their sojourn at Sinai may, therefore, be counted from the fifteenth day of June to the twentieth of May; a period of eleven months and five days, according to our mode of reckoning; but as they reckoned by lunar months, the whole interval was in fact something less than eleven of our months.

From Sinai to Kadesh, and the wandering in the Desert.—We have now a more difficult task, viz. to determine the course and stations of the Israelites after leaving Sinai, during all the years of wandering in the desert, until their arrival on the borders of the promised land. Until they reached mount Sinai, the Scripture accounts in Exodus and in Numbers xxxiii. harmonize with each other; and the country has been visited and described by intelligent travellers. But from this time onward, the accounts of Scripture are apparently at variance with each other, or at least do not *obviously* harmonize; and the country through which they passed is still a *terra incognita*; having been visited by no modern traveller, except slightly. Burckhardt crossed the southern part of this desert from near Wady Mousa to Suez in 1812; and Seetzen travelled directly from Hebron to Akaba; but of his journey no account has reached the public. In order to arrive at a better understanding of the subject, it will be proper here to give a general description of this whole region of country—a region of which very little has hitherto been known, and on some parts of which the travels of Burckhardt and others have shed much light. Our information will be drawn principally from this intelligent traveller. (See his Travels in Syria, p. 401, seq. passim.)

Of the two gulfs of the Red sea which enclose the peninsula of mount Sinai, the western, or gulf of Suez, runs in a general direction from south-south-east to north-north-west, and terminates at Suez, in lat. 30° north, and long. 30° 12′ east from Paris. The eastern, or gulf of Akaba, runs nearly from south by west to north by east, and ends at Akaba, in lat. 29° 30′ north, and long. 32° 35′ east from Paris. The distance between these two extremities, therefore, is about 143 degrees of longitude in lat. 30°, or about 125 miles in a straight line, tending from west-north-west to east-south-east. The above positions are given from the chart of Rüppell, which was constructed from astronomical admeasurement. The peninsula included within these limits is filled up with mountains, and narrow valleys, and desolate plains. Of the mountains, the chain, or elevated circle, of Sinai, as described above, is the chief. West of this is the Serbal. "To the northwards of this central region, and divided from it by the broad valley called Wady El Sheikh, and by several minor wadys, begins a lower range of mountains called Zebeir, which extends eastwards; having at one extremity the two peaks called El Djoze above the plantations of Wady Feiran, and losing itself to the east in the more open country towards Wady Sal. Beyond the Zebeir northwards are sandy plains and valleys. This part is the most barren and destitute of water of the whole country. It borders on the north on the chain of El Tyh, which stretches in a regular line eastwards, parallel with the Zebeir, beginning at Sarbout el Djemel." (Burckh. p. 574.) According to the map of Burckhardt, this chain begins near the coast of the western gulf, between Wady Gharendel and Wady Taybe, and extends eastward; towards the middle of the peninsula it divides into two chains, which continue to run parallel with each other, and terminate near the coast of the eastern gulf, at some distance south of Akaba. But low mountains, strictly the commencement of this chain, appear on the left of the road opposite Suez, about eight miles distant, and there run parallel with that road. (p. 471.) North of El Tyh, the great Egyptian Hadj, a pilgrim road, passes from Suez to Akaba over the desert.

The northern end of the gulf of Akaba is connected with the southern extremity of the Dead sea by the great valley, called towards the north, El Ghor, and towards the south, El Araba, and forming a prolongation of the valley of the Jordan, through which, in all probability, in very ancient times, before the overthrow of the cities of the plain, that river poured its waters into the Red sea. The course of this valley is between south and south-south-west. Its length from the Dead sea in about lat. 31° 5′ to Akaba in lat. 29° 30′, is therefore not far from 95 degrees of latitude, or about 110 miles in a direct line. From the extremity of the sea, (according to Mr. Bankes and his companions,) a sandy plain or flat extends southward between hills, and on a level with the sea, for the distance of eight or ten miles, where it is interrupted by a sandy cliff, from sixty to eighty feet high, which traverses the valley like a wall, forming a barrier to the waters of the lake when at their greatest height. Beyond this cliff the valley is prolonged without interruption to Akaba. It is skirted on each side by a chain of mountains; but the streams which descend from these, are in summer lost in their gravelly beds before they reach the valley below; so that the lower plain, or bottom of the great valley, is in summer entirely without water, which alone can produce verdure in the Arabian deserts, and render them habitable. Burckhardt crossed it opposite the Wady Gharendel, which opens into it from the east, about 40 or 50 miles north of Akaba. Here the whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills. The sand appears to have been brought from the shores of the Red sea by the southerly winds; and the Arabs informed him, that the valley continued to present the same appearance towards the north. Numerous Bedouin tribes encamp here in the winter, when the torrents produce a copious supply of water, and a few shrubs spring up upon their banks, affording pasturage to the sheep and goats. Our traveller was one hour and a half in crossing the Wady Araba, which would make it about five miles broad; about the same as the valley of the Jordan. In some places the sand is very deep; but it is firm, and the camels walk over it without sinking. The heat was suffocating, and it was increased by a hot wind from

the south-east. There is not the slightest appearance of a road, or of any other work of human art, in this part of the valley. (p. 444.) At the southern extremity of the valley, where it opens upon the plain of Akaba, Rüppell describes it, towards the end of Aprjl (1822,) as shaded by bushes and covered with luxuriant pasturage. See in ELATH.

The chain of mountains on the east of this great valley, forming the continuation of those which surround the eastern side of the Dead sea, is known in different portions of it by the names of Djebal, or *mountains*, Djebel Shera, and Djebel Hesma. The first, or Djebal, extends from the Dead sea, or the region about Kerek, to the wide valley El Ghoeyr, which descends towards the west into the Ghor; this part is manifestly the ancient Gebal of the Hebrews and the Gebalene of the Romans. Djebel Shera follows and extends to the south of the Wady Gharendel above mentioned; this name is the *mount Seir* of Scripture, (which, however, probably comprised in general the whole chain,) and in this part are situated the ruins of Petra, the ancient capital of Edom, first discovered by Burckhardt. Farther south Djebel Hesma forms the continuation of the chain to the waters of the Elanitic gulf. The whole of this tract seems to have constituted the ancient Idumea or mount Seir. The mountains do not cover a broad extent; and beyond them, on the east, lies the vast plain of the Arabian desert, which the great Syrian caravan of pilgrims crosses on its way to Medina. It is covered with stones, especially flints, and may properly be called a stony desert. The road of the caravan lies along the western edge of the plain, near the mountains. Burckhardt remarks of the mountains of Shera in particular, that "they are considerably elevated above the level of the Ghor, but they appear only as low hills, when seen from the *eastern* plain, which is upon a much higher level than the Ghor. This great valley [El Ghor] seems to have a rapid slope towards the south; for the mountains on the east of it appear to increase in height the farther we proceed southward, while the upper [eastern] plain apparently continues upon the same level." (p. 435.) Thus the mountains of Hesma are apparently higher than any of the others farther north. The whole of this chain is intersected by many wadys or valleys descending from the upper or eastern plain to the Ghor or El Araba. Not far from Beszeyra in the Djebal, in passing over the summit of a hill, Burckhardt remarks: "Here a fine view opened upon us; to our right we had the deep valley of Wady Dhana, with the village of the same name on its south side; farther west, about four hours from Dhana, we saw the great valley of the Ghor; and towards the east and south extended the great Arabian desert." (p. 409.) The valley of Ghoeyr, mentioned above, which divides Djebal from Shera, "is a large, rocky and uneven basin, considerably lower than the eastern plain, upwards of twelve miles across at its eastern extremity, but narrowing towards the west. It is intersected by numerous wadys of winter torrents, and by three or four valleys watered by rivulets which unite below and flow into the great valley of the Ghor. The Ghoeyr is famous for the excellent pasturage produced by its numerous springs; and it has, in consequence, become a favorite place of encampment for all the Bedouins of the Djebal and Shera." (p. 410.) The Wady Mousa, in which are the ruins of ancient Petra, is of the same description; so also the Wady Gharendel, above spoken of, which empties itself into the valley El Araba, in whose sands its waters are lost, and into which it issues by a narrow passage, formed by the approaching rocks. (p. 441.)

Respecting the chain of hills on the *western* side of the Ghor, we have much less information. Burckhardt remarks, that they contain no springs of water whatever. (p. 442.) From the place where he crossed the great valley, opposite the Wady Gharendel, he "ascended the western chain of mountains. The mountain directly opposite to [before] us appeared to be the highest point of the whole chain, as far as I could see north and south; it is called Djebel Beyane; the height of this chain, however, is not half that of the eastern mountains. It is intersected by numerous broad wadys, in which the Talh-tree grows; the rock is entirely silicious, of the same species as that of the desert which extends from here to Suez. I saw some large pieces of flint perfectly oval, three to four feet in length, and about a foot and a half in breadth. After an hour and a half of gentle ascent, we arrived at the summit of the hills, and then descended by a short and very gradual declivity into the western plain, the level of which, although higher than that of the valley El Araba, is perhaps one thousand feet lower than that of the eastern desert. We had now before us an immense expanse of dreary country, entirely covered with black flints, with here and there some hilly chains rising from the plain." (p. 444.) At Akaba, however, both the western mountain and plain are more elevated above the bottom of El Araba. Rüppell estimates the elevation there to be not less than fifteen hundred feet. (Reisen, p. 247.) See in ELATH.

Thus it appears, that the country on each side of the Ghor, beyond the mountains which skirt the valley, is a vast and almost pathless desert. This western desert, lying north of the peninsula of Sinai, was crossed by Burckhardt from the point where he entered it, as described in the preceding paragraph, to Suez. The time occupied in this journey was about five days. A few extracts from his journal will best point out the character of the country. He entered the desert, as above mentioned, on the 27th of August, 1812, toward evening. "*Aug. 28th* [first day.] In the morning we passed two broad wadys full of tamarisks and of Talh-trees. At the end of four hours we reached Wady el Lahyane. In this desert the water collects in a number of low bottoms and wadys, where it produces verdure in winter time; and an abundance of trees with green leaves are found throughout the year. In the winter, some of the Arabs of Ghaza, as well as those from the shores of the Red sea, encamp here. The Wady Lahyane is several hours in extent; its bottom is full of gravel. The road from Akaba to Gaza passes here; it is a journey of eight long days. At the end of five hours we issued from the head of Wady Lahyane again upon the plain. The hill on the top of this wady is called Ras el Kaa, and is the termination of a chain of hills, which stretch across this plain in a northern direction for six or eight hours; it projects like a promontory, and serves as a landmark to travellers. The plain which we now entered was a perfect flat, covered with black pebbles. The high insulated mountain, behind which Gaza is situated, bore from hence north by west, distant three long days' journey." (p. 445. seq.)—"*Aug. 29th* [second day.] This day we passed several wadys of Talh and tamarisk-trees, intermixed with low shrubs. Direction west by south. The plain is, for the greater part, covered with flints; in some places it is chalky. Wherever

the rain collects in winter, vegetation of trees and shrubs is produced. In the midst of this desert we met a poor Bedouin woman, who begged some water of us. She was going to Akaba, where the tents of her family were, but had neither provisions nor water with her, relying entirely on the hospitality of the Arabs she might meet with on the road. She seemed to be as unconcerned as if she were merely taking a walk for pleasure. After an uninterrupted march of nine hours and a half, we reached a mountain called Dharf el Rokob, which extends for about eight hours from north-west to south-east. At its foot we crossed the Egyptian Hadj [or pilgrim caravan] road; it passes along the mountain towards Akaba, which is distant from hence fifteen or eighteen hours. The level plain over which we had travelled from Ras el Kaa terminates at Dharf el Rokob. Westward of it the ground is more intersected by hills and wadys, and here begins the desert *El Ty*, [or *of wanderings*,] in which, according to tradition, both Jewish and Mohammedan, the Israelites wandered for several years, and from which belief the desert takes its name." (p. 447, seq.)—"*Aug. 30th* [third day.] We passed a chain of hills called Odjme, running almost parallel with the Dharf el Rokob. We had now reëntered the Hadj route, a broad, well-trodden road, strewed with the whitened bones of animals that have died by the way. The soil is chalky, and overspread with black pebbles. At the end of five hours and a half we reached Wady Rouak. Here the term *wady* is applied to a narrow strip of ground, the bed of a winter torrent, not more than one foot lower than the level of the plain, where the rain water, from the inequalities of the surface, collects, and produces a vegetation of low shrubs and a few Talh-trees. The greater part of the wadys from hence to Egypt are of this description. The *Coloquintida* grows in great abundance in all of them; it is used by the Arabs to make tinder. In nine hours and a half we passed a low chain of chalky hills. On several parts of the road were holes, out of which rock salt had been dug. At the end of ten hours and a half we arrived in the vicinity of Nakhel, (i. e. date-tree,) a fortified station of the Egyptian Hadj. Our direction was still west by north. Nakhel stands in a plain, which extends to an immense distance southward, but which terminates to the north at about one hour's distance from Nakhel, in a low chain of mountains. The fortress is a large square building, with stone walls, without any habitations round it. The pasha of Egypt keeps here a garrison of about fifty soldiers." (p. 449, seq.)—"*Aug. 31st* [fourth day.] We marched for four hours over uneven ground, and then reached a level plain, consisting of rich red earth, fit for culture, and similar to that of the northern Syrian desert. We crossed several wadys, in which we started a number of hares. At every twenty yards lay heaps of bones of camels, horses, and asses, by the side of the road. At the end of ten hours and a half we reached the mountainous country called El Theghar, or *the mouths*, which forms a boundary of the desert El Ty, and separates it from the peninsula of mount Sinai. We ascended for half an hour by a well-formed road, cut in several places in the rock, and then followed the windings of a valley, in the bed of a winter torrent, gradually descending. On both sides of the Hadj road we saw numerous heaps of stones, the tombs of pilgrims who had died of fatigue. At the end of fifteen hours we alighted in a valley of the Theghar, where we found an abundance of shrubs and trees." (p. 452.)—Sept. 1st, on the fifth day, the route lay across the moving sands of the desert of Shur, which lies around the head of the western gulf of the Red sea, and our traveller encamped for the night about two hours short of Adjeroud.

The same general view of this journey is given in the letter of Burckhardt, inserted under the article CANAAN, p. 237. He there describes this desert as "the most barren and horrid tract of country he had ever seen."

In 1822, M. Rüppell travelled from Suez to Akaba, by the Hadj route, leaving Suez April 21st, and arriving at Akaba on the 29th. To Nakhel or Negele, his route was of course the same as that of Burckhardt, in an opposite direction. Farther east, the country possesses the same character; chalky hills alternating with rolling plains. This tiresome monotony is in one place interrupted by a steep chalky mountain, near Dabt el Baggele, over which pious Mussulmans have hewn a pass two hundred feet long in the rock. East of this is a green valley, and then the plain Darfureck, which is wholly without vegetation, at least in the vicinity of the route. This high desert region is bounded on the east by the mountains of reddish sandstone, which skirt the plain of Akaba and the valley El Araba; and from which the Hadj route descends by a steep path, in many places hewn out of the rock. The general character of this wide tract is given by Rüppell in the words —"a frightful desert." (p. 241—247.)

To this general description of the whole country between mount Sinai and Palestine, we have here devoted the more attention, because this information has no where else been brought together, and because it all tends to illustrate the journeyings of the Israelites after leaving Sinai. Their departure from Sinai was on the 20th day of the second month, in the second year from the departure out of Egypt; (Numb. x. 11.) i. e. as we have seen above, not far from the middle of May. The stations are thus marked:—(1.) Three days' march to the wilderness of Paran; to Taberah, where part of the camp was burned, Num. x. 12, 33; xi. 3.—(2.) To Kibroth-hattaavah, the graves of lust, xi. 34. This is a different place from Taberah, although a departure from the latter is not mentioned. Moses speaks of the two places as distinct, Deut. ix. 22.—(3.) Hazeroth, xi. 35. —(4.) Desert of Paran, i. e. Kadesh; xii. 16; xiii. 26. Here the spies returned; and hence the people were directed to turn and get them into the wilderness by the way of the Red sea, xiv. 25.—(5.) We next read (Num. xx. 1,) that they came into the desert of Zin in the first month, to Kadesh, where they abode, and Miriam died. Hence they sent to ask a passage through Edom (xx. 14.) which was refused.—(6.) Mount Hor, where Aaron died, xx. 22. After this they journeyed by the way of the Red sea, (Ezion Gaber) to compass the land of Edom, xxi. 4.

With this representation agrees also that in Deut. i. where there are said to be eleven days' journey from Horeb by the way of mount Seir to Kadesh Barnea; (verse 2.) and where it is said that the Israelites departed from Horeb and "went through all that great and terrible wilderness, and came to Kadesh Barnea;" (verse 19.) after which they were commanded to turn and take their journey into the wilderness by the way of the Red sea, verse 40. They are then described as abiding many days in Kadesh, (i. 46.) and afterwards as turning and taking their journey into the wilderness by the way of the Red sea, and compassing mount Seir many days; and then as passing by

Ezion-gaber, around Edom, as before, Deut. ii. 1, 8.

Thus far all harmonizes. But in the catalogue of stations contained in Num. xxxiii. and which accords with the preceding statements (except Taberah) as far as to Hazeroth, there are no less than eighteen stations inserted between Hazeroth and Kadesh; and among these is Ezion-gaber, which is not mentioned elsewhere until after the Israelites had left Kadesh, and were about to compass Edom, Deut. ii. 8. How is this account to be reconciled with the other statements of the books of Numbers and Deuteronomy, as above exhibited?

Let us first examine the various references to *time* which are to be found in these accounts. The Israelites left Sinai about the middle of May, in the second year of their departure from Egypt, as we have seen above; and came by the way of the wilderness of Paran to Kadesh, according to Num. xiii. 26; apparently after eleven days (not necessarily successive days) of marching, and *by the way of mount Seir*, according to Deut. i. 2. From the wilderness of Paran spies were sent out to the land of Canaan, (Ex. xiii. 3.) who returned after forty days to Kadesh, (xiii. 25, 26.) bringing with them a sample of the grapes of the land; it being "the time of the first ripe grapes," xiii. 20. But we have seen in the article Canaan, (pp. 241, 242.) that grapes ripen in Palestine in July and August. We may therefore conclude, that the Israelites were at Kadesh in August of the second year; there they rebelled on the report of the spies, and received the threat from Jehovah, that their carcasses should all fall in the wilderness, and their children should wander in the desert forty years; and there they were commanded to turn back into the wilderness, by the way of the Red sea. The next movement, recorded in Num. xx. 1. is, that "the whole congregation came into the desert of Zin in the *first* month, and abode in Kadesh." Does not this indicate a *return* to Kadesh, after having once left it? Before, they left Sinai in the *second* month, or May, and were in Kadesh in August; now, they arrive at Kadesh in the *first* month, or April. Here Miriam now dies; the people murmur for water; Moses and Aaron disobey God's command in regard to the mode of performing the miracle in order to procure it, and are told in consequence that they shall not enter the promised land; Moses begs a passage through Edom, which is refused; they then journey from Kadesh to mount Hor, in the edge of Edom, where Aaron dies in the *fortieth* year of the departure from Egypt, on the first day of the fifth month, Num. xx. xxxiii. 37, 38. These events all immediately succeed each other, and directly follow this last departure from Kadesh; Aaron dies here in fulfilment of the threat there given, and in all probability in the same year of this *return* to Kadesh. But between the time of the return of the spies to Kadesh in August of the second year, and the death of Aaron on the first day of the fifth month (corresponding to August) of the fortieth year, there is an interval of *thirty-eight* years. Again, in Deut. ii. 14, it is said, that "the space in which we came from Kadesh-Barnea, until we were come over the brook Zered, was thirty-eight years." Must not this refer to the *first* departure from Kadesh, when they were commanded to turn back and wander in the wilderness; and not to the last departure from that place, just before the death of Aaron? If so, then the coming to Kadesh in the *first* month, (Num. xx. 1.) and that mentioned in Num. xxxiii. 36, are the same, and refer to the subsequent *return* of the Israelites to that station. And as it is said in Deut. i. 46, that they abode in Kadesh (the first time) many days; and as Aaron's death took place in August, just thirty-eight years after,—and they came to the brook Zered just thirty-eight years after leaving Kadesh the first time, we may, perhaps, infer that their first residence in Kadesh continued for the same space of time, as their subsequent march from mount Hor to the brook Zered. This, however, is a point of little comparative importance.

If, now, the death of Aaron occurred in the fifth month of that same year, in the first month of which the Israelites returned to Kadesh, as there is every reason to suppose; i. e. the fortieth year of the departure from Egypt, then there is an interval of more than thirty-seven years, of which the history in Numbers and Deuteronomy gives no account whatever; unless it be in the catalogue of stations contained in Num. xxxiii. We have seen above that the arrival at Kadesh, mentioned in this catalogue, corresponds to the *second* sojourn at that place, as inferred above; and we may, therefore, without hesitation, assume the eighteen stations, there named between Hazeroth and Kadesh, as belonging to this interval of eight and thirty years. These, of course, are not *all* the stations occupied during that period; only those probably are noted where they abode for some time. From Ezion-gaber to Kadesh, for instance, (Num. xxxiii. 36.) could not be much less than the whole length of the great valley of the Ghor—a distance of not less than one hundred miles, whatever might be the exact situation of Kadesh; and of course in passing from one to the other, there must have been several intervening stations, although none are mentioned.

To this hypothesis there seem to be but two objections. First, that in Num. xxxiii. 18, we ought then to read Paran or Kadesh, instead of Rithmah, as in xii. 16; xiii. 26. Secondly, that Ezion-gaber, which, in Num. xxxiii. 36, is put before Kadesh, is not elsewhere mentioned until the Israelites came thither in order to compass the land of Edom, Deut. ii. 8.

To the first of these objections it may be replied, that Kadesh was the name not only of a city, but of the tract of desert country adjacent to it; as we shall show more at large hereafter. It is, therefore, to be taken as the *desert* of Kadesh (Ps. xxix. 8.) in the account of the *first* coming to it; as indeed is sufficiently obvious from the language of the passage itself, Num. xiii. 26. Rithmah is then to be regarded as a place or station in this desert. Or, if we adhere strictly to the statement in Deut. i. 2, that they came to Kadesh after eleven stations, then Makheloth in xxxiii. 25, is the station corresponding to Kadesh. The solution is the same in either case.

To obviate the force of the second objection, it is necessary to bear in mind the character and circumstances of the Israelitish people, as well as the character of the country in which they were now placed. They were essentially a *nomadic* people; their fathers, Abraham, Isaac, and Jacob, had ever been so; they were emphatically *Bedouins*, removing with their flocks and herds from place to place, as occasion might require. In Egypt they had ever been shepherds,—their province of Goshen was adapted to pasturage, and not to tillage; and now, when they had come out into the deserts, with their flocks and herds, they were still the nomadic race they had ever been,—a people resembling those by whom these desert plains, and valleys, and mountains, are possessed to this very day. Hence, according to the

command of God, they wandered in the desert; and their wanderings would be determined, like those of the Arabs at present, by the opportunities of water and pasturage. When the scanty "pastures of the desert" failed in one place, they removed to another; and they would naturally resort to those tracts, where water, and consequently vegetation, were most abundant. In the long period of eight and thirty years, therefore, while thus removing from place to place in the vast deserts between Palestine and the peninsula of Sinai, although they might not improbably at times take up their residence in the desert El Ty, according to tradition, as above mentioned, yet it is hardly to be supposed that they would not also sometimes visit the Ghor, which even now is a favorite resort of the Bedouins in winter. Nor can we well suppose, that they would not visit the same place more than once; since in these deserts the wells and springs of water are places of general resort, and the pasturage, which had been devoured in one year, would be renewed in other years. If, then, they did thus visit the Ghor, it would be natural for them, in this long interval, to visit also the southern part of it, where it opens to a plain, and affords luxuriant pasturage. Indeed, the list in Num. xxxiii. seems to imply, that they did thus sojourn at times in the Ghor or El Araba, and along its eastern skirts; for, in verse 31, *Moseroth* is mentioned, to which they came *before* coming to Ezion-gaber. But in Deut. x. 6, Aaron is said to have died at *Mosera*, the same as Moseroth, which of course must have been the station adjacent to mount Hor. But mount Hor lies, as we know, on the east of the Ghor, nearly half way from Akaba to the Dead sea. Hence we may infer, that this list of stations indicates in general the movements of the Israelites from *north to south*, and probably along the valley El Araba. Arriving at its southern extremity, they returned to Kadesh, advancing, probably, from station to station, in the same occasional and leisure manner. This return was a part of their thirty-eight years of wandering; but afterwards, when they had made an unsuccessful attempt from Kadesh to pass through the territory of Edom, and found it necessary to march back to Ezion-gaber, in order to pass around mount Seir, we may suppose that their march was more rapid, and not so much regulated merely by a regard to an abundant supply of water and pasturage.

In this manner we may not only remove the difficulty suggested above, but also another difficulty which has troubled commentators. In Num. xxxiii. 31, seq. the Israelites are said to have occupied the stations Moseroth, Bene-jaakan, Hor-hagidgad, and Jotbathah; while in Deut. x. 6, 7, these same stations are named in a different order,—Beeroth of the children of Jaakan, Mosera where Aaron died, Gudgodah, and Jotbath. That these names are at bottom the same, there can be no doubt. But in Numbers they are mentioned in reference to the *first* visit of the Hebrews, during the long wandering southwards, before their return to Kadesh the second time; while in Deuteronomy, they have reference to the *second* passage of the Israelites, when marching south in order to compass the land of Edom. It is easy to conceive, how Moseroth and the wells of Jaakan might lie in such a direction from each other, that a nomadic tribe, wandering in different years southward along the great valley, might at one time take the former first in its way, and at another time, the latter.

We have thus given a general view of the manner in which we suppose the list of stations in Num. xxxiii. is to be harmonized with the other accounts of the journeyings of the children of Israel; and in so doing have been led to give also an exhibition of the general course of these journeyings and wanderings themselves. It now remains to ascertain more particularly, if possible, the situations of some of the principal stations, in order to obtain a more definite idea of the route in general. Of the position of Taberah, (Num. xi. 3.) Kibroth-hattaavah, (xi. 34.) and Hazeroth, (xi. 35; xxxiii. 17.) we know nothing further, than that they were stations between mount Sinai and the wilderness of Paran, Num. x. 12; xii. 16.

The wilderness of Paran some have chosen to find in the Wady Feiran or Faran, which extends northwest from mount Sinai; but this hypothesis has been sufficiently confuted above, p. 409. This desert is several times mentioned in Scripture, besides in these chapters. It is said of Hagar, when Abraham sent her away, that she wandered first in the wilderness of Beer-sheba, and afterwards dwelt with Ishmael in the wilderness of Paran, and took for him a wife out of the land of Egypt, Gen. xxi. 14, 21. Beer-sheba, as is well known, was at the southern extremity of Palestine. David, also, after the death of Samuel, retired into the wilderness of Paran, where also the flocks of Nabal, who dwelt in the southern Carmel, west of the Dead sea, are represented as feeding, 1 Sam. xxv. 1, 14, seq. Both these notices go to show that the wilderness of Paran lay on the south of Palestine; the latter one would indicate that its borders were *near* Palestine; while the former would imply that it also stretched far to the south and west, including the present desert El Ty above described, p. 416. Moses, in his farewell song, says, (Deut. xxxiii. 2.) "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran;" and Habakkuk also says, (iii. 3.) "God came from Teman, and the Holy One from mount Paran." In these descriptions of a *theophania*, God is represented as coming from the south, and the allusion is in general to the thunders and lightnings of Sinai; but other mountains in the same direction are mentioned with it,—Seir and Paran. The location of Seir, we know, was on the east of the Ghor; that of Paran was, of course, in or adjacent to the desert of that name. Was mount Paran, then, perhaps, the chain on the west of the Ghor, bordering the desert of Paran on the east? or was it rather the mountains on the southern border of the desert, towards the peninsula? At any rate, it seems a necessary conclusion from the above notices, coupled with Num. x. 12, 33, where the Israelites are said to have entered it in three days from Sinai, that the name Wilderness of Paran was applied, probably as a general designation, to the whole of the desert region lying between Palestine and the peninsula of Sinai on the south, and between the Ghor on the east and the desert of Egypt on the west. Josephus also mentions a valley in this region with many caves, called Pharan. (Bell. Jud. iv. 9. 4.) Eusebius, too, speaks of a Pharan through which the Israelites passed; but places it, according to the translation of Jerome, three days' journey *east* of Aila or Akaba. The Greek of Eusebius, however, may just as well be read so as to mean, that Aila was three days' journey east of Pharan; which would correspond entirely with the view above given. (Euseb. Onomost. ed. Cleric. p. 74.)

That Paran was a name given to this desert in a very wide and general sense, is also apparent from

the fact, that in Num. xiii. 26, Kadesh is said to be situated in it; while in xx. 1, and other passages, Kadesh is spoken of as being in the desert of Zin. The conclusion, therefore, is, that the desert of Zin was a portion of the great desert of Paran. The wilderness of Zin lay around the south-western shore of the Dead sea, and extended southward along the Ghor, as we know from Num. xxxiv. 4; Josh. xv. 1. It constituted, therefore, the north-east part of the great desert of Paran; how far south it extended, we have no means of ascertaining. There seems also to have been in it a station called Zin; (Josh. xv. 3.) though the principal place mentioned is Kadesh.

Kadesh, or, more fully, Kadesh-Barnea, (Barnea signifies *field* or *plain of wandering*, like the Arabic *El Ty*,) is described in Num. xx. 15, as a city in the "uttermost border of Edom." It is mentioned as one of the south-eastern limits of the territory of Israel, Num. xxxiv. 4; Josh. xv. 3. In Josh. x. 41, it is said, that Joshua smote the Canaanites from Kadesh-Barnea even unto Gaza; where Kadesh stands for the eastern border of the children of Israel, as Gaza for the western. It is also said to be eleven days' journey from Horeb, by the way of mount Seir, Deut. i. 2. All these notices compel us to place Kadesh quite on the eastern side of the great desert of Paran; and especially the first, which says that it lay in the "uttermost border of Edom." So mount Hor is said to be "by the coast of the land of Edom," Num. xx. 23; and "in the edge of the land of Edom," xxxiii. 37. But we know that mount Hor is situated on the eastern side of the Ghor, at some distance up the Wady Mousa, and therefore *in* mount Seir. Is, now, the "uttermost border of Edom" equivalent to the "coast" or "edge" of the land of Edom? and if so, are we warranted in assigning a position to Kadesh also on the east side of the Ghor, in the skirts of the mountains of Edom? Or was it, perhaps, situated on the *western* side of the Ghor, in some wady of that region which no modern traveller has yet explored? But wherever the city itself was situated, it was of sufficient importance to give its name to the tract of desert country which lay around it; and which is therefore spoken of by the Psalmist as the desert of Kadesh; probably as synonymous with the desert of Zin, Ps. xxix. 8. It is doubtless the *desert* of Kadesh, which is meant in Num. xiii. 26; Deut. i. 19; since in the corresponding passage in Num. xxxiii. 18, we read Rithmah, probably a station in the desert near to Kadesh. Burckhardt suggests, that the great valley of the Ghor was possibly the Kadesh-Barnea of the Scriptures; in which suggestion Rosenmüller coincides. This is not very improbable, particularly if we may place the city Kadesh on the eastern or even on the western border of this valley. (Burckh. Trav. in Syr. p. 443.) That Rithmah, or the desert of Kadesh, whither the spies returned, was in this valley, or possibly in some wady extending from it westward, seems probable from the facts mentioned in Num. xiv. 40, seq. where the Israelites are said to have "got them up into the mountain,"—"unto the hill-top," not far from the camp; and the "Amalekites and Canaanites which dwelt in that hill, came down and smote them, and discomfited them unto Hormah."

Of all the other stations mentioned in the wanderings of the children of Israel, until they came to the brook Zered, the border of Moab, we can determine the situation of only two. Moseroth, in Num. xxxiii. 31, is again mentioned as Mosera in Deut. x. 6, and is there said to be the place where Aaron died; it was therefore adjacent to mount Hor, and in or near Wady Mousa, the site of the ancient Petra. (See under Aaron.) Ezion-gaber, mentioned Num. xxxiii. 36, Deut. ii. 8, was at the northern extremity of the Elanitic gulf, near Akaba. The country around it has been fully described under the article Elath, which see.

After these ample illustrations, it only remains to collect into a summary view the several facts which we have endeavored to establish in respect to the wanderings of Israel from Sinai, till they arrived at the brook Zered, and entered the territory of Moab. Farther than this, it is not necessary to accompany them; as their subsequent route is attended with no special difficulties, and all the places mentioned in it may be found described in this work under their respective articles.

About the middle of May, in the fourteenth month from their departure out of Egypt, the Israelites left Sinai, and marched by a direct course to the vicinity of Kadesh, by the way of mount Seir, Deut. i. 2. Their route lay probably from Sinai through the Wady Safran and similar valleys, until they issued upon the great plain or desert of Paran, and passed along its eastern part, and perhaps for some portion of the way in the valley of the Ghor, skirting mount Seir, until they arrived in the district of Kadesh. Here the spies were sent out; and on their return, in August, the people murmured, and were commanded to turn back and wander in the wilderness. After remaining for some time in the vicinity of Kadesh, and making some unsuccessful attacks upon the Canaanites, (Deut. i. 41, seq.) they removed and commenced that wandering nomadic life which continued for the space of more than thirty-seven years; during which time they sojourned in different parts of the great desert west of the Ghor, (El Ty,) and in the Ghor itself, extending their removals in the latter to its southern extremity, from mount Hor (Mosera) to Ezion-gaber, and afterwards removing again northward, and being governed at all times in the choice of their stations by a regard to water and pasturage, until, at last, in the first month (April) of the fortieth year from their departure out of Egypt, they found themselves again at Kadesh. Moses having given up all hope of penetrating into Palestine from the south, on the west of the Dead sea, and being probably unwilling to expose the people to a temptation which might cause them to murmur a second time against the Lord, endeavored to negotiate a passage through the territory of Edom, which comprised mount Seir, the chain which stretches along the eastern side of the Ghor from the Dead sea to Akaba, and now known under the names of Djebal, Shera, and Hesma. Among the narrow valleys which traverse this abrupt chain from west to east, that of the Ghoeyr, described on p. 415, above, furnishes a passage that would not be extremely difficult. This was, perhaps, the "king's way," by which Moses, aware of the difficulty of forcing a passage, requested permission of the Edomites to pass, on condition of leaving the fields and vineyards untouched, and of purchasing provisions and water from the inhabitants. But Edom refused, and "came out against him with much people and a strong hand," Num. xx. 14, seq. About this time, also, the Canaanites made hostile demonstrations; and soon after king Arad attacked the Israelites, but was defeated. But the situation of the latter, nevertheless, was now critical. Unable to force their way in either direction, and surrounded in a measure with enemies, the Edomites in front

towards the east, and the Canaanites and Amalekites on the north, and also on the west, if they chose to make an attack from that quarter,—no alternative remained for the Israelites but to follow again the great valley El Araba southwards, towards the Red sea. In this journey Aaron died at mount Hor, and they rested again at several stations which they had visited in their former nomadic wanderings. Arrived at the Red sea, they turned to the left and crossed the ridge of mountains to the eastward of Ezion-gaber, where Burckhardt remarked, from the opposite coast, that the mountains were lower than elsewhere. (p. 500.) It was in this part of their route that the Israelites were discouraged on account of the way, and suffered from serpents; (Deut. xxi. 5, 6.) of which Burckhardt observed traces of great numbers on the opposite side of the gulf, and some apparently very large. (p. 499.) He was informed, "that the fishermen are much afraid of them, and extinguished their fires in the evening before they went to sleep, because the light was known to attract them." (Comp. Deut. viii. 15.) The Israelites then issued into the great and elevated plains, which are still traversed by the Syrian pilgrims in their way to Mecca, and appear to have followed northward nearly the same route which is now taken by the Syrian Hadj, along the western skirts of this great desert, near the mountains of Edom; see p. 415, above. On entering these plains, Moses received the command, "Ye have compassed this mountain long enough; turn ye northward; ye are to pass through the coast of the children of Esau, and they shall be afraid of you," Deut. ii. 3, seq. The same people who had successfully repelled the approach of the Israelites from their strong western frontier, was alarmed now that they had come round upon the weak side of the country. But Israel was ordered "not to meddle" with the children of Esau, but merely "to pass through their coast," and to "buy meat and water of them for money," (ii. 6.) in the same manner as the Syrian caravan of Mecca is now supplied by the people of the same mountains, who meet the pilgrims on the Hadj route. After traversing the wilderness on the eastern side of Moab, the Israelites at length entered that country, crossing the brook Zered thirty-eight years after their first departure from Kadesh, and about forty years from the time of their departure out of Egypt.

In accordance with the views above exhibited, the several accounts given of the stations of the Israelites in Num. x. seq. and Deut. i. ii. x. may all be synoptically arranged with the list in Num. xxxiii. as follows:

A. Num. x. seq. Deuteron.	B. Num. xxxiii.
From Sinai on the twentieth day of the second month.	
To the wilderness of Paran.	
1. Taberah, Num. xi. 3.	
2. Kibroth-hattaavah, Num. xi. 34.	2. Kibroth-hattaavah, verse 16.
3. Hazeroth, Num. xi. 35.	3. Hazeroth, 17.
4. Region of Kadesh, in the wilderness of Paran, after eleven days of marching, Num. xi. 16; xii. 26; Deut. i. 2, 19.	4. Rithmah, by Kadesh, 18.
5. They turn back from Kadesh, and wander in the desert, Num. xiv. 25, seq.	5. Rimmon-Parez, 19.
	6. Libnah, 20.
	7. Rissah, 21.
	8. Kehelathah, 22.
	9. Mount Shapher, 23.
	10. Haradah, 24.
	11. Makheloth, 25.
	12. Tahath, 26.
	13. Tarah, 27.
	14. Mithcah, 28.
	15. Hashmonah, 29.
	16. Moseroth, 30.
	17. Bene-jaakan, 31.
	18. Hor-hagidgad, 32
	19. Jotbathah, 33.
	20. Ebronah, 34.
	21. Ezion-gaber, 35.
22. Return to Kadesh, Num. xx. 1.	22. Kadesh, the city, 36.
23. Beeroth Bene Jaakan, Deut. x. 6.	
24. Mount Hor, Num. xx. 22, or Mosera, Deut. x. 6, where Aaron died.	24. Mount Hor, 37.
25. Gudgodah, Deut. x. 7.	
26. Jotbath, Deut. x. 7.	
27. The way of the Red sea, Num. xxi. 4; from Elath and Ezion-gaber, Deut. ii. 8.	
	28. Zalmonah, 41.
	29. Punon, 42.
30. Oboth, Num. xxi. 10.	30. Oboth, 43.
31. Ije-abarim, in the wilderness east of Moab, Num. xxi. 11.	31. Ije-abarim, in the border of Moab, 44.
32. The valley of Zered, Num. xxi. 12; or the brook Zered, after 38 years from the first departure from Kadesh, Deut. ii. 13, 14.	

EXODUS, BOOK OF, the second of the sacred books in the Old Testament, is so called, because it contains the history of the departure of Israel out of Egypt under Moses. It contains the history of the birth of Moses; his education and flight; his return; the plagues of Egypt; the departure of the Hebrews; the passage of the Red sea; the giving of the law; the erection of the tabernacle; and the celebration of the second passover. It contains the history of 145 years, from the death of Joseph, A. M. 2369 to A. M. 2514, the end of the first year after the going out of Egypt. The Hebrews call this book ואלה שמות, *Veele Shemoth*, because it begins with these words.

EXORCISTS. From the Greek word ἐξορκίζειν, to *conjure*, to use the name of God, with design to expel devils from places or bodies which they possess. We see from the early apologists of our religion, that the devils dreaded the exorcisms of Christians, who exercised great power against those wicked spirits. The Jews had their *exorcists*, as our Lord intimates, (Matt. xii. 27,) and as do also the apostles, in Mark ix. 38; Acts ix. 13.

I. EXPIATION, the act of atoning for a fault. The Hebrews had several sorts of expiatory sacri-

fices;—for sins of ignorance; for purifications from certain legal pollutions, as of a woman after childbirth, or of a leper when healed; so, also, those who, having touched something impure, had forgotten or neglected to purify themselves at the time and in the manner which the law prescribed. These expiatory sacrifices did not of themselves remit faults committed against God, nor take away the guilt of sin; they only repaired the legal and external fault, and secured the transgressor from the temporal penalty with which those faults were punishable. See Lev. iv. 27, &c.

For a sin-offering, a ram, a lamb, a kid, or two pigeons might be offered; or the poor might offer meal. There were particular ceremonies, for the high-priest, or a prince of the people, or when all the people had committed trespasses. But in general, they were nearly the same. The flesh of beasts, offered for expiation, belonged exclusively to the priests. See SACRIFICE.

II. EXPIATION, THE GREAT DAY OF, was the tenth of the month Tizri. The Hebrews call it *Kippur*, or *Chippur*, pardon, or expiation, because the faults of the year were then expiated. The principal ceremonies were the following. The high-priest, after he had washed not only his hands and his feet, as is usual at ordinary sacrifices, but his whole body also, dressed himself in plain linen like the other priests, wearing neither his purple robe nor the ephod, nor the pectoral, because he was to expiate his own sins with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests; placing his hands on the heads of the victims, and confessing his own sins, and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt-offering, to be offered on behalf of the whole nation.

The lot having determined which of the two goats should be sacrificed, the high-priest put some of the sacred fire of the altar of burnt-offerings into a censer, threw incense upon it, and entered with it, thus smoking, into the sanctuary. After he had thus perfumed the sanctuary, he came out, took some of the blood of the young bullock he had sacrificed, and carrying that into the sanctuary, he dipped his fingers in it, and sprinkled it seven times between the ark and the vail, which separated the holy place from the sanctuary, or most holy. He then came out a second time, and at the foot of the altar of burnt-offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he then carried into the most holy place, and sprinkled it seven times between the ark and the vail. Thence he returned into the court of the tabernacle, and after sprinkling both sides of it with the blood of the goat, he came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat and young bullock, and sprinkled it seven times with the same. During the performance of this ceremony, none of the priests, or people, were admitted into the tabernacle, or into the court.

The sanctuary, the court, and the altar, being thus purified, the high-priest directed the goat, which was set at liberty by the lot, to be brought to him. This being done, he put his hand on its head, and after confessing his own sins, and the sins of the people, he delivered the goat to a person, who was to carry it to some desert place, and let it loose; or, as others think, throw it down some precipice. (See GOAT, SCAPE.) This being done, the high-priest washed himself all over in the tabernacle, and putting on other clothes, perhaps his pontifical dress, (that is, his robe of purple, the ephod, and the pectoral,) he sacrificed two rams for a burnt-offering, one for himself, the other for the people.

The great day of Expiation was a day of rest, and strict fasting. Buxtorf and Calmet have collected many particulars relative to the observance of this solemnity by the modern Jews.

EYE. The Hebrews call fountains, eyes; and give the same name to colors. "And the eye (color) of the manna was as the eye (color) of bdellium," Numb. xi. 7. By an "evil eye," is meant, envy, jealousy, grudging, ill-judged parsimony. "To lay their eyes on any one," is to regard him and his interests. "To find grace in any one's eyes," (Ruth ii. 10.) is to win his friendship and good graces. "Their eyes were opened," (Gen. iii. 7.) they began to comprehend in a new manner. "The wise man's eyes are in his head," (Eccles. ii. 14.) he does not act by chance. "The eye of the soul," in a moral sense, is the intention, the desire. God threatens to "set his eyes" on the Israelites for evil, and not for good, Amos ix. 4. Nebuchadnezzar recommends to Nebuzaradan that he would "set his eyes" on Jeremiah, (xxxix. 12; xl. 4.) and permit him to go where he pleased. Sometimes expressions of this kind are taken in quite an opposite sense, "Behold, the eyes of the Lord are on the sinful kingdom, and I will destroy it," Amos ix. 8. To be "eyes to the blind," or to serve them instead of eyes, is sufficiently intelligible, Job xxix. 15. The Persians called those officers of the crown who had the care of the king's interests, and the management of his finances, "the king's eyes." "I made a covenant with my eyes, why then should I think upon a maid?" a very expressive way of speaking, whose force would be impaired by any explanation, Job xxxi. 1. "Eye service" is peculiar to slaves, who are governed by fear only, and is to be avoided by Christians, Eph. vi. 6; Col. iii. 22. The "lust of the eyes," or, "the desire of the eyes," comprehends every thing that curiosity, vanity, &c. seek after; every thing that the eyes can present to men given up to their passions, 1 John ii. 16. "Cast ye away every man the abomination of his eyes," (Ezek. xx. 7, 8.) that is, let not the idols of the Egyptians seduce you. Paul says, (Gal. iv. 15.) that the Galatians would willingly "have plucked out their eyes for him;" expressing the intensity of their zeal, affection, and devotion for him. In a contrary sense, the Israelites said to Moses, "Wilt thou put out the eyes of these men?" Numb. xvi. 14. To keep any thing as the apple of the eye, is to preserve it with particular care, Deut. xxxii. 10. The eye and its actions are very expressively transferred to God, Zech. iv. 10; 2 Chron. xvi. 9; Psal. xi. 4; Prov. xv. 3. Our Lord says, (Matt. vi. 22.) "the light (or lamp) of the body is the eye—if therefore thine eye be single, (single—simple, clear, ἁπλοῦς,) thy whole body shall be full of light; but if thine eye be evil—(distempered—diseased) thy whole body shall be full of darkness." The direct allusion may hold to a lantern, or lamp (λύχνος);—if the glass of it be clear, the light will shine through it strongly; but if the glass be soiled—foul, but little light will pass through it. They may not have had glass lanterns, such as we use, in the East, but they had others made of thin linen, &c. which were very liable to receive spots, stains, and foulnesses, that would hinder the passage of the rays from the light within. So, in the natural eye, if the cornea be SINGLE, and the humors clear,

the light will act correctly; but if there be a film over the cornea, or a cataract—or a skin between any of the humors, the rays of light will not act on the internal seat of sight, the retina. By analogy, therefore, if the mental eye, the judgment, be honest, virtuous, sincere, well meaning, pious, it may be considered as enlightening and directing the whole of a person's actions; but if it be perverse, malign, biased by undue prejudices, or drawn aside by improper views—it darkens the understanding, perverts the conduct of the party, and suffers him to be misled by his unwise and his unruly passions; as Saul was towards David, see 1 Sam. xviii. 9, in Heb. ("Saul *eyed* David," Eng. Trans.)

May there not be an allusion to distempers of the eye, in Matt. vii. 3? "Why beholdest thou the mote (the little black speck) which is in thy brother's eye—but considerest not the beam—(the almost cataract-like film) which is in thine own eye?" The word translated *mote*, (κάρφος,) say some, signifies a little splinter of wood; others say, a little seed: it may be referred to a small film, or speck, the size of a seed, floating in the eye, a disease known among medical writers. The word δόκος signifies a beam, or rafter, and, no doubt, is used parabolically:—but might it not import a real disorder of the eye, far more injurious to distinct vision than the *mote?* This sense of the phrase is independent of any parable which might be used among the Jews, referring to a beam, or large piece of wood, being in the eye. As if it were said, "Why beholdest thou with affected superiority and keenness of observation, the little *seed-like film* which floats in thy brother's eye, but art insensible of the purblind state of thine own eye?"

There is an expression in Psal. cxxiii. 2, "the eyes of servants look unto the hands of their masters," &c. the proper force of which we are not likely to perceive, unless acquainted with eastern customs.

Accustomed to the free intercourse of conversation, to the expression by words of our thoughts as they rise within us, we relate every thing *verbatim;* and except a sentiment be openly conveyed by speech, we attribute no blame to those who do not regard it, or understand it. On the same principle, the orders we give our servants are directed to them in words, and according to our words we expect their obedience. But the case is altogether different in the East; gravity and silence, especially before superiors, are there so highly esteemed, as denoting respect, that many of the most important orders which a master can give, or a servant can receive, are given and received in profound silence. This mode of behavior is the basis of the Psalmist's representation.

An illustration more happy than the following can hardly be expected. Some, indeed, have supposed the *chastening* hand of the master, or mistress, to be that to which the servant attends; but it should be remarked that the Psalmist is not complaining *to* the person who chastises him, but *of* the contempt and scorn (not strictly persecution) of the proud.

"One can hardly imagine the respect, civility, and serious modesty, that is used among them [the eastern ladies] when they are visited by any one, as I have been informed by some ladies of the Franks, who have been with several. No nuns, or novices, pay more deference to their abbess, or superior, than the *maid-slaves to their mistresses;* they are waited on, as are likewise their female visitors, with a surprising order and diligence, even at the least wink of the eye, or motion of the fingers, and that in a manner not perceptible to strangers, as I have said of the men elsewhere." (Motraye, vol. i. 249.) "Nobody appears on horseback but the Grand Seignior, in the second court, and they observe so respectful a silence, not only in the palace, when the Grand Seignior is in it, but the court yards, (notwithstanding the great number of people who come there, especially into the first, where, generally, a number of servants wait for their masters, who are either at the Divan, or in some other part of the *seraglio,*) that if a blind man should come in there, and did not know that the most courtly way of speaking, among the Turks, is in a low voice, and by signs, like mutes, which are generally understood by them, he would believe it uninhabited; and I have heard them say, in reference to other nations, that two Franks, talking merely of trifles, make much more noise than a hundred Turks in treating about affairs of consequence, or making a bargain; and they add, in speaking against our manner of saluting, by pulling off our hats, and drawing our feet backward, that we seemed as if we were driving away the flies, and wiping our shoes; and they extol their custom of putting their right hand upon their heart, and bowing a little, as being much more natural and reasonable. When they salute a superior, they take the bottom of his *caftan,* or vest, that hangs down to his ankles, and bending down, they lift it about two feet, and kiss it." (P. 170.) Baron du Tott gives a remarkable instance of the authority attending this mode of commanding; and of the use of significant motions:—"The customary ceremonies on these occasions were over, and Racub [the new Vizier] continued to discourse familiarly with the ambassador, when the Muzur-Aga (or High Provost) coming into the hall, and approaching the Pacha, whispered something in his ear; and we observed that all the answer he received from him was *a slight horizontal motion with his hand;* after which, the Vizier, instantly resuming an agreeable smile, continued the conversation for some time longer. We then left the hall of audience, and came to the foot of the great staircase, where we remounted our horses: here, *nine heads cut off,* and placed in a row on the outside of the first gate, completely explained the SIGN which the Vizier had made use of in our presence." (vol. i. p. 30.)

These extracts prove, that not only in private and domestic concerns, but also in those of public importance, on occasions of life or death, inferiors in the East do actually "look *to the hands* of their superiors," and receive orders from them. The orientals have even a kind of language for the fingers, and, by various positions of them, they give silent orders to their domestics, who are watching to receive them.

But this article has an aspect still more important on a usage frequently alluded to in Scripture, and regarded as nothing uncommon, though it appear strange to us.—No account of any such attendants on the court of Judea, as dumb men, or mutes, occurs in Scripture, but it is certain that the Grand Seignior has a number of such persons; "who," says Knolles, (p. 1487.) "will vnderstand any thing that shall be acted vnto them by signs and gestures; and will themselves, by the gesture of their eyes, bodies, hands, and feet, deliuer matters of great difficultie, to the great admiration of strangers."

From this, and similar accounts, it may be inferred, that language *by signs* forms a common and ordinary manner of directing in the East;—that the most difficult matters are thus related; and very probably by means of the mutes, (in the Turkish seraglio, especially,) matters not alwavs of the most agreeable

nature, are communicated to personages in the most important stations, whom they immediately concern.

The result of the whole is, that when the prophets under the Old Testament were divinely directed to act a portion of the information they had in charge to communicate to the people, they did little or nothing more than what was done every day, in the countries where they resided. Action, as a system of indication, was familiar to the spectators, and though calculated to excite their curiosity and attention, it was not, by its novelty, or singularity, either beyond their understanding, or beside their application of it to themselves, or to circumstances; nor did it seem crazy to them; as it might to us, who are not accustomed to such a mode of communicating ideas. When Isaiah says, he and his children are for *signs*; when Jeremiah found his girdle marred, as a *sign*; —when Ezekiel was a *sign* to the people, in not mourning for the dead, (chap. xxiv.)—in his removing into captivity, and digging through the wall, (chap. xii.)—these and similar actions were not only well understood, but they had the advantage of being in ordinary use among the people to whom they were addressed.

For some account of blinding the eyes, as a punishment, not unfrequently practised in the East, see BLINDNESS.

EYE-LIDS. As it is not customary among us for women to paint their eye-lids, particularly, we do not usually perceive the full import of the expressions in Scripture referring to this custom, which appears to be of very great antiquity, and which is still maintained in the East. So we read, (2 Kings ix. 30.) "Jezebel painted her face," Heb. "put her eyes in paint:" more correctly, "she painted the internal part of her eye-lids," by drawing between them a silver wire, previously wetted, and dipped in the powder of *phuc*, (a rich lead ore,) which, adhering to the eye-lids, formed a streak of black upon them, thereby, apparently, enlarging the eyes, and rendering their effect more powerful; invigorating their vivacity. This action is strongly referred to by Jeremiah (iv. 30.) in our translation, "though thou rentest thy face with painting;" or, though thou cause thine eye-lids to seem to be starting out of thine head, through the strength of the black paint which is applied to them, yet shall that decoration be in vain. The powerful effect of this supposedly charming addition is alluded to by the sagacious preceptor: (Prov. vi. 25.) "Lust not after her beauty (of the strange woman) in thine heart; neither let her captivate thee with her EYE-LIDS"—which she has rendered so large and brilliant by the assistance of art, as to enchant beholders. So Ezekiel: (xxiii. 40.) "for whom hast thou washed thyself, and hast colored—painted—thine eyes—(eye-lids, rather)—and hast ornamented thyself with ornaments?"

[Many authors have mentioned the custom which has prevailed from time immemorial among the females of the East, of tinging the eyes and edges of the eye-lids with a powder, which, at a distance, or by candle-light, adds much to the blackness of the eyes. Lady M. W. Montague speaks of this custom. (Letters, vol. ii. p. 32.) Pietro della Valle, the Italian traveller, giving a description of his wife, who was born in Mesopotamia, and educated at Bagdad, where he married her, says: (Viaggi, tom. i. lett. 17.) "Her eye-lashes, which are long, and, according to the custom of the East, dressed with *stibium*, as we often read in the Holy Scriptures of the Hebrew women of old, (Ezek. xxiii. 40.) and in Xenophon, of Astyages the grandfather of Cyrus, and of the Medes of that time, (Cyrop. i.) give a dark, and, at the same time, majestic shade to the eyes."

Dr. Shaw affords us the following information: (Travels, p. 294. fol. ed.) "None of these ladies take themselves to be completely dressed, till they have tinged the hair and edges of their eye-lids with the powder of lead ore. Now as this operation is performed by dipping first into the powder a small wooden bodkin, of the thickness of a quill, and then drawing it afterwards, through the eye-lids, over the ball of the eye, we shall have a lively image of what the prophet (Jer. iv. 30.) may be supposed to mean by *rending* the eyes with painting. The sooty color, which is in this manner communicated to the eyes, is thought to add a wonderful gracefulness to persons of all complexions."

Similar is the testimony of Niebuhr: (Descr. of Arab. p. 65.) "The females of Arabia," he says, "color their nails blood red, and their hands and feet yellow, with the herb Al-henna. (See CAMPHIRE.) They also tinge the inside of their eye-lids coal-black with *köchel*, a coloring material prepared from lead ore. They not only enlarge their eye-brows, but also paint other figures of black, as ornaments, upon the face and hands. Sometimes they even prick through the skin, in various figures, and then lay certain substances upon the wounds, which eat in so deeply, that the ornaments thus impressed are rendered permanent for life. All this the Arabian women esteem as beauty. Even men sometimes strew *köchel* upon their eyes, under the pretext that it strengthens the sight; but they are regarded by the more judicious as *petits maitres*."

This custom is not confined to the Shemitish matrons alone. Captain Symes says, that "the Birmans, both men and women, color their teeth, their eye-lashes, and the edges of their eye-lids, with black. The women of Hindostan and Persia, also, commonly practise the operation of coloring the eye-lashes. They deem it beneficial as well as becoming. The collyrium they use is called *surma*, the Persian name of antimony." (Embassy to Ava, vol. ii. p. 235.)

The ancients call the mineral, with which the eyes are thus colored, *stibium* or antimony; (Pliny xxxiii. 23.) the usual Hebrew name is פוּךְ, *pûk*, but in Ezek. xxiii. 40, we find the verb כחל, *kâchal*, to *color*, &c. to which the modern Arabic *al cohol*, or *kochol*, corresponds. This is described as a fine mineral powder, usually a compound of lead ore and zinc, which is moistened with oil or vinegar, etc. and laid upon the inner part of the eye-lids, so as to cause a small black line to appear around the edge. (See Hartmann's Hebräerinn, Th. ii. p. 149, seq.) *R.

EZEKIEL, son of Buzi, a prophet of the sacerdotal race, was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin king of Judah, A. M. 3405. He began his ministry in the thirtieth year of his age, according to the general account; but perhaps in the thirtieth year after the covenant was renewed with God in the reign of Josiah, (Ezek. i. 1.) which answers to the fifth year of Ezekiel's captivity, A. M. 3409. He prophesied twenty years, to A. M. 3430; the fourteenth year after the taking of Jerusalem.

When Ezekiel was among the captives on the river Chebar, the Lord appeared to him in a vision, on a throne, borne by four cherubim, supported by four wheels, and appointed him the watchman of his people. He was commanded to shut himself up in his house, and forewarned, that he should be

seized, and bound with chains as a madman. While thus confined, God commanded him to delineate on a brick, or piece of soft earth, the city of Jerusalem, besieged and surrounded with ramparts; to put a wall of iron between himself and the city; and to continue 390 days lying on his left side, analogous to the iniquity of the kingdom of Israel; and 40 days on his right side, to signify the iniquities of Judah. These 430 days denoted, also, the siege of Jerusalem by Nebuchadnezzar; its duration, and the subsequent captivity, from the sacking of Jerusalem in the reign of Zedekiah; or, rather, in the fourth year after this siege, when Nebuzaradan carried away the remains of the Jews prisoners to Babylon, A. M. 3420, until the death of Belshazzar, A. M. 3466, according to Usher; or reckoning from the taking of Jerusalem, in 3416 to 3457, which, according to Calmet's computation, is the first year of Cyrus's reign at Babylon.

Ezekiel was afterwards commanded to make as many loaves of mixed corn as he was to continue days lying upon his side, and to bake them with human excrements. (See Dung.) The prophet, expressing his reluctance to this, was permitted to substitute cow-dung, signifying hereby, that the inhabitants of Jerusalem should be reduced, during the siege, to the necessity of eating unclean bread, in small quantity, and in continual terror. After this, he was to cut off his hair, to divide it into three parts,—to burn one part, to cut another to pieces with a sword, and to scatter the rest in the wind; hereby typifying the fate of the people. The year following, he was transported in spirit to Jerusalem, and shown the abominations and idolatries committed there; God commanding an angel to mark, as a pledge of security, the penitents in the city, and other angels to slay those not marked. Five years before the last siege of Jerusalem, the Lord directed Ezekiel to prepare for escape, as it were from enemies, by stealth; as king Zedekiah should also do. He subjoins a strong invective against false prophets and false prophetesses, and those seduced by them.

During these predictions of the prophet in Mesopotamia, Zedekiah king of Judah combined with Egypt, Edom, and neighboring princes, to rebel against Nebuchadnezzar. The Babylonian prince marched against Jerusalem, and besieged it, A. M. 3414; and on the same day, Ezekiel, who was two hundred leagues from Jerusalem, declared the event to his companions in captivity, and predicted to them the ruin of their metropolis. At this time the prophet's wife dying, God forbade him to mourn for her; and the people inquiring the meaning of these figurative actions, Ezekiel answered, that God was about to deprive them of their temple, city, country, and friends; and that they should not have even the sad consolation of mourning for them.

During the siege of Jerusalem, Ezekiel prophesied against Egypt and Tyre. He was not informed that Jerusalem was taken, till the fifth day of the tenth month, A. M. 3417, about six months after the event; whence we may judge, that he was at that time in some retired situation remote from Babylon. In the evening of that day, the Lord opened the prophet's mouth, to foretell, that the remains of the people would be dispersed; which happened four years after. He also foretold the calamities of Sidon, Tyre, Edom, and Ammon, as they occurred five years after the destruction of Jerusalem.

The siege of Tyre, and Nebuchadnezzar's war against Egypt, are, next to the affairs of the Jews, most remarkable in Ezekiel's writings. After these melancholy visions, God showed him more consolatory events;—the return from the captivity—the rebuilding of the temple and city—the restitution of the kingdom of Judah and Israel, &c. chap. xxxvi. xxxvii. xxxviii. &c.

Jerome is of opinion, that as Jeremiah prophesied at Jerusalem at the same time as Ezekiel did beyond the Euphrates, the prophecies of the latter were sent to Jerusalem, and those of the former into Mesopotamia, to comfort and encourage the captive Jews. It is said by Epiphanius, that Ezekiel was put to death by the prince of his people, because he exhorted him to leave idolatry; but it is difficult to say who this prince could be. It is affirmed, that his body was laid in the same cave in which Shem and Arphaxad were deposited, on the banks of the Euphrates. Benjamin of Tudela says, that his tomb is behind the synagogue, between the Euphrates and the Chebar, in a very fine vault built by Jehoiachin; that the Jews keep a lamp always burning there, and boast that they possess the prophet's work, written with his own hand, which they read every year on the great day of expiation.

Josephus (Antiq. lib. x. cap. 6, 10.) says, that Ezekiel left two books concerning the captivity; that having foretold the ruin of the temple, and that Zedekiah should not see Babylon, these writings were sent to Jerusalem; circumstances which we do not read in Ezekiel; but which seem to favor the opinion of Jerome. Athanasius believed, that one of two books of Ezekiel was lost; and Spinoza thinks, that what we have of his writings is a fragment only; but there is no proof of all this; nor do we know upon what authority Josephus made his assertion.

The writings of Ezekiel have been always acknowledged canonical; nor was it even disputed that he was their author. The Jews, however, say, that the Sanhedrim deliberated long, whether his book should form part of the canon. The great obscurity of his prophecy, at the beginning and the end, was objected; and also what he says in chap. xviii. 2—20, that the son should not bear the iniquity of his father; which was thought contrary to Moses, who says, the Lord visiteth the sins of the fathers on the children to the third and fourth generation. But this difficulty was removed by Ananias. It may be observed, that Moses himself says the same thing, in Deut. xxiv. 16: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."

Ezekiel speaks of a resurrection, (ch. xxxviii. 1.) and says that, having been conducted [in vision] into a field of bones, the Spirit of God induced him to prophesy to them, upon which they gradually reassembled and revived.

EZION-GABER, or Ezion-geber, a city of Arabia Deserta, on a gulf of the Red sea, called the Elanitic gulf, and close by the city of Elath. The Israelites came from Ebrona to Ezion-gaber; and thence to the wilderness of Zin. At this port Solomon equipped his fleets for the voyage to Ophir, Num. xxxiii. 35; Deut. ii. 8; 1 Kings ix. 26. See Elath and Exodus.

EZRA, or Esdras, the famous Jewish high-priest and reformer, was of a sacerdotal family; by some thought to be son of Jeraiah, the high-priest, who was put to death at Riblatha by Nebuchadnezzar, after the capture of Jerusalem; but as Calmet thinks, only his grandson, or great-grandson. It is believed,

that the first return of Ezra from Babylon to Jerusalem was with Zerubbabel, in the beginning of Cyrus's reign, A. M. 3468, of which he himself wrote the history. He was very skilful in the law, and zealous for God's service; and had, doubtless, a great share in all the transactions of his time.

The enemies of the Jews procured from the court of Persia an order, forbidding them to continue the rebuilding of the temple, which they had resumed after the death of Cyrus and Cambyses; but this order being revoked in the beginning of the reign of Darius Hystaspes, (A. M. 3485,) they proceeded, and dedicated the temple in 3489, Ezra vi. Ezra, notwithstanding, returned to Babylon, probably on some affairs of his nation; and in the seventh year of Artaxerxes Longimanus, (A. M. 3537, *ante* A. D. 467,) was sent back to Jerusalem, with letters patent, permitting all Israelites in his kingdom to return to Judea, with all their gold and silver, the vessels of the temple, and also offerings of the king and his counsellors, to buy victims for the sacrifices. Artaxerxes commanded his treasurers in the provinces beyond the Euphrates to furnish Ezra with corn, wine, oil, salt, or money; granted immunities to the priests and ministers of the temple; and authorized Ezra to appoint judges and magistrates, and to govern and instruct those who returned to Jerusalem, chap. vii.

Ezra therefore assembled a great company of Israelites, and set forward for Jerusalem. At the banks of the river Ahava, he sent to invite certain priests and ministers of the temple, who were at Casiphia, (probably in the Caspian mountains,) to return with him; 258 of whom joined him. He appointed a solemn day to pray to God for a happy journey; and gave an account of the gold and silver vessels which the king had restored. They proceeded on their journey, in number 1775 men, and all arrived happily in Judea, A. M. 3537, ch. viii. Ezra being informed that both priests and Levites, magistrates and common people, had married wives who were strangers and idolaters, he rent his clothes, and having taken his seat in the temple, continued absorbed in grief and silence till the evening sacrifice. He then put up prayers to God for the sins of the people, ch. ix. A great multitude having flocked together, he engaged the principal of the people by oath, to renew the covenant with the Lord, to dismiss their strange wives, with their children, and directed all of them to assemble, within three days, at the temple for the same purpose, and with the same effect, ch. x. Ezra had the principal authority in Jerusalem till the arrival of Nehemiah.

In the second year of Nehemiah's government, the people being assembled at the temple, during the feast of tabernacles, Ezra was desired to read the law, which he did from morning to noon, accompanied by Levites, who stood beside him in silence. The next day they desired information from him how to celebrate the feast of tabernacles. This he explained to them, and continued eight days reading the law in the temple, which was followed by a solemn renewal of the covenant, Neh. viii. ix.

Josephus says, Ezra was buried at Jerusalem; but the Jews believe that he died in Persia, in a second journey to Artaxerxes, and show his tomb in the city of Zamuza. He is said to have lived nearly 120 years.

It is believed that Ezra was chiefly concerned in revising and arranging the books of Scripture. He had great zeal and knowledge, and having the spirit of prophecy, it is very probable that he took great pains in collecting the sacred writings and forming the present canon. It is also thought that he assisted in compiling both books of the Chronicles, and added in all the books what appeared necessary for illustrating, connecting, or completing them. Some are of opinion that Ezra and Malachi were the same person; and it is certain, that Malachi is not so much a proper as a common name,—angel or messenger of the Lord; and that in Ezra's time, prophets were called *Malachias*, or angels of the Lord. (See Hag. i. 13. Mal. i. 1.) The fathers have cited *Malachi* under the name of angel. See MALACHI.

There are four books in the Vulgate bearing the name of Ezra or Esdras; but the first only is acknowledged to be his. This is certainly the work of Ezra; and in it he relates events of which he was witness, speaking often in the first person. The second book is attributed to Nehemiah, and is called after him in the English translation. It is admitted, however, that some trifling matters have been added to it, which cannot belong to Nehemiah; as the mention of the high-priest Jaddua, and king Darius, Neh. xii. 22. The third book is the same in substance as the first, but interpolated. The fourth book is written with art enough, as if Esdras himself had composed it; but the marks of falsehood are discernible throughout. It is not extant in Greek, and it never was in Hebrew. The Jews also ascribe to Ezra certain regulations, blessings, and prayers; and some speak of a revelation, a vision or dream; but this is spurious. They have an extraordinary esteem for him; and say, if the law had not been given by Moses, Ezra would have deserved to have been their legislator. The Mahometans call him Ozair the son of Seraiah.

EZRI, overseer of the gardens, or of the agricultural and farming department under David, 1 Chron. xxvii. 26.

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FABLE, a story destitute of truth. Paul exhorts Timothy and Titus to shun profane and Jewish fables, (1 Tim. iv. 7; Tit. i. 14.) as having a tendency to seduce men from the truth. By these fables some understand the Gnostics' cabalistical interpretations of the Old Testament. But the fathers, generally, and after them most of the modern commentators, interpret them of the vain traditions of the Jews, especially concerning meats, and other things to be abstained from as unclean, which our Lord also styles "the doctrines of men," Matt. xv. 9. This sense of the passages is confirmed by their context. In another sense, the word is taken to signify an apologue, or instructive tale, intended to convey truth under the concealment of fiction, as Jotham's fable of the trees, Judg. ix. 7—12. See PARABLE.

FACE. The Lord promised Moses, that his face should go before Israel: "I myself," say the LXX,

but rather "the angel of my face." This, and the angel of his presence, (Isa. lxiii. 9.) mean the Messiah. See WORD OF THE LORD.

Moses begged of God to show him his face, or to manifest his glory. God replied, "I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee;—but thou canst not see my face; for there shall no man see me and live," Exod. xxxiii. The persuasion was very prevalent in the world, that no man could support the sight of Deity, Gen. xvi. 13; xxxii. 30; Exod. xx. 19; xxiv. 11; Judg. vi. 22, 23. We read in Numb. xii. 8. that "God spake mouth to mouth with Moses, even apparently, and not in dark speeches." And in Numb. xiv. 14. "The Canaanites have heard that thou, Lord, art among this people, and seen face to face." In Deut. v. 4. God talked with the Hebrews "face to face, out of the midst of the fire." All these phrases are to be understood as intimating that God manifested himself to the Israelites; that he made them hear his voice as distinctly as if he had appeared to them face to face; not that they actually saw him.

The face of God sometimes denotes his anger, Psal. lxviii. 2. Sometimes it is used in a different sense. To consider the face of any one, is to respect his person, Prov. xxviii. 21. The judge ought to shut his eyes, as not regarding any person whose cause comes before him, and to open them only to justice. Sometimes, to know thy face, signifies to do a favor, Mal. i. 8, 9; Gen. xix. 21. "I have accepted thee concerning this thing also." Heb. "I have accepted thy face." To spit in one's face, is a sign of the utmost contempt, Isa. i. 6; Matt. xxvii. 67.

We have an expression in Joel ii. 6—"Before their approach [the locusts'] the people shall be much pained, *all faces shall gather blackness*;" which is also adopted by the prophet Nahum, ii. 10. "The heart melteth, the knees smite together, much pain is in all loins, and the *faces of them all gather blackness*"—which sounds uncouth to an English ear; but it is elucidated by the following extract from Ockley's history of the Saracens. (Vol. ii. p. 319.) Mr. Harmer has referred this *blackness* to the effect of hunger and thirst; and Calmet to a bedaubing of the face with soot; a proceeding not very consistent with the hurry of flight, or the terror of distress. "Kumeil, the son of Ziyad, was a man of fine wit. One day, Hejage made him come before him, and reproached him, because in such a garden, and before such and such persons, whom he named to him, he had made a great many imprecations against him, saying, *the Lord blacken his face*, that is, *fill him with shame and confusion;* and wished that his neck was cut off, and his blood shed." The reader will observe how perfectly this explanation agrees with the sense of the passages above quoted. To gather blackness is equivalent to suffering extreme confusion, and being overwhelmed with shame, or with terror and dismay.—In justice to Kumeil, we ought not to omit the ready turn of wit, which saved his life. "It is true," said he, "I did say such words in such a garden; but then I was under a vine-arbor, and was looking on a bunch of grapes, that was not yet ripe: and I wished it might be turned black soon; that they might be cut off, and be made wine of." We see, in this instance, as the sagacious moralist remarks, that "with the well-advised is wisdom;" and that "the tongue of the wise is health;" that is, preservation and safety.

[In both these passages, however, the Heb. אאור, *pârûr*, does not signify *blackness*, but *brightness*, *beauty*, *comeliness*, &c. The phrase is, therefore, illustrated by Joel i. 10, where the stars are said "to gather in, *withdraw* their shining;" so here, men's faces are said "to gather in, *withdraw* their brightness, cheerful expression," etc. i. e. grow pale with fear before the judgments of God. R.

FAIR-HAVENS, (Acts xxvii. 8.) is called by Stephen, the geographer, "the fair shore." It was, probably, an open kind of *road*, not so much a port as a bay, which did not afford more than good anchorage for a time, on the south-east part of Crete. Jerome and others speak of it as a town on the *open* shore.

FAITH, a disposition of mind by which we hold for certain the matter affirmed. This faith, which produces good works, gives life to a righteous man, Rom. i. 17; Hab. ii. 4. It may be considered, either as proceeding from God, who reveals his truths to man; or from man, who assents to and obeys the truths of God; in both these senses it is called faith, Rom. iii. 3. Faith is taken also for a firm confidence in God, by which, relying on his promises, we address ourselves without hesitation to him, whether for pardon or other blessings, Matt. xvii. 20; James i. 5, 6.

Faith is a reliance on testimony: if it be human testimony, in reference to human things, it is not entitled to reception until after examination and confirmation. Human testimony, in reference to divine things, must also be scrupulously investigated before it be received and acted on; since the grossest of all deceptions have been imposed on mankind in the name of God. Nor is testimony, assuming to be divine, entitled to our adherence or affection, or obedience, until after its character is proved to be genuine, and really from heaven. The more genuine it is, the more readily will it undergo and sustain the trial; and the more clearly will its character appear. But after a testimony, a maxim, or a command, is proved to be divine, it does not become a creature so ignorant and so feeble as man, to doubt its possibility, to dispute the obedience to which it is entitled, or to question the beneficial consequences attached to it, though not immediately apparent to human discernment.

Faith has respect to evil as well as to good; and in this it differs from hope. Hope wishes for good only;—no man hopes for afflictions or evils. Hope desires rewards only; faith expects punishments as well as rewards. Faith deters from bad conduct, through fear, no less than through desire of advantage; hope allures through promises of blessings. Faith is the full assurance or personal conviction, of the reality of things not seen; it looks backward to past ages, as well as forward to futurity. Hope looks only forward. By faith we believe that the world was originally created by God; though we can form no conception of, much less can we see, the matter out of which it was composed. By faith we believe in the existence of ancient cities, as Babylon, Jerusalem, &c. also of distant cities and places, as Rome, Egypt, &c. also of persons formerly living, as Abraham, David, our Lord Jesus Christ, &c. Faith anticipates things never seen as yet: so Noah, by faith, built the ark, though no general deluge had ever then been witnessed; so Moses, actuated by faith in the descent of the Messiah from Israel, quitted the honors and pleasures of Egypt; and so every pious Christian, believing that what God has promised he is able to perform, looks forward with realizing

belief in the existence of heaven and of hell; of rewards and punishments beyond the grave; not such as are restricted to this world; but such as coincide with the immortality of the soul, and with the power and wisdom of the supreme and universal Judge.

Faith is taken for honesty, fidelity in performing promises, truth; and in this sense it is applied both to God and man.

FAITHFUL, an appellation given in Scripture to professing Christians, to all who had been baptized; and it is used to this day in that application in ecclesiastical language. See 1 Cor. iv. 17; Eph. vi. 21; Col. iv. 9; 1 Pet. v. 12; Acts xvi. 1, 15; 2 Cor. vi. 15; 1 Tim. v. 16. and many other passages. The apostle directs Titus, (chap. i. 6.) that the children of the bishops should be faithful; no doubt, as examples to the flock, of the dedication of the children of the clergy to the most holy Trinity, by the introductory ordinance of Christianity.

FAMILIAR SPIRITS, see DIVINATION.

FAMINE. Scripture records several famines in Palestine, and the neighboring countries, Gen. xii. 10; xxvi. 1. The most remarkable one was that of seven years in Egypt, while Joseph was governor. It was distinguished for continuance, extent, and severity; particularly, as Egypt is one of the countries least subject to such a calamity, by reason of its general fertility. Famine is sometimes a natural effect, as when the Nile does not overflow in Egypt, or rains do not fall in Judea, at the customary seasons, spring and autumn; or when caterpillars, locusts, or other insects, destroy the fruits. The prophet Joel notices these last causes of famine. He compares locusts to a numerous and terrible army ravaging the land, Joel i. Famine was sometimes an effect of God's anger, 2 Kings viii. 1, 2. The prophets frequently threaten Israel with the sword of famine, or with war and famine, evils that generally go together. Amos (viii. 11.) threatens another sort of famine: "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

FAN, an instrument used in the East for winnowing corn. Fans are of two kinds; one a sort of fork, having teeth, with which they throw up the corn to the wind, that the chaff may be blown away; the other is formed to produce wind when the air is calm, Isa. xxx. 24. Our Lord is represented as having his fan in his hand, in order to purge his floor. By the Christian dispensation, and the moral influence which it introduced, men are placed in a state of trial, and the righteous separated from the wicked, Matt. iii. 12. God's judgments are compared to a fan, (Jer. xv. 7.) by these he subjects nations and individuals to the blast of his vengeance, and scatters and disperses them for their sins. See THRASHING.

FASTING has, in all ages and among all nations, been practised in times of mourning, sorrow, and affliction. It is in some sort inspired by nature, which, under these circumstances, refuses nourishment, and suspends the cravings of hunger. We see no example of fasting, properly so called, before Moses; whether the patriarchs had not observed it, which yet is difficult to believe, since there were great mournings among them, which are particularly described, as that of Abraham for Sarah, and that of Jacob for Joseph; or whether he did not think it necessary to mention it expressly, is uncertain. It appears by the law, that devotional fasts for expiation of sins were common among the Israelites. Moses passed forty days in fasting on mount Horeb, (Exod. xxiv. 18; Deut. x. 10.) as did our Lord in the wilderness, Matt. iv. 2; Luke iv. 2. The Jewish legislator enjoined no particular fast; but it is thought that the great day of expiation was strictly observed as a fast. Joshua and the elders of Israel remained prostrate before the ark, from morning until evening, without eating, after Israel was defeated at Ai, (Josh. vii. 6.) and the eleven tribes which fought against that of Benjamin, did the same, Judg. xx. 26. See also 1 Sam. vii. 6; 2 Sam. xii. 16. The king of Nineveh, terrified by Jonah's preaching, ordered that not only men, but beasts also, should continue without eating or drinking; should be covered with sackcloth, and each after their manner cry to the Lord, Jonah iii. 5, 6.

The Jews, in times of public calamity, appointed extraordinary fasts, and made even the children at the breast fast. See Joel ii. 16. They begin the observance of their fasts in the evening after sunset, and remain without eating until the same hour the next day, or until the rising of the stars; on the great day of expiation, when they are more strictly obliged to fast, they continue without eating for twenty-eight hours. Men are obliged to fast from the age of full thirteen, and women from the age of full eleven years. Children from the age of seven years fast in proportion to their strength. During this fast, they not only abstain from food, but from bathing, perfumes, and ointments; they go barefoot, and are continent. This is the idea which the eastern people have generally of fasting; it is a total abstinence from pleasures of every kind. The principal fast-days of the Jews may be seen in the JEWISH CALENDAR, at the end of the Dictionary. Beside those fasts, which are common to all Jews, others, which are devotional, are practised by the most zealous and pious. The Pharisee says, (Luke xviii. 12.) "I fast twice a week," that is, on Thursday, in memory of Moses' going up mount Sinai on that day; and on Monday, in memory of his coming down from thence. It it said, that some Pharisees fasted four days in the week; and in the Greek of Judith, we read, that she fasted every day, except "the eves of the sabbaths, and the sabbaths; and the eves of the new moons, and the new moons; and the feasts and solemn days of the house of Israel."

It does not appear by his own practice, or by his commands, that our Lord instituted any particular fast. When, however, the Pharisees reproached him, that his disciples did not fast so often as theirs, or as John the Baptist's, he replied, "Can ye make the children of the bride-chamber fast, while the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days," Luke v. 34, 35. Accordingly, the life of the apostles and first believers was a life of self-denials, of sufferings, austerities, and fastings. Paul says, (2 Cor. vi. 5; xi. 27.) he had been, and still was, "in hunger and thirst, in fastings often," and he exhorts the faithful to imitate him in his patience, in his watchings, in his fastings. Ordinations and other acts of importance in the church were attended with fasting and prayers. The fasts of Wednesday and Friday, called stations in the Romish church, and that of Lent, particularly of the holy week, have been thought to be of early institution.

FAT. God forbade the Hebrews to eat the fat of beasts. "All the fat is the Lord's. It shall be a perpetual statute for your generations throughout all

your dwellings, that ye neither eat fat nor blood," Lev. iii. 16, 17. Some interpreters take these words literally, and suppose fat as well as blood to be forbidden. Josephus says, Moses forbids only the fat of oxen, goats, sheep, and their species, which agrees with Lev. vii. 23. "Ye shall eat no manner of fat, of ox, or of sheep, or of goats." The modern Jews observe this, but the fat of other sorts of clean creatures they think is allowed for use, conformably to Lev. vii. 24. Others maintain, that the law, which forbids the use of fat, should be restricted to fat separated from the flesh; such as that which covers the kidneys and intestines; and this only in the case of its being offered in sacrifice; which is confirmed by Lev. vii. 25.

Fat, in the Hebrew idiom, signifies, not only that of beasts, but the rich or prime part of other things. "He should have fed them also with the fat [Eng. trans. *finest*] of wheat," Ps. lxxxi. 16; cxlvii. 14. Fat expresses also the source of compassion or mercy. As the bowels are stirred at the recital of misfortune, or at the view of melancholy and afflicted objects, it has been thought that sensibility resided principally in the bowels, which are commonly fat. The Psalmist reproaches the wicked with shutting up their bowels, feeling no compassion at the sight of his extreme grief. "Mine enemies compass me about, they are enclosed in their own fat," Psalm xvii. 9, 10. In another passage he says, they sinned with affectation, almost like Jeshurun, who, when waxed fat, kicked, and forgot God which made him, Deut. xxxii. 15. "The fat of the earth," implies the fruitfulness of the land, Gen. xxxvii. 28. Fat denotes abundance of good things, Job xxxvi. 16; Psalm lxiii. 5; Jer. xxxi. 14.

FATHER. This word is often taken in Scripture for grandfather, great-grandfather, or the founder of a family, how remote soever. So the Jews call Abraham, Isaac, and Jacob, their fathers. Christ is called son of David, though David was many generations distant from him. By *father* is likewise understood the institutor, the original practiser, or master, of a certain profession. Jabal was "father of such as dwell in tents, and such as have cattle." Jubal was "father of all such as handle the harp and organ," or flute, &c. Gen. iv. 20, 21. Huram is called father by the king of Tyre; (2 Chron. ii. 13.) and (2 Chron. iv. 16.) even to Solomon, because he was the principal workman, and chief director of their undertakings. *Father* is a term of respect given by inferiors to superiors, and by servants to their masters. The principal prophets were considered as fathers of the younger, who were their disciples; "sons of the prophets," 2 Kings ii. 12; v. 13; vi. 21. Joseph says, that God had made him "a father to Pharaoh," had given him great authority in that prince's kingdom: that Pharaoh looked on him as his father, and had given him the government of his house and dominions,—Grand Vizier. Rechab, the founder of the Rechabites, is called their father, Jer. xxxv. 6. A man is said to be a father to the poor and orphans, when he supplies their necessities and sympathizes with their miseries, as a father would do towards them, Job xxix. 16. God declares himself to be the father of the fatherless, and the judge of the widow; (Psalm lxviii. 5.) and he is frequently called heavenly father, and simply, father; eminently, the father, creator, preserver, and protector of all, especially of those who invoke him, and serve him. See Deut. xxxii. 6.

Since the coming of our Saviour, we have a new right to call God our father, by reason of the adoption and filiation which he has merited for us, by clothing himself in our humanity, and purchasing us by his death; "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God," Rom. viii. 15, 16. The devil is called the father of the wicked, and the father of lies, John viii. 44. He deceived Eve and Adam; he introduced sin and falsehood; he inspires his followers with his spirit and sentiments. The prophets reproach the wicked Jews with calling idols, "my father," Jer. ii. 27. They said so in effect, if not in words, since they adored them as gods. The heathen gave the name father to several of their divinities;—as to Jupiter, "father of gods and men;" father Jove, &c. and to Bacchus, *Liber Pater*, &c. These appellations the idolatrous Jews repeated and imitated. The father of Sichem, the father of Tekoah, the father of Bethlehem, &c. signify the chief person who inhabited these cities; or he who built or rebuilt them. To be gathered to their fathers, to sleep with their fathers, are common expressions, signifying death; and perhaps referring to interment in the same sepulchre. Christ is called, (Isa. ix. 6.) "the everlasting father," because by him, says Calmet, we are begotten in God for eternity; he procures life eternal to us, by adopting us to be sons of God, and by the communication of his merits. The expression, however, is, "father of the everlasting (the Gospel) age." Our Lord (Matt. xxiii. 9.) forbids us to call any man "master," because we have one in heaven. Rather, to call no man father, in the same sense as the sons of the prophets called their teacher father; to follow no earthly leader; to follow blindly the dictates of no man, however eminent or dignified; but to obey God only. Not that we should abandon, or despise, earthly fathers; God requires us to honor that relation; but, when the glory of God, or our salvation, is at stake, if our fathers or our mothers are obstacles, we should say to them, "We know you not;" and to God, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer," Isaiah lxiii. 16. Adam is the father of the living; Abraham is the father of the faithful; called also the father of many nations, because many people sprung from him; as the Jews, Ishmaelites, Edomites, Arabs, &c.

FEAR, a painful apprehension of danger. In the Scriptures, when spoken of as exercised towards God, or in a religious sense, it means rather *reverence, veneration.* It is sometimes used for the object of fear; as the fear of Isaac, that is, the God whom Issac feared, Gen. xxxi. 42. God says that he would send his fear before his people, to terrify and destroy the inhabitants of Canaan. Job (vi. 4.) speaks of the terrors of God, as set in array against him; and the Psalmist, (lxxxviii. 15.) that he had suffered the terrors of the Lord with a troubled mind. The fear of the Lord is the beginning of wisdom; (Ps. cxi. 10.) and to fear God, and keep his commandments, is the whole duty of man, Eccl. xii. 13. It deserves notice, that true religion is more frequently described as the fear of God in the Old Testament than in the New; one reason of which might be the temporal sanctions annexed to the sovereignty of God, as it respected the nation of the Jews; and which, under the Gospel, are not applicable to all nations of the earth to whom the Gospel is sent, and to whom the most wonderful and supreme instance of divine love is

now revealed. We read, that "God is love," and to be loved; not that God is fear, and to be feared, or dreaded; though we read of godly fear (Heb. xii. 28.) and of the fear of God, as showing itself in reciprocal affection between Christian brethren, 2 Cor. vii. 1; Eph. v. 21. Compare Rom. viii. 15; 2 Tim. i. 7.

FEASTS. God appointed several festivals among the Jews: (1.) To perpetuate the memory of great events wrought in favor of them: the Sabbath commemorated the creation of the world; the Passover, the departure out of Egypt; the Pentecost, the law given at Sinai, &c. (2.) To keep them steadfast to their religion, by the view of ceremonies, and the majesty of divine service. (3.) To procure them certain pleasures and allowable times of rest; their festivals being accompanied with rejoicings, feasts, and innocent diversions. (4.) To give them instruction; for in their religious assemblies the law of God was read and explained. (5.) To renew the acquaintance, correspondence, and friendship, of their tribes and families, which, coming from distant towns in the country, met three times a year, in the holy city. For a description of these feasts, see Sabbath, Jubilee, Passover, Pentecost, Trumpets, Moon, Expiation, Tabernacles, Purim, Dedication.

Of the three great feasts of the year, (the Passover, Pentecost, and that of Tabernacles,) the octave, or the eighth day, was a day of rest as much as the festival itself; and all the males of the nation were obliged to visit the temple. But the law did not require them to continue there during the whole octave; except in the feast of Tabernacles, when they seemed to be obliged to be present for the whole seven days.

In the Christian church we have no festival that clearly appears to have been instituted by our Saviour, or his apostles; but as we commemorate his passion as often as we celebrate his supper, he has hereby seemed to institute a perpetual feast. Christians have always celebrated the memory of his resurrection on every Sunday. We see from Rev. i. 10. that it was commonly called "the Lord's day;" and Barnabas, Ignatius, Justin, Irenæus, Tertullian, and Origen, say, we celebrate the eighth day with joy, because on that day Jesus Christ rose from the dead. It appears from Scripture, that after the promulgation of the Gospel, the apostles and Jewish Christians kept the Jewish feasts; but these, being national, did not concern other nations; nor could other nations come from their distant residences to attend them at Jerusalem. But, so early as we can trace, and certainly as early as the second century, the Gentile Christians kept certain feasts, analogous to those of the Jewish Passover and Pentecost;—that is to say, Easter, or rather the Pascha, on which was commemorated the death and resurrection of Christ; and Whitsuntide, on which was commemorated the descent of the Holy Spirit. This was a favorite time for receiving baptism; and the white robes then worn by the new converts, gave name to the season. Some have thought that Easter was kept in the Christian sense, by the apostles; and that it is referred to in 1 Cor. v. 8. As no Jewish feast fell about Christmas, there is no probability of any substitution in this festival, as in the others.

We sometimes read of the governor or master of the feast. He gave directions to the servants, and superintended every thing as he thought proper. He tasted the wine, and distributed it to the guests. The author of Ecclesiasticus thus describes his office: (chap. xxxii. 1, 2.) "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast." This office is mentioned in John ii. 8, 9, upon which Theophylact has a good remark: "That no one might suspect their taste was vitiated, by having drunk to excess, so as not to know water from wine, our Saviour orders it to be first carried to the governor of the feast, who certainly was sober; for those who on these occasions are intrusted with this office, observe the strictest sobriety, that they may be able properly to regulate the whole."

FEASTS OF LOVE, see Agapæ.

FEET, see Foot.

FELIX, see Claudius III.

FENCE. The Hebrews use two terms to denote a fence of different kinds; גדר, *gadêr*, or גדרה, *gĕdêrah*, and שׂכוכה, *mesucâh*. According to Vitringa, the latter denotes the outer thorny fence of the vineyard; and the former, the inner wall of stones surrounding it. The chief use of the former was to keep off men, and of the latter, to keep off beasts; not only from gardens, vineyards, &c. but also from the flocks at night. See Prov. xv. 19; xxiv. 31. From this root the Phœnicians called any enclosed place *guddir*, and particularly gave this name to their settlement in the south-western coast of Spain, which the Greeks from them called Γαδειρα, the Romans, *Gades*, and the moderns, *Cadiz*. In Ezek. xiii. 5, xxii. 30. *gadêr* appears to denote the fortifications of a city; and in Ps. lxii. 3. the wicked are compared to a tottering fence, and bowing wall; i. e. their destruction comes suddenly upon them. Fenced cities were such as were walled or fortified.

FERRET, a sort of weasel, which Moses declares to be unclean, Lev. xi. 30. The Greek μυγαλή, is composed of *mus*, a rat, and *gale*, a weasel, because this animal has something of both. The Hebrew אנקה, *anaca*, [Eng. trans. *ferret*,] is by some translated *hedgehog*, by others *leech* or *salamander*; by Bochart, *lizard*. It was most probably a species of lizard.

FESTUS, PORTIUS, succeeded Felix in the government of Judea, A. D. 58. To oblige the Jews, Felix, when he resigned his government, left Paul in bonds at Cæsarea in Palestine, (Acts xxiv. 27.) and when Festus arrived, he was entreated by the principal Jews to condemn the apostle, or to order him up to Jerusalem; they having conspired to assassinate him in the way. Festus, however, answered, that it was not customary with the Romans to condemn any man without hearing him; and promised to hear their accusations at Cæsarea. But Paul appealed to Cæsar; and so secured himself from the prosecution of the Jews, and the intentions of Festus. Finding how much robbing abounded in Judea, Festus very diligently pursued the thieves; and he also suppressed a magician, who drew the people after him into the desert. He died in Judea, A. D. 62, and Albinus succeeded him.

FIELD, see Furrows.

FIG. The fig-tree is very common in Palestine and the East; and flourishes with the greatest luxuriance in those barren and stony situations, where little else will grow. Figs are of two sorts, the "boccore" and the "kermouse." The black and white boccore, or early fig, is produced in June, though the kermouse, the fig properly so called, which is

preserved, and made up into cakes, is rarely ripe before August. There is also a long dark-colored kermouse, that sometimes hangs upon the trees all winter. For these figs generally hang a long time upon the tree before they fall off; whereas the boccores drop as soon as they are ripe, and, according to the beautiful allusion of the prophet Nahum, "fall into the mouth of the eater, upon being shaken," ch. iii. 12. Dr. Shaw, to whom we are indebted for this information, remarks, that these trees do not properly blossom, or send out flowers, as we render הפרח, Hab. iii. 17. They may rather be said to *shoot out their fruit*, which they do like so many little buttons, with their flowers, small and imperfect as they are, enclosed within them.

When this intelligent traveller visited Palestine, in the latter end of March, the boccore was far from being in a state of maturity; for, in the Scripture expression, "the time of figs was not yet," (Matt. xi. 13.) or not till the middle or latter end of June. The "time" here mentioned, is supposed by some authors, quoted by F. Clusius, in his Hierobotanicon, to be the third year, in which the fruit of a particular kind of fig-tree is said to come to perfection. But this species, if there be any such, needs to be further known and described, before any argument can be founded upon it. Dionysius Syrus, as he is translated by Dr. Loftus, is more to the purpose: "it was not the time of figs," he remarks, because it was the month Nisan, when trees yielded blossoms, and not fruit. It frequently happens in Barbary, however, and it need not be doubted in the warmer climate of Palestine, that, according to the quality of the preceding season, some of the more forward and vigorous trees will now and then yield a few ripe figs, six weeks or more before the full season. Something like this may be alluded to by the prophet Hosea, when he says, he "saw their fathers as the first-ripe in the fig-tree at her first time;" (ch. ix. 10.) and by Isaiah, who, speaking of the beauty of Samaria, and her rapid declension, says, she "shall be a fading flower, and as the hasty fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand, he eateth it up," ch. xxviii. 4.

When the boccore draws near to perfection, then the kermouse, the summer fig, or caricæ, begin to be formed, though they rarely ripen before August; at which time there appears a third crop, or the winter fig, as it may be called. This is usually of a much longer shape and darker complexion than the kermouse, hanging and ripening on the tree, even after the leaves are shed; and, provided the winter proves mild and temperate, is gathered as a delicious morsel in the spring. We learn from Pliny, that the fig-tree was bifera, or bore two crops of figs, namely, the boccore, as we may imagine, and the kermouse; though what he relates afterwards, should intimate that there was also a winter crop. "Seri fructus per hiemem in arbore manent, et æstate inter novas frondes et folia maturescunt." "Ficus alterum edit fructum," says Columella, "et in hiemem seram differet maturitatem." It is well known, that the fruit of these prolific trees always precedes the leaves; and consequently, when our Saviour *saw one of them* in full vigor *having leaves*, (Mark xi. 13.) he might, according to the common course of nature, very justly "look for fruit;" and haply find some boccores, if not some winter figs likewise, upon it. But the difficulties connected with the narrative of this transaction, will not allow of its dismission in this summary manner.

Mr. Taylor conjectures that this tree was the sycamore, which bears fruit several times in the year, without observing any certain seasons, so that a person cannot determine, without a close inspection, whether it has fruit or not. But, to say nothing against the authority by which the συκῆ is here proposed to be rendered "a sycamore," which has its own proper appellation, συκομωρέα, (Luke xix. 4.) the assumption seems inadequate to account for the malediction which was levelled against it; because it is plain that such a tree might at that time have been destitute of fruit, and yet by no means be barren. Dr. Shaw's conjecture, therefore, seems to be the most satisfactory; namely, that as the fig always puts forth the fruit before its leaves, and this was not the season for figs, (rather fig harvest, for so the words καιρὸς συκῶν import, our Saviour was justified in expecting to meet with some on the tree. As Mr. Bloomfield remarks, The whole difficulty results from the connection of the two last clauses of the 13th verse: "And when he came to it he found nothing but leaves—for the time of figs was not yet;" for the declaration, it was not yet fig harvest, cannot be (as the order of the words seems to import) the *reason* why there was nothing but leaves on the tree; because, as we have seen, the fig is of that tribe of vegetables on which the fruit appears before the leaf. Certainly fruit, says Mr. Wiston, might be expected of a tree whose leaves were distinguished afar off, and whose fruit, if it bore any, preceded the leaves. If the words had been, "he found nothing but green figs, for it was not the time of ripe fruit," says Campbell, we should have justly concluded that the latter clause was meant as the reason of what is affirmed in the former, but as they stand, they do not admit this interpretation. All will be clear, however, if we consider, with the writer above referred to, that the former of these clauses is parenthetical, and admit such a sort of *trajectio* as is not unfrequent in the ancient languages. The sense of the passage will then be as follows: "He came to see if he might find any thing thereon; (for it was not yet the time to gather figs;) but he found leaves only; and he said," &c. Similar inversions and trajections have been pointed out by commentators in various other parts of the New and Old Testaments, and Campbell particularly notices one in this very Gospel: (chap. xvi. 3, 4.) "They said, Who shall roll us away the stone? and when they looked, the stone was rolled away, for it was very great"—that is, "They said, Who shall roll us away the stone; for it was very great."

[The fruit of the fig-tree is one of the delicacies of the East; and is of course very often spoken of in Scripture. *Dried* figs are probably like those which are brought to our own country; sometimes, however, they are dried on a string. We likewise read of *cakes of figs*, (דבלה) 1 Sam. xxv. 18; 1 Chron. xii. 4; 2 Kings xx. 7. These were probably formed by pressing the fruit forcibly into baskets or other vessels, so as to reduce them to a solid cake or lump. In this way dates are still prepared in Arabia. In Djedda, Burckhardt remarks, (Travels in Arabia, p. 29.) are "eight date-sellers; at the end of June the new fruit comes in; this lasts two months, after which, for the remainder of the year, the date-paste, called *adjoue*, is sold. This is formed by pressing the dates, when fully ripe, into large baskets, so forcibly as to reduce them to a hard, solid paste or cake, each basket weighing usually about two hundred weight; in the market, it is cut out of the basket, and

sold by the pound." He describes also smaller baskets, weighing about ten pounds each. See under FLAGON. R.

FIGURES, see TYPES.

To FIND, to meet with, is used sometimes for to attack, to surprise one's enemies, to light on them suddenly, &c. so Anah "found the Emim," Gen. xxxvi. 24. (See EMIM.) So the verb *to find* is used in Judg. i. 5. "They found Adonibezek in Bezek;" that is, they attacked him there. The Philistine archers found king Saul; they reached him, hit him, 1 Sam. xxxi. 8. See also 1 Kings xiii. 24. It is said of a man smitten by God, that he is no more found; he has disappeared. Comp. Psalm xxvii. 10; Job vii. 10; xx. 9. To find favor in the sight of any one, is an expressive form of speech common in Scripture.

FINGER. The *finger of God* denotes his power, his operation. Pharaoh's magicians discovered the finger of God in some of the miracles of Moses, Exodus viii. 19. That legislator gave the tables written with the finger of God to the Hebrews, Exod. xxxi. 18. The heavens were the work of God's fingers, Psalm viii. 3. Our Lord says, he casts out devils with the finger of God; meaning, perhaps, by his authority, Luke xi. 20. To put forth one's finger, is a bantering gesture. If thou take away from the midst of thee the chain or yoke wherewith thou overwhelmest thy creditors, and forbear pointing at them, and using jeering and insulting gestures, Isaiah lix. 8. Some take this for a menacing gesture, as Nicanor stretched out his hand against the temple, threatening to burn it, 2 Mac. xiv. 33.

FIR, an evergreen tree, of beautiful appearance, whose lofty height and dense foliage afford a spacious shelter and shade. It is worth observing, on the Heb. ברוש, *berosh*, how contradictorily the LXX have rendered it, for want of established principles of natural history—*cypress, fir, myrtle, juniper*. The Chaldee reads *fir* constantly; and it is likely this translator should be quite as well acquainted with the subject as any foreigner. The Hebrew word seems, however, to mean the *cypress*; or possibly *an evergreen* tree in general.

In 2 Sam. vi. 5, it is said, that "David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood," &c. Mr. Taylor inclines to think that the word *beroshim* in this passage, may express some instrument of music, rather than the wood of which such instrument was made; but with his usual candor, he gives the following passage from Dr. Burney's history of music: "This species of wood, so soft in its nature and sonorous in its effects, seems to have been preferred by the ancients, as well as the moderns, to every other kind, for the construction of musical instruments, particularly the bellies of them, on which their tone chiefly depends. Those of the harp, lute, guitar, harpsichord, and violin, in present use, are constantly made of fir-wood."

I. FIRE is often a symbol of the Deity, Deut. iv. 24. He appeared to Moses, Isaiah, Ezekiel, and John, in the midst of fire; the Psalmist describes his chariot as a flame, (Psal. xviii. 9, 10.) and Daniel says (vii. 10.) that a fiery stream issued from before him. Fire is a common symbol of God's vengeance, also; and the effects of his wrath, as war, famine, and other scourges, are compared to fire. Fire from heaven fell on victims sacrificed to the Lord, as a mark of approbation; but when Abraham made a covenant with the Lord, a fire passed between the divided pieces of the sacrifices. This was probably the Shekinah.

A perpetual fire was kept up in the temple, on the altar of burnt-sacrifices, by burning wood continually on it. In addition to this fire, there were several kitchens in the temple, where the provisions of the priests and the peace-offerings were dressed.

The Son of God says, that he had brought fire on the earth, and desired nothing more than to have it kindled; (Luke xii. 49.) that is, to subject the land of Judea to judgments, in consequence of its wickedness; part of which was already begun in the dominions of the Romans. The sword of this people would complete the punishment. He came to baptize with the Holy Ghost and fire, (Matt. iii. 11.) and to verify this prediction, the Holy Ghost descended on his disciples in the form of tongues of fire, Acts ii. 3.

Fire will one day consume this world, according to Peter, 2 Epist. iii. 7, 12. The heathen had some knowledge of this; whether they received it from the Hebrews, or from the sacred writings; from tradition, or from reasoning, and their knowledge of the elements and the actual state of the earth, we know not. Josephus speaks of an ancient tradition, that before the deluge the sons of Seth had learned from Adam that the world would be destroyed first by water, afterwards by fire. Heraclitus held, that after it had passed through the flames, it would receive a new birth amidst the fire; the Stoics maintained the same; and Cicero particularly notices it in his book De Nat. Deorum, (lib. ii.) as does Ovid, (Met. lib. i.)

The Chaldeans, Persians, and some other people of the East, adored fire; and there is a tradition that Abraham was thrown into a fire, because he refused to worship this element. See ZOROASTER, ABRAHAM.

Few things are more shocking to humanity than the custom of which such frequent mention is made in Scripture, of making children pass through fire in honor of Moloch; a custom, the antiquity of which appears from its having been repeatedly forbidden by Moses, as Lev. xviii. 21, and, at length, in chap. xx. 1—5. where the expressions are very strong, of "giving his seed to Moloch." This cruelty, one would hope, was confined to the strangers in Israel, and not adopted by any native Israelite; yet we afterwards find the kings of Israel, themselves, practising this superstition, and making their children pass through the fire.

There is a remarkable variation of terms in the history of Ahaz, who, in 2 Kings xvi. 3, is said to make "his son to pass through the fire, according to the abomination of the heathen," i. e. no doubt, in honor of Moloch,—while, in 2 Chron. xxviii. 3, it is expressed by "he BURNED his children in the fire." Now, as the book of Chronicles is best understood, by being considered as a supplementary and explanatory history to the book of Kings, it is rather singular, that it uses by much the strongest word in this passage—for the import of יבער is, generally, *to consume, to clear off*; so Psal. lxxxiii. 14. "As the fire *burneth* a wood," so Isaiah i. 31, and this variation of expression is further heightened, by the word *son* (who passed through) being singular in Kings, but plural (*sons*) in Chronicles. It seems very natural to ask, "If he *burned* his children in the fire, how could he leave any posterity to succeed him?"

The rabbins have histories of the manner of passing through the fires, or between the fires, or into caves of fire; and there is an account of an image,

which received children into its arms, and let them drop into a fire beneath, amid the shouts of the multitude, the noise of drums, and other instruments, to drown the shrieks of the agonizing infant, and the horrors of the parent's mind. Waving further allusion to that account at present, the following extract may afford a good idea, in what manner the passing *through*, or *over*, fire, was anciently performed; the attentive reader will notice the particulars. "A still more astonishing instance of the superstition of the ancient Indians, in respect to the venerated fire, remains at this day in the grand annual festival holden in honor of Darma Rajah, and called the FEAST OF FIRE; in which, as in the ancient rites of Moloch, the devotees walk barefoot *over a glowing fire*, extending forty feet. It is called the feast of fire, because they then walk on that element. It lasts eighteen days, during which time, those that make a vow to keep it, must fast, abstain from women, lie on the bare ground, and walk on a brisk fire. The eighteenth day, they assemble, on the sound of instruments; their heads crowned with flowers, the body bedaubed with saffron, and follow in cadence the figures of Darma Rajah, and of Drobede, his wife, who are carried there in procession. When they come to the fire, they stir it, to animate its activity, and take a little of the ashes, with which they rub their forehead, and when the gods have been three times round it, they walk either fast or slow, according to their zeal, over a very hot fire, extending to about forty feet in length. Some carry their children in their arms, and others lances, sabres, and standards. The most fervent devotees walk several times over *the fire*. After the ceremony the people press to collect some of the ashes to rub their foreheads with, and obtain from the devotees some of the flowers with which they were adorned, and which they carefully preserve." (Sonnerat's Travels, vol. i. 154.) See BAAL.

This extract is taken from Maurice's "History of Hindostan," (p. 448.) and it accounts for several expressions used in Scripture: such as causing children (very young, perhaps) to pass *through* fire, as we see they are carried *over* the fire, by which means, though devoted, or consecrated, they were not destroyed; neither were they injured, except by being profaned. It might, however, and probably did, happen, that some of those who thus passed, were hurt or maimed in the passing, or if not immediately slain by the fire, might be burned in this superstitious pilgrimage, in such a manner as to contract fatal diseases. May we suppose, then, that while some of the children of Ahaz passed safely over the fire, others were injured by it, and injured even to death? But this could not be the case with all of them; as beside Hezekiah, his successor, we read of "Maaseiah, the king's son," 2 Chron. xxviii. 7.

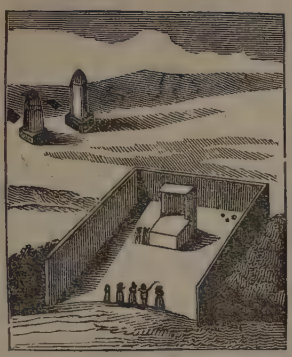
[Similar rites are still practised by the Chinese devotees. The following account is from the journal of Mr. Abeel, American missionary at Canton, under date of April 14th, 1831. "This afternoon we rode about six miles in the country and attended a Chinese ceremony, which reminded us of the rites of "Moloch, bloody king." It occurs on the birthday of the Taou gods, and is performed by running barefoot, through a heap of ignited charcoal. The fire covered a space of about 10 or 12 feet square, and was probably about 18 inches in height. It threw out a sweltering heat, and kept the spectators at some distance. The concourse was large, and the crash of gongs almost deafening. When we arrived, we found two priests standing near the fire, earnestly conning a book, and performing a variety of acts which its pages appeared to prompt. One of them held a cow's horn in his hand, with which he occasionally assisted the noise. The other was more actively engaged in burning paper, making his obeisance, sprinkling water upon the heap, and striking it violently with a sword. During these ceremonies, he frequently bowed to the ground, and gazed upward, with an expression of most intense earnestness. There was something striking in the whole appearance and conduct of the man. It was very evident, that if not himself fully persuaded of the presence and power of the being he invoked, he well knew how to produce this persuasion in the minds of the ignorant around him.

"The prescribed rites being performed, the priest approached the pile, went through a number of antics, and dashed furiously through the coals. A passage was kept clear from the adjacent temple, and as soon as the signal was given by the priest, a number of persons, old and young, came running with idols in their hands, and bore them through the fire. Others followed, and among them an old man who halted and staggered in the very jaws of death. The scene was one of mad confusion, but its continuance was short, and the crowd soon dispersed. It is thought a test of the character of those who attempt it; if they have a "true heart" and confidence in the gods, they cannot receive injury. Some of them pass through the fire in fulfilment of a vow made in time of danger or necessity. One of the votaries last year fell in the midst of the fire, and was severely burned." (Miss. Herald for 1832, p. 97.) *R.

Humanity would induce us to hope that the expression "burned," should be taken in a milder sense than that of *slaying by fire*; and, perhaps, this idea may be justified, by remarking the use of it in Exod. iii. 2, 3, "the bush burned (בער באש) with fire, yet the bush was not consumed (ולא יבער)." The word, therefore, being capable of a milder, as well as of a stronger sense, like our English word, *to burn*, it is desirable, if fact would permit, to take it in the milder sense in the instance of Ahaz, and possibly in others. Nevertheless, the Indian custom of widows burning themselves to death with the body of their deceased husbands, contributes to justify the harsher construction of the word *to burn*; as the superstitious cruelty which can deprive women of life, may easily be thought guilty of equal barbarity in the case of children. In fact, the drowning of children in the Ganges, as an act of dedication, is common.

The narrative of Daniel and his three companions being thrown into the fiery furnace, by order of Nebuchadnezzar, (Dan. iii.) has been thought to involve some difficulties; indeed Eichhorn selects this, among other reasons, for divesting Daniel of the prophetic character. The difficulty in the narrative, however, results, it is more than probable, from our want of information as to the form of the furnace, or place of fire, in which the memorable occurrence took place. An enclosed structure, similar to our ovens or furnaces, is certainly incompatible with some of the circumstances attendant upon the event; but we are not compelled to adhere to this notion. Maundrell discovered, in Syria, near Tortosa, a singular structure, which was no doubt a temple of the Phœnician and Chaldean idol, Baal, or the sun, whose representative was fire, and which may be very fairly supposed to represent, on a small scale, the temple or court in which Nebuchadnezzar erect-

ed his image, and in which the flames were kindled for the Hebrew confessors. There was a court of fifty-five yards square, cut in the natural rock; the sides of the rock standing round it, about three yards high, supplied the place of walls. On three sides it was thus encompassed, but to the northward it lay open. In the centre of this area was a square part of the rock left standing; being three yards high, and five yards and a half square. This served for a pedestal to a throne erected upon it. The throne was composed of four large stones, two at the sides, one at the back, another hanging over all at top, in the manner of a canopy. The whole structure was about twenty feet high, fronting toward that side where the court was open. The stone that made the canopy was five yards and three quarters square, and carved round with a handsome cornish. What all this might be designed for, we cannot imagine; unless perhaps the court may pass for an idol temple, and the pile in the middle for the throne of the idol; which seems the more probable, in regard that Hercules, that is, the sun, the great abomination of the Phœnicians, was wont to be adored in an open temple. At the two innermost angles of the court, and likewise on the open side, were left pillars of the natural rock; three of each at the former, and two at the latter." (Journal, Sunday, March 7.)



The account of the apocryphal writer of the history of this miracle says, that "the angel of the Lord descended, and smote the flame of fire out of the furnace, (or place of fire,) and made the middle of the furnace as if a moist, dewy, whistling wind" were passing over it. Admitting this passage of wind over it, it could not be a close building; and this seems to be finally determined by the recollection, that Nebuchadnezzar saw what occurred within it; which was absolutely impossible if it were enclosed like our tile-kilns; but, supposing it to be open, like the place of fire in our engraving, he might easily contemplate every occurrence of which it was the scene.

This notion of an open furnace, or place of fire, appears, then, to be of some consequence to the proper understanding of the history. It is more congenial with the customs of the country, the idolatry of the people, and the supposed dignity of the occasion. It leads us also to infer, that the transaction passed in the very sight, so to speak, of the golden image, in defiance of its influence and power, which, no doubt, were presumed to be most vigorous, most concentrated, within the precincts of its own immediate residence: yet here, where most competent to exertion, it was baffled, counteracted, and defeated.

There is no just reason for doubting, as Mr. Taylor supposes, from whom we have abridged these observations, that the open temple, mentioned by Maundrell, being in the country of Tyre and Sidon, were used for the worship of the Tyrian Hercules, the Baal of the East; that is, the sun, whose representative on earth was elementary fire. (But see under Baal.) This element, we know, was the primary deity of Chaldea, and the Chaldeans boasted of their deity, as superior to all others, because he was able to consume their representations, whether in wood, stone, or metal. The identity of these deities was maintained by the Tyrians also; hence we read, that to prevent his desertion from their city, they chained the statue of Hercules to the altar of Apollo. If, then, the deity of the Chaldeans was also the deity of the Tyrians, doubtless the rites of his worship were similar in both countries; and since we find an open court in Syria still remaining, it takes off the difficulty (if any were supposed) in considering an open court as the scene of religious rites addressed to the same deity in Chaldea.

It is probable enough that the history of the fiery furnace is much more intelligible in the East than among ourselves; that the publicity of this execution would there be better understood; that the contest between (Baal) the deity fire, and Jehovah, would there excite not merely the liveliest interest throughout the nation, but, that the result of it would produce the most general confusion on one side, and the most vehement joy on the other; also, that, when the Chaldeans saw their national deity vanquished, not by another element, as water, of which we have a history, but by a protecting, preserving power infinitely its superior, their perplexity would be extreme; and they would feel their embarrassment with all the tenderness of eastern sympathy, and the exquisite sensibility of eastern imagination.

There are among the eastern people, as already noticed, traditions of a similar trial of Abraham by Nimrod, and a similar deliverance. They might confirm our remarks; but for the present we draw no other conclusion, than that of the open construction of the Chaldean place of fire: that the whole was transacted as a kind of sacrifice to the deity, and in the immediate presence of his consecrated image.

Hell-fire is clearly described in the Old Testament. Moses says, "A fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Here hell-fire or the place of torment is placed in the deepest parts of the earth. Isaiah is express: (xxxiii. 14.) "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?" Our Saviour speaks of eternal fire prepared for the devil, his angels, and reprobates; and John (Rev. xx. 14, 15.) saw a lake of fire, into which the beast and his false prophet were cast, and which was the portion of infidels, murderers, and abominable persons. But whether these expressions are to be understood literally or metaphorically; that is, whether the fire of hell consists only in vehement anguish, and the worm in remorse and despair, is what critics and fathers are much divided about. Origen, Ambrose, Jerome, Gregory of Nice, and John Damascenus, say expressly, that it is not a material fire, but that the fire is bitterness for past sins, and the worm remorse of conscience; a sentiment still common among the Greeks. But in the Latin church, the general opinion is, that the damned are tormented with real fire, and gnawed by a real worm, which does not die. If it be asked, How can an elementary fire, or a living worm operate on the soul, which is a spiritual substance? Augustin replies, Why should not this be credible of

the soul when separated from the body, since the mind of man, which certainly is not corporeal, does actually experience the pain of fire? For, after all, it is not the body which suffers heat, or cold, or pain; it is the soul, united to that body. And why should not devils, and the souls of the damned, be inseparably linked to the fire that burns them, and the worm which gnaws them, as well as our soul is during our life-time united to our body? It has been thought, that there is an allusion in Isaiah lxvi. 24. and Mark ix. 44. to the different modes of consuming dead bodies among the ancients;—by burning, and by burial: q. d. "the punishments in the future state will not become extinct, as fire must needs be extinguished when the subject of it, that is, the body, is consumed; nor will they cease to exist, as the body ceases to exist when it is wholly perished in the earth, or wholly consumed by worms, which worms themselves shall die; but as the spirit survives, so its punishments shall continue." This interpretation implies that the punishments spoken of are wholly spiritual, and existing independently of the body.

FIRMAMENT. Moses says, that God made a firmament in the midst of the waters to separate the inferior from the superior waters. By the word רקיע *rakia*, the Hebrews understood the heavens, which, like a solid and immense arch, served as a barrier between the upper and lower waters, having windows, through which, when opened, the upper waters descended and formed the rain. But we are not to infer from this idea of the ancient Hebrews, that it really was so; in matters indifferent, the sacred writers generally suit their expressions to popular conceptions.

FIRST. This word does not always signify priority of rank, or order, but sometimes *before that*, as —John i. 15, 30. Gr. "He was first of me;" he was before me. And chap. xv. 18. "If the world hate you, ye know it hated me before it hated you," &c. Our Saviour required his disciples "to seek first the kingdom of God;" i. e. before all things; (Matt. vi. 33.) and Paul says, that God displayed his mercy towards him, "who was the chief [first] of sinners," and that in him first [eminently, wonderfully] "he showed forth all long-suffering," 1 Tim. i. 15, 16.

FIRST-BORN. This phrase is not always to be understood literally; it is sometimes taken for the prime, most excellent, most distinguished of things. Thus, "Jesus Christ" is "the first-born of every creature, the first-begotten, or first-born from the dead;" begotten of the Father before any creature was produced; the first who rose from the dead by his own power. Wisdom says, that she came out of the mouth of the Most High before he had produced any creature, Ecclus. xxiv. 3; Isa. xiv. 30. "The first-born of the poor," signifies the most miserable of the poor; Job xviii. 13. "the first-born of death," the most terrible of deaths. After the destroying angel had killed the first-born of the Egyptians, God ordained that all the Jewish first-born, both of men, and of beasts for service, should be consecrated to him; but the male children only were subject to this law. If a man had many wives, he was obliged to offer the first-born son by each one of them to the Lord. The first-born were offered at the temple, and redeemed for five shekels. The firstling of a clean beast was offered at the temple, not to be redeemed, but to be killed; an unclean beast, a horse, an ass, or a camel, was either redeemed or exchanged; an ass was redeemed by a lamb, or five shekels; if not redeemed, it was killed. Commentators hold that the first-born of dogs were killed, because they were unclean; and that nothing was given for them to the priests, because there was no trade or commerce in them. See Deut. xxiii. 18.

It has been questioned whether our Saviour, as first-born of the Virgin, was subject to this law. Some believe that he was not; others, that by the terms of the law he was.

The ceremonies of the Jews for the redemption of their first-born, are as follows: If the child be a boy, when he is thirty days old, a descendant of Aaron is sent for, who is most agreeable to the father; and the company being met, the father brings gold or silver in a cup or basin. The child is then put into the priest's hands, who asks the mother aloud, whether this boy is hers. She answers, Yes. He adds, "Have you never had any other child, male or female; no untimely birth, or miscarriage?" She answers, No. "If so," says the priest, "this child, as the first-born, belongs to me." Then turning to the father, he says, "If you desire to have him, you must redeem him." "This gold and this silver," replies the father, "is offered to you for that purpose only." The priest, turning to the assembly, says, "This child, as the first-born, is therefore mine, according to this law,—those who are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels," &c. —"but I am content with this in exchange." He then takes two gold crowns, or thereabouts, and restores the infant. If the father or mother are of the race of priests, or Levites, they do not redeem their son. The first-born among the Hebrews, as among all other nations, enjoyed particular privileges. See Birth-right.

In addition to the first-born of men and beasts which were offered to the Lord, or were redeemed by money, there was another kind of first-born, which were carried to the temple, in order to furnish the table for feasts of charity. Of this kind mention is made in Deut. xii. 17, 18: "Thou mayest not eat within thy gates the tithe of thy corn or wine, or the firstlings of thy herds, or of thy flock, nor any of thy vows . . . but thou must eat these things before the Lord thy God in the place which he shall choose, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, and the Levite that is within thy gates." And again Deut. xii. 18. (See below.)

FIRST-FRUITS were presents made to God, of part of the fruits of the harvest, to express the submission, dependence, and thankfulness of the offerers. They were offered to the temple, before the crop was gathered; and, when the harvest was over, before any private persons used their corn. The first of these first-fruits, offered in the name of the nation, was a sheaf of barley, gathered on the fifteenth of Nisan, in the evening, and threshed in a court of the temple. After it was well cleaned, about three pints of it were roasted, and pounded in a mortar. Over this was thrown a log of oil, and a handful of incense; and the priest, taking the offering, waved it before the Lord towards the four cardinal points, throwing a handful of it into the fire on the altar, and keeping the rest. After this, all were at liberty to get in the harvest. (See Sheaf.) When the wheat harvest was over, on the day of Pentecost, they offered as first-fruits of another kind, in the name of the nation, two loaves, of two assarons (about three pints) of flour each, made of leavened dough. Josephus mentions only one loaf, and says it was served up to

the priests that evening at supper, with the other offerings; and that all were to be eaten that day without leaving any thing. In addition to these first-fruits, every private person was obliged to bring his first-fruits to the temple; but Scripture prescribes neither the time nor the quantity. The rabbins say, they were obliged to bring at least the sixtieth part of their fruits and harvest. The most liberal gave the fortieth, the least liberal, the fiftieth or sixtieth. They met in companies of four and twenty persons, to carry their first-fruits in a ceremonious manner. The company was preceded by an ox appointed for the sacrifice, with a crown of olives on his head, and his horns gilded; and a player on the flute walked before them to Jerusalem. The first-fruits were of wheat, barley, grapes, figs, apricots, olives, and dates. Each carried his basket. The rich had gold or silver, (Prov. xxv. 11, "a word fitly spoken is like apples of gold, in pictures of silver," &c. perhaps of first-fruits carried in baskets of fillagree-work, on such a joyful occasion,) the poor had wicker baskets. At Jerusalem, the citizens came out to meet and to salute them. When they arrived at the mountain on which the temple was situated, each one, even the king himself, if he were there, took his basket on his shoulder, and carried it to the court of the priests; the Levites singing, "I will magnify thee, O Lord," &c. Psal. xxx. He who brought the first-fruits, said, "I profess this day unto the Lord thy God, that I am come unto the country, which the Lord sware unto our fathers for to give us;" (Deut. xxvi. 4, 5, &c.) and then putting the basket on his hand, (the priest supporting it at the bottom,) he continued—"A Syrian ready to perish was my father," &c. He then put his basket by the side of the altar, prostrated himself, and went away.

There was, besides this, another sort of first-fruits paid to God, Num. xv. 19, 21. When the bread in the family was kneaded, a portion of it was set apart, and given to the priest, or Levite, of the place: if there were no priest, or Levite, it was cast into the oven and there consumed. The law had not fixed the quantity of this bread; but Jerome says, that custom and tradition had determined it to be between the fortieth and sixtieth part of what was kneaded. Philo speaks of this custom; and Leo of Modena declares, it was observed in his time. This is one of the three precepts peculiar to the women, because they generally make the bread. The rabbins hold that no one is obliged to pay the first-fruits, excepting in the Land of Promise.

Those offerings are often called first-fruits, which were brought by the Israelites from devotion, to the temple, for the feasts of thanksgiving, to which they invited their relations and friends, and the Levites of their cities. The first-fruits and tenths were the most considerable revenue of the priests and Levites.

Paul says, Christians have the first-fruits of the Holy Spirit, a greater abundance of God's Spirit, more perfect and more excellent gifts than the Jews. "Christ is risen from the dead, and become the first-fruits of them that slept," (1 Cor. xv. 20.) the first-begotten from the dead, or the first-born of those who rose again: the Thessalonians were, as it were, the first-fruits whom God had chosen to salvation; (1 Thess. ii. 12.) chosen with a particular distinction, as first-fruits were chosen from amidst the most exquisite of the several fruits, with a design of offering them to the Lord.

FISH, דג, *dag*, a general name in Scripture for aquatic animals, which the Hebrews place among reptiles. We have few Hebrew names, if any, for particular fish. Moses says in general, (Lev. xi. 9.) that all sorts of river, lake, and sea fish may be eaten if they have scales and fins; others are unclean.

Some interpreters believe that the fish which swallowed Jonah was a whale; but others, with more probability, suppose that it was a shark.

FISHERS are frequently spoken of by the prophets, in their metaphorical discourses. A passage or two requires notice. Jeremiah says, (ch. xvi. 16.) "Behold, I will send for many (דוגים, DAVVAGIM) *fishers*, and they shall (דיגום, DIGUM) *fish* them; and after, I will send for many *hunters*, and they shall *hunt* them from every mountain, and from every hill, and out of the holes of the rocks." Mr. Taylor thinks this would be more correct, if understood thus—"I will send *divers* who shall dive after them, or, take them by wading, diving, plunging, following them among the holes and crannies of the rocks, and bringing them from thence." For it should seem, he remarks, that the *hunting* associated with this fishing, being an active pursuit, demands more than mere angling, or fishing with nets, as its parallel; neither among holes of the rocks are nets of use; but *diving* is an active pursuit by water, as *hunting* is by land, and seems to maintain the requisite association of import in this passage. Diving for pearls was (and is) practised in the East; and, that diving is practised as one way of taking fish, is strongly implied in the subsequent quotation from Niebuhr.

[There is no reason whatever for taking the word *fisher* out of its usual sense;—nothing can be more appropriate than its being employed along with *hunter*, as above. Still, a *diver* might, by possibility, be included under it, as it is in English. R.

Is this the allusion of the prophet Ezekiel, (chap. xlvii. 10.) "And *fishers* shall stand upon it, from En-gedi to En-eglaim; they shall be a place to spread forth nets?" Such is our translation; but, reading with the *keri* (עמרו, AMERU) shall *gather*, instead of (עמדו, AMEDU) shall *stand*, the words may be rendered thus: "And divers shall gather upon its banks; and from the kids' fountain to the calves' fountain, shall be the extent of separations." But what does this mean? Mr. Taylor suggests, "They shall gather into heaps, (the word signifies to compress close together,) as pearl oysters are gathered into distinct hillocks; and the ground appointed for such separate heaps shall be from *En-gedi*, the kids' fountain, to *En-eglaim*, the calves' fountain." The prophet goes on to say, this river shall also have all other kinds of fish, in the same number and variety as the ocean itself. If this be the import of the place, then *diving*, as one branch of fishing, is uniformly included in the derivatives from the word *dag*; and this idea increases the symbolical riches of these prophetic waters.

Attaching the idea of *diving* to this word, gives a decided import to a noun used in Amos iv. 2: "The Lord God hath sworn that the days come .... that he will take you away with *hooks*, and your posterity with *fish-hooks*." Mr. Harmer (Obs. vol. iv. p. 199.) enters at large into the rendering of this passage. Mr. Taylor would render thus: "*The Lord shall take you* (yourselves) *away with*, or among, or being beat forward by, *prickles; but those whom you leave behind you* shall be driven away *by a diver's weapon*; an instrument equally sharp, and with points as numerous and piercing as those used by divers to strike at the fish which they pursue."—By this rendering, he observes, the idea of driving forward cattle is preserved throughout the passage; and the change of meta-

phor, by allusion to fishing (i. e. angling) is avoided. [The figure is here taken from the custom of taming or subduing animals by placing hooks or rings in their noses: Compare Is. xxxvii. 29, "Therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." Why these hooks are here called *fish-hooks*, appears from Ezek. xxix. 4; Job xli. 2,—viz. because it was customary to let the larger fish, when once caught, hang in the water, being fastened by a hook in the nose. See Bruce's Travels. Oedmann's Sammlungen, etc. V. 5. R.

"Of all the creatures which live in the water, the Mahometans eat only fish, and not all sorts of them. Those which are considered as pure and edible, according to the books of the old Mahometan theologist, ought to have been taken in nets, or with the hand, *while alive;* when the water being ebbed away, leaves the shores dry. Nevertheless, they take them, at least in the Euphrates, with the hook, or with a grain which intoxicates them. Some have questioned whether a piece of fish, which swims on the water, may be eaten? and it is decided, that it is lawful when there appears some mark that the fish was killed by a knife, or by a sabre; because then, it is presumed, that the words *bism alla akbar* were pronounced over it. I do not remember to have seen fishes alive among the Mahometan fishermen. Those of Djidda and Loheia only brought ashore such as were dead: without a doubt they had cut their throats, lest they should die of themselves, and so become impure." (Niebuhr, Descrip. Arabie, p. 150. Fr. edit.) Here we see that fish are taken by the hand; they are also killed by sharp weapons, as a knife, or a sabre; and therefore other sharp and piercing instruments, better adapted to the purpose than knives or sabres, could hardly fail of being employed by fishermen. Our translation mentions *fish-spears*, (Job xli. 1.) but in the original it is another word.

FITCHES. There are two words in the Hebrew Bible which the English translators have rendered *fitches* or *vetches*—קצח *Kĕtsach*, and כסמת *Kŭssemeth;* the latter probably denotes *rye*, or *spelt;* we have now to inquire about the former, which occurs only in Isaiah xxviii. 25—27, and about which critics are not agreed. Jerome, Maimonides, and the rabbins understand it of the *gith*, which was called by the Greeks Μελάνθιον, and by the Latins *nigella;* and Rabbi Obdias de Bartemora expressly says, that the barbarous or vulgar name of the קצח was ניילי *nielli, nigella.* Ausonius says the *gith* is "pungent as pepper;" and Pliny adds, that its seed is good for seasoning food. He also states it to be of great use in the bakehouse, and that it affords a grateful seasoning to bread; perhaps by sprinkling upon it, as we do caraway and other small seeds. Some think the *gith* to have been the same as our fennel, and Ballester is quoted as saying "gith is commonly met with in gardens; it grows a cubit in height, sometimes more. The leaves are small, *like those of fennel*, the flower blue, which disappearing, the ovary shows itself on the top, like those of a poppy, furnished with little horns, oblong, divided by membranes into several partitions and cells, in which are enclosed seeds of a very black color, not unlike those of a leek, but very fragrant. But the circumstance of Ballester *comparing* the gith to the fennel is decisive against the notion that it was this particular plant. That it classes with the fennel may be readily admitted; but not that it was the same.

FLAG. There are two words in the original, אחו, *achû*, and סוף, *sûph*, translated "flag," in our Bibles, though not uniformly so; for in Gen. xli. 2, 18, the former word is rendered *meadow*, and in Jonah ii. 5, the latter is translated *weeds*. It probably denotes the sedge or long grass, which grows in the meadows of the Nile, very grateful to the cattle. The following is from Dr. Harris. Jerome, in his Hebrew questions or traditions on Genesis, writes, "*Achi* neque Græcus sermo est, nec Latinus, sed et Hebræus ipse corruptus est." The Hebrew *vau* (ו) and *jod* (י) being like one another, and differing only in length; the LXX interpreters, he observes, wrote אחי, *achi* for אחו, *achu;* and according to their usual custom, put the Greek χ for the double aspirate ח. That the grass was well known among the Egyptians, he owns in his comment upon Isa. xix. 7, where the LXX render ערות, *aroth*, paper reeds, τὸ ἄχι τὸ χλωρόν—"Cum ab eruditis quærerem, quid hic sermo significaret, audivi ab Ægyptiis hoc nomine lingua eorum omne, quod in palude virens nascitur appellari."

"We have no radix," says the learned Chappellow, "for אחו, unless we derive it, as Schultens does, from the Arabic *achi*, to bind or join together." Thus it may be defined "a species of plant, sedge, or reed, so called from its fitness for making ropes, or the like, to connect or join things together; as the Latin 'juncus,' a bulrush, a *jungendo*, from joining, for the same reason:" and some suppose that it is the plant, or reed, growing near the Nile, which Hasselquist describes as having numerous narrow leaves, and growing about eleven feet high; of the leaves of which the Egyptians make ropes. It should, however, be observed, that the LXX, in Job viii. 11, render *butomus*, which Hesychius explains as "a plant on which cattle are fed, like to grass;" and Suidas, as "a plant like to a reed, on which oxen feed." These explanations are remarkable, because we read, Gen. xli. 2, that the fat kine of Pharaoh fed in a meadow, says our translation, on *achu* in the original. This leads us to wish for information on what aquatic plants the Egyptian cattle feed; which, no doubt, would lead us to the *achu* of these passages.

The word סוף, *suph*, is considered by Aben Ezra to be "a reed growing on the borders of the river." Bochart, Fuller, Rivetus, Ludolphus, and Junius and Tremellius, render it by *juncus carex* or *alga*, and Celsius thinks it the *fucus* or *alga* [sea weed.] Dr. Geddes says, there is little doubt of its being the sedge called "sari;" which, as we learn from Theophrastus and Pliny, grows on the marshy banks of the Nile, and rises to the height of almost two cubits. This, indeed, agrees very well with Exod. ii. 3, 5, and "the thickets of arundinaceous plants, at some small distances from the Red sea," observed by Dr. Shaw; but the place in Jonah seems to require some *submarine* plant.

FLAGON. In Cant. ii. 5, the bride says, "Stay me with flagons; comfort me with apples." Some kind of fruit would seem to be intended here by flagons, in order to parallel the following versicle, "comfort me with apples;" for as the latter is a fruit, it seems necessary that the former should be a fruit also. And as these apples are a round fruit, something of the melon kind may be intended, as extremely refreshing, sweet, and juicy; which seems to be the ideas included—whether an apple, or a citron be the fellow-fruit referred to. As one kind of gourd is by us called flagon, so might another kind, but of a similar genus, be formerly called. The word occurs here without the insertion "of wine," but in Hosea

iii. 1, is added "of grapes,"—"Loving measures—flagons of grapes." Might these be grapes gathered into gourds? Or do they mean wine, as our translators have rendered them here; and have inserted the word wine in the other places—thereby fixing them to this sense?

[The Hebrew word אשישה, *ashishah*, every where rendered in the English version *flagon*, (2 Sam. vi. 19; 1 Chron. xvi. 3; Hos. iii. 1; Cant. ii. 5.) means rather a *cake*, especially of dried grapes, or raisins, pressed into a particular form. These are mentioned as delicacies, by which the weary and languid were refreshed; they were also offered to idols, Hos. iii. 1. They differed from the צמוק, *tsimmūk*, (Ital. *Simmuki*,) dried clusters of grapes not pressed into any form; (1 Sam. xxv. 18.) and also from the *cakes of figs*; (see Figs, *sub fin.*) We may compare the manner in which with us cheeses are pressed in various forms, as of pine-apples, &c. and also the manner in which dates are prepared at the present day by the Arabs. See under Figs. R.

FLAX, a well known plant, upon which the industry of mankind has been exercised with the greatest success and utility. Moses speaks of the flax in Egypt, (Exod. ix. 31.) which country has been celebrated, from time immemorial, for its production of manufacture. The "fine linen of Egypt," which was manufactured of this article, is spoken of for its superior excellence, in Scripture, Prov. vii. 16; Ezek. xxvii. 7. It was under the stalks of this plant that Rahab hid the spies, Josh. ii. 6. In predicting the gentleness, caution, and tenderness, with which the Messiah should manage his administration, Isaiah (xlii. 3.) happily illustrates it by a proverb, "The bruised reed he shall not break, and the smoking flax he shall not quench."—He shall not break even a bruised reed, which snaps asunder immediately, when pressed with any considerable weight; nor shall he extinguish even the smoking flax, or the wick of a lamp, which, when it first begins to kindle, is put out by every little motion. This is quoted in Matt. xii. 20, where, by an easy metonymy, the material for the thing made, *flax*, is used for the wick of a lamp or taper; and that, by a synecdoche, for the lamp or taper itself, which, when near going out, yields more smoke than light.—He will not put out or extinguish the dying lamp.

FLESH is taken, literally, for the substance which composes bodies, whether of men or animals, Gen. vi. 13. The word flesh is also used to denote a principle opposite to the spirit: "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other," Gal. v. 17. "Walk in the spirit, and ye shall not fulfil the lusts of the flesh," ver. 16. To crucify the flesh with its lusts; not to fulfil the desires of the flesh; the wisdom of the flesh, &c. are expressions which require no explanation. "We are thy flesh and thy bone," are familiar expressions to denote kindred and relationship, Gen. xxix. 14; xxxviii. 27.

The wise man says, that the flesh of the intemperate is consumed by infamous diseases, Prov. v. 11. See also Eccles. v. 6. Ecclesiasticus requires a prudent man to separate his flesh from a prostitute, chap. xxv. 26. In 2 Peter ii. 10, we read of "those who walk after the flesh, in the lust of uncleanness;" and in Jude 7, of "going after strange flesh." In both places reference is expressed to the vile practices of the Sodomites. In 2 Pet. ii. 7, we read of "the filthy conversation of the wicked;" and also of their "unlawful deeds," ver. 8. The intention of the sacred-writers is clear; though veiled for the sake of decorum in a general term.

"Oh that we had of his flesh!" said Job's enemies, even his domestics, in his affliction, chap. xxxi. 31. They would have eaten him up alive, says Calmet; thus they repaid with ingratitude his services to them. But Job seems rather to describe his former condition, as having been so honorable, that whatever was placed on his table was longed for as the most desirable of its kind. So Rosenmüller: "Did not my domestics say, Who is there that is not filled with his banquets?" The Psalmist says, The wicked, even mine enemies, came upon me to eat up my flesh, Ps. xxvii. 2. Wisdom (xii. 5.) reproaches the Canaanites with devouring man's flesh; and Jeremiah threatens the inhabitants of Jerusalem that they should be constrained to eat the flesh of their friends and children. See also Lam. ii. 20; iv. 10; and Ezek. v. 10. Josephus relates an instance of this during the siege of Jerusalem by the Romans.

The revolting custom of eating human flesh is still common in many islands of the eastern seas. Some eat their parents when they are old; others eat Europeans, when they can seize them. The Peguans sold human flesh publicly. In Whidah, also, it is said that human flesh is sold as food.

FLOOD, see Deluge.

FLORUS, (Gessius,) the last procurator of Judea, succeeded Albinus in the government, A. D. 64. His excesses exasperated the Jews beyond patience, and forced them to rebel against the Romans, A. D. 66. He is thought to have left Judæa, when Vespasian went there, A. D. 67.

FLOUR, see Bread, Cakes, Offerings, &c.

FLUTE, a musical instrument, sometimes mentioned in Scripture by the names Chalil, Machalath, Masrokoth, and Uggab. The last word is generally translated *organ*; but Calmet thinks it was nothing more than a flute; though his description of it corresponds to "the Pandean pipes," which are extremely ancient, and were perhaps the original organ.

There is notice taken in the Gospels, of players on the flute, [Eng. trans. *minstrels*,] who were collected at funerals. See Matt. ix. 23, 24. The rabbins say, that it was not allowable to have less than two players on the flute, at the funeral of persons of the meanest condition, beside a professional woman hired to lament; and Josephus relates, that a false report of his death being spread at Jerusalem, several persons hired players on the flute, by way of preparation for his funeral. In the Old Testament, however, we see nothing like it. The Jews probably borrowed the custom from the Romans. When it was an old woman who died, they used trumpets; but flutes when a young woman was to be buried.

FLY, an insect well known; in the law, declared to be unclean, Lev. xi. 42. The Philistines and Canaanites adored a god of flies, under the name of Beelzebub. Wisdom xii. 8.

The Hebrew language has at least two words for flies: the first is *arōb*, (Exod. viii. 21; Psal. lxxiii. 45; cv. 31.) which the Seventy interpreters, who, by residing on the spot, have had the best opportunity of identifying, have rendered the *dog-fly*; the Zimb of Abyssinia. Others suppose it to be the *cock-roach*, an insect very common in the East. Another word for a fly is, *zebub*, (Eccles. x. 1.) which some have conjectured might be the "great blue-bottle fly;" or flesh-fly. Barbut says, (p. 298.) "This is one of the numerous classes of insects. Variety runs through their forms, their structure, their organization, their

metamorphoses, their manner of living, propagating their species, and providing for their posterity. Every species is furnished with implements adapted to its exigencies. What exquisiteness! what proportion in the several parts which compose the body of a fly! What precision, what mechanism in the springs and motion!—Some are oviparous, others viviparous; which latter have but two young ones at a time, whereas the propagation of the former is by hundreds. Flies are lascivious, troublesome insects, that put up with every kind of food. When storms impend, they have most activity, and sting with greatest force. They multiply most in hot, moist climates; and so great was formerly their numbers in Spain, that there were fly-hunters commissioned to give them chase."

Schindler, in his Lexicon, considers the Hebrew word *zebub*, with its Chaldee and Arabic cognates, as including the whole of winged insects; *culex*, the gnat; *vespa*, the wasp; *œstrum*, the gad-fly; and *crabro*, the hornet: this certainly implies the inclusion of true flies, generally; a species well known to be sufficiently numerous. Moreover, that this word should hardly be restrained to a single species of fly, may be inferred from the pun employed in playing on the appellation of the deity Beelzebub, "Lord of flies," to convert it into Beelzebul, "Lord of the dunghill;"—alluding probably to the disposition of certain kinds of flies, which roll themselves and their eggs in the filth of such places; so that the change of name has a reference, a degrading reference, to the manners of the symbol of this deity, including, no doubt, a sarcastic sneer at those of his worshippers. The general import of this word may be further argued from what Pliny tells us (lib. x. cap. 18.) concerning the deity Achorem, from the Greek *achor*, which may be from the Hebrew *Ekron* or *Accaron*, the city where Beelzebub, the "Lord of flies," was worshipped. "The inhabitants of Cyrene," he says, "invoke the assistance of the god Achorem, when the multitude of flies produces a pestilence; but when they have placated that deity by their offerings, the flies perish immediately." Whether only one species of fly pestered the Cyrenaicum does not appear.

The following description of the Zimb, the Ethiopian FLY, (*zebûb*) mentioned by the prophet Isaiah, (chap. vii. 18.) is furnished by Mr. Bruce. "This insect is called ZIMB; it has not been described by any naturalist. It is, in size, very little larger than a bee, of a thicker proportion, and has wings, which are broader than those of a bee, placed separate, like those of a fly; they are of pure gauze, without color or spot upon them; the head is large, the upper jaw or lip is sharp, and has at the end of it a strong pointed hair, of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the finger, nearly equal to that of a strong hog's bristle. Its legs are serrated on the inside, and the whole covered with brown hair or down. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. No remedy remains, but to leave the black earth, and hasten down to the sands of Atbara; and there they remain, while the rains last, this cruel enemy never daring to pursue them farther.

"Though his size is immense, as is his strength, and his body covered with a thick skin, defended with strong hair, yet even the camel is not able to sustain the violent punctures the fly makes with his pointed proboscis. He must lose no time in removing to the sands of Atbara; for, when once attacked by this fly, his body, head, and legs, break out into large bosses, which swell, break, and putrefy, to the certain destruction of the creature. Even the elephant and rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water they daily need, cannot shift to desert and dry places, as the season may require, are obliged to roll themselves in mud and mire; which, when dry, coats them over like armor, and enables them to stand their ground against this winged assassin: yet I have found some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause.

"All the inhabitants of the sea-coast of Melinda, down to cape Gardefan, to Saba, and the south coast of the Red sea, are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile, and Astaboras, are once a year obliged to change their abode, and seek protection on the sands of Beja; nor is there any alternative, or means of avoiding this, though a hostile band was in their way, capable of spoiling them of half their substance.

"Of all those that have written upon these countries, the prophet Isaiah alone has given an account of this animal, and the manner of its operation, Isa. vii. 18, 19: 'And it shall come to pass, in that day, that the Lord shall *hiss* for the fly that is in the uttermost part of the rivers of Egypt. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.'—That is, they shall cut off from the cattle their usual retreat to the desert, by taking possession of those places, and meeting them there, where ordinarily they never come, and which, therefore, were the refuge of the cattle.

"We cannot read the history of the plagues which God brought upon Pharaoh by the hands of Moses, without stopping a moment to consider a singularity, a very principal one, which attended this plague of the fly [Exod. viii. 21, &c.] It was not till this time, and by means of this insect, that God said, he would separate his people from the Egyptians. And it would seem that then a law was given to them, that fixed the limits of their habitation. It is well known, as I have repeatedly said, that the land of Goshen or Geshen, the possession of the Israelites, was a land of pasture, which was not tilled or sown, because it was not overflowed by the Nile. But the land overflowed by the Nile was the black earth of the valley of Egypt, and it was here that God confined the flies; for, he says, it shall be a sign of this separation of the people, which he had then made, that not one fly should be seen in the sand, or pasture-ground, the land of Goshen; and this kind of soil has ever since been the refuge of all cattle, emigrating from the black earth, to the lower part of Atbara. Isaiah, indeed, says, that the fly shall be in all the desert places, and, consequently, the sands; yet this was a particular dispensation of Providence, to a special end, the desolation of Egypt, and was not a repeal of the general law, but a confirmation of it; it was an exception for a particular purpose, and a limited time.

"I have already said so much on this subject, that it would be tiring my reader's patience, to repeat any thing concerning him; I shall, therefore, content myself by giving a very accurate design of him, only observing that, for distinctness sake, I have magnified him something above twice the natural size. He has no sting, though he seems to me to be rather of the bee kind; but his motion is more rapid and sudden than that of the bee, and resembles that of the gad-fly in England. There is something particular in the sound or buzzing of this insect. It is a jarring noise, together with a humming; which induces me to believe it proceeds, at least in part, from a vibration made with the three hairs at his snout.

"The Chaldee version is content with calling this animal simply *zebub*, which signifies the fly in general, as we express it in English. The Arabs call it *zimb* in their translation, which has the same general signification. The Ethiopic translation calls it *tsaltsalya*, which is the true name of this particular fly in Geez, and was the same in Hebrew." (Bruce's Travels, vol. i. p. 5; vol. v. p. 191.)

Thus, at length, we have the true signification of a word which has embarrassed translators and commentators, during two thousand years. The reason is evident: the subject of it did not exist nearer than Ethiopia;—and who knew that it existed there? or who would go there to inspect it? What shall we say now to the difficulties in Scripture?—are there any, distinct from our own want of information respecting them?

FOOL and FOLLY, in Scripture, signify not only, according to the literal meaning, an idiot, or one whose senses are disordered; the discourses and notions of fools and madmen; but also sin, and particularly sins of impurity, Psal. xxxviii. 5; 2 Sam. xiii. 12, 13.

The wisdom of this world is foolishness with God, 1 Cor. i. 20, 21; iii. 18, 19. The character of fool, as well as the attribute folly, seems to be used in the Proverbs in more than one sense; sometimes it seems to mean lack of understanding, and sometimes perverseness of will. Mr. Taylor supposes that a companionized picture of Wisdom and Folly is included in the descriptions presented in the ninth chapter of the Proverbs. He thinks that the former verses of the chapter contain a description of Wisdom personified of her actions, conduct, and behavior: and that from verse 13 to 18 contains a description of Folly, similarly personified; who mimics the actions, conduct, and behavior of Wisdom; and so closely mimics them, that a person who will not exercise deliberation and reflection, would as readily be persuaded to follow the false, the impositious goddess Folly, as to obey the true, the genuine power of Divine Wisdom herself. That such personification is common in the Proverbs, and in Ecclesiastes, must be evident to every reader.

This idea may open the way also, he thinks, to a true construction and correction of the passage, which, as it stands at present, is obscure; and, as some think, corrupted. The LXX read, verse 13. "A foolish and brazen-faced woman, she comes to want a piece of bread; she has no shame;" the Chaldee reads, "she has no goodness." Some have supposed that the word (פתיות,) *simplicity* is redundant; but if any word be redundant, it was probably the first word, "a woman," in which case, as the nouns are of the feminine gender, and imply a woman, without that distinctive description, the import of the passage would stand thus:

"Simplicity is foolish and clamorous;" or, "Folly is clamorous—simplicity itself!" that is, extremely simple; and drives away knowledge of any valuable kind from her. Yet she sits at the door of her house, and imitates the actions of Wisdom; as appears by comparing these two personages, and their addresses, to those who need instruction.

WISDOM.

Wisdom hath builded her house,
She hath hewn out her numerous *ornamental* pillars,
She hath killed her beasts,
She hath mingled her wine;
She hath furnished her table;
She hath sent forth her maidens;
She crieth on the highest places of the city
"Whoso is simple, let him turn in hither."

To him who wanteth understanding, she saith,
"Come, eat of my bread,
And drink of the wine I have mingled,
Forsake the foolish and live,
And go in the way of Understanding;
For by me thy days shall be multiplied,
And the years of thy life shall be many."

FOLLY.

Folly is stupid and clamorous,
Indeed, she repels all knowledge from her:
She sitteth at the door of her house,
On a throne in the high places of the city,
To call passengers who go right on their ways:
Saying,
"Whoso is simple, let him turn in hither:"

To him who wanteth understanding, she saith,
"Stolen waters are sweet;
And bread eaten in secret is pleasant."
She invites him to her house of rendezvous,
But he knoweth not that the dead are there,
That her guests are in the depth of the grave.
Compare chap. v. 3—6.

Thus Folly assumes the counterpart of Wisdom, and invites no less generally; but her invitation is easily detected by due consideration, being very different from that of real wisdom. The consequences of following the counsels of these contrasted personages are very strongly marked, and are diametrically opposite; one tending to prolonged life, the other to premature and violent dissolution. It appears by the reference to the fatal ends of her guests, that the gratification of illicit passion is what Folly intends by "stolen waters," and "secret bread:" this is the utmost enjoyment she offers, and this enjoyment terminates in death! a description how applicable to great numbers of unhappy youth among us! Compare FLESH.

FOOT. By this word the Hebrews modestly express those parts which decency forbids us to name; e. g. "the water of the feet," urine. "To cover the feet," to dismiss the refuse of nature. "The hair of the feet," of the pubes. "Withhold thy foot from being unshod, and thy throat from thirst;" (Jer. ii. 2.) i. e. do not prostitute yourselves, as you have done, to strange people. Ezek. xvi. 25. "Thou hast opened thy feet to every one that passed by." *Feet*, in the sacred writers, often mean inclinations, affections, propensities, actions, motions. "Guide my feet

in thy paths;" keep my feet at a distance from evil: "The feet of the debauched woman go down to death," —"Let not the feet of pride come upon me,"&c.

"A wicked man speaketh with his feet," (Prov. vi. 13.) i. e. he uses much gesture with his hands and feet while talking, which the ancient sages blamed. Ezekiel (xxv. 6.) reproaches the Ammonites with clapping their hands and stamping with their feet in token of joy on seeing the desolation of Jerusalem. He also describes similar motions as signs of grief, because of the ruin of his people, chap. vi. 11. To be at any one's feet, is used for obeying him; being in his service, following him, 1 Sam. xxv. 27. Moses says, that "the Lord loved his people, and those that sat down at his feet;" who heard him, who belonged to him, who were instructed in his doctrine (his pupils). Paul says, he was brought up at the feet of Gamaliel (as his scholar). Mary sat at our Saviour's feet, and heard his word. Jacob said to Laban, (Gen. xxx. 30.) "The Lord hath blessed thee at my feet;" which Jerome translates *ad introitum meum*, ever since I came to you, and undertook the conduct of your flocks. To be under any one's feet, to be a footstool to him, signifies the subjection of a subject to his sovereign, of a slave to his master. "My foot standeth right;" I have pursued the paths of righteousness; or, rather, supposing a Levite to be the speaker, My foot shall stand in the place appointed for the Levites in the temple, in the court of the priests, where my proper station is. Job says, (xix. 15.) he was "feet to the lame, and eyes to the blind;" he led one, and supported the other. In another place, that God had "put his feet in the stocks, and looked narrowly to all his paths;" like a bird, or some other animal led along, with a foot fastened to a cord, and unable to go the least step, but as he who guides it pleases. Nakedness of feet was a sign of mourning: God says to Ezekiel, "Make no mourning for the dead, and put on thy shoes upon thy feet," &c. It was likewise a mark of respect, Exod. iii. 5. Moses put off his shoes to approach the burning bush; and most commentators are of opinion, that the priests served in the tabernacle with their feet naked, as they did afterwards in the temple. The Talmudists teach, that if they had but stepped with their feet upon a cloth, a skin, or even upon the foot of one of their companions, their service would have been unlawful. That, as the pavement of the temple was of marble, the priests used to incur several inconveniences, because of the nakedness of their feet; to prevent which, in the second temple there was a room in which the pavement was warmed. The frequent ablutions appointed them in the temple seem to imply, that their feet were naked.

It is also thought that the Israelites might not enter this holy place, till they had put off their shoes, and cleaned their feet. To this purpose Eccl. v. 1. is applied: "Keep thy foot when thou goest to the house of God." Take care that your feet be clean. Maimonides says expressly, that it was never allowed to enter the house of God on the holy mountain with shoes on, or with their ordinary clothes on, or with dirty feet.

The Turks never enter their mosques till after they have washed their feet, and their hands, and have put off the outward covering of their legs. The Christians of Ethiopia enter their churches with their shoes off, and the Indian Brahmans and others have the same respect for their pagodas and temples.

Washing of Feet. (See also under Sandals.) The orientals used to wash the feet of strangers, who came off a journey, because they commonly walked with their legs bare, and their feet were defended only by sandals. So Abraham washed the feet of the three angels, Gen. xviii. 4. They washed the feet of Eliezer, and those who accompanied him, at the house of Laban, (Gen. xxiv. 32.) and also those of Joseph's brethren, when they came into Egypt, Gen. xliii. 24. This office was commonly performed by servants and slaves; and hence Abigail answers David, who sought her in marriage, that she should think it an honor to wash the feet of the king's servants, 1 Sam. xxv. 41. When Paul recommends hospitality, he would have a widow assisted by the church, to be one who had washed the feet of saints, 1 Tim. v. 10. Our Saviour, after his last supper, gave his last lesson of humility, by washing his disciples' feet, John xiii. 5, 6. "Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." Our Saviour's observation to Peter, "If I wash thee not, thou hast no part with me," gave occasion to several of the early Christians to believe, that the washing of feet had something of the nature of baptism.

On Good Friday, the Syrians celebrate the festival of washing of feet. The Greeks perform the sacred Niptere, or holy washing; and in the Latin church this ceremony is practised. The bishops, abbots, and princes in many places, practise it in person. The council of Elvire, seeing the abuse that some persons made of it, by putting a confidence in it for remission of sins, suppressed it in Spain.

FORESKIN, see Circumcision.

FOREST, a woody tract of ground. There were several such tracts in Canaan, especially in the northern parts. The chief of these were,

The Forest of Ephraim, near Mahanaim. See Ephraim IV.

The Forest of Hareth, in Judah.

The Forest of Libanus. In addition to the proper forest of Libanus, where the cedars grow, Scripture thus calls a palace, which Solomon built at Jerusalem, contiguous to the palace of the king of Egypt's daughter; and in which he usually resided. All the vessels of it were of gold. It was called the house of the forest of Libanus, probably from the great quantity of cedar used in it, 1 Kings vii. 2; x. 27.

FORNICATION. This word is used in Scripture, not only for the sin of impurity, but for idolatry, and for all kinds of infidelity to God. Adultery and fornication are frequently confounded. Both the Old and New Testaments condemn all impurity and fornication, corporeal and spiritual; idolatry, apostasy, heresy, infidelity, &c.

FORTUNATUS, mentioned 1 Cor. xvi. 15, 17. came from Corinth to Ephesus, to visit Paul. We have no particulars of his life or death, only that Paul calls Stephanus, Fortunatus, and Achaïcus, the first-fruits of Achaia, and set for the service of the church and saints. They carried Paul's first epistle to Corinth.

FOUNTAIN, a spring of water. The word is metaphorically used in Prov. v. 16. for a numerous posterity; and in Cant. iv. 12. the chastity of the bride is denoted by a sealed fountain. "A fountain of living water," or fountain of life, (Cant. iv. 15.) is a source of living water, whether it spring out of the earth like a fountain, or rise in the bottom of a well.

FOWL; the Hebrew עוף, *óph*, which we translate

fowl, from the Saxon *fleon*, to fly, is a word used to denote birds in general. See BIRDS.

FOX, or JACKAL. This animal is called in Scripture שׁוּעָל, probably from his burrowing, or making holes in the earth, to hide himself, or to dwell in. The LXX render it by ἀλώπηξ, *the fox*; so the Vulgate, *vulpes*, and our English translation, *fox*. But still, it is no easy matter to determine, whether the animal intended be the common fox, or the jackal, the little eastern fox, as Hasselquist calls him. Several of the modern oriental names of the jackal, from their resemblance to the Hebrew, favor the latter interpretation; and Dr. Shaw, and other travellers, inform us, that while jackals are very numerous in Palestine, the common fox is rarely to be met with.

We shall be safe, perhaps, under these circumstances, in admitting, with Shaw and other critics and writers on natural history, that the Hebrew SHUAL *conprehended* at least the jackal; although this animal has also his distinctive name in Hebrew, viz. תַּן, the jackal of the East. We shall first describe this animal, and then notice those passages of Scripture in which he is spoken of.

The jackal, or Thaleb, as he is called in Arabia and Egypt, is said to be of the size of a middling dog, resembling the fox in the hinder parts, particularly the tail; and the wolf in the fore parts, especially the nose. Its legs are shorter than those of the fox, and its color is of a bright yellow. There seems to be many varieties among them; those of the warmest climates appear to be the largest, and their color is rather of a reddish brown, than of that beautiful yellow by which the smaller jackal is chiefly distinguished.

Although the species of the wolf approaches very near to that of the dog, yet the jackal seems to be placed between them; to the savage fierceness of the wolf, it adds the impudent familiarity of the dog. Its cry is a howl, mixed with barking, and a lamentation resembling that of human distress. It is more noisy in its pursuits even than the dog, and more voracious than the wolf. The jackal never goes alone, but always in a pack of forty or fifty together. These unite regularly every day, to form a combination against the rest of the forest. Nothing then can escape them; they are content to take up with the smallest animals; and yet, when thus united, they have courage to face the largest. They seem very little afraid of mankind, but pursue their game to the very doors, testifying either attachment or apprehension. They enter insolently into the sheepfolds, the yards, and the stables, and, when they can find nothing else, devour the leather harness, boots, and shoes, and run off with what they have not time to swallow. They not only attack the living, but the dead. They scratch up with their feet the new-made graves, and devour the corpse, how putrid soever. In those countries, therefore, where they abound, they are obliged to beat the earth over the grave, and to mix it with thorns, to prevent the jackals from scraping it away. They always assist each other as well in this employment of exhumation as in that of the chase, and while at their dreary work, exhort each other by a most mournful cry, resembling that of children under chastisement; and when they have thus dug up the body, thay share it amicably between them. Like all other savage animals, when they have once tasted human flesh, they can never after refrain from pursuing mankind. They watch the burying grounds, follow armies, and keep in the rear of caravans. They may be considered as the vulture of the quadruped kind; every thing that once had animal life seems equally agreeable to them; the most putrid substances are greedily devoured; dried leather, and any thing that has been rubbed with grease, how insipid soever in itself, is sufficient to make the whole go down. Such is the character which naturalists have furnished of the jackal, or Egyptian fox: let us see what references are made to it in Scripture. To its carnivorous habits there is an allusion in Ps. lxiii. 9, 10: "Those that seek my soul, to destroy it, shall go into the lower parts of the earth: they shall fall by the sword; they shall be a portion for foxes;" and to its ravages in the vineyard, Solomon refers in Cant. ii. 15: "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." In Scripture, says professor Paxton, the church is often compared to a vineyard; her members to the vines with which it is stored; and by consequence, the grapes may signify all "the fruits of righteousness" which those mystical vines produce. The foxes that spoil these vines must therefore mean false teachers, who corrupt the purity of doctrine, obscure the simplicity of worship, overturn the beauty of appointed order, break the unity of believers, and extinguish the life and vigor of Christian practice. These words of Ezekiel may be understood in the same sense; "O Jerusalem! thy prophets, (or, as the context clearly proves,) thy flattering teachers, are as foxes in the deserts;" (ch. xiii. 4.) and this name they receive, because, with vulpine subtlety, they speak lies in hypocrisy. Such teachers the apostle calls "wolves in sheep's clothing;" deceitful workers, who, by their cunning, subvert whole houses; and whose word, like the tooth of a fox upon the vine, eats as a canker.

On one particular occasion, our Lord, speaking of Herod, who had threatened to kill him, applies to him metaphorically the name or character of the fox or jackal: "Go, *tell that fox*, that crafty, cruel, insidious, devouring creature, that jackal of a prince, who has indeed expressed his enmity by his threats, as jackals indicate their mischievous dispositions by their barking, and who yelps in concert with other of my enemies, jackal-like—go, tell him that I am safe from his fury to-day and to-morrow; and on the third day I shall be completed,—completely beyond his power;" alluding, perhaps, to his resurrection on the third day. There have been some doubts as to the propriety of our Redeemer's speaking in such terms of a civil ruler, whose subject he was, and whose character he was therefore bound to respect and to honor. For these scruples, however, there is no ground; the character of Herod as a cruel, insidious and crafty prince, was too notorious to be disguised among any part of his subjects; and he who knew his heart, as well as witnessed his conduct, could speak with certainty as to his dispositions and motives. Besides this, such metaphorical applications as these are much more common in the East than here, and would, therefore, not appear so strong to our Lord's attendants as to us. This is shown by a passage in Busbequius: (p. 58.) "They [the jackals, or ciacals, as the Asiatics call them] go in flocks, and seldom hurt man or beast; but get their food by craft and stealth, more than by open force. Thence it is that the Turks call subtle and crafty persons, especially the Asiatics, by the metaphorical name of Ciacals."

In Judges xv. 4, 5. we read, that "Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails; and when he had

set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives." This narrative has frequently been made the butt of ridicule by the unbeliever in divine revelation, who has asked with an air of triumph, How could Samson catch so many foxes in so short a time? And when caught, how could he make them the instruments of his revenge on the Philistines, in the manner which the story represents? To this question we think several satisfactory replies have been given; but as they are still pertinaciously urged, it becomes our business again to show, that they possess no weight, as militating against the claims which the history presents to our belief. That the species of fox, of which we are treating, is very numerous in the East, we have already shown, by the unimpeachable testimony of respectable travellers; to these we will add another, whose impartiality as a witness in favor of Scripture facts will not be disputed. *Volney* says, "The wolf and the real fox are very rare; but there is a prodigious quantity of the middle species named *Shacal*, which in Syria is called *wanwee*, from its howl; they go in droves." And again: "Jackals are concealed by hundreds in the gardens, and among ruins and tombs." We ask, then, Where was the difficulty for Samson to procure three hundred of these animals, especially as the time during which he had to provide them for his purpose is not limited to a week or a month? Besides this, it should be recollected, that Samson at this time sustained the highest office in the commonwealth, and consequently could be at no loss for persons to assist him in this singular enterprise. Having secured the instruments by which he designed to ruin the property of the oppressors of his country, the next thing for consideration is the method by which he effected his purpose.

In considering the circumstances of this narrative, there is some attention due to the nature and uses of the torches, or flambeaux, or lamps, employed by Samson in this procedure; and perhaps, could we identify the nature or form of these, the story might be relieved from some of its uncouthness. They are called לפדים, *lapadim*, or, rather *lampadim*, as the Chaldee and Syriac write it; whence the Greek *lampos*, and our *lamp*. Now, these lamps, or burners, were placed between two jackals, whose tails were tied together, or, at least, there was a connection formed between them by a cord; this is the reading of the LXX in the Complutensian. Possibly, then, this cord was of a moderate length, and this burner, being tied in the middle of it, had something of the effect which we have seen among ourselves, when wanton malice has tied to the tail of a dog crackers, squibs, &c. which, being fired, have worried the poor animal to his den, where, supposing them still to burn, they might set all around them on fire. We know it is the nature of the jackal to roam about dwellings and out-houses; this would lead them to where the corn of the Philistines was stored; which, being ignited, would communicate the conflagration in every direction. Besides this, the fire giving them pain, they would naturally fight each one his associate to which he was tied. This would keep them among the corn longer than usual; and few pairs thus coupled would agree to return to the same den as they had formerly occupied in the mountains; so that nothing could be better adapted to produce a general conflagration, than this expedient of combustion—communicating jackals. We must therefore suppose, *first*, that these burners were at some distance from the animals, so as not to burn them. *Secondly*, that they were of a nature to hold fire long, without being consumed. *Thirdly*, that they were either dim, in the manner of their burning, and their light; or, perhaps, were not to be alarmingly distinguished by their illumination. They might burn dead, as we say; so that their effect might be produced too late to prevent the mischief which attended them.

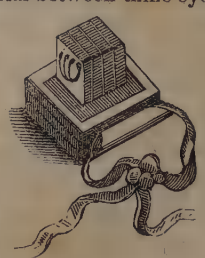
FRANKINCENSE, see INCENSE.

FRIEND is taken in Scripture for a neighbor in general, Lev. xix. 18; Deut. xix. 4, 5; xxiii. 24, 25. Saints are called friends of God; but this title was given eminently to Abraham; (Gen. xxvi. 24.) the Mahometans generally call him by this name; and they call Hebron, where they believe his tomb to be, the city of the friend of God. The friend of the bridegroom, is the brideman; who does the honors of the wedding.

It is much to be regretted, that our language has not a more appropriate word than friend, by which to render the Greek ἑταῖρος; which by no means signifies friend in the sense of φίλος. This is desirable in the parable of the laborers in the vineyard; (Matt. xx. 13; also chap. xxii. 12.) but it is absolutely necessary in reference to the appellation given by our Lord to the traitor Judas, (xxvi. 50.) who certainly was not the friend of Jesus when he betrayed him. The original word seems here to mean *companion;* or, as our workmen call their fellow-workmen, mate; as, "shop-mate,"—a fellow-workman in a shop; and "ship-mate," which merely means one who sails in the same ship; but is far enough from implying one to whom properly belongs the appellation of friend; or one for whom the smallest degree of friendship is entertained; for, in fact, a ship-mate may be an enemy.

FROG, a small and well known amphibious animal. Frogs were unclean; Moses, indeed, does not name them, but he includes them by saying, Ye shall not eat of any thing that moves in the waters, unless it have fins or scales, Lev. xi. 9. John (Rev. xvi. 13.) says, he saw three unclean spirits issuing out of the false prophet's mouth like frogs; and Moses brought on Egypt a plague of frogs, Exod. viii. 5, &c.

FRONTLETS are thus described by Leo of Modena: The Jews take four pieces of parchment, and write with an ink made on purpose, and in square letters, these four passages, one on each piece, (1.) "Sanctify unto me all the first-born," &c. Exod. xiii. to the 10th verse. (2.) From verse 11 to 16: "And when the Lord shall bring thee into the land of the Canaanites," &c. (3.) Deut. vi. 4. "Hear, O Israel, the Lord our God is one Lord," to verse 9. (4.) Deut. xi. 13. "If you shall hearken diligently unto my commandments," to verse 21. This they do in obedience to the words of Moses: "These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." These four pieces are fastened together, and a square formed of them, on which the letter ש is written; then a little square of hard calf's skin is put at the top, out of which come two leathern strings an inch wide, and a cubit and a half, or thereabouts, in length. This square is put on the middle of the forehead,



and the strings, being girt about the head, make a knot in the form of the letter ד; they are then brought before, and fall on the breast. It is called *Teffila-schel-Rosch*, the *Tephila* of the head. The most devout Jews put it on both at morning and noon-day prayer; but the generality wear it only at morning prayer. Only the chanter of the synagogue is obliged to put it on at noon, as well as morning.

It has been much disputed whether the use of frontlets and phylacteries was literally ordained by Moses. Those who believe their use to be binding, observe, that the text speaks as positively of this as of other precepts. Moses requires the commandments of God to be written on the doors of houses, as a sign on their hands, and as an ornament on their foreheads, Exod. xiii. 16. If there be any obligation to write these commandments on their doors, as the text intimates, then it is said, there is the same for writing them on their hands and foreheads. The use of frontlets was common in our Saviour's time, not only in Judea, but also among the Indian Jews, the Persians, and Babylonians. Indeed, long before that time, the doctors, whom the high-priest Eleazar sent to Ptolemy Philadelphus, king of Egypt, spoke of the phylacteries, and referred the origin of them to Moses.

Others, on the contrary, maintain, that these precepts should be taken figuratively and allegorically; meaning, that the Hebrews should carefully preserve the remembrance of God's law, and observe his commands; that they should always have them in their "mind's eye." Before the Babylonish captivity, no traces of them appear in the history of the Jews; the prophets never inveigh against the neglect of them; nor was there any question concerning them in the reformation of manners at any time among the Hebrews. The almost general custom in the East of wearing phylacteries and frontlets, determines nothing for the obligation or usefulness of the practice. Christ did not absolutely condemn them; but he condemned the abuse of them in the Pharisees, their wearing them with affectation, and larger than other Jews. The Caraïte Jews, who adhere to the letter of the law, and despise traditions, call the rabbinical Jews "bridled asses," because they wear these tephilim and frontlets. See also MEZUZOTH, and PHYLACTERIES.

FRUIT. By this word is sometimes meant reward, Prov. i. 31: they shall receive the reward of their bad conduct. "The fruit of the body," signifies children, Ps. cxxxii. 12. "The fruit of the lips," the punishment or reward of words, bad or good, Isa. x. 12. "Uncircumcised fruit," or impure fruit, (Lev. xix. 23.) is the fruit of a tree newly planted, during the first three years. In the fourth year it was offered to the Lord; after which it was in general use.

"The fruits of the Spirit," mentioned by Paul, are love, joy, peace, Gal. v. 22. "The fruits of righteousness," mentioned by the same apostle, are sown in peace, Phil. i. 11. Irregular passions and carnal dispositions produce the fruits of death: they are mortal to the soul, James iii. 18; Rom. vii. 5.

FULFIL. This is one of the most difficult words in the Bible, to treat within a narrow compass; for as it refers to something foretold, and there are many modes of foretelling, as well as different degrees of clearness, with which future events may be foretold, we naturally expect as many corresponding modes of fulfilment as there are varieties in such predictions. For instance, Ahijah the prophet foretold to the wife of Jeroboam, that as soon as she got home, her child should die; this prediction received an instant and direct fulfilment in the death of her child, 1 Kings xiv. 17. Joshua foretold, that whoever would undertake to rebuild Jericho, should begin it with the loss of his first-born son, and finish it with the death of his youngest; this was not fulfilled for 500 years, and we are uncertain whether it included the death of the intermediate children; but Hiel of Bethel experienced its fulfilment. See ABIEL.

Sometimes prophecy has a direct and sole reference to a certain fact to come to pass hereafter, at a distant period; but sometimes it refers (doubly) as well to a fact which is appointed to take place at no very distant period, as to another fact of which the first is only a sign or earnest. (See HEZEKIAH.) So that when the first fact has actually happened, the prediction may be said in one respect to be fulfilled; while in another respect it may be said to continue unfulfilled; because its complete and final accomplishment is not yet arrived. Many prophecies seem to be in this state at present: they have been partly fulfilled in past events, and they are fulfilling now progressively; but their final and complete accomplishment is to be looked for hereafter. The Jewish nation is a striking instance in proof of this observation.

Sometimes a remarkable phraseology, which has a direct reference only to one specific event, is said to be fulfilled in another event; that is, the phrase may be well applied to, may be remarkably illustrated by, or may, indeed, in a loose and distant acceptation, be referred to the latter event; which appears as another and further fulfilment, though, strictly speaking, the first fulfilment was enough to satisfy (and actually did satisfy) the prophecy. The slaughter of the infants at Bethlehem may be taken as an instance of this nature; for certainly the prophet Jeremiah (xxxi. 15.) employed the phrase of "Rachel weeping for her children, and refusing to be comforted," in reference to an event much nearer to himself than that to which the evangelist Matthew applies it; though the latter event was a remarkable coincidence, and the expression might readily be accommodated to it.

Sometimes a phrase which originally meant to describe a particular man, or class of men, is said to be fulfilled by a class of men distinct, and distant, from those of whom it was first spoken; because the resemblance is so close, and their characters so similar, that what was predicted of one, may very aptly and expressively be applied to the other. So, when the prophets complain of the perverseness of the Jews in their days, the same kind of perverseness in the days of the Messiah may naturally be described by the same kind of language; the import of which is revived, or more powerfully fulfilled, in the later application of it, though to a very distant generation.

Proverbial expressions, which do not refer to any specific occurrence, or fact, are said to be fulfilled when an event happens—not which may be applied or referred to them—but to which they may be applied or referred as very similar and descriptive.

All these, and many other modes of fulfilment, are expressed in Scripture; and it requires attention to distinguish whether a stricter or a looser sense is to be put on the world fulfil. We ought also to remark, that some things are said to be done, "that it might be fulfilled;" but in general, persons who were absolutely engaged in fulfilling prophecy, had no

suspicion that their actions were in any degree predicted; nor did they perceive the relation of them to the prophecy, or the prophecy to them, till *after* the events which accomplished the prediction were over. Still, it would seem, that our Lord did *purposely*, and with design to fulfil former predictions, use certain expressions, and perform certain actions. So he rode on an ass, "that it might be fulfilled" which was spoken by the prophet; and Jesus himself knew that he was fulfilling this prophecy, but his disciples did not know it; they did not recollect that Scripture contained any such passage; still less, that it thus described any part of the Messiah's character or conduct. This appears very remarkably in John xix. 28. "After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst."

Time is said to be fulfilled, or filled up, in various places of Scripture. Disposition of mind is said to be fulfilled, Deut. i. 36; 1 Kings xi. 6. The counsels of God are said to be fulfilled; the law and the prophets, &c. but these phrases require no explanation.

FULLER'S FIELD, FULLER'S FOUNTAIN, see ROGEL, and SILOAM.

FULLER'S SOAP, see SOAP.

FULNESS, a word which is used to signify very different things; but it usually denotes perfection, completion, consummation.

FUNERALS, see BURIAL, and DEAD.

FURNACE, a large fire used for melting and refining metals, &c. but metaphorically taken for a state of affliction. Thus, Egypt is called an "iron furnace," with reference to Israel, Deut. iv. 20; Jer. xi. 4. For some remarks on the miraculous preservation of the Hebrew youths in the fiery furnace, see FIRE.

FURROWS, openings in the ground, made by a plough, or other instrument. The sacred writers sometimes borrow similitudes from the furrows of the field, Job xxxi. 38. "If my land cry against me, or the furrows thereof complain;" if I have employed the poor to till my ground, without paying them for their labor. "Thou waterest the ridges abundantly," (Psal. lxv. 10.) "thou settlest the furrows thereof;" Heb. thou brakest the clods of it, Eccles. vii. 3, says, figuratively, "Sow not upon the furrows of unrighteousness," for if thou sowest iniquity, thou shalt reap all sorts of evils and misfortunes. See Gal. iv. 7; Hosea x. 4. "Judgment springeth up as hemlock in the furrows of the field." Judgment and wrath will produce bitterness in thy fields (Vulgate.) Here is a double metaphor, judgment, that is, the vengeance of God; it springs, it produces bitterness, bitter herbs, as it were a ploughed field, ready to receive seed. And verse 11, 12, I will make Judah plough, and Jacob shall break the clods, and form the furrows. The ten tribes and Judah shall, one after the other, endure the effects of my anger. But the prophet adds, immediately, "Sow in righteousness, and reap in mercy."

FURY is attributed to God metaphorically, or speaking after the manner of men; that is, God's providential actions are such as would be performed by a man in a state of anger. So that when he is said to pour out his fury on a person, or on a people, it is a figurative expression for dispensing afflictive providences; but we must be very careful not to attribute human infirmities, passions, or malevolence to the Deity.

G

GAB

GAAL, son of Ebed, having entered Shechem, to assist it against Abimelech, the people amidst their entertainments cursed the invader. Gaal advanced to engage him, but was defeated, Judg. ix. 26, A. M. 2771.

I. GAASH, a mountain of Ephraim, north of which stood Timnath-Serah, celebrated for Joshua's tomb, (Josh. xxiv. 30.) which, Eusebius says, was known in his time.

II. GAASH, a brook or valley, (2 Sam. xxiii. 30.) probably at the foot of mount Gaash.

GABA, a city at the foot of mount Carmel, between Ptolemais and Cesarea. Josephus says, it was called the city of horsemen, because Herod gave it to his veteran cavalry. Reland is of opinion, that it is the same as Caïpha, or Hepha; but Eusebius places a little town called Gaba, or Gabe, sixteen miles from Cesarea in Palestine, on the side of the great plain. It is mentioned only by Josephus, iii. 2. In Josh. xviii. 24, a Gaba is mentioned, which is elsewhere called GEBA, which see.

GABALA, see GEBAL.

GABATHA, a town in the south of Judah, twelve miles from Eleutheropolis, where the prophet Habakkuk's sepulchre was shown.

GABBATHA, *high*, or *elevated*. In Greek, λιθόστρωτον, *paved with stones*. This was the Hebrew name of a place in Pilate's palace, (John xix. 13.) from whence he pronounced sentence against our Saviour. It was probably an eminence, or terrace, paved with stone or marble, and of considerable height. [It was properly a tesselated marble pavement, or a pavement of mosaic work. From the time of Sylla, ornamented pavements of this sort became common among the wealthy Romans; and when they went abroad on military expeditions or to administer the government of a province, they carried with them pieces of marble ready fitted, which, as often as an encampment was formed or a court of justice opened, were regularly spread around the elevated tribunal on which the commander or presiding officer was to sit. Julius Cæsar followed this custom in his expeditions. (See Sueton. Cæs. 46. Plin. H. N. xxxv. 25.) The word Γαββαθὰ therefore refers to a raised tribunal of this sort. Others, considering the origin of the word and the fact that Josephus, in describing the exterior of the temple, speaks of a pavement of this sort, (B. J. V. 5. 2,) suppose that a particular part of Jerusalem is intended, pertaining, it would seem, to that part of the temple which was called the court of the Gentiles. (Winer Bibl. Realw. p. 414.) R.

GABINIUS, (Aulus,) one of Pompey's generals, who was sent into Judea against Alexander and Antigonus. (See ALEXANDER, and ANTIGONUS III.) He restored Hircanus at Jerusalem, confirmed him

in the high-priesthood, and settled governors and judges in the provinces, so that Judea, from a monarchy, became an aristocracy. He established courts of justice at Jerusalem, Gadara, (or at Dora,) Amatha, Jericho, and Sephoris; that the people, finding judges in all parts of the country, might not be obliged to go far from their habitations. Some learned men are of opinion, that the establishment of the Sanhedrim owed its origin to Gabinius. On returning to Rome, Gabinius was prosecuted by the Syrians, and exiled, *ante* A. D. 55. He was recalled by Julius Cæsar, and returned to Syria as triumvir, about *ante* A. D. 41. He showed great friendship to Phasael and Herod, and fell in the civil war. (Joseph. Ant. xiv. 6—10; Bel. Jud. i. 6.)

GABRIEL, a principal angel. He was sent to the prophet Daniel to explain his visions; also to Zacharias, to announce to him the future birth of John the Baptist, Dan. viii. 16; ix. 21; x. 16; Luke i. 11, et seq. Six months afterwards, he was sent to Nazareth, to the Virgin Mary, Luke i. 26, &c. (See Annunciation.) Probably, also, Gabriel was the angel which appeared to Joseph, when thinking to dismiss the Virgin Mary; also, on another occasion, enjoining him to retire to Egypt; and, after the decease of Herod, directed him to return into Judea. The Cabalists say, Gabriel was master or preceptor to the patriarch Joseph.

I. GAD, (*prosperity, fortune,*) son of Jacob and Zilpah, Leah's servant, Gen. xxx. 9, 10, 11. Leah called him Gad, saying, "Good fortune cometh!" The Engl. translation reads *a troop*. Gad had seven sons, Ziphion, Haggai, Shuni, Ezbon, Eri, Arodi, and Areli, Gen. xlvi. 16. Jacob, blessing Gad, said, "A troop shall overcome him, but he shall overcome at the last," Gen. xlix. 19. Moses, in his last song, mentions Gad, "as a lion which teareth the arm with the crown of the head," &c. Deut. xxxiii.

The tribe of Gad came out of Egypt, in number 45,650. After the defeat of the kings Og and Sihon, Gad and Reuben desired to have their allotment east of Jordan, alleging their great number of cattle. Moses granted their request, on condition that they should accompany their brethren, and assist in conquering the land west of Jordan. Gad had his inheritance between Reuben south, and Manasseh north, with the mountains of Gilead east, and Jordan west. See Canaan.

II. GAD, David's friend, who followed him when persecuted by Saul. Scripture styles him a prophet, and David's seer, 2 Sam. xxiv. 11. The first time we find him with this prince, is, when in the land of Moab, to secure his father and mother, (1 Sam. xxii. 5.) in the first year of his flight, and of Saul's persecution. The prophet Gad warned him to return into the land of Judah. After David had determined to number his people, the Lord sent the prophet Gad to him, who gave him his choice of three scourges: seven years' famine, or three months' flight before his enemies, or three days' pestilence. Gad advised David to erect an altar to the Lord, in the thrashing-floor of Ornan, or Araunah, the Jebusite. He wrote a history of David's life, which is cited 1 Chron. xxix. 29.

III. GAD, a heathen deity, mentioned in several passages of Scripture. He is apparently the same as Baal, i. e. the planet Jupiter, the star of good fortune. (See Baal.) We find a place in Canaan, called the Migdal-Gad, Josh. xv. 37, and another in the valley of Lebanon, called Baal-Gad, Josh. xi. 17. In Isaiah lxv. 11, those who prepare the table for Gad are allotted to the sword; and those who furnish a drink-offering to Meni, to the slaughter. Perhaps these were services to the powers of heaven, to conjure them to be favorable to the productions of the earth, &c.; therefore the subsequent threatening is famine. We have, in various parts of England, the ceremonies of the wassail bowl; of going round the orchards, singing and sprinkling the trees on twelfth night; wishing them fertility, &c. Is this a relic of the services prepared for Gad and Meni? or may it, by resemblance, serve to illustrate them? It seems to be a rite derived from deep antiquity; as are many others of which traces remain. See Baal, *ad fin.* and Meni.

Although the deity hitherto commemorated under the name of Gad, is masculine, we have a female divinity, also, of this name in Hazar-Gaddah; (Josh. xv. 27.) and as Fortune is most commonly female, in such statues and figures of her as remain, we need not doubt but the Canaanites adored her under this sex.

GADARA, *surrounded, walled,* a city east of the Jordan, in the Decapolis. Josephus calls it the capital of Peræa; and Pliny (lib. v. cap. 16.) places it on the river Hieromax, (Jarmuch,) about five miles from its junction with the Jordan. It gave name to a district which extended, probably, from the region of Scythopolis to the borders of Tiberias.

Pompey repaired Gadara, in consideration of Demetrius his freedman, a native of it; and Gabinius settled there one of the five courts of justice for Judea. Polybius says, that Antiochus the Great besieged this city, which was thought to be one of the strongest places in the country, and that it surrendered to him on composition. Epiphanius speaks of its hot baths.

The evangelists Mark (v. 1.) and Luke (viii. 26. Gr.) say that our Saviour, having passed the sea of Tiberias, came into the district of the Gadarenes. Matthew (viii. 28.) calls it Gergasenes; but as the lands belonging to one of these cities were included within the limits of the other, one evangelist might say, the country of the Gergasenes, another the country of the Gadarenes; either being equally correct.

Mr. Bankes thinks that the place called Oom-kais, where are shown numerous caverns and extensive ruins, marks the site of Gadara; but Mr. Buckingham speaks of Oom-kais as Gamala. If Gadara be properly understood as denoting a fenced protection, the name might, with great propriety, be common in many parts; and such retreats would be no less necessary at the northern extremities of the country, than at the southern. See Geder.

GADDI, son of Susi, of Manasseh, sent by Moses to explore the land, Numb. xiii. 11.

GADDIEL, son of Sodi, of Zebulun, one of the spies, Numb. xiii. 10.

I. GAIUS, the Greek form of the Latin name Caius. He was Paul's disciple, (Acts xix. 29.) and was probably a Macedonian, but settled at Corinth, where he entertained Paul during his abode there,

Rom. xvi. 23. When the apostle went into Asia, Gaïus and Aristarchus accompanied him to Ephesus, where they abode some time with him; so that in the sedition raised there about the great Diana, the Ephesians ran to the house of Gaïus and Aristarchus, and dragged them to the theatre.

II. GAIUS, the person to whom the apostle John directed his third epistle, was, in the opinion of several commentators, the same as we have just noticed; but others think he is mentioned in Acts xx. 4, as being of Derbe, in Lycaonia; and consequently not the Macedonian. The fact is, that the name was so common in antiquity, that there is great difficulty in fixing on any one as the person to whom John wrote. He might be neither of those known to us in the New Testament; if we might be guided by his character, he is certainly the Gaius of Corinth; for Paul describes him, not only as being his host, but also, that of the whole church;—not of the Corinthian church, which could not need a host; but of the whole Christian church, whether Jews or Gentiles by nation; whether in opinion followers of Peter or of Paul. Such was his Christian benevolence, and unrestricted hospitality. Now, this is the very virtue for which the Gaius to whom John wrote is highly praised by the apostle, who could not have described the host of the whole church in terms more appropriate than he uses of Gaius. It would also appear, that the Gaius of Corinth was known at Ephesus, he having been with Paul, and in great personal danger; and John, writing from Ephesus in favor of certain travelling Christian brethren, might probably take this opportunity of commending Gaius.

GALATIA, a province in Asia Minor, having Pontus on the east, Bithynia and Paphlagonia north, Cappadocia and Phrygia south, and Phrygia west. The Gauls, having invaded Asia Minor, in several bodies, conquered this country, settled in it, and called it Galatia, which, in Greek, signifies Gaul.

The apostle Paul preached several times in Galatia; first, A. D. 51, (Acts xvi. 6.) afterwards, A. D. 54, (Acts xviii. 23.) and formed considerable churches there. It is probable he was the first who preached there to the Gentiles; but, possibly, Peter had preached there to the Jews, since his first epistle is directed to Hebrews, scattered throughout Pontus, Galatia, &c. These Jews were probably the persons who occasioned those differences in the Galatian church, on account of which Paul wrote his epistle, in which he takes some pains to establish his character of apostle, which had been disputed, with intention to place him below Peter, who preached generally to Jews only, and who observed the law.

In 2 Mac. viii. 20, it is said, that Judas Maccabæus, exhorting his people to fight valiantly against the Syrians, related to them several instances of God's protection; among others, that which they had experienced in a battle fought in Babylonia, wherein 6000 Jews killed 120,000 Galatians. We have no particulars of the time or circumstances of this defeat; but it is probable, that the Galatians, settled in Galatia, were not meant, but the Gauls, who at that time overran Asia, as we have observed from Pausanias: the Greek *Galatai* being taken equally for either.

The Galatians worshipped the mother of the gods. Callimachus, in his hymns, calls them "a foolish people;" and Hilary, himself a Gaul, as well as Jerome, describes them as *Gallos indociles;* expressions which may well excuse Paul's addressing them as "foolish," chap. iii. It was probably an appellation given to them, current in their neighborhood.

The possessors of Galatia were of three different nations, or tribes of Gauls: the Tolistobogi, the Trocmi, and the Tectosagi. There are imperial medals extant, on which these names are found. (See Rosenmüller Bib. Geogr. I. ii. 210, seq.)

It is of some consequence to maintain these distinctions. We have supposed that while Peter was preaching in one part of Galatia, the apostle Paul was making converts in another part; and that some, claiming authority from Peter, propagated tenets not conformable to the opinion of Paul; to correct and expose which was the occasion of Paul's epistle. It is probable, that the different nations of Gauls furnished partisans, whose overweening zeal far exceeded the doctrines of their instructers. Such has ever been the character of the Gauls. Hence, while they were at one time ready to pluck out their eyes, if it might benefit their evangelical teacher, they quickly relinquished his principles, and were as readily brought to adopt another gospel, which indeed was not a gospel, but a continuation of unnecessary observances, to which they had already paid too much attention.

Epistle to the Galatians. Some suppose that this epistle is the first that was written by Paul. Its early date was asserted by Marcion, in the second century; and Tertullian represents the writer as a "Neophytos," full of zeal, and not yet brought to become a "Jew to the Jews, that he might gain the Jews." Without adopting this sentiment, we may conclude that Paul's first visit to the Galatians was not long after his return to Antioch from the council at Jerusalem, (Acts xvi.) when he and Silas went through Phrygia and Galatia, &c. Calmet has fixed this journey to A. D. 51, but Michaëlis argues for A. D. 49, and it would seem that this letter was written *very soon* after the departure of the apostle from his converts on this journey; for he expresses his wonder that they were *so soon* alienated from him, their spiritual father, chap. i. 6. The apostle writes this epistle in his own name, and in the names of the brethren who were with him; and who were, in all probability, personally known to the Galatians, Acts xv. 40; xvi. 2. This leads us to think, that it was written before he went into Macedonia; probably from Troas, where the apostle made some stay, (Acts xvi. 8.) and where he had books and parchments, which he committed to the care of Carpus. Others, however, have supposed it to have been written at Corinth, (Acts xviii.) about A. D. 51 or 52; or, at Ephesus; (Acts xviii. 23, 24.)—or, at the same time with the epistle to the Romans; (Acts xx. 2, 4.)—or, at Rome, which is most improbable: as the writer mentions nothing of his bonds, as he does in all his epistles written from hence; nor could he, at that time, have reproached the Galatians with being *so soon* perverted from his principles. See more under Paul.

GALBANUM, a gum, or sweet spice, and an ingredient in the incense burned at the golden altar, in the holy place, Exod. xxx. 34. It is a juice, drawn by incision from a plant, much like the large kind of fennel. The smell is not very agreeable, especially alone. The word signifies—*fat, unctuous, gummy.* [It is the gum of a plant growing in Abyssinia, Arabia, and Syria, called by Pliny *Stagonitis,* (xii. 25.) but supposed to be the same as the *Bubon Galbanum* of Linnæus. The gum is unctuous and adhesive, of a strong and somewhat astringent smell. R.

GALILEE, one of the most extensive provinces into which the Holy Land was divided; but it prob-

ably varied in its limits at different periods. It is divided by the rabbins into (1.) The Upper; (2.) The Nether; and, (3.) The Valley. Josephus limits Galilee west, by the city of Ptolemaïs and mount Carmel; on the south by the country of Samaria and Scythopolis; on the east by the cantons of Hippos, Gadara, and Gaulan; on the north by the confines of the Tyrians. Lower Galilee reaches in length from Tiberias to Chabulon, or Zabulon, the frontier of Ptolemaïs; in width from Chaloth, in the great plain, to Bersabee. The breadth of Upper Galilee begins at Bersabee, and extends to Baca, which separates it from the Tyrians. Its length reaches from Tella, a village on the river Jordan, to Meroth. But the exact situation of these places is not known.

This province contained four tribes; Issachar, Zebulun, Naphtali, and Asher; a part also of Dan; and part of Perea, beyond the river. Upper Galilee abounded in mountains, and was termed "Galilee of the Gentiles," as the mountainous nature of the country enabled those who possessed the fastnesses to maintain themselves against invaders. Strabo (lib. xvi.) enumerates among its inhabitants Egyptians, Arabians, and Phœnicians. Lower Galilee, which contained the tribes of Zebulun and Asher, was sometimes called the Great Field, "the champaign," Deut. xi. 30. The valley was adjacent to the sea of Tiberias. Josephus describes Galilee as being very populous, containing two hundred and four cities and towns, the least of which contained 15,000 inhabitants. It was also very rich, and paid two hundred talents in tribute. The natives were brave, and made good soldiers; they were also seditious, and prone to insolence and rebellion. Their language and customs differed considerably from those of the Judeans, Mark xiv. 70.

Josephus states that the Galileans were naturally good soldiers, bold and intrepid; that they bravely resisted the foreign nations around them; that their country was fruitful, and well cultivated; and the people laborious and industrious. The Galileans, according to Josephus, agreed in all things with the Pharisees; but were distinguished by an excessive love of liberty; being strongly prejudiced with the idea, that they ought to obey God alone as their prince. Perhaps there was some reference to this, in representing Jesus as a Galilean to Pilate, Luke xxiii. 2. His accusers, to render him suspected of this heresy, say, they found him perverting the nation, and forbidding to give tribute to Cæsar.

Our Saviour was surnamed Galilean, (Matt. xxvi. 69.) because he was brought up at Nazareth, a city of this province; and it deserves notice, that he was so addressed by his bitter adversary the dying Julian:—"Thou hast conquered, O Galilean!" His disciples, and Christians in general, were called Galileans after their master, or because several of his apostles belonged to that province, Acts ii. 7.

Sea of Galilee. See Cinnereth, and Tiberias.

GALL. Moses, in the name of God, threatens the Israelites to make their grapes—"grapes of gall, and their wine the poison of dragons," (Deut. xxxii. 32, 33.) i. e. to change the sweetness of their grapes into bitterness, and their wine into poison; which, instead of cheering and nourishing, would intoxicate and destroy them. In the story of Tobit, the gall of a fish is used in curing his father's eyes, Tobit vi. 8; xi. 8, 13. In Jeremiah viii. 14; ix. 15, to give water of gall to drink, denotes very bitter affliction, Lam. iii. 19. The Psalmist (lxix. 21.) says, that his enemies, or rather the enemies of the Messiah, offered him gall to eat, and vinegar to drink. (See Myrrh, and Wine.) "The gall of bitterness," (Acts viii. 23.) signifies the most excessively bitter gall; the most desperate disposition of mind; the most incurable malignity, as difficult to be corrected as to change gall into sweetness.

GALLIM, a city of Benjamin, having many fountains, 1 Sam. xxv. 44; Isa. x. 30.

GALLIO, brother of Seneca the philosopher, and proconsul of Achaia, A. D. 53. Like his brother Seneca, he was put to death by order of Nero. (Tacit. Ann. vi. 3; xv. 73.) The Jews being enraged against Paul, for converting many Gentiles, dragged him to Gallio's tribunal, who, as proconsul, generally resided at Corinth, (Acts xviii. 12, 13.) and accused him of "teaching men to worship God contrary to the law." Paul being about to speak, Gallio told the Jews, that "if the matter in question were a breach of justice, or an action of a criminal nature, he should think himself obliged to hear them; but as the dispute was only concerning their law, he would not determine such differences." Sosthenes, the chief ruler of the synagogue, was seized and beaten, before Gallio's seat of justice, without his concerning himself about it.

GAMALA, a considerable town beyond Jordan, in the Gaulanitis; called Gamala, because its appearance somewhat resembled the form of a camel. It is not mentioned in Scripture. It is placed by Josephus over against Tarichea, but on the opposite side of the lake. Gamala was part of Agrippa's kingdom; but the inhabitants refusing to submit to him, it was besieged, first by Agrippa's forces, and afterwards by the Romans, who, after a long siege, took and sacked it. Mr. Legh supposes the ruins of Oom-Kais to mark the site of Gamala; we have, however, identified them with Gadara, which see.

I. GAMALIEL, son of Pedahzur, prince of Manasseh when the Israelites left Egypt, Numb. i. 10; ii. 20; vii. 54.

II. GAMALIEL, a doctor of the law, a Pharisee, and Paul's master. The Jews having brought Peter before the assembly of rulers, Gamaliel moved that the apostles should retire; and then advised the assembly to take heed what they intended to do touching these men, and to treat them with lenity. Gamaliel's advice was followed; and the apostles were liberated, Acts v. 34.

GAMES, see Race.

GAMMADIM, *brave, valiant warriors.* It is very uncertain what people are meant by this term, in Ezek. xxvii. 11. The learned Fuller supposes them to be the people of Phœnicia; Ludolphus conjectures that they were Africans; the Chaldee paraphrase makes them Cappadocians; and the Vulgate renders the word "pygmies." Dr. Spencer thinks they were images of the tutelar gods, like the *lares* among the Romans, not above a cubit in height. [Many of the conjectures on this word are ridiculous. It is not necessary to understand it as the name of a people; but rather as an adjective, *brave, warlike.* So Gesenius. R.

GAREB, a hill near Jerusalem, (Jer. xxxi. 39.) the situation of which is not known.

GARMENTS, see Dresses.

GATE. The gates or doors to the houses of the Hebrews, with their posts, were generally of wood: such were the gates of Gaza which Samson carried away on his shoulders; (Judg. xvi. 3.) that is, the gate, bars, posts, and locks, if there were any. "Gate" is often used in Scripture to denote a place of public

assembly, where justice was administered, (Deut. xvii. 5, 8; xxi. 19; xxii. 15; xxv. 6, 7, &c.) because, as the Jews mostly labored in the fields, assemblies were held at their city gates, and justice administered there, that laborers might lose no time; and that country people, who had affairs of justice, might not be obliged to enter the town. See Ruth iv. 1; Gen. xxiii. 10, 18. [The gates of oriental cities were at the same time the market-places, the place of justice; Prov. xxii. 22; Amos v. 10; xii. 15; there, too, people assembled to spend their leisure hours, Gen. xix. 1. Hence "they that sit in the gate" is put for *idlers, loungers*, who are coupled with drunkards, Ps. lxix. 12. R.

Hence, also, "gate" sometimes signifies—power, dominion; almost in the same sense as the Turkish sultan's palace is called the *Porte*. God promises Abraham, that his posterity shall possess the gates of their enemies—their towns, their fortresses, (Gen. xxii. 17.) and Christ says to Peter, "Thou art Peter; and on this rock will I build my church, and the gates of hell shall not prevail against it," Matt. xvi. 18. See Hell, *ad fin.*

It is remarked, that the idol Dagon, having fallen before the ark, and the two hands of his statue having fallen on the threshold of his temple, the priests afterwards forbore to tread on this part of the doorway, 1 Sam. v. 5. The prophet Zephaniah, perhaps, alludes to this custom of the Philistines, under the expression of "Those who leap on" or over "the threshold," chap. i. 9.

GATES OF RIGHTEOUSNESS, (Psal. cxviii. 19.) those of the temple, where the righteous, the saints, true Israelites, pay their vows and praises to God; where none enter but purified Israelites—a nation of righteous men.

GATH, (*a wine-press,*) a city of the Philistines, and one of their five principalities; (1 Sam. v. 8; vi. 17.) was famous for having given birth to Goliath. It was 18 miles south of Joppa, and 32 west of Jerusalem. David conquered Gath in the beginning of his reign over all Israel, (1 Sam. xvii. 52.) and it continued subject to his successors till the declension of the kingdom of Judah, 2 Sam. viii. 1. Rehoboam rebuilt or fortified it, (2 Chron. xi. 8.) and it was afterwards recovered by the Philistines, but Uzziah reconquered it. Josephus makes it part of the tribe of Dan. Metheg or Metheg-Ammah (Metheg the Mother) of 2 Sam. viii. 1, is explained in 1 Chron. xviii. 1, by—"Gath and her daughters;" Gath being the mother, and Metheg the daughter. Or it may be, that the district of Gath, and its dependencies, was in David's time called Metheg-Ammah; which, being unusual, or becoming obsolete, the author of the Chronicles explains it to be Gath and its villages.

Jerome says, there was a large town called Gath, in the way from Eleutheropolis to Gaza; and Eusebius speaks of another Gath, five miles from Eleutheropolis, towards Lydda, and, consequently, different from that of which Jerome speaks. The former author, also, speaking of Gath-Hepher, the place of the prophet Jonah's birth, says, it was called Gath-Hepher, or Gath in the district of Hepher, to distinguish it from others of the same name. Gath signifies a wine-press; wherefore it is no wonder that we find several places of this name in Palestine, where wine-presses were common. Calmet, who is followed by many subsequent writers, makes Gath to be the most southern city of the Philistines, and Ekron the most northern; when he supposes that Ekron and Gath are placed as the boundaries of their land, 1 Sam. v. 8, 10; xvii. 52. But, as Mr. Conder remarks, this phrase may be more properly interpreted as intimating that Gath was the south-eastern border, as Ekron was the north-eastern; and this much better accords with the sense of the passages. David had a company of Gittite guards.

GATH-HEPHER was the birth-place of the prophet Jonah, 2 Kings xiv. 25. Joshua (xix. 13.) places it in Zebulun; and Jerome says it was two miles from Sephoris, or Diocesarea, on the way towards Tiberias.

GATH-RIMMON, *the wine-press of Rimmon*, or of *the deity*, whose symbol was the *pomegranate*.—I. A city of Dan, (Josh. xix. 45.) which Jerome places ten miles from Diospolis, towards Eleutheropolis. It was given to the Korathites.—II. A town in the half-tribe of Manasseh, west of Jordan; given to the Korathites, Josh. xxi. 25.—III. A city of Ephraim, given to the Korathites, 1 Chron. vi. 69.

GAULAN, or Golan, a city of Bashan, from which the small province of Gaulanitis was named. It was given to the half-tribe of Manasseh, (Deut. iv. 43.) but was ceded to the Levites of Gershom's family, and became a city of refuge, Josh. xxi. 27. Eusebius says, that in his time, the city of Gaulan was still considerable, but he does not exactly describe its situation. It was in Upper Galilee, and Judas of Gaulan, head of the Galileans, was a native of it.

GAZA, or Azzah, (Gen. x. 19.) a city of the Philistines, given by Joshua to Judah, Josh. xv. 47; 1 Sam. vi. 17. It was one of the five principalities of the Philistines, towards the southern extremity of Canaan. It was situated between Raphia and Askelon, about 60 miles south-west of Jerusalem. Its advantageous situation exposed it to many revolutions. It belonged to the Philistines; then to the Hebrews; recovered its liberty in the reigns of Jotham and Ahaz; but was reconquered by Hezekiah, 2 Kings xviii. 8. It was subject to the Chaldeans, with Syria and Phœnicia; and afterwards to the Persians, and the Egyptians, who held it when Alexander Jannæus besieged, took, and destroyed it, *ante* A. D. 98. (See Zeph. ii. 4.) A new town was afterwards built, nearer to the sea, which is now existing. Luke speaks (Acts viii. 26.) of Gaza as a desert place; meaning, most probably, the greater Gaza, situated on a mountain twenty miles from the sea; not Little Gaza, or Majuma, which was very populous. Diodorus Siculus mentions old Gaza, and Strabo notices "Gaza the desert," which agrees with Acts viii. 26. The emperor Constantine gave Majuma the name of Constantia, in honor of his son; and granted it the honors and privileges of a city, independent on Gaza. The emperor Julian deprived it both of its name and its privileges.

Gaza was a city of great antiquity; being noticed among those cities which marked the boundaries of the Canaanite territory. It was a frontier defence against Egypt, and has at all times been a town of importance.

The rabbins mention a street outside the city of Gaza, where were shambles and an idol temple; as also a place called the Leper's Cloister. See 2 Kings vii. 3, &c. Dr. Wittman gives the following description of the modern town:—

"Gaza is situated on an eminence, and is rendered picturesque by the number of fine minarets which rise majestically above the buildings, and by the beautiful date-trees interspersed. A very fine plain commences about three miles from the town, on the other side, in which are several groves of olive-trees.

Advancing toward Gaza, the view becomes still more interesting; the groves of olive-trees extending to the town, in front of which is a fine avenue of these trees. About a mile distant from the town is a commanding height. The soil in the neighborhood is of a superi or quality. Much pasturage. On the east side of the town is a small gateway, near to which, it is said, Samson performed his exploit of carrying away the gate of the city; and where he threw down the building which killed him and his adversaries. The suburbs of Gaza are composed of wretched mud huts; but the interior of the town contains buildings superior in appearance to those generally met with in Syria. The streets are of a moderate breadth: many fragments of statues, columns, &c. of marble, are seen in the town walls and other buildings. Ophthalmia and blindness are very prevalent. The suburbs and environs of Gaza are rendered extremely agreeable by a number of large gardens, cultivated with great care, on the north, south, and west of the town. Plantations of date-trees, also, are numerous. The landing place of Gaza is an open beach, highly dangerous to boats, especially if laden, a heavy surf constantly beating on the shore. Quails are very abundant in the neighborhood."

Gaza distinguishes itself on its medals as sacred, and an asylum. Some of them have a key of a peculiar shape, which seems to have been the appropriate symbol of the city. It is possible that, beside the character of this city, as the key of Syria towards Egypt, which it really is, the inhabitants might boast of the excellence of a kind of key or bolt which was proper to it. Whether such might or might not be the fact, this representation may perhaps illustrate a circumstance mentioned in Judges xvi. 2. The Gazaites laid wait (or snares) for Samson, all night, in the gate of the city, and were quiet, depending on the impossibility of his opening the bolt of their city door —but Samson, at midnight, took away the doors—the two posts—BAR (bolt) and all—which had been the reliance of the Gazaites for securing him. This bolt is what Mr. Taylor thinks appears on the medals of Gaza. The middle bar of the instrument is represented as *shooting through* that which crosses it; and this is precisely the application elsewhere of the word rendered bar in this passage, as appears from Exod. xxxvi. 33. "He made the middle bar to shoot through the boards from one end to the other," which is otherwise phrased, chap. xxvi. 28, "the middle bar in the midst of the boards shall reach from end to end." These two ideas are very consistent; for if Gaza prided itself on being the key of Syria, no doubt but it would denote this character by employing on its medals a key of that kind, which it considered as the most secure and substantial. In modern times, the arms of Gibraltar have been a key, that town having been formerly esteemed the key of Spain.

GAZELLE, see ANTELOPE.

GEBA. By comparing 2 Sam. v. 25. with 1 Chron. xiv. 16, we find apparently the same place called Geba and Gibeon; for David is said, in Samuel, to smite the Philistines from Geber to Gazer, which in Chronicles is, "from Gibeon even to Gazer." That, however, they were not the same city is manifest from Josh. xxi. 17, where "Gibeon with her suburbs and Geba with her suburbs," are said to be given to the Levites. They probably lay not far distant from one another. (See GIBEON.) That Geba is not the same place as Gibeah of Saul, appears from Isaiah x. 29. "They have taken up quarters at Geba; Ramath is afraid; Gibeah of Saul is fled." Gibeah was near Ramah, (Judg. xix. 13; comp. Hos. v. 8.) but it appears, that Geba is called "Geba of Benjamin" in 1 Kings xv. 22, though Geba simply, in the parallel passage, (2 Chron. xvi. 6.) on occasion of its being mentioned among the cities rebuilt by Asa. Geba seems to have been the northern limit of the kingdom of Judah, (2 Kings xxiii. 8.) "From Geba to Beersheba," seems to be, with respect to Judah, of the same import as "from Dan to Beersheba" had been, with respect to all Israel, when under one dominion.

I. GEBAL, a district, or perhaps a sovereignty, south of Judah, and in south Idumea. Gebal signifies a mountain; and the denomination of Gebal is not ancient, since it appears only in Psalm lxxxiii. which was written, probably, in the time of Jehoshaphat, king of Judah. The country south of the Dead sea and on the east of El Ghor, or great valley, bears the same name to the present day, Djebal, i. e. the ancient Gebal, or the Gebalene of the Romans. See Burckhardt's Trav. in Syr. p. 401, seq. (See under EXODUS.)

II. GEBAL, a city of Phœnicia, between Sidon and Orthosia, on the shore of the Mediterranean, (Ezek. xxvii. 9.) written by Stephens, Ptolemy, and Strabo, Gabala; by Pliny, Gabale; and by the LXX, Byblus. The city of Gebal has the important office of "calkers" to the ships of Tyre assigned to it by the prophet Ezekiel; its chiefs are also characterized as wise.

This city was famous for its worship of Adonis, who was believed to have been wounded by a boar in mount Libanus. The river Adonis, whose waters are at some seasons as red as blood, passes by it; and when this phenomenon appeared, the inhabitants lamented Adonis, pretending their river to be colored with his blood. See ADONIS.

The best modern description of this city is given by Mr. Maundrell, who calls it Jebilee: "Jebilee is seated close by the sea, having a vast and fruitful plain stretching round it, on its other sides. It makes a very mean figure at present; though it still retains the distinction of a city, and discovers evident footsteps of a better condition in former times. In the time of the Greek emperors, it was dignified with a bishop's see, in which some time sate Severian, the grand adversary and arch-conspirator against Chrysostom. The most remarkable things that appear here at this day, are a mosque, and an almshouse just by it, both built by sultan Ibrahim. In the former his body is deposited. We were admitted to see his tomb, though held by the Turks in great veneration. We found it only a great wooden chest, erected over his grave, and covered with a carpet of painted calico, extending on all sides down to the ground. In this mosque we saw several large incense pots, candlesticks for altars, and church furniture, being the spoils of Christian churches at the taking of Cyprus. Close by the mosque is a very beautiful bagnio, and a small grove of orange-trees, under the shade of which travellers are wont to pitch their tents in the summer time. Jebilee seems to have had anciently some convenience for shipping. There is still to be seen a ridge composed of huge square stones, running a little way into the sea, which appears to have been formerly continued further on, and to have had a mole. Near this place we saw a great many pillars of granite, some by the water side, others tumbled into the water. There were others in a garden close by, together with capitals of white marble, finely varied: which testify, in some measure, the ancient splendor of this city. But the most considerable antiquity in Jebilee, and greatest mon-

ument of its former eminency, is the remains of a noble theatre, just at the north gate of the city. All of it that is now standing is the semicircle. It extends from corner to corner, just a hundred yards. In this semicircular part is a range of seventeen round windows, just above the ground; and between the windows all round were raised, on high pedestals, large massy pillars, standing as buttresses against the wall, both for the strength and ornament of the fabric; but these supporters are at present most of them broken down. Within is a very large arena. On the west side the seats of the spectators remain still entire, as do likewise the caves or vaults which run under the subsellia all round the theatre. The outward wall is three yards three quarters thick, and built of very large and firm stones; which great strength has preserved it thus long from the jaws of time, and from that general ruin which the Turks bring with them into most places where they come."

GEBER, son of Uri, governor of Gilead, in the reign of Solomon, 1 Kings iv. 19.

I. GEDALIAH, son of Ahikam, was made governor of Palestine, by Nebuchadnezzar, after the destruction of Jerusalem and the temple; (Jer. xl. xli. 2 Kings xxv. 22.) A. M. 3416. Jeremiah and many Jews who had fled into Moab and Ammon, retired to him at Mizpah. Gedaliah assured them of Nebuchadnezzar's protection, on condition that they lived peaceably. Ishmael, son of Nethaniah, of the royal family of Judah, having been entertained at the table of Gedaliah, the prince and his associates massacred him, and all about him, as well Jews as Chaldeans.

II. GEDALIAH, son of Amariah, and grandfather of the prophet Zephaniah, Zeph. i. 1.

GEDER. This word signifies a *wall*, *enclosure*, *fortified* place; as do also the names in the following articles, which are all derived from it. Geder itself was an ancient Canaanitish place, in the plain of Judah, (Josh. xii. 13;) and was probably the same with the following Gederah. R.

GEDERAH, a city in the plain of Judah, (Josh. xv. 36.) probably the same with the preceding Geder, and with Beth-Gader, 1 Chron. ii. 51. It would thence seem to have pertained to the family of Caleb. R.

GEDEROTH, a place in the tribe of Judah, Josh. xv. 41; 2 Chron. xxviii. 18. R.

GEDEROTHAIM, a place in the plain of Judah, Josh. xv. 36. R.

GEDOR, a city apparently in the south of the mountains of Judah, surrounded by fat pastures, and formerly occupied by the Amalekites; 1 Chron. iv. 39 seq. xii. 7; Josh. xv. 58. It is also the name of a man, 1 Chron. viii. 31; ix. 37. R.

GEHAZI, Elisha's servant, almost continually attended that prophet, and was concerned in whatever happened to him; till being overcome by avarice, he solicited, and obtained, in the prophet's name, from Naaman the Syrian, a talent of silver, and two changes of garments, 2 Kings v. 20. His avarice, however, was punished, for he was seized with a leprosy, and quitted Elisha. The king of Israel would sometimes make Gehazi relate the wonders which God had wrought by Elisha, 2 Kings viii. 4, 5, &c. See Elisha.

GEHENNA, or Gehennom, or valley of Hinnom; or valley of the son of Hinnom, (see Josh. xv. 8; 2 Kings xxiii. 10. Heb.) a valley adjacent to Jerusalem, through which the southern limits of the tribe of Benjamin passed. Eusebius says, it lay east of Jerusalem, at the foot of its walls; but we are certain it also extended south, along the brook Kedron. It is thought to have been the common sewer belonging to Jerusalem, and that a fire was always burning there to consume the filth of the city. In allusion to this circumstance, or to the fire kept up in the valley in honor of Moloch, the false god, to whom the Hebrews frequently offered human sacrifices, and even their own children, (Jer. vii. 31.) hell is called Gehenna, in some parts of the New Testament. Josiah, to pollute this place, and render it odious, commanded all manner of ordure, and dead men's bones, to be thrown into it, 2 Kings xxiii. 10.

After having been the scene of much cruelty, then Gehenna became the receptacle of much pollution; so far it coincided in character with hell; and the perpetual fires that were kept burning there to consume the filth of the city, added another similarity to those evils attributed to the place of torment. The combined ideas of wickedness, pollution, and punishment, compose that character which might well justify the Syriac language in deriving its name of hell from this valley of the sons of Hinnom. (Comp. Matt. v. 22.)

[The name Γεέννα, Gehenna, properly signifies *the valley of Hinnom*, גיא חנם, *Ghê-Hinnom*, (Jer. vii. 31.) a valley just south of Jerusalem, running westward from the valley of the Cedron, well watered, and in ancient times, most verdant and delightfully shaded with trees. It was here that the idolatrous Israelites established the worship of Moloch, under the form of a brazen image having the face of a bull; and to this image they offered their own children in sacrifice, causing them to be consumed in a furnace of fire into which they dropped from the arms of the idol; 1 Kings xi. 7; 2 Kings xvi. 3. The valley is also called תפת, *Tophet*, (Jer. vii. 31,) from the drums, תף, תפים, which were beaten to drown the cries of the victims. After the captivity, the Jews regarded this spot with abhorrence, on account of the abominations which had been practised there, and following the example of Josiah, (2 Kings xxiii. 10.) they threw into it every species of filth, as well as the carcasses of animals and the dead bodies of malefactors, etc. To prevent the pestilence which such a mass would occasion if left to putrify, constant fires were maintained in the valley in order to consume the whole; and hence the place received the appellation of *Gehenna of fire*. By an easy metaphor, the Jews, who could imagine no severer torment than that of fire, transferred this name to the *infernal fire*,—to that part of *Hades* in which they supposed that demons and the souls of wicked men were punished in eternal fire. (See Jahn, § 411. Wetstein N. T. tom. i. p. 299.) R.

I. GEMARIAH, son of Hilkiah, was sent to Babylon with Elasah, son of Shaphan, from Zedekiah, king of Judah, to carry the tribute-money to Nebuchadnezzar. They carried also a letter from Jeremiah to the Jewish captives at Babylon, warning them against certain false prophets, who flattered them with promises of a speedy return to Judea; (Jer. xxix. 3, 4.) about A. M. 3408.

II. GEMARIAH, the son of Shaphan, and a counsellor to Jehoiakim, before whom Baruch read Jeremiah's prophecies; and who reported them to the king, Jer. xxxvi. 12.

GENEALOGY. Never was a nation more circumspect about their genealogies than the Hebrews. We find them in their sacred writings carried on for upwards of 3500 years. In the evangelists we have the genealogy of Christ, for four thousand years,

from Adam to Joseph his father, and to Mary his mother. It is observed in Ezra ii. 62, that such priests as could not produce an exact genealogy of their families, were not permitted to exercise their sacred functions; and Josephus says, that they had an uninterrupted succession of priests for 2000 years; that the priests were particularly careful to preserve their genealogies, not only in Judea, but wherever they were. They never married but into their own rank, and they had exact genealogical tables, prepared from those authentic documents which were kept at Jerusalem, and to which they had recourse.

It is observable that the genealogies recorded by Ezra and Nehemiah vary in some particulars; the reason of which is thus assigned by Prideaux: "For the true settling of these genealogies, search was made by Nehemiah for old registers, and having among them found a register of the genealogies of those who came up at first from Babylon, with Zerubbabel and Joshua, he settled this matter according to that, adding such as afterwards came up, and expunging others whose families were extinguished: and this hath caused the differences between the accounts which we have of these genealogies in Ezra and Nehemiah. For in the second chapter of Ezra, we have the old register, made by Zerubbabel; and in the seventh of Nehemiah, from the sixth verse to the end of the chapter, we have a copy of it as settled by Nehemiah, with the alterations I have mentioned." (Connect. &c. part i. book iv.)

Since the last war of the Romans against the Jews, about thirty years after the death of our Saviour, and particularly since their dispersion in the reign of Adrian, they have lost their ancient genealogies; and perhaps not even one of the sacerdotal race can produce his pedigree.

Genealogy of Jesus Christ.—The variations in the genealogical tables of Matthew and Luke have been discussed by almost every commentator from the earliest times, and different methods have been proposed for their solution. It is obviously impossible, however, within the limits of an article of any reasonable length, in a work like the present, even to enumerate the various hypotheses that have been advanced on the subject. One thing is certain;—that they were derived from authentic sources, and were at least sufficiently accurate to satisfy the persons for whom they were more especially designed. It cannot be believed for a moment, that in an affair of so much importance as that of an exhibition of the evidence by which the descent of Jesus from Abraham and David was to be proved, upon which, in fact, his official character depended, and in which a single error, accidental or otherwise, would have been fatal—it cannot be believed that here the evangelists would either have copied incorrectly, or have wilfully falsified. Had they done so, the public registries, which were open to inspection, would have enabled any one to expose the fraud; and we may be sure that among the enemies of the Redeemer, men who denied his Messiahship, many would have been found to undertake that which would so completely effect their wishes. That no such attempts were made, furnishes a sufficient guarantee of the accuracy of these tables, whatever difficulties they may present to modern readers.

In the article GENERATION, Mr. Taylor has suggested a different idea of the fourteen generations of Matthew to that generally entertained; yet being desirous of doing justice to other modes of determining those generations, he gives the following comparative *Genealogy*. [The following comparative table is constructed on the hypothesis, that Matthew gives the genealogy of our Saviour through Joseph his father; while Luke exhibits that of his mother Mary. R.

These names, Luke (iii. 34—38.) reckons alone; going back twenty degrees higher in the genealogy of Jesus than Matthew; that is, from Abraham to Adam.

GOD.

1 ADAM.	11 SHEM.
2 SETH.	12 ARPHAXAD.
3 ENOS.	13 SELAH.
4 CAINAN.	14 HEBER.
5 MEHALALEEL.	15 PELEG.
6 JARED.	16 REU.
7 ENOCH.	17 SERUG.
8 METHUSELAH.	18 NAHOR.
9 LAMECH.	19 TERAH.
10 NOAH.	

Matthew (i. 1—16.) and Luke (iii. 31—34.) reckon together the *natural line* of Jesus, from Abraham to David, as follows:

1 ABRAHAM.	20 ABRAHAM.
2 ISAAC.	21 ISAAC.
3 JACOB.	22 JACOB.
4 JUDAH.	23 JUDAH.
5 PHAREZ.	24 PHAREZ.
6 HESRON.	25 HESRON.
7 ARAM.	26 ARAM.
8 AMINADAB.	27 AMINADAB.
9 NAHSHON.	28 NAHSHON.
10 SALMON.	29 SALMON.
11 BOAZ.	30 BOAZ.
12 OBED.	31 OBED.
13 JESSE.	32 JESSE.
14 DAVID.	33 DAVID.

The first 14 *generations mentioned by Matthew.*

Matthew (i. 13—16.) reckons in this line the *ancestors of Joseph.*		Luke (iii. 23.) reckons in this line the *ancestors of Mary.*
1 SOLOMON.		34 NATHAN.
2 REHOBOAM.		35 MATTATHA.
3 ABIJAH.		36 MENAN.
4 ASA.		37 MELEAH.
5 JEHOSHAPHAT.		38 ELIAKIM.
6 JEHORAM.		39 JONAN.
AHAZIAH.	*omitted*	40 JOSEPH.
JOASH.	*by*	41 JUDAH.
AMAZIAH.	*Matthew.*	42 SIMEON.
7 UZZIAH.		43 LEVI.
8 JOTHAM.		44 MATTHAT.
9 AHAZ.		45 JORIM.
10 HEZEKIAH.		46 ELIEZER.
11 MANASSEH.		47 JOSES.
12 AMMON.		48 ER.
13 JOSIAH.		49 ELMODAM.
14 JEHOIAKIM.		50 COSAM.

The second 14 *generations mentioned by Matthew.*

1 JECHONIAH, dying childless, his	51 ADDI.
son, or nearest of kin, according	52 MELCHI.
to Numb. xxviii. 8—11, *is to be*	53 NERI.
sought in 2	54 SALATHIEL.*
3	55 ZERUBBABEL.

The regal line of Solomon ends.

* Where Luke (iii. 27.) calls Salathiel son of Neri, understand the *natural* son.

Where Matthew (i. 12.) calls Salathiel son of Jechoniah, understand his *legal* son, succeeding as nearest of kin; perhaps, also, by adoption. See ADOPTION.

4 ABIUD.	56 RHESA.
	57 JOANNA.
5 ELIAKIM.	58 JUDAH.
	59 JOSEPH.
6 AZAR.	60 SHEMEI.
	61 MATTATHIAH.
7 ZADOC.	62 MAATH.
	63 NAGGAI.
8 ACHIM.	64 ESTI.
	65 NAHUM.
9 ELIUD.	66 AMOS.
	67 MATTATHIAH.
10 ELEAZAR.	68 JOSEPH.
	69 JANNAH.
11 MATTHAN.	70 MELCHI.
	71 LEVI.
12 JACOB.	72 MATTHAT.
	73 HELI.
13 JOSEPH.*	74 MARY.
A just man of the house and lineage of David. (Matt. i. 19. Luke ii. 4.)	*A virgin of the house of David.* (Luke i. 27.)
14 JESUS CHRIST.	75 from ADAM.

The third 14 *generations mentioned by Matthew.*

* Where Luke (iii. 23.) calls Joseph son of Heli, understand his *son-in-law* by marriage of his daughter Mary; but not excluding adoption. See ADOPTION.

GENERATION. Besides the common acceptation of this word, as signifying race, descent, lineage, it is used for *the history* and *genealogy* of a person; as Gen. v. 1. "The book of the generations of Adam," i. e. the history of Adam's creation and of his posterity. So Gen. ii. 4, "The generations of the heavens and of the earth," i. e. their *genealogy*, so to speak, the history of the creation of heaven and earth. Matt. i. 1, "The book of the generation of Jesus Christ," i. e. the genealogy of Jesus Christ, the history of his descent and life.

"The present generation" comprises all those who are now alive. Matt. xxiv. 34. "This generation shall not pass away, till all be fulfilled;" some now living shall witness the event foretold. Acts ii. 40. "Save yourselves from this untoward generation;" from the punishment which awaits these perverse men.—Sometimes also the word refers to *future* ages; "To generation and generation," i. e. to future ages; Isaiah liii. 8. "Who shall declare his generation?" who can enumerate his posterity? i. e. He was cut off by an untimely death, yet his posterity, his followers, shall be innumerable.

The Hebrews, like other ancient nations, sometimes computed loosely by generations. Thus Gen. xv. 16. "In the fourth generation thy descendants shall come hither again." Deut. xxiii. 2. "A bastard shall not enter into the congregation of the Lord, even to his tenth generation." The duration of a generation is of course very uncertain; indeed, it is impossible to establish any precise limits. Hence it has been fixed by some at one hundred years; by others, at a hundred and ten; by others at thirty-three, thirty, twenty-five, and even twenty years; being neither uniform nor settled. It is, however, generally admitted, that a generation in the earliest periods is to be reckoned longer than one in later times.

It is well known that the learned have been much embarrassed to make out the even number of fourteen generations in the genealogy of Christ, reckoned by the evangelist Matthew; (chap. i.) "So all the generations from Abraham to David, are *fourteen* generations; and from David unto the Babylonish captivity, are *fourteen* generations; and from the Babylonish captivity to Christ, are *fourteen* generations." Bishop Pearce proposes to read "*seventeen* generations" in the second number; and others say, "Cut out the whole." Upon this perplexing subject, Mr. Taylor has the following remarks. [These remarks are suffered to remain here, although they are built on very slight foundations, and amount to nothing but conjecture after all. The best mode of reconciling the two genealogies of our Lord is given above. A very judicious view of the whole subject, is given by Newcome in the notes to his Harmony of the Gospels, which see. R.

It is notorious, (1.) that three princes of short reigns are *omitted*, between Jehoram and Uzziah, in verse 8. (2.) Some MSS. in order to make up the number of *fourteen* generations, insert in verse 11. "And Jehoiakim begat Jechoniah." (3.) Other variations of the numbers of these generations, are well known to those who have investigated the subject. Now, to preserve the number of *fourteen* generations in each class, is impossible, if we adhere to the historical succession of the kings, and refer the word "generation" to natural descent. But let us see the consequences, if we take the word "generation" as expressing a portion of time, or mean of calculation, by the general (not individual) course of human life.

"From Abraham to David is fourteen generations." Now, a generation, in those early ages, might be taken at 93, 80, or 70 years, in the former part of the period; and 60, 50, or 40 years, at the close of it. If we take the average, or medium, it will be 65 years—for Abraham was born about *ante* A. D. 1996, and David *ante* A. D. 1085, making the interval 911 years—which, divided by fourteen, gives full sixty-five years to a generation. That about 70 years might denote a generation, in the days of Abraham, seems probable from Gen. xv. 16. "In the fourth generation—from thy posterity's going into Egypt, or servitude—they shall return to Canaan;" the interval being about four periods of 70 years each, i. e. 280 years; for Joseph was sold *ante* A. D. 1729, and Israel entered Canaan, under Joshua, about *ante* A. D. 1451. But if it should be thought a generation in the days of Abraham extended to a hundred years, it will not affect the argument; because human life was proportionably diminished towards the time of David.

It seems that forty years was not esteemed to be a complete generation in the days of Moses, since those sinners who had grieved God forty years in the wilderness (Psal. xcv. 10.) are considered as having been cut off at an untimely *period* of life. From the birth of David to the Babylonish captivity, the medium of fourteen generations approaches very near to that of the regular estimate of generations among the ancients, which were usually reckoned three to a century, say 33 years. In this interval they are about 36 years; for David was born *ante* A. D. 1085, and the deportation to Babylon was *ante* A. D. 581. The difference is about 504 years; which, divided by fourteen, gives 36 years to a generation. From the Babylonian captivity to Christ, the generations are varied to forty or forty-one years each.

Now the Messiah was restricted by divine appointment, (1.) to the *posterity* of Abraham. (2.) To the *family* of David. (3.) To the *then existing temple.*

The preceding calculations are taken from the *beginning* of the respective periods mentioned; but they should rather be taken from periods more immediately connected with the pedigree of the Messiah. As thus:—From the covenant made with Abraham, including "the blessing of all nations." &c. or from the birth of Isaac, (*ante* A. D. 1893.) to the revival of this promise, and the fixing of Messiah to the family of David, (2 Sam. vii. 16.) about *ante* A. D. 1044. This interval is 850 years; which, divided by 14, gives somewhere about 60 years to a generation. From the promise fixing the Messiah in the family of David, (*ante* A. D. 1044,) to that of his coming to visit his people, *this* temple, &c. (*ante* A. D. 520,)—the next great promise, at the commencement of a new order of things, attaching the Messiah to place and time—the interval is 524 years; which divided by 14, gives 37 years to a generation. The remaining 520 years, from the promise made in honor of the second temple, till Christ was brought to that temple, evidently gives the same number of 37 years to a generation.

We believe it is usual in the English court of chancery to reckon generations from 33 to 35 years, but on some occasions the court reckons so low as 30 years. However, in estimating the genealogy given by Matthew, we do not seek precisely legal accuracy; it is enough, if we show that the mode of his computation may be explained, without referring to names of kings or descendants, admitted or omitted, or to other circumstances which have perplexed the learned, which is what we have in view.

This leads to a few observations; as, (1.) Our Lord uses the term generation to express a period of about 36 or 37 years, when he says, "This generation shall not be passed away till Jerusalem be destroyed;" say A. D. 70. (2.) That fourteen periods of 37 years each, reckoned upwards from Christ, bring us up to the consecration of the second temple, being about 520 years. (3.) That fourteen periods of 37 years each, (524 years,) from the consecration of the second temple, reckoned upwards, bring us to that period of David's reign, when he received the promise that the Messiah should spring from his family. (4.) That there were more ways than one of calculating the time of the expected coming of the Messiah; and that the *vetus et constans opinio* of Suetonius and Tacitus, that "about this time the king of the Jews was expected," had more (we do not say better) foundations than we know of, or are aware of: and that it is very likely, when the ancient prophets examined to what period the Spirit that spake by them referred, they might obtain (and might also communicate) much information, which has not come down to us. Daniel's seventy weeks are closely connected with our last period of fourteen generations.

The following are the sentiments of Montfaucon on the period of time, intended among the ancients by the word generation, and the use of it in calculation. "The ancients painted the several parts of time under human forms; as for example αἰων and γενεά, an age and a generation. The first of these (the αἰων) is taken by the Greeks in various senses. Jerome in his commentary on Ezekiel xxix. says, that the word αἰων, or age, is the space of 70 years; and may be reckoned about the full age of a man. It is likewise often taken for the full term of a man's life; sometimes for an undeterminate time, and at other times for eternity. As the Greeks had their γενεά, generation, so the Latins also had their *seculum*, or generation; concerning both which words there have been great disputes, that is, as to the space of time signified by them. For some would have the two words (that is, *seculum* or *generation*) to be equivalent to, and to denote, *a space of* THIRTY YEARS; but at length custom prevailed, and determined the *seculum* to be a hundred years; while the most common opinion was, that the Greek (γενεά) generation was no more than THIRTY YEARS. I know not certainly whether the Greeks ever represented their (γενεά,) generation under a human form, as well as other parts of time; though it is very probable they did, considering that in those days they expressed almost every thing so. As to the custom of reckoning their years by generations, *it is of great antiquity;* seeing we find Herodotus reckoning in that manner in several places." (Sup. Antiq. Exp. vol. i. 8.)

Among the Syrians it appears to have been customary to compute time by generations; at least, it occurs in several places in their writings. In Norberg, (vol. i. p. 51, 53, 95.) we read, "After the lapse of twenty-five generations, the world was visited by water, and the sons of men by the progress of this water were exiled from the body . . . except Nuh, the man, and Nuraito, his wife, also Schum, Jamin, and Jafet, sons of that Nuh; who were delivered from death by water, and by whom the world was restored. From Schurbai and Scharhabil to the generation of Nuh were fifteen generations. . . But from Nuh and the ark until Ibrahim, who had the prophetic spirit, and until Mescho [Melchizedek?] and until the city of Jerusalem was built, were six generations. They also say, that, "From Adam to Ram and Rud were thirty generations; from these to Schurbai and Scharhabil were twenty-five generations." As it is evident, then, that the chronology of the Syriac sacred history was computed by generations, there is nothing unreasonable in assuming, independently of the proofs previously given, that in giving a genealogical epitome of that history, the evangelist conformed his text to documents extant in the language in which he wrote. If this were the case, it follows, that all the embarrassments occasioned by the omission of three names in the genealogical table, have been unnecessary; and also, with evidence little short of demonstration, that the genealogy formed part of Matthew's original; and, consequently, is an integral part of his Gospel.

Let us now paraphrase the evangelist's words, connecting the sense of the first with that of the seventeenth verse. "I said, in the beginning of my discourse, that Jesus was 'the son of David; the son of Abraham:' and I have given you tables of his descent, by which I have proved his relation to those ancestors. Now, you might desire that I should say something to justify the expectation of his coming about this period of time. We know it has been disputed among our wise men, what number of years, precisely, elapsed from Abraham to David; but it is enough for my purpose to observe that, however they may differ as to a few years, (for no two of them agree,) they all reckon a period of time equal to fourteen generations, as they were then calculated; that is to say, the time previous to the settlement of the kingly office, and to the promise of the descent of the Messiah in the family of David, was fourteen generations: and so, from David to the restoration from the Babylonish captivity, after the kingly office was suspended, when our hopes of Messiah revived, is admitted to be fourteen generations, as they were then calculated: and yo will, with me, think it very remarkable, that from the time of the Babylonish captivity,

to the appearance of the person, whose memoirs I am about to write, was fourteen generations also:— a coincidence certainly deserving attention, and on which the universal expectation of our nation, that they should again enjoy, about this time, a king of their own blood, has been (in some degree) founded."

That there was really such a general expectation of a Jewish king at the time the evangelist alludes to, may be seen in the article CHRIST.

The design of Providence in giving us two genealogies of Jesus Christ, may be presumed to have been to show that he was not only of the family of David, but, as Luke remarks, (and it seems to be the precise import of his word πατριᾶς, chap. ii. 4.) of the direct line, the elder branch of the family; and, in short, that very person who, if the exercise of royalty had continued in the family of David, would have legally sat on the throne: "The sceptre shall not depart from Judah, until he come whose right it is;" (Gen. xlix. 10.) that is, that person who ought legally to sway the sceptre. Strange indeed, that when he comes whose right it is, it should then depart; but such is the prediction; and might there not be a reference to this in the question of John the Baptist, "Art thou *he that should come?*" Matt. xi. 3. q. d. "Art thou he whom we expect shall deliver Israel?" as afterwards the apostles asked, "Lord, wilt thou at this time *restore the kingdom* to Israel?" Our Lord avoids a direct answer, *yes*, or *no;* but says, "Go, tell John what you have seen; no signs of external greatness; but the blind receive sight.... *and to the poor the gospel is preached:* John will thence infer, decidedly, that my kingdom is not of this world; but is infinitely more beneficial to the sons of men, than if I assumed the most magnificent monarchy, as sovereign over Israel." See further in the article SHILOH.

GENESIS, the first of the sacred books in the Old Testament, so called from the title given to it in the Septuagint, and which signifies "the book of the generation, or production," of all things. Moses is generally admitted to have been the writer of this book; and it is believed that he penned it after the promulgation of the law. Its authenticity is attested by the most indisputable evidence, and it is cited as an inspired record thirty-three times in the course of the Scriptures. The history related in it comprises a period of about 2369 years, according to the lowest computation, but according to Dr. Hales, a much larger period. It contains an account of the creation; the primeval state and fall of man; the history of Adam and his descendants, with the progress of religion and the origin of the arts; the genealogies, age, and death of the patriarchs, until Noah; the general defection and corruption of mankind, the general deluge, and preservation of Noah and his family in the ark; the history of Noah and his family subsequent to the time of the deluge; the re-peopling and division of the earth among the sons of Noah; the building of Babel, the confusion of tongues, and the dispersion of mankind; the lives of Abraham, Isaac, Jacob, and Joseph.

GENNESARETH, a small district of Galilee, adjacent to the lake of the same name, or, as subsequently called, the sea of Tiberias, and described by Josephus as being extremely fertile, and, in consequence of the temperature of the air, abounding in fruits of different climates. For a description of the lake, see TIBERIAS II.

GENTILES, a name given by the Hebrews to all those that had not received the law. Those who were converted, and embraced Judaism, they called proselytes. Since the promulgation of the gospel, the true religion has been extended to all nations; God, who had promised by his prophets, to call the Gentiles to the faith, with a superabundance of grace, having fulfilled his promise; so that the Christian church is composed principally of Gentile converts; the Jews being too proud of their privileges, to acknowledge Jesus Christ as their Messiah and Redeemer. In the writings of Paul, the Gentiles are generally called Greeks; (Rom. i. 14, 16; ii. 9, 10; x. 12; 1 Cor. i. 22, 24; Gal. iii. 28.) and Luke, in the Acts, expresses himself in the same manner, chap. vi. 1; xi. 20; xviii. 4. *et al.* Paul is commonly called the apostle of the Gentiles, (1 Tim. ii. 7.) or Greeks, because he, principally, preached Christ to them; whereas Peter, and the other apostles, preached generally to the Jews; and are called apostles of the Circumcision, Gal. ii. 8.

The prophets declared very particularly the calling of the Gentiles. Jacob foretold that the Messiah, he who was to be sent, the Shiloh, should be the expectation of the Gentiles; and Solomon, at the dedication of his temple, prayed for the stranger, who should there entreat God. The Psalmist says (ii. 8.) that the Lord shall give the Gentiles to the Messiah, for his inheritance; that Egypt and Babylon shall know him; (Ps. lxxxvii. 4.) that Ethiopia shall hasten to bring him presents; (Ps. lxxii. 9, 10.) and that the kings of Tarshish, and of the isles, the kings of Arabia and Sheba, shall be tributary to him. Isaiah abounds with prophecies of a similar nature, on which account he has justly been distinguished by the name of the prophet of the Gentiles.

In the New Testament, we see that Gentiles came to Jerusalem to worship. Some of these, a little before the death of our Saviour, addressed themselves to Philip, desiring him to show them Jesus, John xii. 20, 21.

Many of the fathers believed, that Gentiles, who lived in a laudable manner, and observed the law of nature, were saved; and Paul (Rom. ii.) assigns "glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." Clemens Alexandrinus asserts, that the Gentiles had two means for acquiring justification, the law and philosophy; the latter of which might at least dispose them to justice, though it produced not perfect righteousness. But if it be inquired whether heathens have lived up to their knowledge; that is, whether, with proper knowledge of God, they have loved him, given him glory, hoped in him, followed the precepts of the law of nature, and observed them as they ought to do, (with a view to God,) and demonstrated the power and exercise of these principles, by actions animated with grace and charity; whether they have practised the first and greatest commandments, to love God with all their hearts, and their neighbor as themselves; we have much reason to fear they will be found wanting. See PHILOSOPHY.

COURT OF THE GENTILES. Josephus says, that there was, in the court of the temple, a wall, or balustrade, breast high, with pillars at certain distances, with inscriptions on them in Greek and Latin, importing that strangers were forbidden from approaching nearer to the altar.

ISLES OF THE GENTILES (Gen. x. 5.) evidently denote Asia Minor and the whole of Europe, which were peopled by the descendants of Japheth.

GERAH, the smallest piece of money among the Hebrews, twenty of which made a shekel, Exod. xxx. 13.

GERAR. We find a city of this name so early as Gen. xx. 1; xxvi. 1, 17. expressly stated to be a city of the Philistines. The probability is, that some wandering tribe of this people had settled here, before the great influx of their nation into these parts, during the captivity of the Israelites in Egypt. As Abraham himself was a pilgrim from a region not very distant from their original country, they might, perhaps, feel some kind of sympathy with him and for him. He appears to have been, on the whole, on good terms with the king of Gerar; and Isaac lived many years in the neighborhood. Gerar appears to have been a favorable station for flocks; and it might be called "the fixed residence," that is, not tents, but buildings, by those who here abode, whether they were, properly speaking, exiles or not. Gerar was not far from Gaza, in the south of Judah. Moses says, it lay between Kadesh and Shur; and Jerome states, that from Gerar to Jerusalem was three days' journey. Moses also mentions the brook or valley of Gerar, Gen. xxvi. 17.

GERASA, or Gergesa, a cit, east of the Jordan, and in the Decapolis, Matt. viii. 28. Burckhardt, Buckingham, and other writers consider the ruins of Djerash to be those of the ancient Gerasa. They are nearly 50 miles from the sea of Tiberias, and nearly opposite to mount Ebal.

GERGESENES, or Girgashites, a people of the land of Canaan, who settled east of the sea of Tiberias, and gave name to a region and city. See Gadara, and Gerasa.

GERIZIM, a mount in Ephraim, a province of Samaria, between which and Ebal lay the city of Shechem. (See Judg. ix. 7.) Gerizim was fruitful, Ebal was barren. God commanded that the Hebrews, after passing the Jordan, should be so divided, that six tribes might be stationed on mount Gerizim, and six on mount Ebal. The former were to pronounce blessings on those who observed the law of the Lord; the others, curses against those who should violate it, Deut. xi. 29; xxvii. 12.

After the captivity, Manasseh, by permission of Alexander the Great, built a temple on Gerizim, and the Samaritans joined the worship of the true God to that of their idols: "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence," 2 Kings xvii. 33.

The Samaritans maintain, that Abraham and Jacob erected altars at Gerizim, and that here Abraham prepared to sacrifice his son Isaac, Gen. xii. 6, 7; xiii. 4; xxxiii. 20. They, too, affirm, that God required the blessings to be given from mount Gerizim, to those who observed his laws, and the curses from Ebal, (Deut. xxvii. 12, 13.) and they further cite from their Pentateuch the passage; (Deut. xxvii. 4.) "When ye be gone over Jordan, ye shall set up these stones, which I command you this day, in mount Gerizim, [in the Hebrew copies, Ebal,] thou shalt plaster them," &c. (verses 12, 13;) thus making Moses direct an altar to be erected in Gerizim instead of Ebal. [They accuse the Jews of falsifying the text in this passage, and of putting Ebal instead of Gerizim, in order to deprive this mountain of the honor of having been a place appointed for the public worship of Jehovah. The suspicion of falsifying the text, however, falls much more heavily upon the Samaritans than upon the Jews; since they had a far greater interest to change the reading Ebal into Gerizim, than the Hebrews had to change Gerizim for Ebal. For after the proposition of the Samaritans, to take part in rebuilding the temple at Jerusalem, had been rejected by the Jews, (Ezra iv. 1—3.) the former erected a temple for themselves in mount Gerizim, which is mentioned 2 Macc. vi. 2. By changing the text, therefore, of this passage from Ebal to Gerizim, they wished to procure for their temple the honor of standing on that mountain, where, after the conquest of Canaan, the first public religious transaction was to be performed. R.

This temple was built on Gerizim, and consecrated to the God of Israel, *ante* A. D. 332; and as the mountain was very high, there were steps cut for the convenience of the people. When Antiochus Epiphanes began to persecute the Jews, (*ante* A. D. 168,) the Samaritans entreated him, that their temple upon Gerizim, which hitherto had been dedicated to an unknown and nameless God, might be consecrated to Jupiter the Grecian; which was readily consented to by Antiochus.

The temple was destroyed by John Hircanus, and was not rebuilt till Gabinius was governor of Syria; who repaired Samaria, and called it by his own name. In our Saviour's time, this temple was in being; and the true God was worshipped there, John iv. 20. Herod the Great, having rebuilt Samaria, and called it Sebaste, in honor of Augustus, would have compelled the Samaritans to worship in the temple which he had erected, but they constantly refused; and have continued to this day to worship on Gerizim. See Ebal and Shechem.

GERSHON, son of Levi, and under Moses prince of a family of the Levites, consisting of 7500 men, Numb. iii. 21, &c. Their office, during marches, was to carry the veils and curtains of the tabernacle; and their place in the camp was west of the tabernacle.

I. GESHUR, Geshuri, Geshurites, the name of a district and people in Syria, of whose king Tolmai, David married the daughter, by whom he had Absalom, 2 Sam. iii. 3; xiii. 37; xv. 8. It lay upon the eastern side of the Jordan, between Bashan, Maachah, and mount Hermon, and within the limits of the Hebrew territory, (2 Chron. ii. 23; Deut. iii. 14; Josh. xii. 5.) but the Israelites did not expel the inhabitants, Josh. xiii. 13. That they were not conquered at a later period, appears from the fact of their having a separate king.—The word *Geshur* signifies *bridge*, and corresponds to the Arabic *Djisr*; and in the same region, where, according to the above data, we must place Geshur, between mount Hermon and the lake of Tiberias, there still exists an ancient stone bridge of four arches over the Jordan, called *Djisr-Beni-Jakub*, i. e. the bridge of the children of Jacob. There seems to have been here an important pass. *R.

II. GESHURI, Geshurites, a people in the south of Palestine, near the Philistines, Josh. xiii. 2; 1 Sam. xxvii. 8. R.

GETHSEMANE, the *oil-press*, a place at the foot of the mount of Olives, over against Jerusalem, to which our Saviour sometimes retired; and in a garden belonging to which he endured his agony; and was taken by Judas, Matt. xxvi. 36. seq. It is an even plat of ground, according to Maundrell, about 57 yards square. There are several ancient olive-trees standing in it. (See the Missionary Herald for 1824. p. 66.) See Jerusalem.

GEZEZ, formerly a royal city of the Canaanites,

in the western part of the tribe of Ephraim, from which the Canaanites were not expelled, Josh. x. 33; xvi. 3, 10. Judg. i. 29. It was nevertheless assigned to the Levites, Josh. xxi. 21. Destroyed by the Egyptians, it was rebuilt by Solomon, 1 Kings ix. 15—17. R.

GIAH, a valley, probably not far from Gibeon, which might be an outlet, as its name imports, from a narrow and contracted road or country, to one more open; or it might be an eruption of water, as it were, from the mountain, 2 Sam. ii. 24.

GIANT, (Heb. נפיל, *nephil, one who bears down other men.*) Scripture speaks of giants before the flood; "Nephilim, mighty men who were of old, men of renown," Gen. vi. 4. Aquila translates *nephilim, men who attack,* who fall with impetuosity on their enemies; which agrees very well with the force of the term. Symmachus translates it Βιαῖοι, *violent men,* cruel, whose only rule of action is violence. Scripture sometimes calls giants Rephaim, Gen. xiv. 5, &c. The Emim, ancient inhabitants of Moab, were of a gigantic stature, that is, Rephaim. Job says, that the ancient Rephaim groan under the waters; and Solomon, (Prov. ii. 18; ix. 18.) that the ways of a loose woman lead to the Rephaim, and that he who deviates from the ways of wisdom, shall dwell in the assembly of Rephaim; that is, in hell, Prov. xxi. 16, &c. (See Gen. xiv. 5; Deut. ii. 11, 20; iii. 11, 13; Josh. xii. 4; xiii. 12; Job xxvi. 5.) The Anakim, or sons of Anak, who dwelt at Hebron, were the most famous giants of Palestine, Numb. xiii. 33.

The LXX sometimes translate גבור, *gibbor, giant,* though literally it signifies—a strong man, a man of valor, a warrior. See in the LXX, Gen. x. 8; Ps. xix. 5. Isa. iii. 2; xiii. 2; xlix. 24, 25; Ezek. xxxix. 18, 20.

It is probable that the first men were of a strength and stature superior to those of mankind at present, since they lived a much longer time; long life being commonly the effect of a strong constitution. Giants, however, were not uncommon in the times of Joshua and David, notwithstanding that the life of man was already shortened, and, as may be presumed, the size and strength of human bodies proportionably diminished. Goliah was ten feet seven inches in height, (1 Sam. xvii. 4.) according to Calmet; but this depends on the length at which the Hebrew cubit is taken.

GIBBETHON, a city of the Philistines, given to Dan, and allotted to the Levites, (Josh. xix. 44; xxi. 23.) and probably the same as the Gabatho of Josephus. Baasha killed Nadab, son of Jeroboam, in Gibbethon, 1 Kings xv. 27.

I. GIBEAH, (*a hill,*) a city of Benjamin, (1 Sam. xiii. 15; 2 Sam. xxiii. 29.) and the birth-place of Saul king of Israel; whence it is frequently called "Gibeah of Saul," 1 Sam. xi. 4; xv. 34; 2 Sam. xxi. 6; Isa. x. 29. Gibeah was also famous for its sins; particularly for that committed by forcing the young Levite's wife, who went to lodge there; and for the war which succeeded it, to the almost entire extermination of the tribe of Benjamin, Judg. xix. Scripture remarks, that this happened at a time when there was no king in Israel, and when every one did what was right in his own eyes. Gibeah was about seven miles north from Jerusalem, not far from Gibeon and Kirjath-jearim.

II. GIBEAH. There was another Gibeah in the tribe of Judah, (Josh. xv. 57.) which, for distinction, is written Gibeah, (with an ה final in the Hebrew,) 1 Chron. ii. 49.

III. GIBEAH. Another Gibeah, which appertained to Phinehas, is rendered "hill" in our version, (Josh. xxiv. 33.) where Eleazar was buried; but in the original it is "Gibeah of Phinehas."

GIBEON, the capital of the Gibeonites, who having taken advantage of the oaths of Joshua, and the elders of Israel, which they procured by an artful representation of belonging to a very remote country, (Josh. ix.) were condemned to labor in carrying wood and water for the tabernacle, as a mark of their pusillanimity and duplicity. Three days after the Gibeonites had thus surrendered to the Hebrews, five of the kings of Canaan besieged the city of Gibeon; but Joshua attacked and put them to flight, and pursued them to Bethoron, Josh. x. 3, &c.

The Gibeonites were descended from the Hivites, and possessed four cities; Cephirah, Beeroth, Kirjath-jearim, and Gibeon, their capital; all of which were given to Benjamin, except Kirjath-jearim, which fell to the lot of Judah. The Gibeonites continued subject to the burdens which Joshua imposed on them, and were very faithful to the Israelites; but Saul, through what enmity we know not, destroyed a great number of them, 2 Sam. xxi. 1. In the reign of David the Lord sent a great famine, which continued for three years, and which, the prophets informed him, would continue while Saul's cruelty remained unavenged. David therefore permitted the Gibeonites to put to death seven of Saul's sons to avenge the blood of their brethren; after which the famine ceased.

From this time there is no mention of the Gibeonites, as a distinct people; but Calmet supposes they were included among the Nethinim, who were appointed for the service of the temple, 1 Chron. ix. 2. Those of the Canaanites, who were afterwards subdued, and had their lives spared, were added to the Gibeonites. We see in Ezra viii. 20; ii. 58; 1 Kings ix. 20, 21. that David, Solomon, and the princes of Judah, gave many such to the Lord; these Nethinim being carried into captivity with Judah and the Levites, many of them returned with Ezra, Zerubbabel, and Nehemiah, and continued, as before, in the service of the temple, under the priests and Levites.

Gibeon stood on an eminence, as its name imports, and was forty furlongs north from Jerusalem, according to Josephus. [In 2 Sam. v. 25. it would seem to be called Geba, as compared with 1 Chron. xiv. 16; but it is to be distinguished from both Geba and Gibeah, and lay to the northward of them. See Geba. R.

We neither know when, nor by whom, nor on what occasion, the tabernacle and altar of burnt-sacrifices, made by Moses, in the wilderness, were removed to Gibeon; but toward the end of David's reign, and in the beginning of Solomon's, they were there, 1 Kings iii. 4, 5; 1 Chron. xxi. 29, 30. David, seeing an angel of the Lord at Araunah's thrashing-floor, was so terrified, that he had not time nor strength to go so far as Gibeon, to offer sacrifice. Solomon went to sacrifice at Gibeon, and there the Lord appeared to him, 1 Kings iii. 4.

It is said (2 Sam. ii. 13.) that there was a pool in Gibeon. Whether it were of any considerable extent, does not appear from this passage; but there is little doubt that it is the same as "the great waters that are in Gibeon," Jer. xli. 12. As this, then, was probably a running stream, the discovery of such a one may contribute to distinguish and ascertain the city. There was also a great stone or rock here, (2

Sam. xx. 8.) and also the great high place, 1 Kings iii. 4. Eusebius mentions a place called Gibeon, which stood four miles west of Bethel. From Jer. xli. 16, we may infer that after the destruction of Jerusalem by Nebuchadnezzar, Gibeon became again the seat of government. It produced prophets in the days of Jeremiah, Jer. xxviii. 1.

GIBLITES, Josh. xiii. 5. See GEBAL II.

GIDEON, son of Joash, of Manasseh; called also Jerubbaal, that is, *let Baal see to it*, or *let Baal contest* with him who has thrown down his altar. After the deaths of Deborah and Barak, the Israelites were cruelly oppressed by Midian, for the deliverance from which Gideon had an extraordinary call, which was confirmed by a double miracle. After having destroyed the altar and grove of Baal, he gathered together 30,000 troops, for the purpose of attacking the enemy. By divine direction these were reduced first to 10,000, and subsequently to 300; with which number Gideon, by stratagem, defeated the Midianites, and delivered Israel from their yoke, Judg. vi. vii. The people of Succoth and Penuel, having refused to supply him and his warriors with bread during his pursuit, were visited with exemplary punishment on his return from battle, viii. 1—17. The Israelites after this victory solicited Gideon to become their ruler. This he declined; but taking the earrings of the Midianites from among the spoils, he made an ephod—which became the occasion of idolatry to Israel, the cause of Gideon's ruin, and the destruction of his house. He judged Israel nine years, from A. M. 2759 to 2768. He had 70 sons, who were destroyed by Abimelech, their brother, who afterwards reigned at Shechem, chap. viii. 18; ix. 5.

GIDGAD, a mountain in the wilderness of Paran, between Bene-jaakan and Jotbathah, where the Hebrews encamped, Numb. xxxiii. 32.

I. GIHON, a fountain south-east of Jerusalem, where Solomon was anointed king by Zadok and Nathan. Hezekiah ordered the waters of the upper channel of Gihon to be conveyed to the west side of the city, 1 Kings i. 33; 2 Chron. xxxii. 30. It is probably the same fountain which elsewhere is called SILOAM, which see.

II. GIHON, the name of one of the four rivers of Paradise, (Gen. ii. 13.) which many have believed, against probability, to be the Nile of Egypt. (See EDEN.) The Araxes, which has its source, as well as the Tigris and Euphrates, in the mountains of Armenia, and running with almost incredible rapidity, falls into the Caspian sea, is supposed to be the Gihon, which, in Hebrew, signifies—impetuous, rapid, violent. Ecclesiasticus (xxiv. 27.) speaks of the inundations of Gihon, in the time of vintage; and the Araxes swells towards the latter end of summer, in consequence of the snow upon the mountains of Armenia dissolving about that time.

GILBOA, a ridge of mountains, memorable for the defeat and deaths of Saul and Jonathan, (1 Sam. xxxi.) running north of Bethshan or Scythopolis, and forming the western boundary of that part of the valley of the Jordan, between it and the great plain of Esdraelon. They are said to be extremely dry and barren, and are still called, by the Arabs, Djebel Gilbo. (Bibl. Repository, vol. i. p. 599.)

I. GILEAD, a mountainous district east of the Jordan, and which separated the lands of Ammon, Moab, Reuben, Gad, and Manasseh, from Arabia Deserta.

Jacob, returning from Mesopotamia, came in six days to the mountains of Gilead, where Laban overtook him, Gen. xxxi. 21. Here they made a covenant, and raised a heap of stones as a monument of it. Laban called it *Jegar-Sahadutha;* but Jacob called it *Gal-haed*, the heap of witness; whence came the name *Gilead*. Eusebius says that mount Gilead reached from Libanus to the land of Sihon, king of the Amorites, which was given to the tribe of Reuben. It must, therefore, have been above seventy leagues from south to north, and have included the mountains of Bashan, and perhaps, also, those of the Trachonitis, Auran and Hermon. See also Jer. xxii. 6. Gilead, however, is sometimes put for the whole of the country east of the Jordan, between the river and Arabia.

The scenery of the mountains of Gilead is described by Mr. Buckingham as being extremely beautiful. The plains are covered with a fertile soil, the hills are clothed with forests, and at every new turn the most beautiful landscapes that can be imagined are presented. The Scripture references to the stately oaks and herds of cattle in this region are well known.

[The name Gilead, as is said above, is sometimes put for the whole country east of the Jordan. Thus in Deut. xxxiv. 1, God is said to have showed Moses from mount Nebo "all the land of Gilead unto Dan." The proper region of Gilead, however, lay south of Bashan, but probably without any very definite line of separation. Bashan and Gilead are often mentioned together, Josh. xvii. 1, 5; 2 Kings x. 33, &c. A part of Gilead was the district now called Belka, one of the most fertile in Palestine. See the description of it by Burckhardt, inserted under the article BASHAN.

MOUNT GILEAD, in the strictest sense, was doubtless the mountain now called Djebel Djelaad, or Djebel Djelaoud, mentioned by Burckhardt, (p. 348.) the foot of which lies about two hours' distance, or six miles south of the Wady Zerka, or Jabbok. The mountain itself runs from east to west, and is about two hours and half (eight or ten miles) in length. Upon it are the ruined towns of Djelaad and Djelaoud; probably the site of the ancient city Gilead of Hos. vi. 8; elsewhere called Ramoth Gilead. Southward of this mountain stands the modern city of Szalt. It was probably in this mountain where Jacob and Laban set up their monument, as above related.—In Judg. vii. 3, those in the army of Gideon who are fearful, are directed "to depart early from mount Gilead." Some have, therefore, supposed, that there was another mount Gilead near the plain of Esdraelon, where Gideon then was. But there is elsewhere no allusion to such a mountain; and the hypothesis is unnecessary. The Hebrew reads, "Let him turn back again from mount Gilead," i. e. from Gilead beyond Jordan, whence the Midianites have come up, and whither they must be driven back. *R.

II. GILEAD, son of Machir, and grandson of Manasseh, received his inheritance in the mountains of Gilead, whence he took his name, Numb. xxvi. 29, 30.

I. GILGAL, a celebrated place between the Jordan and Jericho, where the Israelites first encamped, after the passage of that river, Josh. v. 9. It continued to be the head-quarters of the Israelites for several years, while Joshua was occupied in subduing the land, Josh. ix. 6; x. 6, 9, 15, 43. A considerable city was afterwards built there, (xv. 7.) which became famous for many events. (1.) It was a religious station; for we read (Judg. ii. 1.) that a "mes-

senger of the Lord came up from Gilgal." Comp. 2 Kings ii. 1. (2.) It was a station of justice; for Samuel in his circuit went yearly to Gilgal, 1 Sam. vii. 16. (3.) It was where the coronation of Saul was performed, (1 Sam. x. 8; comp. 2 Sam. xix. 15, 40.) and therefore a fit place for national business. Sacrifices were offered at Gilgal, 1 Sam. x. 8; Hos. xii. 11.

Gilgal was named upon the occasion of Joshua circumcising the Israelites who had been wandering during forty years in the wilderness. "The Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal, unto this day,"—the literal meaning of "Gilgal" being *rolling*, Josh. v. 2—9. Here Joshua placed the twelve stones that were taken out of the Jordan, when the waters of that river were miraculously divided, to form a passage for Israel into the promised land. The placing of these stones, taken in connection with other similar acts mentioned in the early books of Scripture, presents an interesting subject of inquiry, and leads to conclusions of a singular nature. See STONES.

II. GILGAL, the city of an ancient Canaanitish king, Josh. xii. 23. It is also mentioned by Moses (Deut. xi. 30.) in order to designate the position of Gerizim and Ebal, and was therefore probably not far from Shechem. Gesenius and others suppose this to be the same with the preceding Gilgal; but there is no hint that the Gilgal near Jericho was ever the seat of a king. (Compare Josh. iv. 19, 20; v. 10.) R.

GILOH, a city of Judah, Josh. xv. 51; 2 Sam. xv. 12.

GIMZO, a city in the south of Judah, which the Philistines took from Ahaz, 2 Chron. xxviii. 18.

GIRDLE. The Hebrews only wore a girdle when at work, or on a journey. At these times, they girt their clothes about them, as the eastern people now do, as appears from many passages of the Old and New Testaments. Our Saviour, preparing himself to wash the feet of his disciples, "girt himself about with a towel," John xiii. 4, 5. Soldiers also had their belts generally girt about them, Ps. xviii. 39.

Belts were often made of precious stuffs. The virtuous wife made rich girdles, and sold them to the Canaanite or Phœnician merchants, Prov. xxxi. 24. They were used both by men and women, Ezek. xvi. 10. We may judge of their value, by the kings of Persia sometimes giving cities and provinces to their wives, for the expense of their girdles. (Plato Alcib. Athen. 1.) Our Lord, in the Revelation, (i. 13.) appeared to John with a golden girdle; and the seven angels, who came out of the temple, had similar ones. On the contrary, the prophets, and persons secluded from the world, wore girdles of skin or leather, 2 Kings i. 8; Matt. iii. 4. In times of mourning, the Hebrews used girdles of ropes, or sackcloth, as marks of humiliation, Isa. iii. 24; xxii. 12.

The military girdle, or belt, of the Hebrews, did not come over the shoulder, as among the Greeks, but was worn upon the loins; whence the expression of "sword girded on the loins." They were generally rich; and sometimes given as rewards to soldiers, 2 Sam. xviii. 11. Job, exalting the power of God, says, "He looseth the bond of kings, and girdeth their loins with a girdle," (chap. xii. 18.) where we observe two kinds of girdles, (1.) the royal cincture; (2.) the ordinary girdle. The girdle was used as a purse, (Matt. x. 9; Hag. i. 6.) where the English version has *purse*.

GIRGASHITES, see GERGESENES, and CANAANITES, p. 243.

GITH, a grain, by the Greeks called Melanthion, by the Latins Nigella, because it is black. In our translation fitches or vetches, which see.

GITTITES, the inhabitants of Gath, Josh. xiii. 3. Obed-Edom and Ittai are called Gittites, (2 Sam. vi. 10; xv. 19.) probably, because they visited David at Gath, or because they were natives of Gittaim, a city of Benjamin, 2 Sam. iv. 3.

GITTAIM, a town of Benjamin, 2 Sam. iv. 3; Neh. xi. 33.

GITTITH, a word which occurs frequently in the titles of the Psalms. The conjectures of interpreters as to its import are various. Some think it signifies a sort of musical instrument, invented at Gath; others that the Psalms with this title were sung during the vintage. The word *Gath*, from which this is the feminine gentile form, signifies *wine-press*.

GLEANING. The Hebrews were not permitted to go over their trees or fields a second time, to gather the fruit or the grain, but were to leave the gleanings for the poor, the fatherless, and the widow, Lev. xix. 10; xxiii. 22; Deut. xxiv. 21.

GLORY, *splendor, magnificence*. The glory of God, in the writings of Moses, denotes, generally, the Divine presence, Exod. xxiv. 9, 10, 16, 17. Moses, with Aaron, Nadab, Abihu, and seventy elders of Israel, went up mount Sinai, and "saw the glory of the Lord." The glory of the Lord appeared (Exod. xvi. 7, 10.) to Israel in the cloud, also, when he gave them manna and quails. Moses having earnestly begged of God to reveal his glory to him, was answered that he could not see his face and live, Exod. xxxiii. 18, 22.

The ark of God is called the glory of Israel; and the glory of God, (1 Sam. iv. 21, 22; Ps. xxvi. 8.) and Calmet remarks that the Psalmist calls his instruments of music his glory, in Ps. xxx. 12; lvii. 8, but he perhaps rather means, his voice, his tongue. The priestly ornaments are called "garments of glory," (Exod. xxviii. 2, 40.) and the sacred vessels, "vessels of glory," 1 Mac. ii. 9, 12. When the prophets describe the conversion of the Gentiles, they say, "the glory of the Lord" shall fill all the earth; or, the whole earth shall see "the glory of the Lord." Paul terms the happiness of believers, "the glory of the sons of God," Rom. v. 2; 2 Cor. iv. &c. When the Hebrews required an oath of any man, they said, "Give glory to God:" confess the truth, give him glory, confess that God knows the most secret thoughts, the very bottom of your hearts, Josh. vii. 19; John ix. 24. "Children's children are the crown of old men, and the glory of children are their fathers," Prov. xvii. 6. "Woman is the glory of man," 1 Cor. xi. 7.

When God thought fit to call his servant Moses to himself, he directed him to go up to mount Abarim. And the Lord commanded him to take Joshua, saying, "He is a man in whom is the spirit; lay thine hand upon him, and set him before Eleazar, and before all the congregation, and give him a charge in their sight. And thou shalt put some of thine honor [Heb. glory] on him," Numb. xxvii. 20. The question is, what was this glory? Onkelos, and some rabbins, are of opinion, that Moses imparted to him that lustre which surrounded his countenance after his conversation with God; that is, a part of it, Exod. xxxiv. 29. Moses, they say, shined like the sun, and Joshua like the moon. But it may be better understood of that authority of which he stood in need, for the government committed to him. Moses gave him his orders and instructions, that he might acquit

himself with dignity and honor. Part of his official dress, also, which was proper to confer a kind of glory, in the eyes of the multitude, might have been given to him.

GNAT, a small insect well known. Several commentators differ from our translators in the only place where the latter use the word *gnat* (Matt. xxii. 24.) by introducing another insect, more immediately referable, as they suppose, to the subject there intended. (See Camel.)—On the other hand the LXX, Wisdom, Philo, Origen, and Jerome, consider the insects which produced the plague translated of *lice*, (Exod. viii. 16.) as rather being effected by gnats. It will be remarked, that the miracles performed in Egypt refer mostly, if not entirely, to the water, and to the air; gnats would be a mixture of both. Barbut says of these creatures, "Before they turn to flying insects, they have been in some manner fishes, under two different forms. We observe in stagnant waters, from the beginning of May till winter, small grubs, with their heads downwards, their hinder parts on the surface of the water; from which part arises sideways a kind of vent-hole, or small hollow tube, like a funnel, and this is the organ of respiration. The head is armed with hooks, that serve to seize insects and bits of grass, on which it feeds. On the sides are placed four small fins, by the help of which the insect swims about, and dives to the bottom. These larvæ retain their form during a fortnight or three weeks, after which period they turn to chrysalids. All the parts of the winged insect are distinguishable through the outward robe that shrouds them. The chrysalids are rolled up into spirals. The situation and shape of the windpipe is then altered; it consists of two tubes near the head, which occupy the place of the stigmata, through which the winged insect is one day to breathe. After three or four days' strict fasting, they pass to the state of gnats. A moment before water was its element; but now, become an aërial insect, he can no longer exist in it. He swells his head and bursts his enclosure. The robe he lately wore turns to a ship, of which the insect is the mast and sail. If at the instant the gnat displays his wings there arises a breeze, it proves to him a dreadful hurricane; the water gets into the ship, and the insect, who is not yet loosened from it, sinks, and is lost. But in calm weather the gnat forsakes his slough, dries himself, flies into the air, and seeks to pump the alimentary juice of leaves, or the blood of man and beasts. It is impossible to behold, and not admire, the amazing structure of its sting, which is a tube, containing five or six spicula, of exquisite minuteness; some dentated at their extremity like the head of an arrow, others sharp-edged like razors. These spicula introduced into the veins, act as pump-suckers, into which the blood ascends by reason of the smallness of the capillary tubes. The insect injects a small quantity of liquor into the wound, by which the blood becomes more fluid, and is seen through the microscope passing through those spicula. The animal swells, grows red, and does not quit its hold till it has gorged itself. The female deposits her eggs on the water by the help of her movable hinder part and her legs, placing them one by the side of another, in the form of a little boat. This vessel, composed of two or three hundred eggs, swims on the water for two or three days, after which they are hatched. If storms arise, the boats are sunk. Every month there is a fresh progeny of these insects. Were they not devoured by swallows, by other birds, and by several carnivorous insects, the air would be darkened by them. Gnats, in this country, however troublesome, do not bite so severely as the musketoe-flies of foreign parts. Both by day and night these insects enter houses, and when people are in bed and would sleep, they begin their disagreeable humming noise; by degrees they approach the bed, and often fill themselves with blood, sucked from the suffering sleeper. Their bite causes blisters in people of any delicacy. Cold weather diminishes their activity; but after rain they gather in quantities truly astonishing. In the great heats of summer, the air seems to be full of them. In some places the inhabitants make fires before their houses to expel these troublesome guests. Nevertheless, they accompany the cattle when driven home; and they enter in swarms wherever they can. Forskal describes the stinging gnat as being of the size and general appearance of the common humming gnat. "At Rosetta, Cairo, and Alexandria, are immense multitudes; they disturb sleep at night; and can hardly be kept out, unless the curtains be carefully closed." Hasselquist says, (at Cairo,) "It was not in the power of our janissary to protect us from the gnats, so great are their numbers. The rice fields are their breeding places, and they lay their eggs in a marshy soil. They are smaller than those of Egypt, but their sting is sharper; and the itching they cause is insupportable. They are ash-colored, and have white spots on the articulation of the legs." Sir R. Wilson affirms, their bite was particularly venomous, especially near Rosetta. "Many of those disagreeable animals, the Egyptians may say, are also inmates of Europe, but in no other country are they so numerous or so voracious as in Egypt." (Exped. Egypt. p. 252.)

The reader will judge from these representations, whether the gnat do not bid fair to be the Hebrew כנים, *Cinnim*; being winged, it would spread over a district or country, with equal ease as over a village or a city, and would be equally terrible to cattle as to men. It seems also to precede the dog-fly, or zimb, with great propriety. (See Fly.) It should be added, that the gnat abounds not in great rivers, but in ditches, ponds, and repositories of water. Moses, therefore, did not strike the hill, but clods of earth, as the word rendered *dust* may import.

GNOSTICS. This name is not in the sacred writings; but the apostles Peter and Paul, in their epistles, if they did not attack the heretics who afterwards were known by this name, did certainly oppose those principles which afterwards produced the Gnostic heresy. They professed to enjoy a higher degree of *gnosis*, knowledge; and regarded all those who held to a literal interpretation of the Scriptures, as simple and ignorant. (Comp. 1 Tim. i. 3; iii. 2.)

I. GOAT, (עז, שעיר,) a well known animal, which was used under the law both for food and for sacrifice.—The following is from Harmer:—"Dr. Russell observed two sorts of goats about Aleppo: one that differed little from the common sort in Britain; the other remarkable for the length of its ears. 'The size of the animals,' he tells us, 'is somewhat larger than ours, but their ears are often a foot long, and broad in proportion. They were kept chiefly for their milk, of which they yielded no inconsiderable quantity.' (p. 52.) The present race of goats in the vicinity of Jerusalem are, it seems, of this broad-eared species, as I have been assured by a gentleman that lately visited the Holy Land, (in 1774,) who was struck with the difference between the goats there, and those that he saw in countries not

far distant from Jerusalem. 'They are,' he says, 'black, black and white, and some gray, with remarkable long ears, rather larger and longer than our Welch goats.' This kind of animal, he observed, in some neighboring places, differed greatly from the above description, those of Balbec in particular, which were generally, if not always, so far as he observed, of the other species. These last, I presume, are of the sort common in Great Britain, as those about Jerusalem are mostly of the long-eared kind; and it should seem they were of the same long-eared kind that were kept anciently in Judea, from the words of the prophet, 'As the shepherd taketh out of the mouth of the lion, two *legs*, or a *piece of an ear*; so shall the children of Israel be taken out that dwell in Samaria . . . . . and in Damascus,' Amos iii. 12. Though it is, indeed, the intention of the prophet to express the smallness of that part of Israel that escaped from destruction, and were seated in foreign countries; yet it would have been hardly natural to have supposed a shepherd would exert himself to make a lion quit *a piece only of an ear* of a common goat; it must be supposed, I should think, to refer to the large-eared kind. It is rather amusing to the imagination, and a subject of speculation, that the same species of goats should chiefly prevail about Jerusalem, and the other at Balbec; and that what are now chiefly kept in the Holy Land, should have been the same species that were reared there two thousand five hundred years ago. Is it the nature of the country, or the quality of the feed of it, that is the occasion of the continuance of this breed, without deviation, from very remote times? Rauwolff observed goats about Jerusalem with hanging ears, almost two feet long; (p. 234.) but he neither mentions their being all, or mostly, of that species, nor that it is another species that is most commonly kept in some of the neighboring countries.

"Whether the *kids* of the two species are equally delicious, travellers have not informed us; but it appears from the Hariri, a celebrated writer of Mesopotamia, that some kinds at least are considered as a delicacy; for, describing a person's breaking in upon a great pretender to mortification, he found him with one of his disciples entertaining themselves in much satisfaction with bread made of the finest of flour, with a roasted kid, and a vessel of wine before them. This last is an indulgence forbidden by the Mahometans, and with bread of the finest flour, proves that a roasted kid is looked upon as a very great delicacy. This shows in what light we are to consider the gratification proposed to be sent to Tamar, (Gen. xxxviii. 16, 17.) the present made by Samson to his intended bride; (Judg. xv. 1.) and what was the complaint made by the elder brother of the prodigal son, that his father had never given him a kid to entertain his friends with: he might have enabled him to give them some slight repast; but never qualified him to treat them with such a delicacy, Luke xv. 29."

The word *goat* is sometimes used metaphorically. Our Saviour says, that "at the day of judgment, the goats [the wicked, the reprobate] shall be placed on the left hand, and condemned to eternal fire," Matt. xxv. 33, 41. (See also Zech. x. 3; Isa. xiv. 3 in the Heb. Jer. l. 8.)

In Lev. xvii. 7, God commands that all animals, designed to be sacrificed, shall be brought to the door of the tabernacle: "And they shall no more offer their sacrifice unto devils [literally, to goats] after whom they have gone a whoring." 2 Chron. xi. 15, says, "Jeroboam established priests for the high places, and for the goats and the calves he had made." The Israelites would therefore seem to have made the goat an object of idolatrous worship, like the Egyptians. Herodotus says, (lib. i. cap. 46.) that at Mendes, in Lower Egypt, both the male and female goat were worshipped; that the god Pan had the face and thighs of a goat; not that they believed him to be of this figure, but because it had been customary to represent him thus. They paid divine honors, also, to real goats, as appears in the table of Isis. The abominations committed during the feasts of these infamous deities are well known.

II. GOAT, SCAPE-GOAT. On the great day of expiation, the elders of the people presented two goats, as offerings, for the sins of all Israel; of which, one was to be slain, the other banished into the wilderness; as the lot determined. The latter was the Azazel, or scape-goat, which, thus liberated, yet loaded with the imprecations of the high-priest, expressing the sins of all the people, was like those animals which the heathen consecrated to some of their deities and then set at liberty.

The following ceremonies, the Jews say, were observed relating to the scape-goat. Two goats were led into the inner court of the temple, and presented to the high-priest on the north side of the altar of burnt-offerings; one being placed on his right, the other on his left hand. An urn was then brought and set down between them, and two lots were cast into it, of wood, silver, or gold, (under the second temple, always of the last.) On one lot was engraved, *for the Lord*, on the other, *for Azazel*. After the urn had been well shaken, the high-priest put both his hands at once into it, and in each hand drew out a lot; that in his right hand decided the fate of the goat placed on his right,—that in his left, of the goat on his left hand. The Jews relate, that during the whole pontificate of Simon the Just, the lot which he drew with his right hand, was always that inscribed *for the Lord*, which was taken as a happy omen; but after his death, sometimes the lot *for the Lord* was in the right hand, sometimes in the left. After drawing these lots, the high-priest fastened a long fillet, or narrow piece of scarlet, to the head of Azazel, the scape-goat. Under Simon the Just, the Jews say, this piece appeared always white, which was a divine favor, signifying that God granted the people remission of sins; whereas, under other high-priests, it appeared sometimes white, and sometimes of its natural color, scarlet. To this, they apply the words of Isaiah: "Though their sins were as scarlet, they shall be white as snow," &c. After the sacrifice of that goat, which the lot had determined for the Lord, the scape-goat was brought to the high-priest, who putting both his hands on its head, confessed his own sins, and those of the people. It is then supposed to have been taken into the wilderness by some fit person, and left on the brink of a precipice, at a great distance from Jerusalem; thus, figuratively, carrying away with it all the sins of the people of Israel.

The following curious ceremony, related by Mr. Bruce, presents a striking relation to that of the scape-goat:—

"We found that, upon some discussion, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition in the town had been expended; but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but the whole wrong was the work of a camel. A camel,

therefore, was seized, and brought *without the town*, and there a number on both sides having met, they upbraided the camel with every thing that had been either said or done. The camel had killed men; he had threatened to set the town on fire; the camel had threatened to burn the aga's house, and the castle; he had cursed the grand signior, and the sheriffe of Mecca; (the sovereigns of the two parties;) and, the only thing the poor animal was interested in, he had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the camel, whose measure of iniquity, it seems, was nearly full, each man thrust him through with a lance, devoting him, *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head. After which every man retired, fully satisfied as to the wrongs he had received from the camel! The reader will easily observe in this some traces of the Azazel, or scape-goat of the Jews, which was turned out into the wilderness loaded with the sins of the people, Levit. xvi. 21." Such is the remark of Mr. Bruce, to which it is not necessary to add. We remember an account of the Hindoo *Ashummed Jug*, or sacrifice of a horse, which is greatly analogous to the above.

III. GOAT, Wild Goat. (יעל.) There are three places in Scripture where an animal of the goat kind is mentioned, either directly or by allusion, which it is desirable to identify.—(1.) 1 Sam. xxiv. 2, "Saul went to seek David and his men on the rocks of the wild goats:" literally, on the superfices, or on the face of the rocks of the *yĕ-ĕlim*. (2.) Ps. civ. 18, "The high mountains to the ibices are a refuge; rocks are the refuge to the saphanim." But (3.) there is a third passage, (Job xxxix. 1.) where this creature is more distinctly referred to, and its manners described at greater length: in our translation, "Knowest thou the time when the wild goats of the rock bring forth? Canst thou mark when the hinds do calve? Canst thou number the months they fulfil? or, knowest thou the time when they bring forth? They bow themselves; they bring forth their young ones; they cast out their sorrows. Their young ones are in good liking; they grow up with corn: they go forth, and return not to them." (4.) A fourth passage (Prov. v. 19.) presents this creature (the *yă-ălah*,) in a feminine form: "Let thy wife be as the loving hind, and the pleasant roe."

These two last passages seem to be unhappily rendered: for (1.) what is in one, the wild goat of the rocks, is in the other, the pleasant roe; a creature so very different, that one rendering or the other must be erroneous; (2.) the wild goat of the rocks is said to nourish its young with corn; but corn is not cultivated on or about the rocks where these wild goats are found; and still more unfortunately, the original word, if taken in the sense of corn, denotes corn which has been thrashed, and stripped of its husk: a state of preparation every way ill associated with the barrenness intended to be described, as marking the residence of the wild goats of the rocks. We may, without scruple, take the word for the ibex, or rock-goat; and to this agree all the manners attributed to the creature in Scripture; which describes it as inhabiting rocks and mountains, and of a strongly affectionate disposition.

It is proper in the first place to discharge the passage in Job from its corn; in fact, the word rendered *corn* [*bar*, בר] signifies a wild desert place, an open clear country; a roaming track. So, in Dan. ii. 38, animals of a wild country have the epithet *bar*; and the Targums use it frequently in this sense; *bar* and *bara*, in the Chaldee form. This correction leads to a different view of the passage.

Knowest thou the time of delivery of the ibices of the rock?
And the parturition of the hinds hast thou noted?
Hast thou numbered the months they fulfil?
And knowest thou the period when they bring forth?
They bow themselves; they discharge their conceptions;
They cast forth their burdens;
Their offspring increase in strength;
They augment in size in the wilds,
They go off, and return to them [their dams] no more.

This paragraph, then, it appears, forms the continuation of one inquiry; a representation perfectly accordant throughout, which agrees with matter of fact, and is therefore entitled to be received as correct. The ibex being extremely rare, and inhabiting the highest and almost inaccessible mountains, the descriptions of it have been very inaccurate and confused. For the best description of its nature and manners we are indebted to Dr. Girtanner and M. Van Berchem.

From the information communicated by these two writers, we learn that the ibex is now chiefly found upon that chain of mountains which stretches from Dauphiné through Savoy to the confines of Italy, and principally on the Alps bordering on Mont Blanc, which is the most elevated part of the chain. Naturalists agree in taking the specific character of the ibex from the beard and the horns, which they describe as knobbed along the upper or anterior surface, and reclining towards the back. The male is larger than the tame goat, but resembles it in the outer form. The head is small in proportion to the body, with the muzzle thick and compressed, and a little arched. The eyes are large, round, and have much fire and brilliancy. The horns are large, when of a full size, weighing sometimes sixteen or eighteen pounds, flatted before and rounded behind, with one or two longitudinal ridges, and many transverse ridges; which degenerate towards the tip into knobs. The color is dusky brown; the beard long, tawny, or dusky. The legs slender, with hoofs short, hollow on the inside, and on the outside terminated by a salient border, like those of the chamois. The body is short, thick, and strong; the tail short, naked underneath, and the rest covered with long hairs, white at the base and sides, black above and at the end. The coat is long, but not pendant, ash-colored, mixed with some hoary hairs; a black list runs along the back; and there is a black spot above and below the knees. Its color, however, like that of other animals, must necessarily vary according to its age and to local circumstances. The female is one third smaller than the male, and not so corpulent; her color is less tawny; her horns are very small, and not above eight inches long. In these, and in her figure, she resembles a goat that has been castrated while young. She has two teats, like the tame she-goat, and never has any beard, unless perhaps in an advanced age.

In a state of tranquillity, the ibex commonly carries the head low; but in running it holds it high, and even bends it a little forward. It mounts a perpendicular rock of fifteen feet at three leaps, or rather three successive bounds. It does not seem as if it found any footing on the rock, appearing to touch it

merely to be repelled, like an elastic substance striking against a hard body. If it be between two rocks which are near each other, and want to reach the top, it leaps from the side of one rock to the other, alternately, till it has attained the summit.

The ibices feed, during the night, in the highest woods; but as soon as the sun begins to gild the summits, they quit the woody region, and mount, feeding in their progress, till they have reached the most considerable heights. They betake themselves to the sides of the mountains which face the east or south, and lie down in the highest places and hottest exposures; but when the sun has finished more than three quarters of its course, they again begin to feed, and to descend towards the woods; to which they retire when it is likely to snow, and where they always pass the winter. They assemble in flocks, consisting at the most of ten, twelve or fifteen; or in smaller numbers, according to M. Van Berchem; but Burckhardt says, of forty or fifty.

The females go with young five months, and produce in the last week of June, or the first of July. At the time of parturition they separate from the males, retire to the side of some rill, and generally bring forth only one young, though some naturalists affirm that they occasionally produce two. The female shows much attachment to her young, and even defends it against eagles, wolves, and other enemies; she takes refuge in some cavern, and presenting her head at the entrance of the hole, thus opposes the enemy.

The season for hunting the ibex is towards the end of summer, and in autumn, during the months of August and September, when they are usually in good condition. None but the inhabitants of the mountains engage in the chase; for it requires not only a head that can bear to look down from the greatest heights without terror, address and surefootedness in the most difficult and dangerous passes, and to be an excellent marksman, but also much strength and vigor to support hunger, cold, and prodigious fatigue.

The reader will gather from these accounts, that the rock-goat feeds on plants sufficiently distinct from the nature of corn; insomuch that corn may be considered as the food allotted by Providence for the support of its young. Also, that the time of its gestation is known—being five months. But, direct proof is still wanting of the affectionate constancy of the female ibex, which it has been supposed might be the reference intended in Prov. v. 19. However, the general nature and habits of both sexes of this rock-goat are undoubtedly so similar, that the circumstantial evidence to this effect is little short of positive testimony. Moreover, Pennant informs us, that "the females at the time of parturition separate from the males, and retire to the side of some rill, to bring forth." This looks as if the females usually kept company with the males; and where the creature is scarce, it is probable they associate in pairs. Neither is this probability diminished by observing that the female ibex has usually one kid, very rarely two. This, if admissible, sets aside the objection of Michaëlis, who says, "The only passage, where יעלה may appear not to agree with the ibex, is Prov. v. 19. This difficulty may be removed, if it be possible, or customary, among the orientals, to consider the female ibex as an emblem of a beautiful woman; but I cannot conceive how an animal so uncomely can, in any language, be adopted as an image of the fair sex." (Quest. No. 81.)

There is another species of ibex, the horns of which are smooth. It inhabits the mountains of Caucasus and Taurus, all Asia Minor, and perhaps the mountains of India. It abounds on the inhospitable hills of Laar and Khorasan in Persia. It is an animal of vast agility, for Monardus saw one leap from a high tower, and fall on its horns; then springing on its legs, leap about, without having received the least hurt. Pennant thinks this may be the origin of the tame goat. The female of this kind is either destitute of horns, or has short ones.

[The יעל, *yâél*, of Scripture, is doubtless the ibex or mountain-goat, several families of which still feed upon the scanty vegetation of the mountains in the peninsula of Sinai. It is the *Capra Arabica*, and is called by the Arabs *Beden*. They exist also in great numbers in the mountains east and south of the Dead sea, the ancient mount Seir. The following account of them is from Burckhardt: (Travels in Syria, &c. p. 405.) "In all the wadys south of the Modjeb (Arnon,) and particularly in those of the Modjeb and El Ahsa, large herds of mountain-goats, called by the Arabs *Beden*, are met with. This is the Steinbock, or Bouquetin, of the Swiss and Tyrol Alps; they pasture in flocks of forty or fifty together; great numbers of them are killed by the people of Kerek and Tafyle, who hold their flesh in high estimation. They sell the large knotty horns to the Hebrew merchants, who carry them to Jerusalem, where they are wrought into handles for knives and daggers. I saw a pair of these horns at Kerek three feet and a half in length. The Arabs told me that it is very difficult to get a shot at them, and that the hunters hide themselves among the reeds on the banks of streams, where the animals resort in the evening to drink. They also asserted, that, when pursued, they will throw themselves from a height of fifty feet and more upon their heads without receiving any injury. The same thing is asserted by the hunters in the Alps."

The same traveller relates the following incident in ascending mount St. Catharine, adjacent to mount Sinai, on the south-west: (p. 571.) "As we approached the summit of the mountain, we saw at a distance a small flock of mountain-goats feeding among the rocks. One of our Arabs left us, and by a widely circuitous route endeavored to get to the leeward of them, and near enough to fire at them; he enjoined us to remain in sight of them, and to sit down in order not to alarm them. He had nearly reached a favorable spot behind a rock, when the goats suddenly took to flight. They could not have seen the Arab; but the wind changed, and thus they smelt him. The chase of the Beden, as the wild goat is called, resembles that of the chamois of the Alps, and requires as much enterprise and patience. The Arabs make long circuits to surprise them, and endeavor to come upon them early in the morning, when they feed. The goats have a leader, who keeps watch, and on any suspicious smell, sound, or object, makes a noise, which is a signal to the flock to make their escape. They have much decreased of late, if we may believe the Arabs; who say that fifty years ago, if a stranger came to a tent, and the owner of it had no sheep to kill, he took his gun and went in search of a Beden. They are, however, even now more common here than in the Alps, or in the mountains to the east of the Red sea. I had three or four of them brought to me at the convent, which I bought at three fourths of a dollar each. The flesh is excellent, and has nearly the same flavor as that of the

deer. The Bedouins make water-bags of their skins, and rings of their horns, which they wear on their thumbs. When the Beden is met with in the plains, the dogs of the hunters easily catch him; but they cannot come up with him among the rocks, where he can make leaps of twenty feet." *R.

GOATS' HAIR was used by Moses in making the curtains of the tabernacle, Exod. xxv. 4, &c. The hair of the goats of Asia, Phrygia, and Cilicia, which is cut off, in order to manufacture stuffs, is very bright and fine, and hangs to the ground; in beauty it almost equals silk, and is never sheared, but combed off. The shepherds carefully and frequently wash these goats in rivers. The women of the country spin the hair, which is carried to Angora, where it is worked and dyed, and a considerable trade in the article carried on. The natives attribute the quality of the hair to the soil of the country.

GOB, a plain where two battles were fought between the Hebrews and Philistines, 2 Sam. xxi. 18, 19. In 1 Chron. xx. 4, we read Gezer instead of Gob. The LXX, in some copies, read Nob instead of Gob; and in others, Gath.

GOD. This name we give to that eternal, infinite, and incomprehensible Being, the Creator of all things; who preserves and governs all, by his almighty power and wisdom, and is the only proper object of worship. God, properly speaking, can have no name; for as he is one, and not subject to those individual qualities which distinguish men, and on which the different denominations given to them are founded, he needs not any name to distinguish him from others, or to mark a difference between him and any, since there is none like him. The names, therefore, which we ascribe to him, are descriptions or epithets, which express our sense of his divine perfections, in terms necessarily ambiguous, because they are borrowed from human life or conceptions; rather than true names which justly represent his nature. (See ELOHI.) The Hebrews call God, JEHOVAH, or Jaho, which they never pronounce; substituting for it, Adonai, or Elohim; lords, masters: or El, strong: or Shaddai: or Elion, the Most High: or El-Sabaoth, God of Hosts: or Jah, God. In Exod. iii. 13, 14, the angel who spoke in God's name, said to Moses, "Thus shalt thou say, I AM hath sent me unto you:" I am He who is; or, I shall ever be He who shall be. See JEHOVAH and NAME.

GODLY, that which proceeds from God, and is pleasing to him. It also signifies conformity to his will, and an assimilation to his character, Ps. xii. 1; Mal. ii. 15; 2 Cor. i. 12; Tit. ii. 12, &c.

GODS, FALSE GODS. The name of God (Elohim) is very ambiguous in the Hebrew Scriptures. The true God is often called Elohim; as are the angels, judges, and sometimes idols and false gods. (See Gen. i. 1; Exod. xxii. 20; Ps. lxxxvi. 8, also the following passages in the Hebrew: Exod. xxi. 6; xxii. 8; 1 Sam. ii. 25; Exod. xxii. 28.) Josephus and Philo believe, that Moses, in the last passage, designed to forbid the speaking evil of strange gods. Good Israelites had so great an aversion and contempt for strange gods, that they would not name them; but substituted some term of contempt: so, instead of אלהים, *Elohim*, they called them אלילים, *elilim*, nothings, vanities, gods of no value. Sometimes they called idols, *ordures*; Heb. גלולים, *gillulim*. God forbids the Israelites from swearing by strange gods, or pronouncing their names in oaths, Exod. xxiii. 13. Moses says, that the Israelites worshipped strange gods, whom they knew not, and whom he had not given to them, (Deut. xxix. 26.) gods who were not their own; gods to whom they did not belong; which increases the ingratitude, and the crime of their rebellion. The Hebrew may be translated, "strange gods, and who had given them nothing." When we compare this passage with others of Scripture, God seems to have abandoned other nations to strange gods, to the stars, to their idols, but to have reserved his own people to himself; not that he hereby excuses the idolatry of other people; but it is without comparison, less criminal than that of the Hebrews. (Compare Deut. xxix. 26, with iv. 19; xvii. 3; Acts vii. 42; Jer. xix. 13; 2 Kings xvii. 16; xxi. 3, 5; 2 Chron. xxxiii. 3, 5; Amos v. 25—27.)

GOG and MAGOG. We unite these two names, because Scripture generally joins them. Moses (Gen. x. 2.) speaks of Magog, son of Japheth, but says nothing of Gog, who was prince of Magog, according to Ezekiel xxxviii. xxxix. Magog, no doubt, signifies the country, or people; and Gog signifies the king; but critics are much divided as to the people and country intended under these names. The Scythians, the Goths, the Persians, and several other nations, have been identified by interpreters as the Magog of the Scriptures; but we incline to think that it is a name given generally to the northern nations of Europe and Asia; or the districts north of the Caucasus.—Calmet is of opinion, that Gog was Cambyses, king of Persia. He thinks Gog and Magog, in Ezekiel and the Revelation, (ch. xx. 7—9.) are to be taken allegorically, for princes who are enemies to the church. By Gog in Ezekiel, many understand Antiochus Epiphanes, the persecutor of the Jews; and by Gog in the Revelation, Antichrist.

GOLAN, see GAULON.

GOLD, a well-known valuable metal, found in many parts of the world, but the greatest quantity of which is obtained from the coast of Guinea. It is spoken of throughout Scripture; and the use of it among the ancient Hebrews, in its native and mixed state, and for the same purposes as at present, was very common. The ark of the covenant was overlaid with pure gold; the mercy-seat, the vessels and utensils belonging to the tabernacle, and those also of the house of the Lord, as well as the drinking vessels of Solomon, were of gold.

GOLGOTHA, (in Greek, κρανίον, *cranium, the top of the skull*, or *head*,) a small hill, or rising, on a greater hill, or mount, north-west of Jerusalem; so called, either from its form, which resembles a human skull; or because criminals were executed there. Here our Saviour was crucified; and near to it he was buried, in a garden belonging to Joseph of Arimathea, in a tomb cut in the rock. The emperor Adrian, when he rebuilt Jerusalem, and called it Ælia, profaned the tomb, filling it up, and placing idols over it; but the empress Helena had it cleansed, and built over it a magnificent church. See CALVARY and SEPULCHRE.

I. GOLIATH, a famous giant of Gath, (1 Sam. xvi. 4, &c. A. M. 2941. *ante* A. D. 1063.) who defied the Hebrews, and was encountered and slain by David. He was descended from Arapha; that is, the old Rephaim.

II. GOLIATH, another giant, killed by Elhanan, son of Jair, of Bethlehem, 2 Sam. xxi. 19. In 1 Chron. xx. 5, he is called the brother of Goliath the Gittite; but whether he were really his brother, or only resembled him in the height of his stature, and therefore his brother in the sense of being his equal, we know not.

I. GOMER, the eldest son of Japheth, (Gen. x. 2.) peopled a considerable part of Asia Minor, particularly the region of Phrygia; the appellation of which Bochart conceives, with great probability, to be a translation into Greek of the Hebrew word *Gomer*, "a coal:" *Phrygia* is literally the burnt country. From these parts the descendants of Gomer emigrated, till Germany, France, and Britain, were peopled by them. They still continue *marked*, if not distinct, in the ancient Britons in Wales, who consider themselves to have emigrated from the Crimea, and by that route, from the East; a course which well agrees with the hypothesis here proposed. In fact, as Mr. Mansford remarks, under the names of Cimmerii, Cimbri, Cymrig, Cumbri, Umbri, and Cambri, the tribes of Gomerians extended themselves from the Euxine to the Atlantic, and from Italy to the Baltic, having to their original names, those of Celts, Gauls, Galatæ, and Gaels superadded.

II. GOMER, a harlot, whom Hosea the prophet married, Hos. i. 3.

GOMORRHA, one of the principal cities of the Pentapolis; consumed by fire from heaven. (See SEA DEAD.) The Hebrew reads Amora, or Homora; but the LXX frequently express the letter *ain*, ע, by *g*.

GOOD, agreeable, beautiful, perfect in its kind. "God beheld all he had created, and it was very good," (Gen. i. 31,) every creature had its proper goodness, beauty, perfection. "This man never prophesieth good to me," (2 Chron. xviii. 7.) nothing agreeable. A good eye signifies—liberality; an evil eye—a covetous, an envious person.

GOPHER WOOD. Bochart, Fuller, and some other writers have maintained, that the gopher wood of which the ark was made (Gen. vi. 14.) was cypress. This is argued—First, from the appellation: for if, from the Greek κυπαρισσος, be taken the termination ισσος, κυπαρ and גפר *gopher* will nearly resemble each other. Secondly, because, as they prove from the ancients, no wood is more durable against rot and worms. Thirdly, because, as Bochart particularly shows, the cypress was very fit for ship-building, and actually used for that purpose where it grew in sufficient plenty. And lastly, beeause it abounded in Assyria, where Noah probably built the ark. On the other hand, Asenarius, Munster, Taylor, and some other critics, think the *pine* bids fairest to furnish the wood described by the Hebrew word; its relative. *gophrit* signifying sulphur, brimstone, &c. and no wood producing pitch, tar, turpentine, and other inflammables, in such quantities as the *pine*. After all, *gopher* may probably be a general name for such trees as abound with resinous inflammable juices; as the cedar, cypress, fir-tree, pine, &c.

GOPHNA, GUPHNA, or GOPHNITH, the principal place of one of the ten toparchies of Judea. Josephus generally joins it with the Acrabatene; and Eusebius places it fifteen miles north of Jerusalem.

I. GOSHEN, the name of that tract of country in Egypt, which was inhabited by the Israelites from the time of Jacob to that of Moses. It was most probably the tract lying eastward of the Pelusian arm of the Nile, towards Arabia, i. e. between that arm on the one side, and the Red sea and the borders of Palestine on the other. Commentators, however, have been greatly divided in respect to the situation of Goshen. Cellarius, Shaw, and others, suppose it to be the region around Heliopolis, not far from the modern Cairo; Bryant places it in the Saïtic nome or province; (Obs. on the Plagues of Egypt.) while Jablonsky strangely endeavors to fix it near Heraclea in Middle Egypt, on the western bank of the Nile! But most modern interpreters and travellers coincide in the view above given, that it was the part of Egypt eastward of the Delta; so Michaëlis, Gesenius, Rosenmüller, Niebuhr, and also the deputation of French engineers sent by Bonaparte to explore this country, and especially the route of the ancient canal, while the French had possession of Egypt in 1799. In accordance, also, with this view, professor Stuart has treated of the subject in his Course of Hebrew Study, Vol. II. Excursus ii. p. 158; to which the reader is referred. The reasons on which this opinion is founded may be briefly stated as follows:

1. The notices contained in Scripture itself.—(1.) From Exod. xiii. 17, and 1 Chron. vii. 21, it appears that the land of Goshen was adjacent to the land of the Philistines, or at least nearer to it than the other parts of Egypt.—(2.) In Gen. xlvii. 29, Joseph, it is said, *went up* from Egypt to meet his father on his arrival in Goshen,—a mode of expression which is always used in respect to those who go from Egypt towards Palestine; while those who go from Palestine to Egypt are always said to *go down*.—(3.) According to Gen. xlv. 10, Goshen was not far off from (was *near* to) the royal residence of the kings of Egypt at that time, which according to Josephus was Memphis, but according to Ps. lxxviii. 12, was Zoan or Tanis, on the second branch of the Nile, and within the Delta.—(4.) The Israelites set off from Rameses, (Ex. xii. 37.) the metropolis of Goshen, and probably near the centre of the province, and reached the Red sea in three days; or more probably in *two*, if Etham lay at its northern extremity, in the edge of the desert. This would have been impossible, had they come from the vicinity of the Nile.—(5.) The probable sites of the cities built in Goshen by the Israelites, as Rameses and Pithom, are found in this region.

2. With the above notices agree also those existing in the ancient translators of the Scriptures, and in other writers.—(1.) The SEVENTY, who made their version in Egypt, and who are consequently of great authority in every thing relative to that country, give the Hebrew name in Gen. xlv. 10, by Γεσὲν Ἀραβίας, *Goshen of Arabia*, manifestly signifying that Goshen was on the east of the Nile. Indeed the name of Arabia was sometimes applied to all that part of Egypt and Ethiopia which lies between the Nile and the Red sea; and especially the so called *Arabian nome* (νόμος Ἀραβίας) was in the tract which we assign to Goshen. (Ptolem. Geogr. vi. 8; Plin. v. 9.) In another place, (Gen. xlvi. 28.) for the Hebrew reading *land of Goshen*, they put κατ' Ἡρώων πόλιν εἰς γῆν Ῥαμεσσῆ, *to Heroöpolis in the land of Rameses*; from which we may gather that the city of Heroöpolis was reckoned to Goshen, and that the whole country was sometimes called Rameses after its capital.—(2.) JOSEPHUS evidently reckons Heliopolis to Goshen; (Antiq. ii. 7. 6.) following probably the Septuagint version of Ex. i. 11, where, in enumerating the cities built by the Israelites, in addition to Rameses and Pithom, they mention also *On, which is Heliopolis*. On our hypothesis, this city might have been in quite the south-western corner of Goshen.—(3.) The authority of SAADIAS, the Arabic translator, is here very great, as he was himself an Egyptian, *Fijumensis*; he always, for Goshen, puts *Sedir*. This was the name of a fortress and of the region around it, in the Egyptian province Sharkiyeh, in which also was the nome Tarabia, (the Arabian nome of Ptolemy,) as is shewn by De Sacy and also by Quatre-

mere. (Mem. sur l'Egypte I. p. 61.) In accordance with this view is also the testimony of Makrizi, the celebrated Arabian writer, who describes the land of Goshen as being the country around Bilbeis, and extending to the land of the Amalekites.

With the above hypothesis agrees well also the general character of this district. It is in general not capable of tillage, because it lies for the most part beyond the reach of the inundations of the Nile; but it is so much the more adapted to the uses of nomadic shepherds, such as were Jacob and his sons, and was consequently for them *the best of the land.* (Gen. xlvii. 6, 11.) So true was this, that even in later times, after the conquest of Egypt by the Mohammedans, the region around Bilbeis (the land of Goshen) was assigned to the Arabian *nomadic* tribes, who had taken part in the conquest, as their appropriate portion. (Quatremère, Mem. I. p. 60.)

This tract of country in general, or isthmus, is described by M. Rozière, a member of the French deputation above-mentioned, as a vast plain, but little elevated above the sea; now and then having a rolling surface; interspersed also with hills, in general small, steep on one side, and gradual on the other. It is every where intersected by valleys, (wadys) wide, but not deep, apparently made by the Nile and the rains. In these, particularly during the rainy season, there is abundance of grass, bushes, and other vegetation, on which the camels that cross the deserts in caravans, are fed. In general, the whole plain is covered with more or less of vegetation, excepting those parts where drift-sands compose the principal part of the soil, or where there are salt lagoons, near which the whole soil is covered or mixed with saline excrescences.

In February, 1827, the Rev. Mr. Smith, American missionary, passed with a caravan direct from Bilbeis to El Arish, on the borders of Palestine, across the desert, and of course through the northern part of the district of Goshen. From Bilbeis they travelled the first day over an immense plain of coarse sand, almost entirely destitute of vegetation. "Afterwards," he observes, "the desert became uneven and hilly, and presented a great variety of surface and prospect as we advanced, the fine movable sand increased, forming little hillocks around the shrubs, and covering the tops of the highest hills with immense drifts, formed and shaped in the same manner as banks of snow. Several species of evergreen shrubs, resembling our whortleberry bush, find sustenance in the sand of the desert, and are scattered in some places more, and in others less thickly, over the whole of it. Of *grass* I saw none, except a little in a very few places, growing in bogs, as if in swamps. It is on the shrubs just mentioned, that the Bedouins pasture their flocks. Of these we saw none until the fifth day; after that, many, which were always composed of goats and sheep together, and attended by females." (Stuart's Course of Heb. Study, II. p. 165.)

A very striking feature of this region of country, i. e. Goshen, is the great valley of *Saba Byar*, i. e. seven wells, through which passed the ancient canal that united the Nile with the Red sea. This canal was found by the French engineers to be still in a state of preservation in many parts of it. The first section of it begins near the head of the Red sea, just north of Suez, (see under Exodus, p. 410.) and runs up through a low wady to the Bitter lakes, about thirteen and a half miles. The second section consists of the basin of these lakes, which run in a northwesterly direction about twenty-seven miles, and the bottom of which is from twenty to fifty-four feet lower than the high-water mark of the Red sea. The third section of the canal runs from Serapeum, at the head of these lakes, westward, through the above-mentioned Wady Saba Byar, about thirty-nine miles, to Abasseh, at the western end of the wady, where it joins the valley of the Nile. The fourth and last section runs from Abasseh to Bubastis, (Pi Beseth, Ezek. xxx. 17.) which was on the Pelusiac, or eastern branch of the Nile, about twelve miles from Abasseh. The whole valley of Saba Byar, from Abasseh to Serapeum, is subject to be overflowed by the Nile, when fully swelled. In 1800, while the French were there, the Nile not only flowed into the valley, but broke through a great dyke near the middle of it, and penetrated almost to the Bitter lakes. The water on this occasion, in some parts of the valley, was from twenty to thirty feet deep. The soil is consequently covered by the rich deposit of the Nile, and is of the same character as that of the rest of Egypt near the Nile, though not so deep. Sweet water is every where found in it on digging a few feet. The canal ran along the northern side of this valley, upon the hill or ascent which bounds it on that side.

A similar, but more extensive, valley still farther west is mentioned by Mr. Smith on his route from Bilbeis to El Arish. Soon after leaving Bilbeis, they struck off to the right into the desert. Afterwards, he says, "We passed one tract of land, the features of which were so distinctly marked as to excite considerable curiosity. It was a sort of valley, a little lower than the surrounding country, into which we descended, about ten and a half hours [some thirty-five miles] from Bilbeis. It extends north-west and south-east, descending towards the Nile, and narrowing in this direction. We were told that the Nile occasionally flows up this valley to the spot where we crossed it. Towards the south-east, it gradually ascends, and widens into an immense plain, the limits of which, in that direction, we could not discern. From this plain, the eastern extremity of Suez mountain, which now for the first time showed itself, bore south by east. The soil of this tract was a dark mould. I do not doubt that water might be found in any part of it, by digging a few feet. Indeed, after travelling upon it four and a half hours, [about fourteen or fifteen miles] we came to a well only twelve or fifteen feet deep, but sufficiently copious to water the [two hundred] camels and fill the water-skins of the whole caravan, and containing the only sweet water that we found in the desert, all the other wells being brackish. It is called *Abu Suair.* Having seen how extensively artificial irrigation is practised in Egypt, I was easily persuaded that this whole tract might once have been under the highest state of cultivation." (Stuart l. c. p. 166.)

Valleys or wadys like these would furnish to the Israelites an abundance of fertile soil to live upon, with the opportunity of pasturing their flocks in the surrounding deserts. That this was, therefore, the *best of the land* of Egypt for the Hebrews, is manifest; that it was so also for the Bedouin tribes who helped the Mohammedans to conquer Egypt, has been mentioned above; and that at a still later period it was regarded as one of the wealthiest portions of Egypt, is apparent from a circumstance mentioned in De Sacy's translation of Abdollatiph's Description of Egypt. Appended to this work is a valuation of the Egyptian provinces made in A. D. 1376, for the purposes of taxation. The province Sharkiyeh (Go-

shen) is there said to contain 380 towns and villages, and is valued at 1,411,875 *dinars*; a valuation higher than that of any of the other provinces (except one) either of Lower or Upper Egypt. (De Sacy, Relat. d'Egypte, par Abdallatiph, p. 593, seq.)

As cities of Goshen, are mentioned PITHOM and RAMESES; the former, probably the *Patoumos* of the Greeks, on the canal, at the western embouchure of the Wady Saba Byar; and the latter situated probably about the middle of that valley, at Aboukeyshid, a place where ruins are still found. This is the opinion of M. Rozière, and also of lord Valentia; and it is also adopted by professor Stuart. Other places are also mentioned, as Succoth, Etham, Pi-hahiroth, Baal-zephon, and Migdol; for which see these articles respectively, and also the article EXODUS, p. 400, seq. *R.

II. GOSHEN, a city and the territory around it in the mountains of Judah, Josh. x. 41; xi. 16; xv. 51. R.

GOSPEL, *Εὐαγγέλιον*, *good news*. The subject of the apostolic message is called the Gospel; that is, a good message, or glad tidings, as the same word is sometimes rendered, Luke ii. 10; Acts xiii. 32. It is also called "the Gospel of peace," (Rom. x. 5.) because it proclaims peace with God to guilty rebels through Jesus Christ. "The word of reconciliation," (2 Cor. v. 19.) because it shows how God is reconciled to sinners, and contains the great motive or argument for reconciling their minds to him. "The Gospel of salvation," (Eph. i. 13.) because it holds forth salvation to the lost or miserable. "The Gospel of the grace of God," (Acts xx. 24.) as being a declaration of God's free favor and unmerited love and good-will to the utterly worthless and undeserving. "The Gospel of the kingdom," (Matt. xxiv. 14.) because it proclaims the power and dominion of the Messiah, and the nature and privileges of his kingdom, which is not of this world.—It is termed *the truth*, (John xviii. 37; 2 Thess. ii. 13; 1 John ii. 21.) not only as being the most important of all truths, and the testimony of God, who cannot lie, (1 John v. 9.) but also because it is the accomplishment of Old Testament prophecies, and the substance, spirit, and truth of all the shadows and types of the former economy. A general idea of the Gospel may also be formed from the short summaries given of it in various parts of the New Testament. Jesus sums up the Gospel to Nicodemus thus: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life," John iii. 14, 15, 16. Paul gives several brief compendiums of the Gospel, from which we shall select the following: "Moreover, brethren, I declare unto you the Gospel which I preached unto you—by the which ye are also saved—how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures," 1 Cor. xv. 1—5. "God hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them. For he hath made him (*ἁμαρτίαν*) a sin-offering for us who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 19—21. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief," 1 Tim. i. 15. John gives the substance of the Gospel testimony in these words: "This is the record (*μαρτυρία*, witness or testimony) that God hath given unto us, eternal life; and this life is in his Son. He that hath the Son hath life," 1 John v. 11, 12. *Maclean.*

The writings which contain the recital of our Saviour's life, miracles, death, resurrection, and doctrine, are called Gospels, because they include the best news that could be published to mankind. We have but four canonical Gospels—those of Matthew, Mark, Luke, and John. These have not only been generally received, but they were received very early, as the standards of evangelical history; as the depositories of the doctrines and actions of Jesus. They are appealed to under that character both by friends and enemies; and no writer impugning or defending Christianity, acknowledges a fifth Gospel as of equal or concurrent authority, although there were many others which purported to be authentic memoirs of the life and actions of Christ. A full account of these spurious productions may be found in Fabricius's Codex Apocryphus Novi Testamenti. Jones's well-known work in the Apocryphal canon also gives an account of the principal of them.

The evangelist Luke, in the preface to his Gospel, observes, that "MANY" had taken in hand to draw up histories of Christian events. He does not blame these writers; but rather associates himself with them by the phrase, "It hath seemed good to me also." Nothing could be more natural, than that transactions which raised so much interest, among the Jewish people especially, should excite the wishes of those at a distance from the places where they occurred, to receive that information which writing only could correctly furnish. Paul, pleading before Agrippa, ascribes to that prince a knowledge of Christian events; and asserts, that "these things were not done in a corner." What was so public and notorious was, doubtless, in general circulation, as well by writing as by report; but, after the publication of the four Gospels now extant, the former documents sunk into oblivion, and were no longer distinguished.

[The remarks which follow here are from the pen of Mr. Taylor. They exhibit a view of the subject which has been taken by some; but which more thorough investigation has shown to be untenable. For the present state of the question as to the sources of the striking resemblances, as well as striking differences, of the three first Gospels, see the additions below. R.

There have been a variety of opinions respecting the time and the order of the four Gospels; but, perhaps, the plan on which each of them is written, has not hitherto been sufficiently attended to, or ascertained.

MATTHEW.—The following remarks on the Gospel of Matthew may have their effect in solving some difficulties of chronology, &c.

Let us suppose that Matthew wrote his Gospel the first of the four—not in one continued or orderly narrative, but divided into books, according to the different subjects, or classes of transactions. If this be admissible, it removes entirely the chronological difficulties which embarrass commentators, in attempting to reconcile Matthew with Luke; because it supposes Matthew to *associate* similar facts in one book, while Luke proposes "an *orderly* history," according to the course of events. The different plans of these writers led them to adopt differ-

ent arrangements. This also furnishes a reason why Luke might compose an *orderly* history, which Matthew's, however correct, was not, he having no such design; while it relieves Mark from the charge of having abstracted Matthew. It has been maintained by many eminent critics, that Matthew wrote his Gospel first in Syriac, and that it was afterwards translated into Greek; whether by himself is not certain, though it is highly probable. Some of the fathers date the writing of this Gospel eight years after the death of Jesus; while others date it fifteen or even twenty years after. (See the additions below.)

Mark's Gospel may be considered, upon the traditionary testimony of antiquity, as a collection of facts, gathered by him from authorities adduced by Peter; as well from his private discourse, as from his public preachings. Now, it is not very likely that these facts, which might be heard, or obtained, at various times, and on various occasions, should be arranged by the evangelist precisely in chronological order. It would answer his purpose, if they were accurately related, though but loosely connected, or, perhaps, not intentionally connected at all; that is, in reference to their order as a series of events. But we see no reason why Mark might not also avail himself of such written information as was extant at the time; such, for instance, as Matthew's Gospel. This would account for the verbal resemblance observed between some parts of Matthew and some parts of Mark; while, elsewhere, Mark might adhere to such facts as he had collected, and to such expressions as he had adopted. To exchange these for others, when the histories were the same, would have answered no valuable purpose.

Luke.—It remains that we consider the Gospel by this evangelist as the most regular in arrangement, according to the order of facts; and we ought to reflect with the deepest gratitude on the pains taken by him to acquire such a knowledge of the series of Gospel events, as that which his history presents. In fact, in his Gospel, no less than in his "Acts of the Apostles," Luke displays manifest proofs of a liberal and cultivated mind, and of ardent research after truth. This is of great importance; for on the accuracy and research of Luke depend much of our satisfaction, if not of our faith. See Luke.

A certain class of persons have manifested great anxiety to get rid of the first two chapters of Luke, in conjunction with part of the first chapter of Matthew; but it has never, perhaps, been suggested that a question of the utmost importance rests exclusively upon these impugned portions of the sacred history. The people of the Jews expected, and with the utmost propriety, that Messiah should be, (1.) of the tribe of Judah; (2.) of the posterity of David; (3.) in the direct line of that prince; so that, had he enjoyed his own, as a descendant from David, his right to the throne itself was unquestionable; (4.) born in David's town, Bethlehem of Judah. (Compare John vii. 42; Matthew xxii. 42, 45; Mark xii. 35, 37.)

Now, it happens, that no other parts of the Gospels will prove this fact; so that if we had not these chapters, whatever we might think of the person termed in reproach "Jesus born at Nazareth," "Jesus the Nazarene," we could not prove that we received as the Messiah, Jesus born at Bethlehem; we could not prove that this person traced his descent from David, still less in the immediate line, and direct descent, from him; we could not even prove that he was of the tribe of Judah; all which particulars are absolutely indispensable in determining the person of Messiah. And then what will follow?—That the Jews, in rejecting Jesus born at Nazareth, as Messiah, were perfectly laudable; for he was defective in a main branch of that evidence which was necessary, indispensably necessary, to vindicate his claim to this title. Supposing him to be born at Nazareth he was not of Judah, but of Galilee; he was not of Bethlehem, by the terms of the affirmation; he was not descended from David, or at least there could be no proof of it; for how should the town records of Bethlehem concern themselves about a birth at Nazareth?—therefore he could not be the Messiah. It appears that those who were unacquainted with the early history of Jesus, uniformly considered him a Galilean, Matt. xxi. 11; Luke xxiii. 6, seq. John vii. 41. They also unanimously described him as born at Nazareth; and this was a circumstance of such direct opposition to a justly founded characteristic mark of Messiah, that we cannot but approve of Saul's opposing, with all his might, the prevalence of of Jesus born, as he supposed at Nazareth. Indeed, a prominent topic of discussion between those who favored and those who opposed Jesus, was—the place of his birth; and, unless we can prove negatively, that he was not born at Nazareth, or in Galilee, as the Jews affirm; and positively, that he was born in Judah, and in Bethlehem, of which our only proof lies in these to-be-exploded chapters—we have no (complete) rational evidence to produce, nor any (decisive) reasons to justify us, in supporting our faith. Such is the importance of the introductory chapters to the Gospels of Matthew and Luke. To dismantle the Gospels of any integral part is to injure the religion of which they are the basis, in proportion to the importance of that part; and, if we be not mistaken, a more vital part than what our attention has now been directed to, can hardly be selected. The genealogy in Matthew was necessary to evince the descent of Jesus in the royal line of David, and his right to the kingdom; a right, that he constantly refused to recognize during his life—and, being asserted only after his decease, could give no just umbrage to the ruling powers. That was a public document. The genealogy in Luke was a private document; and his preservation of it coincides with that accuracy which is characteristic of him.

John.—This Gospel is universally allowed to be supplementary to the others. It abounds more in instructive discourses than in narrative; which is easily accounted for, if we suppose John to have had a knowledge of Matthew and Luke's writings. He would, naturally, not desire to load the public with books, for the reasons assigned by him, at the close of his own work.

There are many indications, in the Gospel by John, that the writer had specially in view the refutation of certain religious errors which were prevalent in his time, (see Sabeans,) affecting both the divinity and the humanity of the Son of God.

[The preceding remarks furnish only a very meagre and one-sided view of a very interesting and important subject. But the very extent of the subject itself precludes the possibility of doing it justice in a work of this kind; and these additions, therefore, must be limited to a bare outline of the present state of the question.

The four Gospels contain, in general, the record of the birth, actions, teaching, death, resurrection, and ascension of our Lord and Saviour Jesus Christ. Mat-

thew and Luke commence with his birth, as introductory to his ministry; Mark and John omit this introductory matter. Matthew, Mark, and Luke all narrate the events of his ministry in a manner generally similar; while John contains mostly matter not contained in the other three, and may, therefore, be called supplementary to them. All four exhibit an account of our Lord's death and the subsequent events. Under these circumstances, a general resemblance would naturally be expected, especially in the three first Gospels, as is, indeed, the fact; but then this resemblance, which is often manifested in a literal identity, is also attended with very remarkable differences, both in regard to chronological order, and in respect to the facts themselves. It has, therefore, ever been a favorite study of commentators and interpreters of Scripture, to endeavor to arrange the accounts given us in these different Gospels, in such a manner as to show their harmony with each other; to place them together in such a way, as out of the several disconnected accounts to form one connected and harmonious whole in the proper chronological order. Such an arrangement is called a Synopsis or Harmony of the Gospels. The first attempt of this kind is attributed to Tatian or Theophilus of Antioch in the second century; his work is called *Diatesseron*, i. e. *the four*. Others were afterwards composed by Ammonius of Alexandria, about A. D. 220; by Eusebius of Cæsarea, about A. D. 315; and in modern times by Osiander, Jansenius, Whiston, Lamy, Le Clerc, Doddridge, Macknight, Priestley, Newcome, White, Griesbach, De Wette, Lücke, H. Planck, and others. One of the most judicious of these Harmonies, is that of Newcome for the Greek, which has also been published in English. In all these attempts there are two grand difficulties to be overcome; in which the writers of harmonies have hitherto differed very widely. The *first* is, the duration of our Lord's ministry, which Priestley and others, after Origen and Clemens Alexandrinus, limit to one year and, perhaps, a few months; while Newcome and others suppose it to have continued three years and a half, and to have included four passovers. Sir Isaac Newton makes it include five passovers. The *second* difficulty is to ascertain the true chronological order; and on this point the opinions have been almost as numerous as the writers; some assuming that Matthew has strictly followed the order of time in his narration, and, therefore, accommodating the narrations of the other evangelists to his; others (as Mr. Taylor above) adopting Luke as the standard of chronological order; others again preferring Mark; and others, still, supposing that neither evangelist has adhered strictly to the order of time in his narrative. Such is the opinion of Newcome: "In fact, chronological order is not precisely observed by any of the evangelists; St. John and St. Mark observe it most; and St. Matthew neglects it most." (Pref. to Harmony.) Indeed, it is every where obvious, as the same writer remarks, "that the evangelists are more intent on representing the substance of what is spoken, than the words of the speaker; that they neglect accurate order in the detail of particular incidents, though they pursue a good general method; that detached and distant events are sometimes joined together on account of a sameness in the scene, the persons, the cause, or the consequences; and that in such concise histories as the Gospels, transitions are often made from one fact to another, without any intimation that important matters intervened." (Ibid.)

The arrangement of the Gospels in a harmony shows at once to the eye, that, both in the facts and in the language, there is a very close resemblance between the three first Gospels; and that the Gospel of John is in a great measure supplementary to the others. Indeed, Matthew, Mark, and Luke, sometimes correspond word for word; at other times, the sense and general language are the same, with variations in the single expressions. One needs only to open a Greek Harmony, to be convinced of this fact. Still more striking is the relation in which Mark stands to both Matthew and Luke; he has only *twenty-four verses* peculiar to himself; all the rest is found in the other two. He seldom stands independently between the two; but follows sometimes one and sometimes the other, or is the medium of harmonizing all the three. According to bishop Marsh, in that which is common to all three, Luke never accords perfectly with Matthew, except where Mark also accords with him; though, in such cases, Luke is sometimes nearer to Matthew than Mark is. It is singular that Mark sometimes has a mixed text, compounded from those of Matthew and Luke. (See Matt. viii. 3; Mark i. 42; Luke v. 13.—Matt. viii. 4; Mark i. 44; Luke v. 14.—Matt. ix. 9; Mark ii. 3; Luke v. 27; and elsewhere.)

To account for these remarkable appearances, has been a subject of deep interest to learned men, and also of great research, especially during the last half of the eighteenth century. It is obvious, that the resemblances can be accounted for only on two hypotheses, or by a union of the two, viz. (1.) that one evangelist saw and copied from the others; or (2.) that they all three drew from a common source; or (3.) that they not only had this common source, but also copied from each other. These hypotheses seem, in themselves, very simple; but to carry them out and apply them in detail is attended with difficulties which no writer has yet been able wholly to solve.

On the first hypothesis, some have adopted the order of the canon, without further inquiry, and have at once assumed that Mark made use of Matthew's Gospel, which he abridged and corrected; while Luke corrected and supplied what he thought necessary in both the others. So Grotius, Mill, Wetstein, and Hug. Storr held Mark's Gospel to be the oldest, and the source of the others; while others ascribe the same character to Luke. Griesbach showed from observation, without regard to any theory, that Mark extracted from both Matthew and Luke; and he also assumed that Luke, in writing his Gospel, had some reference to Matthew. To this hypothesis, however, there lie many difficulties in the way. Each evangelist has every where something peculiar to himself; here and there he is more definite, exact, minute; it is, therefore, difficult to see why a following evangelist, who used and copied from him, should make no use of these circumstances; and why he should rather adopt unnecessary changes of expression; and even sometimes expressions less definite and appropriate. Especially, if Mark compiled his Gospel from those of Matthew and Luke, can we not free him from the charge of want of plan and of mere arbitrary procedure?

Upon the other hypothesis, that of one common source, some have assumed that this was the so called Gospel of the Hebrews; but this assumption was made on conjecture, and without knowing what this Gospel of the Hebrews was. Others held the supposed *Hebrew* Gospel of Matthew to be the primitive source of all the others. Eichhorn first endeavored, by a more definite conjectural theory, to remove the

difficulties. He assumed a certain original Gospel, which existed and was used by the evangelists in different editions or recensions; that which they all have in common is from the groundwork or body of this original Gospel; that which only two of them have in common, is from a recension with some additions, which was used by both; that which only one has, is from another recension used by him alone, or from some other source. This original Gospel he supposed to be written in Aramæan; and thus was able, very naturally, to explain, how the three Gospels, as being independent translations, might coincide in similar terms and expressions. But still he could not thus account for the remarkable coincidence in the use of the same Greek words and expressions, some of which are unusual and singular. Bishop Marsh, therefore, (in the additions to his translation of Michaelis's Introduction,) improved Eichhorn's theory, by supposing that there existed a Greek translation of this Aramæan original Gospel, which Mark and Luke used in the composition of their Greek Gospels; he supposed, too, that the Greek translator of Matthew probably made use of the Greek texts of Mark and Luke. These suggestions were afterwards adopted in substance by Eichhorn. This theory for a time made great noise in the theological world; but when it came to be seen, that a theory so complex and artificial, and requiring the aid of so many subordinate theories, is utterly at variance with the simple character of the apostolic writings; and that no hint occurs of the existence of any such primitive Gospel, which could be of such paramount authority; on these and other grounds, the good sense of the public recoiled from this hypothesis; and the only wonder now is, how it could ever have been received with so much favor.

On the whole, then, we must give up the hope of finding any definite theory, which will entirely account for the close resemblances of the three first Gospels, and at the same time solve the opposite difficulties. We can only, in general, make the supposition, that the evangelists wrote down the *traditionary* accounts (so to speak) which they had retained of the actions and words of Jesus. In their teaching and preaching, the apostles must necessarily often have had occasion to relate the actions and repeat the discourses of their Lord and Master; these relations and repetitions would naturally assume, at length, a definite shape, and were, no doubt, written down and copied among the Christian converts. But such writings, thus coming into circulation, could not have the sanction of apostolical authority; and, therefore, it would be very natural that the apostles themselves, or those who were intimately connected with them, should at length give a more full and complete account of all these things. It is to such previous writings, and to such a state of things, that Luke alludes, ch. i. 1. In this way, the writers would naturally follow the same train as in their oral discourses, and might, perhaps, make occasional use of writings already extant. Thus far only can we safely go.

Gospel of Matthew.—The time when this Gospel was written is very uncertain. All ancient testimony, however, goes to show that it was published before the others. Hug draws from internal evidence the conclusion, that it was written shortly before the siege and capture of Jerusalem by the Romans, when they already had possession of Galilee, about A. D. 65. It has been much disputed, whether this Gospel was originally written in Hebrew or Greek. The unanimous testimony of ancient writers is in favor of a Hebrew original, i. e. that it was written in the language of Palestine and for the use of the Hebrew Christians. But, on the other hand, the definiteness and accuracy of this testimony is drawn into question; there is no historical notice of a translation into Greek; and the present Gospel bears many marks of being an original; the circumstances of the age, too, and the prevalence of the Greek language in Palestine, seem to give weight to the opposite hypothesis. Critics of the greatest name are arranged on both sides of the question.

Gospel of Mark.—All the writers of the church are unanimous in the statement, that Mark wrote his Gospel under the influence and direction of the apostle Peter. The same traditionary authority makes it to have been written at Rome, and published after the death of Peter and Paul.

Gospel of Luke.—In like manner, Luke is said to have written his Gospel under the direction of Paul, whose companion he was on his journeys. Hug supposes this Gospel to have been written at a late period, after those of Matthew and Mark, and after the destruction of Jerusalem.

Gospel of John.—The ancient writers all make this Gospel the latest. Hug places its publication in the first year of the emperor Nerva, A. D. 96, sixty-five years after our Saviour's death, and when John was now more than eighty years of age. This would be about thirty years later than the Gospel of Matthew. *R.

I. GOURD, Wild, a plant which produces leaves and branches similar to garden-cucumbers, which creep on the earth, and are divided into several branches; *Cucumeres asinini*. Its fruit is of the size and figure of an orange, of a white, light substance beneath the rind, and extremely bitter, 2 Kings iv. 39. It furnished a model for some of the carved work of cedar in Solomon's temple, 1 Kings vi. 18. Engl. version, *knops*.

II. GOURD of JONAH. There is some difficulty in ascertaining the plant intended by the Hebrew קיקיון, *kikâyôn*, and interpreters are greatly at variance. Modern writers, however, almost all agree, that it signifies the *Palma Christi*, or *Ricinus*; in Egypt called *Kiki*; a plant like a lily, having smooth leaves scattered here and there, and spotted with black; the stem round and glossy; and producing flowers of various colors. Dioscorides says, that one species of it grows like a large tree, and as high as the fig.

Niebuhr has the following remarks:—"I saw for the first time, at Basra, the plant *el-kheroa*, mentioned in Michaëlis's "Questions." (No. 87.) It has the form of a tree; the trunk appeared to me rather to resemble leaves than wood; nevertheless, it is harder than that which bears the *Adam's fig*. Each branch of the kheroa has but one large leaf, with six or seven corners. This plant was near to a rivulet, which watered it amply. At the end of October, it had risen, in five months' time, above eight feet, and bore at once flowers and fruit, ripe and unripe. Another tree of this species, which had not had so much water, had not grown more in a whole year. The flowers and leaves of it, which I gathered, *withered in a few minutes*; as do all plants of a rapid growth. This tree is called at Aleppo, *Palma Christi*." (Descrip. Arab. p. 148, Fr. edit.) Volney, speaking of the vegetation of Egypt, says, "Wherever plants have water, the rapidity of their growth is prodigious. Whoever has travelled to Cairo, or Rosetta, knows that the species of gourd called *kerra*, will, in twenty-four

hours, send out shoots near four inches long." (Trav. vol. i. p. 71.)

These descriptions agree well enough with the plant of Jonah, and may be taken to identify the species to which it belonged.

[Niebuhr, at the close of the passage above quoted, further remarks: "The Jews and Christians at Mosul and Aleppo affirm, that *el-kheroa* is not the plant which furnished shade for Jonah, but a species of gourd, called *el-kerrá*, which has very large leaves, and bears a very large fruit; and which does not last more than about four months." R.

GOZAN, a river of Media, (2 Kings xvii. 6.) and also a province, (chap. xix. 12; Isa. xxxvii. 12.) probably that through which the river ran. Salmaneser, after he had subdued the ten tribes, carried them beyond the Euphrates, to a country bordering on the river Gozan; and Sennacherib boasts, that the kings of Assyria had conquered the people of Gozan, Haran, and others. Ptolemy places the Gauzanites in Mesopotamia; and there is a district in Media called Gauzan, between the rivers Cyrus and Cambyses.

[The passage in 2 Kings xvii. 6, Gesenius translates thus:—"and placed them in Chalcitis (Halah) and on the Chabor, (Habor,) a river of Gozan, and in the cities of the Medes." This would make the river to be the Chaboras, the Chebar of Ezekiel, which empties into the Euphrates in the northern part of Mesopotamia. This accords with the notice of Ptolemy, (v. 18.) who calls the region lying between the rivers Chaboras and Laocoras, by the name of *Gauzanitis*, e. g. the Hebrew *Gozan*. In 1 Chron. v. 26, the name *Hara* is inserted between Chabor and the river of Gozan,—which may be an error of transcribers, as the reading of 2 Kings xvii. 6 seems correct and appropriate. In other places, too, Gozan is mentioned along with and before other cities and countries of Mesopotamia, 2 Kings xix. 42; Isa. xxxviii. 12. According to Bochart, Habor, or Chabor, is the mountain Chaboras, between Assyria and Media; (Ptolem. Geogr. vi. 1.) between this mountain and the Caspian sea there is, according to Ptolemy, (vi. 2.) a city and country called Gausania, with a river of the same name, probably the present Kizzil-Ouzan or Kizel-Ozan, which flows eastward into the Caspian. (Sir R. K. Porter's Travels in Persia, i. p. 267.) That this tract is the Gozan of Scripture is the opinion of Rosenmüller; (Bibl. Geogr. I. ii. 102.)—and the mention of it along with the "cities of the Medes" would seem to indicate a remote district. See Habor. R.

GRACE is taken (1.) for beauty, graceful form, or agreeableness of person, Prov. i. 9; iii. 22. (2.) For favor, friendship, kindness, Gen. vi. 8; xviii. 3; Rom. ix. 6; 2 Tim. i. 9. (3.) For pardon, mercy, unexpected remission of offences, Eph. ii. 5; Col. i. 6. (4.) For certain gifts of God, which he bestows freely, when, where, and on whom he pleases; such are the gifts of miracles, prophecy, languages, &c. (Rom. xv. 15; 1 Cor. xv. 10; Eph. iii. 8.) which are intended rather for the advantage of others, than of the person who possesses them; though the good use he makes of them may contribute to his sanctification. (5.) For the gospel dispensation, in contradistinction to that of the law, Rom. vi. 14; 1 Pet. v. 12. (6.) For a liberal and charitable disposition, 2 Cor. viii. 7. (7.) For eternal life, or final salvation, 1 Pet. i. 13. (8.) There are several sorts of inward graces; for the graces of the understanding may be called by this name, as well as the graces of the will. There are habitual graces, and actual graces. Augustin defines inward, actual grace to be the inspiration of love, which prompts us to practise according to what we know, out of a religious affection and compliance. He says, also that the grace of God is the blessing of God's sweet influence, by which we are induced to take pleasure in that which he commands, to desire and to love it; and that if God does not prevent us with this blessing, what he commands not only is not perfected, but is not so much as begun in us. Without the grace of Christ, man is not able to do the least thing that is good. He stands in need of this grace to begin, continue, and finish all the good he does, or, rather, which God does in him and with him, by his grace.

This grace is free; it is not due to us: if it were, it would be no more grace, but a debt, Rom. xi. 6. It is in its nature an assistance so powerful and efficacious, that it surmounts the obstinacy of the most rebellious human heart, without destroying human liberty.

There is no subject on which theologians have written so largely, as on the grace of God. The difficulty consists in reconciling human liberty with the operation of divine grace; the concurrence of man with the influence and assistance of the Almighty. And who is able to set just bounds between these two things? Who can pretend to know how far the privileges of grace extend over the heart of man, and what that man's liberty is, who is prevented, enlightened, moved, and attracted by grace?

Although the books of the Old Testament express themselves very clearly with relation to the fall of man, his incapacity to good, his continual necessity of God's aid, the darkness of his understanding, and the evil propensities of his heart; although all this is observable, not only in the historical parts of the Bible, but also in the prayers of the saints, and in the writings of the prophets; yet these truths are far from being so clearly revealed in the Old Testament as in the New.

GRAIN, see Corn.

I. GRAPES, the fruit of the vine. The bunch of this fruit cut in the valley of Eshcol, and brought on a staff, between two men, to the camp of Israel, at Kadesh-barnea, (Numb. xiii. 24.) may give an idea of its excellence in that country. Doubdan assures us, that in the supposed valley of Eshcol there are still bunches of grapes of ten and twelve pounds' weight; and Forster says he was informed by a religious, who had lived many years in Palestine, that there were some in the valley of Hebron, so large that two men could scarcely carry one of them.

Scripture speaks of the grapes of Sorek, which were so called either because they grew in the valley of Sorek, or because they had no stones. (See Isa. ix. 9. Heb.; Zech. i. 8.) See Sorek.

Moses commanded, that when the Israelites gathered their grapes, those that fell, or were left on the vine, should be for the poor, Lev. xix. 10. It was permitted to people who were passing, to enter a vineyard and eat of the grapes, but not to carry any away, Deut. xxiv. 21, 22; xxiii. 24. Some learned men are of opinion, the prohibition against gleaning grapes after the vintage may signify a second vintage, Lev. xix. 10; Deut. xxiv. 21; Ecclus. l. 16.

Scripture frequently describes a total destruction, by the similitude of a vine wholly stripped; without a bunch of grapes being left for those who came gleaning, Isa. xvii. 6; xxiv. 13.

"The blood of the grape" signifies wine, Gen. xlix. 41. The vineyards of Sodom produced bitter

grapes; probably because of the nitre and sulphur with which the soil was impregnated, Deut. xxxii. 32.

"The fathers have eaten sour grapes, and the children's teeth are set on edge," was a proverb, (Jer. xxxi. 29; Ezek. xviii. 2.) importing that the fathers sinned, but their children bore the punishment. In using this proverb, the Jews reproached God, who punished in them those sins of which they pretended they were not personally guilty. The Lord said, he would cause this proverb to cease in Israel, and that every one should suffer the punishment of his own faults.

II. GRAPES, WILD, the fruit of a wild vine, *Cabrusca*, which, according to Pliny, bore a red grape that never came to maturity. It is probably the *Vitis Cabrusca* of Linnæus, the wild *claret-grape*. The fruit of the wild vine is called *Oenanthes*, or the flower of wine. They never ripen, and are good only for verjuice. In Isaiah (v. 2, 4.) God complains of his people whom he had planted as a choice vine, an excellent plant, that he expected they would bear good fruit, but had brought forth only wild grapes; Heb. *fruit of a bad smell, and a bad taste.* (See Gesenius's Comm. zu Jesu. v. 2.)

GRASS. The management of grass, as food for cattle, in the East, the ideas connected with it, and the similes drawn from it, or the allusions to the nature of it, which *there* is extremely perishable, are so different from the attention paid to that article of agriculture among ourselves, and from the permanent verdure of it in our own meadows, that we are in constant danger of mistaking the representations which refer to it in Scripture. "The internal area of the theatre of Bacchus at Athens is now annually sown with barley, which, as the custom here is, the disdar aga's (commander of the garrison) horses eat *green*; little or no grass being produced in the neighborhood of Athens." (Stuart's Athens, vol. ii. p. 24.) In general "they mow not their grass (as we do) to make hay, but cut it off the ground, either green or withered, as they have occasion to use it. And here a strong argument, that may further and most infallibly show the goodness of their soil, shall not escape my pen; most apparent in this, that when the ground there hath been destitute of rain nine months together, and looks all of it like the barren sand in the deserts of Arabia, *where there is not one spire of green grass to be found*, within a few days after those fat and enriching showers begin to fall, the face of the earth there (as it were by a new resurrection) is so revived, and throughout, so renewed, as that it is presently covered all over with a pure green mantle." (Sir T. Roe's Voyage to India, p. 360.) To the same purpose Dr. Russell speaks, in his account of Aleppo; and calls it "a resurrection of vegetable nature."

This rapidity with which grass grows in the East may illustrate several passages of Scripture; among others the 16th verse of Psalm cxxix. "There shall be a handful of corn sown in the earth, in the head of the mountain, the fruit thereof shall grow so tall, that it shall shake as majestically as cedars of Lebanon; so from the city the people shall flourish in like manner as the grass of the earth;"—meaning, at once as rapidly and as extensively, as this vegetable resurrection. The writers who have furnished these extracts, agree in calling the renovation of vegetation a *resurrection*; the idea had not escaped the prophets: "Thy dead shall live; with my corpse shall they arise; for thy dew is as the dew of herbage, and the earth shall cast out her dead," Isa. xxvi. 19.

Grass is described in Scripture as feeble, perishing, soon withered, (Ps. xxxvii. 2; cii. 4, 11; James i. 11.) as not always coming to maturity, (2 Kings xix. 26; Isa. xxxvii. 27; Ps. cxxix. 6.) as revived by dew, (Deut. xxxii. 2; Prov. xix. 12.) and by showers, 2 Sam. xxiii. 2; Ps. lxxii. 6, 16.

Mr. Harmer has properly referred the words translated the *king's mowings*, in Amos vii. 1, to what should have been the *king's feedings*; agreeably to the extract above given from Mr. Stuart. They took place probably in March. The same idea should be attached to the passage, (Ps. lxxii. 6.) "He shall come down like rain on the *mown* grass;" it should be "on the grass that has been *fed off*:" The targum here is remarkable, "grass eaten down by locusts."

Human life is compared to grass, (Ps. xc. 5.) ... "*As the grass*—tender risings of grass—*they are changed: in the day-dawn it flourishes*, and sprouts, proceeding to established life;—*towards evening it is plucked up, and is dry.*" So Ps. ciii. 15; Isa. xl. 6. All flesh is tender grass. The wicked are compared to grass, (Ps. xcii. 7.) not of the weakly but of the general kind, vegetables. These are exquisitely beautiful poetical images.

There is a great impropriety in our version of Proverbs xxvii. 25. "The HAY appeareth, and the tender *grass* showeth itself, and *herbs* of the mountains are gathered." Now, certainly, if the *tender grass* is but just beginning to show itself, the hay, which is grass cut and dried, after it has arrived at maturity, ought by no means to be associated with it; still less to precede it. The accurate import of this word seems to be the first shoots, the rising spires of grass. [The passage, therefore, would be more appropriately rendered thus: "The *grass* appeareth, and the *green herb* showeth itself, and the *plants* of the mountains are gathered." R.

Joel says, (ii. 22.) "Fear not, ye beasts of the field, (that the earth shall be totally barren after the locusts have devoured its produce,) because the pastures of the wilderness do *spring*;" do put forth the rudiments of future pasturage, in token of rapid advance to maturity. See also Deut. xxxii. 2, "As the small rain on the first shoots of the grass." In like manner in Is. xv. 6, where the English version has *hay*, it should be *grass*, thus: "The waters of Nimrim shall be desolate (i. e. dried up); so that the grass withereth, the green herb faileth, there is no green thing."

The anxiety of Ahab induced him to send all over his kingdom to discover whether the brooks afforded grass enough to save the horses alive. It seems he hoped for the possibility of finding grass; i. e. not grass left from a former growth, but fresh tender shoots of grass just budding, 1 Kings xviii. 5. A beautiful gradation of poetical imagery is used in 2 Kings xix. 26: "Their inhabitants were of small power; they were dismayed and confounded; they were as the tender plant of the field, and the green herb; as the grass on the house-tops, and *as corn* blasted before it be grown up."

Here, as in several places, Scripture refers to grass growing on the house-tops, but which comes to nothing. The following quotation will show the nature of this: "In the morning the master of the house laid in a stock of earth, which was carried up, and spread evenly on the top of the house, which is flat. The whole roof is thus formed of mere earth, laid on, and rolled hard and flat. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of made soil, so that the rain may not penetrate; but upon this sur-

face, as may be supposed, grass and weeds grow freely. It is to such grass that the psalmist alludes, as useless and bad." (Jowett's Christian Researches in Syria, p. 89.)

GRASSHOPPER. It appears from the testimony of Denon, that there are grasshoppers in Egypt; for so we understand his "locusts which do no damage" —but the creature intended by our public version, under this name, is certainly a kind of locust. See LOCUST.

GREECE, Heb. יָוָן, the same as Ἰών, Ἰωνία, *Ionia*. This word, in Scripture, often comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia and Asia Minor. After the time of Alexander the Great, when the Greeks became masters of Egypt, Syria, and the countries beyond the Euphrates, the Jews included all Gentiles under the name of Greeks. In the Old Testament, both Greece and Greeks are called Javan. Isaiah says, (lxvi. 19.) "The Lord shall send his ambassadors to Javan, who dwells in the isles afar off." Ezekiel, (ch. xxvii. 13, 19.) that Javan, Tubal, and Meshech came to the fairs at Tyre. Daniel, (xi. 2.) speaking of Xerxes, says, "He shall stir up all against the realm of Javan." Alexander the Great as described by the same prophet as "king of Javan," chap. viii. 21; x. 20. Javan was a son of Japheth, (Gen. x. 2, 4.) after whom that part of Greece called Ionia was named. It is remarkable that the Hindoos call the Greeks Yavanas, which is the ancient Hebrew appellation. They also regard them with a contempt bordering on abhorrence. They are seldom described in the Hindoo books, but as molesting other people, who are better than themselves.

Greece, in its largest acceptation, as denoting the countries where the Greek language prevailed, included from the Scardian mountains north, to the Levant, south; and from the Adriatic sea west, to Asia Minor east. Hence it is used by Daniel to denote Macedonia; whereas, we read in Acts xx. 2, that Paul, passing through Macedonia, came to Greece; that is, Grecia Proper. In this more restricted sense, Macedonia and the river Strymon formed the northern boundary of Greece. The Greeks were called Achæi, or Achivi, from Achæus, son of Jupiter; hence the name of Achaia. They were also named Hellenes, from a son of Deucalion. It is probable, however, that these names describe distinct nations, or the inhabitants of Greece at different periods. The name Ions is not only the most ancient, but the most general.

[The Greek name of Greece in the New Testament is Ἑλλας, *Hellas*. The name *Hellas* is supposed to have been originally appropriated to a single city in Thessaly, said to have been built by Hellen, the son of Deucalion, and named from himself. It was afterwards applied to the region of Thessaly, then to Greece exclusive of the Peloponnesus, and at last to the whole of Greece including the Peloponnesus, and extending from Macedonia to the Mediterranean sea. The name of *Greeks*, Γραικοί, by some is supposed to be derived from a people of that name in the southern part of the country, a part of whom migrated to Italy, and founded the colonies of *Magna Græcia*; others suppose the name to have come from Γραικός, an ancient king of the country. About the year 146 after Christ, the Romans under Mummius conquered Greece, and afterwards divided it into two great provinces, viz. *Macedonia*, including Macedonia Proper, Thessaly, Epirus, and Illyricum; and *Achaia* including all the country which lies south of the former province. (See ACHAIA.) In Acts xx. 2, *Greece* is probably to be taken in its widest acceptation, as including the whole of Greece Proper and the Peloponnesus. This country was bounded north by Macedonia and Illyricum, from which it was separated by the mountains Acroceraunii and Cambunii; south by the Mediterranean sea; east by the Ægean sea; and west by the Ionian sea. It was generally known under the three great divisions of Peloponnesus, Hellas, and Northern Greece.

The *Peloponnesus*, more anciently called Pelasgia, and Argos, and now the *Morea*, included the following countries, viz. *Arcadia*, with the cities Megalopolis, Tegæa, Mantinea; *Laconia* v. *Laconica*, with the cities Sparta, now Misitra, Epidaurus Limera; *Messenia*, with the cities Messene, Methone, now Modon; *Elis*, with the village Olympia and the city Elis; *Achaia*, more anciently called Ægialea, or Ionia, with its twelve cities, including the minor states of Sicyon and Corinth; *Argolis*, with the cities Argos and Troezene.

The division of *Hellas*, which now constitutes a great part of Livadia, included the following states and territories, viz. *Attica*, with the city Athenæ, now Atini, or Setines; *Megaris*, with the city Megara; *Bœotia*, with the cities Thebæ, Platææ, Leuctra, Coronea, Chæronea, Orchomenus; *Phocis*, with the cities Delphos, Anticyra; *Doris*; *Locris*, with the towns Thermopylæ, Naupactus, now Lepanto; *Ætolia*, with the cities Calydon, Chalcis, Thermis; *Acarnania*, with the city Actium, now Azio.

The remaining division of *Northern Greece* included the following territories, viz. *Thessaly*, more anciently called Pelasgia, Æmonia, or Hellas, with the cities Larissa, Larissa Cremaste, Phthia, Magnesia, Methone, Pharsalus; *Epirus*, more anciently Dodonea, now Albania, with the cities Ambracia, Nicopolis, Apollonia, Dyrrhachium, or Epidamnum.

The most important *islands* which belonged to Greece were the following, viz. *Eubœa*, now Negropont, with the cities Chalcis, Eretria, Carystus; *Crete*, now Candia, with the cities Cnossus, Gortyna, Minoa, Cydonia; the islands of the *Archipelago*, i. e. the *Cyclades*, including Naxos, Paros, Delos, and about fifty others; the *Sporades*, including Samos, Patmos, Rhodes, etc. the islands higher up the Ægean sea, as Samothrace, Lemnos, Lesbos, with the city Mitylene; and the *Ionian* islands, including Cytherea, now Cerigo, Zacynthus, Cephalonia, Ithica, now Teaki, Leucadia, now Santa Maura, Paxos, Corcyra, now Corfu. *R.

Scripture refers but little to Greece, till the time of Alexander, whose conquests extended into Asia, where Greece had hitherto been of no importance. Yet that some intercourse was maintained with these countries from Jerusalem, may be inferred from the desire of Baasha to shut up all communication between Jerusalem and Joppa, which was its port, by the building of Ramah; and from the anxiety of Asa to counteract his scheme, 1 Kings xv. 2, 17. Greece was certainly symbolized by a goat having a strong horn between his eyes, Dan. viii. 5, 21.

After the establishment of the Grecian dynasties in Asia, Judea could not but be considerably affected by them, and the books of the Maccabees afford proofs that they were. The Roman power superseded the Grecian establishments, but left traces of Greek language, customs, &c. to the days of the Herods, where the gospel history commences. By the activity of the apostles, and especially of Paul, the

gospel was propagated in those countries which used the Grecian dialects; hence, we are interested in the study of this language, and of the peculiar manners of the people by whom it was spoken.

From a consideration of the Grecian disposition, to combine all wisdom in themselves, and to suppose all others in darkness, to regard their own institutions as supremely excellent, while they were enslaved by superstition, we may discern, with greater evidence, the propriety of the cautions addressed to some of the new converts to Christianity; of the reprimands intended for others; of the exhortations directed to all; and of those pathetic entreaties which occasionally animate the apostolic writings. We may also safely conclude, that many hints are incidentally dropped, many expressions used, and many remarks made, with reference to local phrases, peculiarities, and turns of thought; to local institutions, and existing circumstances and opinions, of which we have but a slight or imperfect knowledge.

Many flourishing churches were, in early times, established among the Greeks: and there can be no doubt but that they, for a long time, preserved the apostolic customs with considerable care. At length, however, opinions fluctuated considerably on points of doctrine; schisms and heresies divided the church; and rancor, violence, and even persecution, followed in their train. To check these evils, councils were called, and various creeds composed. The removal of the seat of government from Rome to Constantinople, gave a preponderance to the Grecian districts of the empire, and the ecclesiastical determinations of the Greek church were extensively received.

The Greek is the original language of almost all the books in the New Testament; but the sacred authors have followed that style of writing which was used by the Hellenists, or Grecizing Hebrews, blending idioms and turns of speech, peculiar to the Syriac and Hebrew languages, very different from the classical spirit of the Greek writers. After Alexander the Great, Greek became the common language of almost all the East, and was generally used in commerce. As the sacred authors had principally in view the conversion of the Jews, then scattered throughout the East, it was natural for them to write to them in Greek, that being a language to which they were of necessity accustomed. [For the character of the Greek language of the New Testament, see a celebrated essay by H. Planck, published in the Biblical Repository, vol. i. p. 638, seq. and also Winer's Grammar of the New Testament. For the prevalence of the Greek language in Palestine, see an essay by Hug, in the Bibl. Repos. vol. i. p. 530, seq. R.

At this time, many Jews had two names, one Greek, the other Hebrew; others Grecized their Hebrew names: of Jesus they made Jason; of Saulus, Paulus; of Simon, or Simeon, Petros, &c.

GREEKS were, properly, the inhabitants of Greece; but this is not the only acceptation of the name in the New Testament. It seems to import, (1.) Those persons of Hebrew descent who, being settled in cities where Greek was the natural language, spoke this language rather than their parental Hebrew. They are called Greeks, to distinguish them from those Jews who spoke Hebrew. (2.) Such persons as were Greek settlers in the land of Israel, or in any of its towns. After the time of Alexander, these aliens were numerous in some places.

It seems that we have, in Mark vii. 26, the name of Greek, applied not to a native, or an inhabitant of Greece, but to a descendant of a Greek family settled in Syria. We read that, "in the borders of Tyre and Sidon, a woman who was a Greek, a Syrophenician by nation," addressed our Lord. The evangelist characterizes her as a Syrophenician, to distinguish her from the Greeks of Europe. In the parallel passage, (Matt. xv. 21.) she is called a woman of Canaan, and the history is said to pass in the coasts of Tyre and Sidon.

GUDGODAH, a station of the Israelites in the wilderness; (Deut. x. 7.) called Hor-hagidgad, Numb. xxxiii. 32.

H

HABAKKUK

HABAKKUK

HABAKKUK, one of the minor prophets. Of his life we have no account, except in the apocryphal part of Daniel; (Dan. xiv. 32, seq. in the Vulgate;) according to which he must have lived in the last years of the exile, in the palace of the king of Babylon. This legend, however, carries with it its own condemnation; for this date accords in no degree whatever with the contents of the book of Habakkuk. The latter necessarily presupposes the commencement of the Chaldean period; when this people began to wax powerful, and to become dangerous to the Jewish nation. (See ch. i. 5, seq.) The actual destruction of the Jewish state by the Chaldeans he seems not to have experienced; at least there is no allusion to it in his prophecy. We may, therefore, best regard him as cotemporary with Jeremiah; but rather with the earlier period of the latter's life.

The book of Habakkuk consists of three chapters, which all constitute one oracle; or at least may properly be regarded as one. They contain complaints over the calamities brought upon the Jews by the Chaldeans; together with the expression of strong desires and hopes that these savage enemies will be requited. The costume is highly poetical; the train of thought something like the following: He begins with lamentations over the cruelties exercised upon the Jews, and then describes the rude and warlike Chaldeans, (see that article,) and awaits an answer from God, ch. i. The answer is, that deliverance is indeed still remote, but will certainly arrive at last, ch. ii. Upon another prayer of the prophet, there follows in ch. iii. a solemn *theophania*, where God appears in his majesty in order to destroy the enemy and set free the Jewish people.

This third chapter is one of the most splendid portions of the prophetical writings; the language of it rises to the loftiest flight of lyric poetry. On the ground of this portion of his prophecy, Habakkuk may be placed in the first rank of the Hebrew poets. He is not entirely original; for this chapter contains

an imitation of earlier writings; (Judg. v. 4; Ps. lxviii. 7, seq.) but he is distinguished for the purity and elegance of his diction, and the fire and vivacity of his imagery. *R.

HABERGEON, [a coat of mail; an ancient piece of defensive armor, in the form of a coat, descending from the neck to the middle, and formed of small iron rings or mashes, linked into each other. It is also written *haubert*, and *hauberk*. Our translators have used this word (Ex. xxviii. 32; xxxi. 23.) for the Heb. תחרא, *tachara*, which denotes a thick quilted linen, θώρηξ, or garment furnished above with a coat of mail. In other passages, habergeon stands for the Heb. שרין, *shirion*, a coat of mail in general. So in Job xli. 26. [Heb. 18.] for שריה, *shiryah*, where the context seems to require some offensive weapon, as dart, javelin. R.

HABITS. Moses forbids women and men to interchange their habits. The importance of these laws will be apparent if we consider the manners of the East. There the women continue secluded in close apartments, to which men, who are strangers, have no access. Some writers believe, that the prohibition principally forbade those superstitious ceremonies, which accompanied certain heathen festivals. In the feasts of Bacchus, Venus and Mars, men disguised themselves like women; in the first, the men put on women's clothes; in the second, the women put on men's. In the East, the men sacrificed generally to the moon dressed in women's clothes, and the women sacrificed to that deity dressed in men's clothes; because this planet was adored both as a god and a goddess; and was affirmed to be of both sexes. This interpretation is rendered probable by the declaration that "all who do so are an abomination to the Lord."

A change of habit, and the washing of the clothes, were enjoined on the Jews, to prepare them for actions of particular purity, Gen. xxxv. 2; Exod. xix. 10, 14.

To tear the clothes, as a token of mourning, is a custom frequently noticed in the sacred writings. See Mourning, or Burial, Dead.

The strange apparel mentioned in Zeph. i. 8, may denote habits worn by the Hebrews in imitation of strangers; (or, in the fashions of strangers;) who, not content with the stuffs and cloths, the colors and dyes, of their own country, must seek others among strangers in Babylonia, Chaldea, Egypt, Tyre, &c. Some believe that the Hebrews not only imitated the worship and superstitions of idolaters, but also wore their habits in their sacrilegious ceremonies. Others, by "strange habits," suppose those to be meant, which were taken in pawn from the poor and unfortunate, contrary to the prohibition of the law, which required that they should be returned against night, Exod. xxii. 26, 27.

The habit *down to the foot*, or that trails along the ground, (Wisdom xviii. 24; Ecclus. xxvii. 8; Rev. i. 13.) signifies, literally, a habit or garment hanging down to the feet; a long, trailing habit, used on days of ceremony. In Wisdom, it denotes the high-priest's sacerdotal mantle. In Ecclesiasticus, a habit of honor and distinction, allowed only to persons of dignity. In the Revelation, our Saviour appeared to John in a long habit, girt with a golden girdle. See Dress.

HABOR, Chabor, Chaboras, a river in Mesopotamia, which falls into the Euphrates, whither part of Israel was transplanted. Ezekiel addresses his prophecies from the river Chebar, or Habor. Our translation takes Habor for a city situated "by the river of Gozan;" and major Rennell says there is found in the country anciently named Media, in the remote northern quarter, towards the Caspian sea, and Ghilan, a considerable river named Ozan, or Kizal-ozan. There is also found a city named Abhar, or Habor, situated on a branch of the Ozan; and it has the reputation of being exceedingly ancient." (Herod. p. 395, 396.) This is probably the place mentioned in Scripture. See Gozan.

HACHILAH, a mountain about ten miles south of Jericho, where David concealed himself from Saul, 1 Sam. xxiii. 19. Jonathan Maccabæus built here the castle of Massada.

I. HADAD, son of Bedad, succeeded Hushan, as king of Edom, (Gen. xxxvi. 35.) and obtained a victory over the Midianites in Moab. The city where he reigned was named Avith; but its situation is not known.

II. HADAD, king of Syria, reigned at Damascus when David attacked Hadadezer, another king of Syria, 2 Sam. viii. Nicholas of Damascus states that Hadad carried succors to Hadadezer, as far as the Euphrates; where David defeated them both. (See 2 Sam. viii. 5.)

III. HADAD, son to the king of Edom, was carried into Egypt by his father's servants, when Joab, general of David's troops, extirpated the males of Edom. Hadad, who was then a child, had a house and lands given to him by the king of Egypt, who married him to the sister of Tahpenes his queen. Hadad, being informed that David and Joab were dead, returned into his own country, where he raised disturbances against Solomon, 1 Kings xi. 17.

IV. HADAD, son of Baal-hanan, king of Edom. He reigned in the city Pai, and after his death, Edom was governed by dukes or princes, 1 Chron. i. 51, &c.

The name of Hadad was long common to the kings of Syria.

HADADEZER, king of Zobah, a country which extended from Libanus to the Orontes. David defeated Hadadezer, and took 700 horse and 20,000 foot, 2 Sam. viii. 3. *ante* A. D. 1044. Seven years afterwards, the king of the Ammonites dying, David sent ambassadors to Hanun his son, with compliments of condolence. The young prince affronted his ambassadors, and called the neighboring princes to his assistance, particularly Hadadezer; who, not daring to declare openly against David, sent privately into Mesopotamia, and there hired troops for the king of the Ammonites. These auxiliary forces, in all probability, came after the battle had been won by Joab, 2 Sam. x. 6, seq.

HADAD-RIMMON, a place in the valley of Megiddo, Zech. xii. 11.

HADAR, son and successor of Achbor, king of Edom, reigned in the city Pai, Gen. xxxvi. 39.

HADASHAH, or Chadassa, a town in Judah, (Josh. xv. 37.) which Eusebius says lay near Taphnæ.

HADASSAH, see Esther.

HADES, see Hell.

HADID, or Chadid, a city of Benjamin, (Ezra ii. 33; Nehem. vii. 37.) probably the Adita or Adiada of Josephus, and of 1 Mac. xii. 38, xiii. 3, in Sephela, or in the plain of Judah. Eusebius and Jerome speak of two cities called Aditha, or Adi; one near Gaza, the other near Diospolis, or Lydda. But this carries us too far from Benjamin.

HADRACH, or Adra, a city mentioned by Zechariah, (ix. 1.) who denounced dreadful threatenings against it. Ptolemy notices a city called Adra, in

lat. 68 $\frac{2}{3}$, long. 32 $\frac{1}{6}$. It could not be far from Damascus; for Zechariah calls Damascus the bulwark, defence, and confidence of Hadrach.

HAGAR, an Egyptian servant belonging to Sarah, who, being barren, gave her to Abraham for a wife, that by her, as a substitute, she might have children. Sarah having used her harshly, Hagar fled from the dwelling of Abraham; but an angel of the Lord, finding her in the wilderness, commanded her to return. She obeyed his voice, submitted to Sarah, and was delivered of a son, whom she named Ishmael. Fourteen years after this, Sarah gave birth to Isaac. When the child was weaned, Ishmael, who was then seventeen years of age, was observed by Sarah to be teasing him; in consequence of which she urged Abraham to expel Hagar and her son. Abraham was greatly afflicted at this proposal; but the Lord commanded him to comply with Sarah's request. Rising early in the morning, therefore, Abraham took bread and a bottle of water, and sent away Hagar, with her son. The afflicted woman intended to return into Egypt, but lost her way, and wandered in the wilderness of Beer-sheba. The water in her bottle failing, she left Ishmael under one of the trees in the wilderness, and, going a small distance from him, sat down, saying, "I will not see him die;" and lifted up her voice and wept. The angel of the Lord, however, comforted her, and showed her a well of water. She retired to the wilderness of Paran, where she settled. Ishmael became very expert at the bow; and his mother married him to an Egyptian woman. We know not when Hagar died. The Mussulmans and Arabians, who are descended from Ishmael, speak highly in her commendation. They call her "Mother Hagar," and maintain that she was Abraham's lawful wife; the mother of Ishmael, his eldest son, who as such possessed Arabia, which very much exceeds, in their estimation, both in extent and riches, the land of Canaan, which was given to his younger son Isaac.

Hagar, according to Paul, may symbolize the synagogue, which produces only slaves—the offspring always following the condition of the mother, Gal. iv. 24.

HAGARENES, the descendants of Ishmael: called also Ishmaelites and Saracens, or Arabians, from their country. The name Saracens is not derived, as some have thought, from Sarah, Abraham's wife, but from *Sahara*, the desert; Saracens, "inhabitants of the desert."

HAGGAI, the tenth of the minor prophets, was probably born at Babylon, whence he accompanied Zerubbabel. The captives immediately after their return to Judea began with ardor to rebuild the temple; but the work was suspended fourteen years, till after the death of Cambyses. Darius Hystaspes succeeding to the empire, Haggai was excited by God to exhort Zerubbabel, prince of Judah, and the high-priest Joshua, son of Josedeck, to resume the work of the temple, which had been so long interrupted, (*ante* A. D. 521.) The remonstrances of the prophet had their effect, and in the second year of Darius, and the sixteenth year after the return from Babylon, they resumed this work, Hag. i. 14; ii. 1. The Lord commanded Haggai to tell the people, that if any one recollected the temple of Solomon, and did not think this to be so beautiful and magnificent as that structure was, he ought not to be discouraged; because God would render the new temple much more august and venerable than the former had ever been; not in embellishments of gold or silver, but by the presence of the Messiah, the desire of all nations, and by the glory which his coming would add to it.

We know nothing of Haggai's death. Epiphanius asserts, that he was buried at Jerusalem among the priests; which might induce us to believe that he was of Aaron's family: but Haggai says nothing of himself to favor this opinion.

HAGGITH, David's fifth wife, mother of Adonijah, 2 Sam. iii. 4.

HAGIOGRAPHA. The Hebrews distinguish the canonical books of the Old Testament into three classes; (1.) the Law; (2.) the Prophets; (3.) the Hagiographa, or Chethubim. See BIBLE, p. 170.

HAHIROTH, whence Pi-hahiroth, as it is called in Exod. xiv. 2, 9, but simply Hahiroth, in Numbers xxxiii. 8. See EXODUS, p. 401.

HAI, or AI, or AIJAH, a city near Bethel, west. The LXX call it Agai; Josephus, Aina; others, Aiath. See AI.

HAIL! a salutation, importing a wish for the welfare of the person addressed. It is now seldom used among us; but was customary among our Saxon ancestors, and imported as much as "joy to you;" or "health to you;" including in the term health all kinds of prosperity.

HAIL-STONES are congealed drops of rain, formed into ice by the power of cold in the upper regions of the atmosphere. Hail was among the plagues of Egypt; (Exod. ix. 24.) and that hail, though uncommon, is not absolutely unknown in Egypt, we have the testimony of Volney, who mentions a hail-storm, which he saw crossing over mount Sinai into that country, some of whose frozen stones he gathered; "and so," he says, "I drank iced water in Egypt." Hail was also the means made use of by God, for defeating an army of the kings of Canaan, Josh. x. 11. God's judgments are likened to a hail-storm, in Isaiah xxviii. 2. But the most tremendous hail mentioned in Scripture, or in any writer, is that alluded to in Rev. xvi. 21; "Every stone about the weight of a talent." (The Jewish talent was about 125 lbs.) How strong is this description! In comparison with it all accounts of hail-stones and hail-storms are diminutive. We have, in the Philosophical Transactions, mention of hail as large as pullets' eggs, and in America, hail-stones sometimes fall of several pounds weight: but what is this to the weight of a talent!

HAIR. The law enjoined nothing respecting the mode of wearing the hair. The priests had theirs cut, it is said, every fortnight, while in waiting at the temple. They were forbidden to cut their hair in honor of the dead; that is, of Adonis; though, on other occasions of mourning, they cut it without scruple. "Ye shall not round the corners of your heads;" in imitation of the Arabians, Ammonites, Moabites, and the Edomites; of the people of Dedan, Tema, and Buz; who did this, as it is said, in imitation of Bacchus. The LXX translate, "Ye shall not make sisoc of the hair of your head;" the Hebrew word *sisoc* imports a lock of hair offered to Saturn. Lucian is an evidence, that the Syrians offered their hair to their gods; and it is well known to have been common among other people.

It was usual with the heathen to make vows, that they would suffer their hair (or their beards) to grow, till they had accomplished certain things. Civilis, having taken arms against the Romans, vowed never to cut his hair, which was of a red color, and which,

out of mere artifice, he wore long, after the manner of the Germans, till he had defeated the legions. (Tacitus, Hist. lib. iv.) This has some relation to the law of the Nazarites, who were never to have their hair cut, Numb. vi. 5, 9.

When a man was suspected of having a leprosy, inspection was carefully made, whether the color of his hair were changed, or if it fell; this being one indication of the disease. When he was healed, he washed his body and his clothes, cut off the hair of his head, and of his whole body, and presented his offering at the door of the tabernacle, Lev. xiii. 4, 10, 31, 32, &c. But he did not enter into the camp till eight days after, again cutting away all the hair off his body, in demonstration of his desire not to leave any place where the least pollution might remain undiscovered, and uncleansed, Lev. xiv. 8, 9 The Levites, on the day of their consecration to God's service, shaved their whole bodies.

Black hair was thought to be the most beautiful, Cant. v. 11. This was also the taste of the Romans; at least, in the days of Horace.

Plucking off the hair was a species of punishment. See PUNISHMENT.

HALAH, a city or country of Media, to which the kings of Assyria transplanted the ten tribes. It is mentioned with Habor; (2 Kings xvii. 6.) which shows it to have been on the river Gozan. Hyde supposes it to be Holwan; Bochart thinks it to be Calachene in Media. [Gesenius and Rosenmüller incline to the opinion of Hyde, and suppose it to be the same as CALAH, which see. R.

HALHUL, a city of Judah, (Josh. xv. 58.) thought to be near Hebron.

HALI, CALI, or CHALI, a city of Phœnicia, in Asher, Josh. xix. 25.

HALLELUJAH, see ALLELUIA.

To HALLOW. (See SANCTIFICATION, HOLY.) *To hallow*, is to render sacred, set apart, consecrate. The English word is from the Saxon, and is properly *to make holy;* hence hallowed persons, things, places, rites, &c.; hence, also, the name, power, dignity of God, is hallowed; that is, reverenced as holy.

HALT, to go lame on the feet or legs. Many persons who were halt were cured by our Lord. To halt between two opinions, (1 Kings xviii. 21.) should, perhaps, be to stagger from one to the other, repeatedly; but some say, it is an allusion to birds, who hop from spray to spray, forwards and backwards:—as the contrary influence of supposed convictions, vibrated the mind in alternate affirmation and doubtfulness.

HAM, or CHAM, *burnt, swarthy, black;* the youngest son of Noah. One day when Noah had drank wine, Ham perceived his parent lying in his tent. with his person exposed, which he ridiculed. Noah, when he awoke and was informed of his sin, said, "Cursed be Canaan; a servant of servants shall he be to his brethren." Ham was father of Cush, Misraim, Phut, and Canaan. It is believed that he had Africa for his inheritance; and that he peopled it; but he dwelt in Egypt. (See EGYPT.) Africa is called "the land of Ham" in several places of the Psalms.

Many writers have been of opinion, that the posterity of Ham suggested the design, and formed the presumptuous project, of building the tower of Babel. But this is without proofs.

"In the Rozit ul Suffa it is written, that God bestowed on Ham nine sons—Hind, Sind, Zenj, Nuba, Kanaan, Kush, Kopt, Berber, and Hebesh; and their children having increased to an immense multitude, God caused each tribe to speak a different language; wherefore they separated, and each of them applied to the cultivation of their own lands." (Asiatic Miscel. p. 148. 4to.) Most of these nations may be traced with tolerable certainty.

Hind must be the origin of the *Hindoos.*

Sind, the origin of the nations bordering on the Indus.

Zenj, may we place in Zanguebar in Africa, East?

Nuba, father of the Nubians, more central in Africa.

Kanaan, and *Kush*, the same as are well known from Scripture.

Kopt, the Egyptians; who, it appears, did not receive name from any town called *Coptos*, as the learned have usually said, but from a father of this name, after whom such a town might be called.

Berber, whence the *Barabari*, beyond Nubia, and, remotely, *Barbary.*

Hebesh, Abyssinia: its present name among the Turks and Arabs is *Habesh.*

We find, then, that Hind, Sind, and Kanaan, with more or less of Kush, remained in Asia, notwithstanding Africa was the allotted portion of Ham. With this agrees, in part, the tradition of the Brahmins, who acknowledge that they are not originally of India, but came into India through the pass of Heridwar, or Hardwar. This also contributes to account for the existence of Hamite kingdoms, and powerful kingdoms, too, in western Asia. But the reader will recollect, in perfect coincidence with this observation, that "God caused each tribe to speak a different language; wherefore they separated." This restricts the interference of Deity in the confusion of tongues to the sons of Ham; which certainly accords with the true import of the Mosaic history of that event: not—all mankind on the face of the earth, but—all the tribes connected with Shinar, and its population.

HAMAN, son of Hammedatha the Amalekite, of the race of Agag; or, according to other copies, of Hamadath the Bugæan or Gogæan; that is, of the race of Gog, or it may be read, Haman the son of Hamadath, which Haman was Bagua or Bagoas, eunuch or officer to the king of Persia. We have no proof of Haman's being an Amalekite; but Esther iii. 1. reads, of the race of Agag. In the apocryphal Greek, (chap. ix. 24.) and the Latin, (chap. xvi. 6.) he is called a Macedonian. Ahasuerus, having taken him into favor, promoted him above all the princes of his court, who bent the knee to him when he entered the palace. This Mordecai the Jew declined, for which slight, Haman plotted the extirpation of the whole Jewish nation; which was providentially prevented. He was hanged on a gibbet fifty cubits high, which he had prepared for Mordecai; his house was given to queen Esther, and his employments to Mordecai. His ten sons were also executed. See ESTHER.

There is something so entirely different from the customs of European civilization, in Haman's proposed destruction of the Jewish people, (Esther, chap. iii.) that the mind of the reader, when perusing it, is alarmed into hesitation, if not into incredulity. And, indeed, it seems barely credible that a king should endure a massacre of so great a proportion of his subjects—a whole nation cut off at a stroke! However, that such a proposal might be made, is attested by a similar proposal made in later times, which narrowly escaped witnessing a catastroph of the same nature. M. De Peysonnel, in delineating

the character of the celebrated Hassan Pacha, (who, in the war of 1770, between Russia and Turkey, became eminent as a seaman,) says of him, "He preserved the Greeks, when it was deliberated in the council [of the grand signior] to exterminate them entirely, as a punishment for their defection, and to prevent their future rebellion: he obtained for them a general amnesty, which he took care should be faithfully observed, and this ..... brought back a great number of emigrants, and prevented the total desertion of that numerous class of subjects, which an unseasonable rigor would have occasioned, and which must have depopulated the provinces, rendered a great part of the country uncultivated, and deprived the fleet of a nursery of sailors." (Remarks of Baron du Tott, page 90.) Political evils these, which, nevertheless, would not have preserved the Greeks, without the personal influence of the admiral;—as the consideration of similar evils could not restrain the anger of Haman, and the misled confidential caprice of Ahasuerus. This account has subsequently been confirmed by Mr. Elton, of Smyrna.

HAMATH, a celebrated city of Syria. [Hamath, together with Jerusalem and Damascus, belongs to the few places in Syria and Palestine, which have retained a certain degree of importance from the very earliest ages to the present time. The name occurs in Gen. x. 18, as the seat of a Canaanitish tribe; and it is often mentioned as the northern limit of Canaan in its widest extent, Num. xiii. 21; Josh. xiii. 5; Judg. iii. 3. In David's time, Toi, king of Hamath, was his ally, 2 Sam. viii. 9, 10. The Assyrians became masters of this city and the neighborhood about 753 B. C. 2 Kings xvii. 24; Is. x. 8, seq. Under the Syro-Macedonian dynasty, the city was called Epiphania. (Theodoret on Zech. ix. 1. Jerome, Quæst. in Gen. x. 15. Comm. on Ezek. xlvii. 15. Rosenm. Bib. Geogr. I. ii. 313.) The natives, however, continued to use the ancient name; which became current again in the middle ages. At this period it was the residence of the celebrated Arabian prince and writer Abulfeda.

Burckhardt describes Hamath as "situated on both sides of the Orontes; a part of it is built on the declivity of a hill, and a part in the plain. The town is of considerable extent, and must contain at least 30,000 inhabitants. There are four bridges over the Orontes in the town. The river supplies the upper town with water, by means of buckets fixed to high wheels, which empty themselves into stone canals, supported by lofty arches on a level with the upper part of the town. There are about a dozen of the wheels; the largest of them is at least seventy feet in diameter. The town, for the most part, is well built, although the walls of the dwellings, a few palaces excepted, are of mud; but their interior makes amends for the roughness of their external appearance. The principal trade of Hamath is with the Arabs, who buy here their tent furniture and clothes. The government of Hamath comprises about one hundred and twenty inhabited villages, and seventy or eighty which have been abandoned. The western part of its territory is the granary of northern Syria; though the harvest never yields more than ten for one, chiefly in consequence of the immense numbers of mice, which sometimes wholly destroy the crops." (Travels in Syria, &c. p. 147.) Abulfeda also describes this city; and does not forget the mention of it in Scripture, nor its many water wheels.

Others have supposed that Hamath was the city Emessa, also situated on the Orontes farther south. R.

HAMMON, a city of Asher, Josh. xix. 28. Also another in Naphtali, 1 Chron. vi. 76.

HAMMOTH-DOR, a city of the Levites, in Naphtali, ceded to the family of Gershom, Josh. xxi. 32.

HAMONAH, a city where Ezekiel (xxxix. 16.) foretold the burial of Gog and his people would be. We know not any town of this name in Palestine. Hamonah signifies *multitude;* and the prophet intended to show, that the slaughter of Gog's people would be so great, that the place of their burial might be called *Multitude.*

HAMOR, prince of Shechem; father of young Shechem, who ravished Dinah, the daughter of Jacob, Gen. xxxiv. (See DINAH, and SHECHEM.) Jacob, returning from Mesopotamia, set up his tents at Shechem, and bought of Hamor, for the price of a hundred *kesitahs,* or pieces of silver, (about $200,) that part of the field where he had pitched his tents, Gen. xxxiii. 18, seq. The bones of Joseph were afterwards buried there, Josh. xxiv. 32.

HAMUTAL, daughter of Jeremiah of Libnah, wife of king Josiah, and mother of Jehoahaz and Zedekiah, kings of Judah, 2 Kings xxiii. 31.

HANAMEEL, son of Shallum, a kinsman of Jeremiah's, who sold the prophet a field at Anathoth, Jer. xxxii. 7, &c.

HANANEEL, an Israelite who gave name to one of the towers of Jerusalem, Neh. iii. 1; xii. 39; Jer. xxxi. 38; Zech. xiv. 10.

I. HANANI, the father of the prophet Jehu, 1 Kings xvi. 7.

II. HANANI, a prophet, who came to Asa, king of Judah, and said, "Because thou hast put thy trust in the king of Syria, and not in the Lord, the army of the king of Syria is escaped out of thine hands," 2 Chron. xvi. 7. We know not on what occasion the prophet spake thus; but Asa ordered him to be seized and imprisoned. Some suppose him to have been father to the prophet Jehu; but this does not appear from Scripture. Jehu prophesied in Israel; Hanani in Judah. Jehu was put to death by Baasha, king of Israel, who died A. M. 3075; but Hanani reproved Asa, king of Judah, who reigned from A. M. 3049 to 3090.

I. HANANIAH, one of the three young men of the tribe of Judah and of the royal family, who, being carried captive to Babylon, were selected for instruction in the sciences of the Chaldeans, and to wait in Nebuchadnezzar's palace. His name was changed to Shadrach; and he became celebrated for his refusal to worship the golden image set up by Nebuchadnezzar, Dan. i. 11; iii. 4.

II. HANANIAH, son of Azur, (Jer. xxviii. 1.) a false prophet of Gibeon, who, coming to Jerusalem in the fourth year of Zedekiah, king of Judah, (A. M. 3409,) foretold to Jeremiah and all the people, that within two years all the vessels of the Lord's house, that Nebuchadnezzar, king of Babylon, had carried to Babylon, would be restored. At the same time Hananiah laid hold of the chains (or yokes) which Jeremiah wore about his neck, as emblems of the future captivity of Judah, and, breaking them, said, "Thus saith the Lord, even so in two years' time will I break the yoke of Nebuchadnezzar, king of Babylon." Jeremiah answered, "Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron; thou shalt die this year, because thou hast taught rebellion against the Lord." He did so.

HAND sometimes denotes the power and ven-

geance of God. "The hand of the Lord was heavy on them of Ashdod," after they had taken the ark, 1 Sam. v. 6, 7. "Hand" is also used for parts, times, or degrees. Daniel and his companions were ten *hands* (עֶשֶׂר יָדוֹת) wiser than all the magi and diviners of Babylon, i. e. ten times, Dan. i. 20. To pour water on any one's hands signifies to serve him, 2 Kings iii. 11. (See WASHING, and BAPTISM.) To wash one's hands denotes innocence, Matt. xxvii. 24. The righteous washes his hands with the innocent, (Ps. xxvi. 6.) in token of innocency. To kiss one's hand, is an act of adoration, 1 Kings xix. 18; Job xxxi. 27. (See KISS.) *To fill one's hands*, to take possession of the priesthood, to perform the functions of that office; because in this ceremony, those parts of the victim which were to be offered, were put into the hand of the new-made priest, Judg. xvii. 5, 12; Lev. xvi. 32; 1 Kings xiii. 33. To lean upon any one's hand is a mark of familiarity and superiority. The king of Israel had a confidant upon whom he thus leaned, 2 Kings vii. 17. The king of Syria leaned on the hand or arm of Naaman, when he went up to the temple of Rimmon, 2 Kings v. 18. *To stretch out the hand* signifies (1) to chastise, to exercise severity, or justice, Ps. lv. 11. God delivered his people out of Egypt with a stretched-out hand, and an arm lifted up: by great power, by performing many wonders, and inflicting many chastisements on the Egyptians, "The hand of God is still stretched out;" he is still ready to strike, Isa. v. 25; ix. 12, 17.—(2) Mercy: "I have stretched out mine hand [entreated] all the day long," towards an ungrateful and rebellious people, Isa. lxv. 2. "I have called," says the wise man, "and ye have refused: I have stretched out my hand, and no man regarded," Prov. i. 24.

Joining of hands, or placing one's hand in that of another person, is a very common method of pledging oneself, making an alliance, or swearing fidelity. Bruce says, "These were *priests* and *monks* of their religion, and the heads of families; so that the house could not contain half of them. The great people among them came, and, after *joining hands*, repeated a kind of prayer, of about two minutes long, [this kind of oath was in use among the Arabs, or shepherds, as early as the time of Abraham, Gen. xxi. 22, 23; xxvi. 28] by which they declared themselves and their children accursed, if ever they lifted their hands against me, in the *tell*, (or field,) in the desert or on the river; or, in case that I, or mine, should fly to them for refuge, if they did not protect us, at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, 'to the death of the last male child among them.' (See 1 Sam. xxv. 22; 1 Kings xiv. 10; xvi. 11; xxi. 21; 2 Kings ix. 8.) Medicines and advice being given on my part, faith and protection pledged on theirs, *two bushels of wheat* and *seven sheep* were carried down to the boat; nor could we decline their kindness; as refusing a present in that country, is just as great an affront as coming into the presence of a superior, without any present at all," Gen. xxxiii. 10; Mal. i. 10; Matt. viii. 11.

There is a remarkable passage in Prov. xi. 21, thus rendreed by our translators, "*Though* hand *join* in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered:" i. e. though they make many associations and oaths, and join hands among themselves, (as formed part of the ceremony of swearing among these shepherds of Suakem, as related by Mr. Bruce, yet they shall be punished." C. B. Michaelis proposes another sense, "hand in hand"—my hand in your hand, i. e. as a token of swearing, "the wicked shall not go unpunished."—How far this sense of the passage is illustrated by the foregoing and the following extract, the reader will judge.—"I cannot help here accusing myself of what, doubtless, may be well reputed a very great sin. I was so enraged at the traitorous part which Hassan had acted, that, at parting, I could not help saying to Ibrahim, 'Now, shekh, I have done every thing you have desired, without ever expecting fee or reward; the only thing I now ask you, and it is probably the last, is, that you avenge me upon this Hassan, who is every day in your power.' Upon this, HE GAVE ME HIS HAND, saying, He shall not die in his bed, or I shall never see old age." (Bruce's Trav. vol. i. p. 199.) Bruce's conduct in this instance, seems, in some sense, similar to the behavior of David, when he gave charge to his son Solomon, to execute that justice upon Joab and Shimei, which he himself had been unable to do, by reason of the vicissitudes of his life and kingdom; and of the influence which Joab, the general, had in the army; but of which the pacific reign of Solomon would deprive him, 1 Kings ii. 6. We learn from Ockley that the custom is observed by the Turks. [But in this passage (Prov. xi. 21.) the second clause refers to the *seed* of the *righteous;* the parallelism requires, therefore, that the first clause should refer to the *seed* of the *wicked*. Hence A. Schultens and Rosenmüller translate: "From hand to hand the wicked shall not be unpunished," i. e. from generation to generation his seed shall see punishment; in allusion to the descent of name, property, &c. from hand to hand, father to son. This seems more appropriate. R.

Perhaps, also, this joining of hands may add a spirit to the passage, (2 Kings x. 15.) "Is thine heart right, as my heart is with thy heart? if it be, give me thy hand"—"And he (Jehonadab) gave him (Jehu) his hand;" i. e. in token of affirmation; "and he (Jehu) took him (Jehonadab) up into his chariot." So that it was not as an assistance to enable Jehonadab to get into the chariot, that Jehu gave him his hand, but, on the contrary, Jehonadab gave his hand to Jehu. This seems confirmed by verse 16; "So THEY made him (Jehonadab) ride in his (Jehu's) chariot." All these pronouns embarrass our translation, but they were perfectly understood by those who knew the customs of their country.

Another thing deserves remark—the elevation of hands in swearing: (Gen. xiv. 22.) "I have *lift up mine hand* to the Lord," Deut. xxxii. 40; Ezek. xx. 28. This is the attitude of prayer also: (Psalm xxviii. 2.) "Hear the voice of my supplication—when *I lift up my hands* toward thy holy oracle;" again, (Psalm lxviii. 4.) "I will *lift up my hands* in thy name," et al. This continued to be the attitude of prayer in New Testament times: "I will that men pray every where, *lifting up holy hands*," 1 Tim. ii. 8. It is supposed that this lifting up the hand by attendants on prayer, was a sign of their participation in the prayer offered.

The *right* hand was held up on all the occasions; no doubt, as implying the most active, the most ready member of the person. Does not this give us the import of the passages, Psalm cxliv. 8: "Their right hand is a right hand of falsehood," that is, they lift up their right hand in swearing to lies.—Isa. xliv. 20: "Is there not a lie in my right hand?". am I not swearing to a falsehood?

The reader will observe how greatly Scripture is illustrated by a knowledge of the customs of the times and places to which it refers: there are innumerable passages where the expression is only a *hint*, but that hint implies consequences, to understand which requires much information.

HANGING, see PUNISHMENT.

HANNAH, wife of Elkanah, who dwelt at Ramath, or Ramathaim, in Ephraim, 1 Sam. i. 2. Elkanah going to Shiloh, to worship there, took with him his two wives, Hannah and Peninnah. Peninnah had children who accompanied her to the feast; but Hannah had none. Elkanah, having offered his sacrifice of pure devotion, made an entertainment for his family before the Lord, and gave portions to Peninnah for herself and children; to Hannah, his well-beloved wife, he gave but one portion, because she had no child. Hannah became melancholy; and her rival Peninnah increased her affliction, by reproaching her barrenness. Elkanah comforted her; but Hannah went alone privately to the tabernacle, and vowed, that if God would bless her with a son, she would give him to God all the days of his life. As she was very fervent in her devotion, the high-priest Eli conceived she had been drinking to excess, and reproved her; but upon being informed of her purpose, prayed that the God of Israel would grant her petition. Hannah soon after conceived, and had a son, whom she called Samuel, because she had asked him of the Lord; *ante* A. D. 1155. Hannah did not again go to the temple or tabernacle till she had weaned her son; when she brought him thither, in compliance with her vow. Having made her offering and prayer, she presented her son to the Lord, committing him to Eli. She also composed a hymn of thanksgiving, in which she exalts the power of God's mercy, who dispenses fruitfulness or barrenness as he pleases, 1 Sam. ii. Her subsequent history is not known.

HANNATHON, a city of Zebulun, Josh. xix. 14.

HANUN, son of Nahash king of the Ammonites, is known for his insult to David's ambassadors, sent to compliment him after his father's death, 2 Sam. x. and 1 Chron. xix. David, exasperated at his dishonorable conduct, declared war against the Ammonites, and sent Joab to invade them. The Ammonites procured assistance from Syria, and from beyond the Euphrates; but Joab, giving part of the army to his brother Abishai, attacked the Syrians, while Abishai fought the Ammonites. They conquered both enemies. David, receiving intelligence of this success, passed the river Jordan in person, with the rest of his troops, and defeated the Syrians in a battle. The year following, David sent Joab to besiege Rabbath, their capital: when it was reduced to extremities, he informed David, who came with the rest of Israel, took the city, enslaved the inhabitants, and carried off a great booty.

HAPHARAIM, a city of Issachar, Josh. xix. 19. Eusebius says, there was a place called Apharaïm, six miles from Legio, north.

HARA, a city or district of Media, to which the Israelites of the ten tribes were transplanted by Tiglath-Pileser, 1 Chron. v. 26. (See HABOR.) According to Bochart, it was the *Aria* of Ptolemy and Strabo, i. e. the capital of the modern Chorasan. It was, at any rate, a place or province of the Assyrian empire, perhaps Media Magna.

HARADAH, a camp station of Israel, Numb. xxxiii. 24. See EXODUS.

HARAM, see in MORDECAI.

I. HARAN, eldest son of Terah, and father to Lot, Milcah, and Iscah. He died before his father Terah, Gen. xi. 27, seq.

II. HARAN, or CHARRÆ, a city in Mesopotamia, to which Abraham retreated after he had left Ur; and where Terah his father died, Gen. xi. 31, 32. Hither, likewise, Jacob retired to Laban, when he fled from his brother Esau, Gen. xxvii. 43. At Haran, Crassus the Roman general was defeated and killed by the Parthians. Harran, as it is now called, is situated in 36° 52′ N. lat. and 39° 5′ E. long. in a flat and sandy plain, and is only peopled by a few wandering Arabs, who select it for the delicious water which it contains.

HARD imports difficult, sad, unfortunate, cruel, austere, &c. Pharaoh overwhelmed the Israelites with hard labor, with tasks that were difficult and insupportable, Exod. i. 14. Ye are a people of "a hard head," untractable, inflexible, indocile, Exod. xxxii. 9. These sons of Zeruiah are "too hard for me;" treat me with insolence, with overbearing, unseasonable cruelty. Nabal was "a hard and evil-conditioned man;" without humanity, gentleness, or consideration, 1 Sam. xxv. 3. "I followed hard ways," an austere life; my behavior was morose, Psalm xvii. 4. "A hard heart," a hardened, insensible mind. "A hard forehead," determined, insolent. "I have made thy forehead hard against their foreheads;" (Ezek. iii. 8.) the Israelites are hardened to insensibility, have lost all shame; but I will make you still harder, still bolder in reproving evil, than they are in committing it. Isa. l. 7, "I have made thy face like a rock," very hard; for their sins have become hard, and they are become incorrigible.

HARE, an animal resembling a rabbit, but something larger. Moses ranks it among unclean creatures, notwithstanding it chews the cud, because it divides not the hoof, Lev. xi. 6. Naturalists generally say that the hare does not chew the cud; but Cowper, the poet, in his account of the three hares he domesticated, asserts that they "chewed the cud all day till evening." See CONEY.

HAREM, see in MORDECAI.

HARETH, a forest in Judah, to which David fled from Saul, 1 Sam. xxii. 5.

HAROD, a well or fountain not far from Jezreel and mount Gilboa, so called from the apprehensions and fears of those who were here tried by Gideon, Judg. vii. 1, 3, i. e. "Palpitation" of the heart, as a symptom of alarm and terror.

HAROSHETH of the Gentiles, a city in the north of Palestine, probably not far from Hazor, where Sisera, who commanded the troops of Jabin, dwelt, Judg. iv. 2.

HARP. The ancient Hebrews called the harp the *pleasant* harp; and not only employed it in their devotions, but in their entertainments and pleasures. Those who have heard it, as animated by ancient British vivacity, will probably be of opinion that it was quite as well calculated for mirth as for solemnity. The harp was nearly the earliest, if not the very earliest, instrument constructed for music. David danced when he played on the harp; so did the Levites: it was, therefore, light and portable, and its size was restricted within limits, which admitted of that action, and of that manner of employment. Such instruments have been found at Herculaneum.

[The harp played upon by David was the Heb. כנור, *kinnôr*, the Greek κινύρα, more properly called a *lyre*. Josephus describes it as having ten strings, and says it was struck with a *plectrum* or key;

(Ant. vii. 12, 3.) but this seems contrary to 1 Sam. xvi. 23; xviii. 10; xix. 9, where David is said to have played with the hand. Another kind of harp mentioned in Scripture is the נבל, *nêbel*, Greek νάβλα, Lat. *nablia*, which Josephus (l. c.) describes as having twelve strings, and as played upon with the hand. Jerome says it had the form of a triangle, or inverted Delta ∇, Ps. lvii. 8. et al.—It is also mentioned as having sometimes *ten* strings, Ps. xxxiii. 2; cxliv. 9. (See Jahn, § 94.) R.

HASHMONAH, a station of the Israelites, Numb. xxiii. 29. See EXODUS.

HATACH, Esther's chamberlain, Esth. iv. 9.

HATE, HATRED, are not always to be taken rigorously, but frequently signify merely a lesser degree of love. "No one can serve two masters: for he will hate the one, and love the other," (Luke xvi. 13.) he will neglect the service of one, and attach himself to the other. "He who spareth the rod, hateth his child," i. e. fathers often spare their children out of excessive love to them; but to forbear correcting them is improper affection. "If any man have two wives, one beloved, and another hated," or less beloved, Deut. xxi. 15. Thus Christ says, (Luke xiv. 26.) he who would follow him, must "hate father and mother," that is, love them less than his salvation; must not prefer them to God.

I. HAVILAH, son of Cush, (Gen. x. 7.) according to Bochart, peopled the country where the Tigris and Euphrates unite, and discharge themselves together into the Persian gulf. This Calmet takes to be the land of Havilah, (Gen. xxv. 18; 1 Sam. xv. 7.) which extended to Shur, over against Egypt. [It adjoined the eastern limits of the Ishmaelites, (Gen. xxv. 18.) and also of the Amalekites, 1 Sam. xv. 7. Gesenius takes it for the *Chaulotæi* of Strabo, (xvi. p. 728.) near the Persian gulf. The name then probably extended westward over a wide extent; indeed, so as to include the whole country to the borders of Egypt. R.

II. HAVILAH, son of Joktan, (Gen. x. 29.) probably peopled Colchis, and the country encompassed by the river Pison, or Phasis, Gen. ii. 11. There are in Armenia, and in the territories of the Colchians, the cities Cholva and Cholvata, and the region of Cholobeta, noticed by Haiton. (See Rosenm. Bibl. Geogr. I. i. 202.)

HAVOTH-JAIR. The Hebrew and Arabic *Havoth* signifies cabins, or huts, such as belong to the Arabians, and are placed in a circle; such a collection of them forming a hamlet or village. The district mentioned in Numb. xxxii. 41; Deut. iii. 14, were in the Batanæa, beyond Jordan, in the land of Gilead, and belonged to the half-tribe of Manasseh.

HAURAN (Ezek. xlvii. 16.) was originally a small district between Damascus and the sea of Tiberias; but was afterwards extended, and under the Romans was called Auranitis. It now includes the ancient Trachonitis, the Djebel Haouran, Ituræa, and part of Batanæa, and is very minutely described by Burckhardt. See CANAAN, p. 236.

HAWK, a bird of prey, of which there are many kinds; it is very quick-sighted, ravenous, and bold. It was declared unclean by the law, Lev. xi. 16; Deut. xiv. 15. See BIRDS, p. 187.

HAY, see GRASS.

HAZAEL. The prophet Elijah, (1 Kings xix. 15, 16.) being commanded by God to anoint Hazael to be king of Syria, returned home for this purpose, but it does not appear that he himself executed his commission. Some years afterwards, (2 Kings viii. 7.) Hazael was sent by Benhadad, who lay ill, to inquire of Elisha whether he should recover. The prophet, foreseeing the cruelty of Hazael, wept, and said, "The Lord hath revealed to me that thou shalt be king of Syria." Hazael returned to the king, his master, and told him he would recover; but the next day he laid a cloth dipt in water over his person, which caused his death; and immediately ascended the throne. Mr. Taylor thinks it probable that Hazael did not intend the death of his master; and has shown that an application of cold water to the person is used in the East, in certain cases of fever. However unamiable the character of Hazael was, there is nothing in the text, we believe, which positively fixes this upon him as an act of murder. Hazael, without delay, executed on Israel all the evils which Elisha had foretold. When Jehu raised the siege of Ramoth-Gilead, Hazael took advantage of his absence, fell on his territories beyond Jordan, and destroyed the land of Gilead, Gad, Reuben, and Manasseh, from Aroer to Bashan. Many years passed without his attacking the kingdom of Judah, because it was more remote from Damascus; but he began to distress it in the reign of Joash, son of Jehoahaz. He took Gath, and marched against Jerusalem; but Joash, perceiving himself unable to resist, gave him all the money in his treasury, and in the treasuries of the house of God, to purchase his forbearance. The year following, however, Hazael returned against Judah and Jerusalem, slew all the princes, and sent a very rich spoil to Syria. The Syrian army was not numerous; but God delivered it up to the inhabitants of Judah; and Joash himself was treated by the Syrians with great ignominy, as was also the king of Israel. Hazael died about the same time as Jehoahaz, king of Israel, (2 Kings xiii.) and was succeeded by his son Benhadad, *ante* A. D. 839.

HAZAR-GADDA, a city of Judah, lying far south, Joshua xv. 27.

HAZAR-SHUAL, a city of Simeon, or Judah, Josh. xv. 28; Neh. xi. 27.

HAZAR-SUSIM, a city of Simeon, (1 Chron. iv. 31.) called Hazar-Susah, Josh. xix. 5.

HAZERIM, HAZEROTH, HAZOR, AZEROTHAIM, are all names which signify villages or hamlets; and are often put before the names of places. There is a town called Hazor in Arabia Petræa, in all probability the same as Hazerim, the ancient habitation of the Hivites, before they were driven away by the Caphtorim, (Deut. ii. 23.) who settled in Palestine. It might, perhaps, be the Hazeroth, where the Hebrews encamped, Numb. xi. 35; xii. 16; xxxiii. 15.

HAZEZON-TAMAR, a town (Gen. xiv. 7.) called Engaddi in Josh. xv. 62; 1 Sam. xxiv. 1; 2 Chron. xx. 2; Cant. i. 14; Ezek. xlvii. 10. See EN-GEDI.

I. HAZOR, a city of Naphtali, (Josh. xix. 36.) probably the capital of Jabin, the Canaanitish king, taken by Joshua, after the great battle, in which he defeated Jabin, and his allies near the waters of Merom, Josh. xi. 7, 10, 11. It was afterwards fortified by Solomon, 1 Kings ix. 15.

II. HAZOR, a city in Benjamin, Neh. xi. 33.

III. HAZOR, a region of Arabia, mentioned along with Kedar, Jer. xlix. 28.

HEAD, a word which has several significations, in addition to its natural one. To be at the head is to command, conduct, govern. "Thou hast caused men to ride over our heads," (Ps. lxvi. 12.) subjected us to masters. "Thou hast made me the head of

the heathen," (Ps. xviii. 43.) advanced me to the regal state. Moses says, the Lord shall make thee the head, and not the tail; (Deut. xxviii. 13.) thou shalt be always master, and never in subjection. The stone which the builders rejected was placed in the head of the corner, (Ps. cxviii. 22.) the first in the angle, whether at the top of that angle to adorn and crown it, or at the bottom to support it. The ground at the head of all the streets, in the beginning of the highways, Isa. li. 20.

In grief, mourners covered their heads, and cut and plucked off their hair; "Upon all heads baldness," says the prophet Amos, (viii. 10.) speaking of unhappy times; in prosperity they anointed their heads with sweet oils: "Let thy head lack no [perfumed] ointments," Eccl. ix. 8. To shake the head at any one expresses contempt, Isa. xxxvii. 22.

HEAP. In early times, heaps of stones were erected to preserve the memory of events. See Stones.

HEAR or Hearing. This word is taken in several senses in Scripture. It literally denotes the exercise of that bodily sense, of which the ear is the organ—to receive information by the ear, (2 Sam. xv. 10.) and, as hearing is a sense by which instruction is conveyed to the mind, and the mind excited to attention and obedience, so the ideas of attention and obedience are grafted on the expression or sense of hearing. God is said, speaking after the manner of men, to hear prayer; that is, to attend to it, and to comply with request made in it, Ps. cxvi. 1. On the contrary, he is said—not to hear, that is, not comply with—the desires of sinners, John xi. 31. So men are said to hear when they attend to, or comply with, the requests of others, or obey the commands of God, John viii. 47; x. 27; Matt. xvii. 5. (Comp. Deut. xviii. 15, 18, 19; Acts iii. 22.)

Other senses, attached to the word *hear*, seem to arise out of the foregoing, and may be referred to the same ideas. To hear signifies to judge, to settle a matter, 2 Sam. xv. 3. The caution to take heed how we hear, or what we hear, as it includes application, reception, and practice, was never more necessary than in the present day among ourselves; never was the necessity greater for appealing "to the law and to the testimony."

HEART, the seat of life in the animal body. The Hebrews regarded the heart as the source of wit, understanding, love, grief, and pleasure; and hence are derived many expressions: To find his heart, to possess his heart, to incline his heart, to bind his heart toward the Lord. A good heart, an evil heart, a liberal heart, a heart which does a kindness freely, voluntarily, generously, &c. To harden one's heart, to lift up one's heart to God; to beseech him to change our stony hearts into hearts of flesh. To love with all one's heart: to have but one heart and one soul with another person. "To turn the hearts of children to the fathers, and the hearts of fathers to the children," (Luke i. 17.) to cause them to be perfectly reconciled, kindly affectioned, and of the same mind. To want heart, sometimes denotes to want understanding and prudence, Hosea vii. 11. "O fools, and slow of heart," (Luke xxiv. 25.) not exerting reflection and understanding. The heart of this people is stupified, destitute of understanding; (Matt. xiii. 15.) their heart is loaded with fat. "Thou shalt speak to all that are wise-hearted," (Exod. xxxviii. 3.) whom I have filled with the spirit of wisdom. The false prophets speak from their heart; or, more probably, without their heart; knowing their own falsehood, (Ezek. xiii. 2.) who give out their imaginations for true prophecies. To lay any thing to heart, or set one's heart on any thing; to remember it, to apply one's self to it, to have it at heart. "The righteous perisheth, and no one layeth it to heart," (Jer. xii. 11.) no one concerns himself about it. To return to one's heart; to recollect one's self. The heart is dilated by joy, and contracted by sadness; is broken by sorrow, grows fat, and is hardened in prosperity. The heart sometimes resists truth. God opens it, prepares it, turns it as he pleases. To steal one's heart, (Gen. xxxi. 20.) to do a thing without one's knowledge. The heart melts under discouragement; forsakes one, under terror; is desolate, in amazement; and fluctuating, in doubt. To possess one's heart, is to be master of its motions. To speak to any one's heart, is to comfort him effectually, to say pleasing and penetrating or affecting things to him.

The heart expresses the middle of any thing: "Tyre is in the heart," in the midst, "of the sea," Ezek. xxvii. 4. "We will not fear, though the mountains be carried into the heart of the sea," Ps. xlvi. 2. "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," Matt. xii. 40. Moses, speaking to the Israelites, says, "And the mountain burnt with fire, unto the heart of heaven;" the flame rose as high as the clouds.

We should rend our hearts, and not our garments, in mourning, Joel ii. 13. To obtain righteousness, we must believe with the heart, Rom. x. 10. God promises to give his people "an understanding heart, and a heart fearing God."

HEATH, a well known shrub, that grows on barren moors; it "knows not when good cometh," does not flourish in the spring, but towards the end of summer. Men are likened to it, Jer. xvii. 6. It also represents men in a destitute and concealed condition, Jer. xlviii. 6.

HEATHEN. As it was customary with polished nations to call all others barbarians, so it was customary with the Jews to call all other nations heathen; and to consider them as totally void of any knowledge of God. See Gentile.

HEAVEN and Earth (Gen. i. 1.) are used to denote all visible things.

Heaven often denotes the air, and the firmament, or expanse. (See Gen. xix. 24; i. 14—17, et al.)

The Heaven of Heavens is the highest heaven; as the song of song is the most excellent song; the God of gods, or the Lord of lords, the greatest of gods, or the supreme of lords. Paul mentions the third heaven, (2 Cor. xii. 2.) which has always been considered as the place of God's residence, the dwelling of angels and blessed spirits. [The *third* heaven is the same as the *highest* heaven; and both are used to express the idea of the highest exaltation and glory; q. d. God dwells not only in heaven, but above the heavens, in the third, or very highest, heaven. So the rabbins and the Mohammedans make, in the same way, seven heavens. (Compare 2 Cor. xii. 2; Eph. iv. 10; Heb. vii. 26.) R.

For the Kingdom of Heaven, see Kingdom.

HEAVINESS of heart and ears, see Blindness.

I. HEBER, or Eber, son of Salah, was born A. M. 1723. It has been thought that from Heber, Abraham and his descendants were called Hebrews; but it is more probable, that this name was given to Abraham and his family, because they came from beyond (over) the Euphrates or some other river,

further east, into Canaan. Why should Abraham, who was the sixth in generation from Heber, take his name from this patriarch, rather than from any other of his ancestors? Why not rather from Shem, for example, who is styled by Moses, the father of all the children of Heber? Abraham is first called a Hebrew about ten years after his arrival in the land of Canaan, on occasion of the war with Chedorlaomer. The LXX and Aquila translate *Heber*, *Perates*, or *Peraïtes*, which signifies a *passenger*, one who came from beyond the river. See HEBREWS.

II. HEBER, the Kenite, of Jethro's family, and husband of Jael, who killed Sisera, Judg. iv. 17, &c. Heber's tents and flocks were near the city of Hazor.

HEBREWS. The Hebrew writers regard this term as a patronymic from HEBER; but, as we have suggested under that article, it is more reasonably considered to have been originally an appellative, from עבר, *eber*—"the country on the other side," and hence "those who live on the other side," or come from thence—a name which might very appropriately be given by the Canaanites to the migrating horde under Abraham, Gen. xiv. 13. It was the proper name of the people, by which they were known to foreigners; and thus distinguished from "the children of Israel," the common domestic name. The name *Hebrew* is used in the Bible principally by way of antithesis to other nations.

The origin and history of this extraordinary people is replete with instruction of the most important nature, and should be attentively studied by every student of the Bible.

At a very remote period of antiquity, when the sacerdotal caste in Babylonia had begun to spread idolatry even among the nomadic tribes of the land, a man named Abraham, distinguished by wealth, wisdom, and probity, in obedience to the commands of the Deity, quitted the land of his fathers, and journeyed with his family and his herds towards the land of Canaan. His faith in the only God, and his obedience to his will, were here rewarded by increasing wealth and numbers. His son and grandson continued the same nomadic life, in Palestine, which Abraham and his fathers had led. By a surprising turn of fortune, one of the sons of Jacob, the grandson of Abraham, became vizier to the king of Egypt; he brought his father and family to that country, and a district in the north-east of Egypt was assigned to them by the king, for the sustenance of themselves, and their flocks and herds.

During 430 years their numbers increased exceedingly. A new dynasty now filled the Egyptian throne, and they feared the power of a numerous people attached to the former line, and dwelling in the key of the land towards Asia. They sought, therefore, to change their mode of life, and, by imposing heavy tasks upon them, to check their increase, and gradually wear them out.

During this period of oppression, Moses was born. The Egyptian monarch had ordered all the male children of the Israelites to be destroyed at the birth; and the mother of Moses, after concealing him for some time, was obliged to expose him. The daughter of the king found him, and reared him as her own. As he grew up, he was instructed in the secret wisdom of the priests; but neither knowledge, nor the honors and splendors of the court, could make him behold with indifference the state of his native people. He mourned over their oppression, and panted to behold them in their former happy independence.

Seeing an Egyptian ill-treat an Israelite, he slew him; and, fearing the vengeance of the king, fled to Arabia, where he led a shepherd's life, near Sinai, in the service of an Arab sheikh. While here, he received the command of God to lead his people out of Egypt: he returned thither, and, by performing many wondrous deeds, compelled the reluctant monarch to let his slaves depart. But Pharaoh repented, pursued, and he and his whole army perished in the waves of the Red sea.

During their long residence in Egypt, the Israelites had gradually been passing from the nomadic to the agricultural life, and had contracted much of the impure religious ideas and licentious manners of the Egyptians. They were now to be brought back to the simple religion of their fathers, and a form of government established among them calculated to preserve them in the purity of their simple faith. It pleased the Deity to be himself, under the name of Jehovah, the KING of Israel, and their civil institutions were to resemble those of the country they had left, freed from all that might be prejudicial to the great object in view,—that of making them a nation of monotheistic faith.

In the midst of lightning and thunder, while Sinai re-echoed to the roar, the first simple elements of their future law were presented to the children of Israel. No images, no hieroglyphics, were admitted into the religion now given: ceremonies of significant import were annexed, to employ the minds and engage the attention of a rude people. There was a sacerdotal caste, to whom the direction of all matters relating to religion and law (which were in this government the same) was intrusted; but they had no dogmas or mysteries wherewith to fetter the minds of the people; and being assigned for their maintenance, not separate lands, but a portion of the produce of the whole country, their interest would lead them to stimulate the people to agriculture, and thus carry into effect the object of the constitution. As priests, judges, advocates, and physicians, they were of important service to the community, and fully earned the tenth of the produce which was allotted to them. Their division into priests and Levites, was a wise provision against that too sharp distinction which in Egypt and India prevailed between the sacerdotal and the other castes. The Levites, being assigned some lands, formed a connecting link between the priests and the cultivators.

Agriculture being the destination of the Israelites, trade was discouraged; for the fairs and markets were held in the neighborhood of the heathen temples. But to compensate them for the prohibition against sharing in the joyous festivities of the surrounding nations, feasts were held three times in each year, to commemorate their emancipation, the giving of the law, and their abode in the desert. At these festivals, all Israel was required to attend, that the bonds of brotherhood might be kept up among the tribes by participation in social enjoyment.

Thus, many years before Con-fu-tse gave the *Kings* to the Chinese, long ere any lawgiver arose in Greece, Moses, directed by God, gave to Israel, in the wastes of Arabia, a constitution, the wonder of succeeding ages, and even memorable for the influence it has exerted on the minds and institutions of a large and important portion of mankind.

During forty years, till all the degenerate race who had left Egypt had died off, Moses detained the Israelites in the deserts of Arabia, accustoming them to obey their law, and preparing them for the con-

quest of the land assigned as their possession. At the end of that period, their inspired legislator led them to the borders of the promised land, and, having appointed Joshua to be his successor, he ascended a lofty mountain to take a view of the country he was not to enter: he there died, in the 120th year of his age. Under the guidance of Joshua, Israel passed the Jordan; the God of Moses was with them, and inspired them with valor to subdue their foes. A speedy conquest gave them the land. No fixed government had been appointed; the people gradually fell from the service of Jehovah to worship the idols of the surrounding nations; and Jehovah gave them up to the power of their enemies. At times there arose among them heroes, denominated *judges*, who, inspired with patriotism and zeal for the law, aroused the slumbering tribes, and led them to victory. Then, too, arose that noble order of prophets, who, in heaven-inspired strains of poetry, exalted the Mosaic law, and impressed its precepts, its rewards, and threats, on the minds of the people.

After the time of the judges, the temporal and spiritual dignities were, contrary to the intention of the lawgiver, united, and the high-priest received the sovereign power. This lasted but a short time: in the person of the upright Samuel, a prophet, the temporal was again divided from the spiritual dignity. The sons of Samuel trod not in the steps of their virtuous father. The prospect of being governed by them, and the want of a military leader to command them, in their wars with the surrounding nations, made the people call on Samuel to give them a king. He complied with their wishes, warning them of the consequences of their desire, and appointed Saul. This monarch was victorious in war; but he disobeyed the voice of the prophet, and misfortune ever after pursued him. It pleased Jehovah to take the kingdom from him, and Samuel anointed the youthful David to occupy his place. Saul was seized with a melancholy derangement of intellect. David, who was his son-in-law, won the affections of the powerful tribe of Judah; but while Saul lived, he continued in his allegiance, though his sovereign sought his life. At length Saul and his elder and more worthy sons fell in battle against the Philistines, and the tribe of Judah called their young hero to the vacant throne. The other tribes adhered, during seven years, to the remaining son of Saul. His death, by the hands of assassins, gave all Israel to David.

David was the model of an oriental prince, handsome in his person, valiant, mild, just, and generous, humble before his God, and zealous in his honor, a lover of music and poetry, himself a poet. Successful in war, he reduced beneath his sceptre all the countries from the borders of Egypt to the mountains where the Euphrates springs. The king of Tyre was his ally; he had ports in the Red sea, and the wealth of commerce flowed, during his reign, into Israel. He fortified and adorned Jerusalem, which he made the seat of government. Glorious prospects of extended empire, and of the diffusion of the pure religion of Israel, and of happy times, floated before the mind of the prophet king.

The kingdom of Israel was hereditary; but the monarch might choose his successor among his sons. Solomon, supported by Nathan, the great prophet of those days, and by the affection of his father, was nominated to succeed. The qualities of a magnificent eastern monarch met in the son of David. He, too, was a poet; his taste was great and splendid; he summoned artists from Tyre, (for Israel had none,) and, with the collected treasure of his father, erected at Jerusalem a stately temple to the God of Israel. He first gave the nation a queen, in the daughter of the king of Egypt, for whom he built a particular palace. He brought horses and chariots out of Egypt, to increase the strength and the glory of his empire. Trade and commerce deeply engaged the thoughts of this polite prince: with the Tyrians, his subjects visited the ports of India and eastern Africa; he built the city of Tadmore, or Palmyra, in the desert, six days' journey from Babylon, and one from the Euphrates, a point of union for the traders of various nations. Wealth of every kind flowed in upon Jerusalem; but it alone derived advantage from the splendor of the monarch: the rest of Israel was heavily taxed.

On the death of Solomon, the tribes called on his son to reduce their burdens: he haughtily refused, and ten tribes revolted and chose another king. An apparently wise, a really false, policy, made the kings of Israel set up the symbolical mode of worship practised in Egypt. Judah, too, wavered in her allegiance to Jehovah. A succession of bold, honest, and inspired prophets reproved, warned, encouraged the kindred nations, and a return to the service of the true God was always rewarded by victory and better times. At length, the ten tribes, by their vices and idolatry, lost the divine protection: they were conquered, and carried out of their own country by the king of Assyria, and their land given to strangers. A similar fate befell the kingdom of Judah: the house of David declined, and the king of Babylon, Nebuchadnezzar, carried away the people to Babylonia. On the fall of that state, seventy years afterwards, Cyrus, king of Persia, allowed to return to their own land a people whose faith bore some resemblance to the simple religion of the Persians, and whose country secured him an easy access to Egypt. Restored to their country, the Israelites, now called Jews, became as distinguished for their obstinate attachment to their law, as they had been before for their facility to desert it. But the purity and simplicity of their faith was gone; they now mingled with it various dogmas which they had learned during their captivity. The schools of the prophets, whence, in olden time, had emanated such lofty inspiration, simple piety, and pure morality, were at an end; sects sprang up among them, and the haughty, subtle, trifle-loving Pharisees, the worldly-minded Sadducees, and the simple, contemplative Essenes, misunderstood and misinterpreted the pure, ennobling precepts of the Mosaic law. (Cabinet Cyclop. part i. c. 2.)

During a period of nearly three hundred years, after their return from Babylon, the Jews enjoyed almost uninterrupted tranquillity, governed by their high-priests, though subject first to Persia, then to Syria. The persecutions of Antiochus Epiphanes raised up the valiant family of the Maccabees, who, after a war of twenty-six years, succeeded in establishing the independence of Judea, and the sove reignty of the Maccabees, or Asmoneans;—so called from Asmoneus, father of Mattathias. These princes united in their persons the regal and sacerdotal dignity, and governed the Jews for a period of 126 years, when the disputes between Hyrcanus and Aristobulus gave a pretext for the interference of the Romans, under Pompey, and Judea was reduced to a province of the empire. Julius Cæsar gave the prefecture of the province to Antipater, an Idumean, who, at his

death, divided it between his sons Phasael and Herod, but the latter was afterwards made sole ruler, by the Roman senate, with the title of king.

During the reign of this cruel tyrant, misnamed "the Great," the people groaned under numerous oppressions, though he greatly added to the external splendor of the country. At his death, which happened in the first year after the birth of our Saviour, he divided his kingdom, by will, among his three sons—Archelaus, Antipas, and Philip. These princes, however, did not long maintain the Herodian dynasty; for about A. D. 44, Judea sunk to the rank of a minor province, and the government was confided to procurators sent from Rome, under whom it continued till the destruction of Jerusalem. After the destruction of the once holy city, it was comprehended under the government of the presidents of Syria, and the Jews continued subject to the Romans till the reign of Adrian; when they rebelled, and were entirely dispersed.

The government of the Hebrews is, by Josephus, called a *theocracy;* by which he means a form of government which assigns the whole power to God, with the management of all the national affairs—he, in fact, being the proper king of the state. This government, however, underwent several changes. Calmet notices the legislator Moses; his successor Joshua; the judges; the kings, and the high-priests. Under all these revolutions, God was considered as the monarch of Israel; but he did not exercise his authority and jurisdiction always in the same manner. In the time of Moses he governed immediately; for, on all emergencies, he revealed his will, which was put in execution. He dwelt among his people as a king in his palace, or in the midst of his camp; always ready to give an answer when consulted, to restrain those who transgressed his laws, to instruct those who had difficulties about the sense of his ordinances, to determine those who were in suspense about any important undertaking. This was, properly, the time of the theocracy, in the strictest sense of the term. Under Joshua and the judges it continued the same; the former, being filled by the spirit which animated Moses, would undertake nothing without consulting Jehovah; and the latter were leaders, raised up by himself, to deliver the Hebrews and govern in his name. The demand of the people for a king occasioned the prophet-judge great disquietude, for he regarded it as a rejection of the theocratic government, 1 Sam. viii. 5, 7. God complied with the wishes of the people, but he still retained his own sovereign authority. He grants them a king; settles his rights; disposes of him as he pleases; and reproves him when he fails in obedience and submission. God "granted them a king in his indignation, and took him away in his wrath," Hosea xiii. 11.

Moses, in anticipation of this event, had prescribed a number of regulations for the government of the Hebrew kings, in which the principle of the theocracy is fully recognized, Deut. xvii. 14, &c. The monarchs were to be chosen by God; to be instructed by his priests; to be submissive to his orders; not to undertake any thing of consequence without consulting him; and to be under such dependence on his will that he might reject them, as he did Saul, when they neglected their duty. When God promised David to make the crown hereditary in his family, it was a departure from the fundamental maxim of the monarchy, that the kings should be elective, and be placed over the people by God.

It must be admitted, that after this prince, the kings of Judah and Israel governed according to their own will; and after the schism of Jeroboam, few of them observed the rules of the theocracy. They would not submit to restraint, but endeavored to cast off that happy subjection to which the judges and the first kings had submitted. All kinds of calamities then poured in upon them and their subjects: they were delivered as a prey to their enemies, and had no peace or prosperity at home or abroad. God visited them with a multitude of troubles, and at last dispersed them into distant countries. To remind them of their dependence, and bring them back to their duty, however, the Lord raised up, from time to time, prophets, full of zeal and courage, who boldly upbraided them with their prevarications and impieties; and who opposed themselves, like a wall of brass, to whatever they committed contrary to the rights of God. These holy men did not only appear in Judah, where the public worship of Jehovah was maintained, but also in Israel, however schismastic and polluted that might be.

It is obvious, therefore, that, notwithstanding the almost general defection of the two kingdoms, God still maintained his theocracy in them, as well by his vengeance executed against wicked kings, as by those good princes who obeyed his commands, and those prophets whom he raised up, from time to time, till the captivity of Babylon.

During the captivity, we are not to expect any certain form of government in Israel, nor any regular polity. In vain the Jews pretend to find one beyond the Euphrates, either before or since Cyrus's time. We know of none that was well supported even after the return from the captivity, during the time the Hebrews were subject to the kings of Persia and of Greece. During these times the government was a kind of aristocracy, subordinate to the Persians and the Grecians. The high-priest was at the head of the principal people, whose power, being limited by the sovereign authority, only extended to matters relating to the law and religion. It was a kind of voluntary or conventional jurisdiction, to which the people submitted, so far as they pleased.

The Asmonean princes introduced a fifth period, which presents a new aspect of government. After the Maccabees had supported the religion of their country, with great hazard of their lives, and had, with extraordinary bravery, repelled the wicked commands of Antiochus Epiphanes, they shook off the yoke of the kings of Assyria, and, asserting their liberty, took the title of princes of the Jews, and of kings. By the consent of the people, they united the high-priesthood to the supreme authority. Under the government of these princes, we find evident traces of the theocracy. The supreme governor was invested with the sacerdotal character; so that the kingdom was what Moses calls "a kingdom of priests;" (Exod. xix. 6.) or, as Peter speaks, (1 Epist. ii. 9.) "a chosen generation, a royal priesthood." The royal power, and the sacerdotal united, made a singular kind of polity, under princes entirely devoted to the service of God, instructed in his laws, and interested by the rules of politics to support them, and to make the people observe them. They could by no possibility endure idolatry, ignorance, impiety; or those gross disorders which had prevailed under the kings. So that the commonwealth of the Hebrews was never more in earnest to perform the laws of God, or more exempt from those crimes denounced by the prophets, than under the Asmonean princes.

Under their government, the Romans did not interfere with religion: they even left a considerable share of authority to the later princes of the Asmonean race. Herod succeeded to the kingdom, under the protection of the Romans, but he sacrificed every thing to his ambition and politics; and though he made an outward profession of the Jewish religion, he violated it on many occasions. The priests and people, however, continued firmly attached to it; and when Christ appeared, external religion was in a flourishing condition. His preaching chiefly reproved the Pharisees, who, by their subtle distinctions, and refinements on the law, had obscured its true sense, and subverted its real intention. Our Saviour exposed their hypocrisy, censured and corrected their mistakes, restored primitive piety, and gave the rules of a pure and sincere worship, in mind and in truth.

The religion of the Jews may be considered in different points of view, with respect to the different conditions of their nation. Under the patriarchs, they were occasionally instructed in the will of God, opposed idolatry and atheism, used circumcision as the appointed seal of the covenant made by God with Abraham, and followed the laws which reason, assisted by the lights of grace and faith, discover to honest hearts, who seriously seek God, his righteousness, and truth. They lived in expectation of the Messiah, the desire of all nations, to complete their hopes and wishes, and fully to instruct and bless them. Such was the religion of Abraham, Isaac, Jacob, Judah, Joseph, &c. who maintained the worship of God, and the tradition of the true religion. After the time of Moses, the religion of the Hebrews became more fixed. Previously, every one honored God according to his heart and judgment; but now, ceremonies, days, feasts, priests and sacrifices were determined with great exactness. The legislator described the age, sex, and color of certain victims; their number, qualities, and nature; at what hour, by whom, and on what occasions they were to be offered. He prescribed the several purifications to be used in preparing themselves for their approach to things holy, and the legal impurities which forbade their approach; the means of preventing, of avoiding, and of expiating pollutions. He regulated the tribe, the family, the bodily qualities, the habits, order, rank, and functions of the priests and Levites. He specified the measures, metals, woods, and works of the tabernacle, or portable temple; the dimensions, metal, and figure of the altar, and its utensils; in a word, he omitted nothing which concerned the worship of God, who was the first and principal, or, more properly speaking, the only object of the Jewish religion.

The long abode of the Hebrews in Egypt had cherished in them a strong propensity to idolatry; and neither the miracles of Moses, nor his precautions to withdraw them from the worship of idols, nor the rigor of his laws, nor the splendid marks of God's presence in the Israelitish camp, were able to conquer this unhappy perversity. We know with what facility they adopted the adoration of the golden calf, when they had scarcely passed the channel of the Red sea, where they had been eye-witnesses of divinely preserving wonders!

Moses delivered his laws in the wilderness; but they were not all observed there. (See Deut. xii. 8, 9.) The Hebrews did not circumcise the children born during their wanderings, because of the danger to which infants newly circumcised would have been exposed; and also because the people of Israel, not being then mingled with other nations, were not under such a necessity of taking that sign, which was instituted principally to distinguish them, Josh. v. 4, 5, 6, 7.

During the wars of Joshua against the Canaanites, and before the ark of God was established in a fixed place, it was difficult to observe all the laws of Moses; and hence we see under Joshua and the Judges, and even in the reign of Saul, much laxity of conduct, not observable under David or Solomon, when the Hebrews were at peace, and when there was more easy access to the tabernacle. "In those days there was no king in Israel, and every man did that which was right in his own eyes," Judg. xvii. 5, 6. Hence Micah's ephod, at Laish, (ch. xviii. 31.) that which Gideon made in his family, (ch. viii. 27.) the irregularities of Eli's sons, (1 Sam. ii. 12, 13.) the crime of the inhabitants of Gibeah, (Judg. xix. 22, &c.) and the frequent idolatries of the Israelites.

Saul and David, with all their authority, were not able entirely to suppress such inveterate disorders. Superstitions, which the Israelites did not dare to exercise in public, were practised in private. They sacrificed on the high places, and consulted diviners and magicians. Solomon, whom God had chosen to build his temple, was himself a stone of stumbling to Israel. He erected altars to the false gods of the Phœnicians, Moabites, and Ammonites; and not only permitted his wives to worship the gods of their own country, but himself adored them, 1 Kings xi. 5—7. Most of his successors showed a similar weakness. Jeroboam introduced the worship of the golden calves into Israel, which took such deep root that it was never entirely extirpated.

By the captivity in Babylon the Hebrews were brought to repentance, and renounced idolatry. Henceforth they became devoted to the service of the true God, and no false gods were tolerated amongst them. During the reign of the Maccabæan princes, however, another evil, equally pernicious in its effects on genuine religion, sprung up among them. The sect of the Pharisees, who divested the law of its simplicity and purity, and superadded to it a number of pernicious doctrines, said to have been preserved by tradition from Moses, acquired great importance in the state, and their opinions and observances had the tendency of diverting the minds of the people from the essence of religion—the pure and spiritual worship of God, and attaching them to a number of unmeaning, and to some immoral, ceremonies. At the time of our Saviour's appearance, he found the Hebrews divided, with few exceptions, into the two sects of the Pharisees and the Sadducees; the former of whom made the law of God void by their tradition, and the latter of whom were a sort of religious Epicureans. They denied the resurrection of the dead, and the existence of angels and spirits. Never had there been so much zeal and punctuality among the Hebrews in the observance of their ritual, united with so great an aversion to the religion of the heart, which these were intended to promote. His remonstrances, instructions, and denunciations were fruitless, as to the nation generally; they pursued their infatuated career, until, having filled up the measure of their iniquity, they were given over by God to those bitter punishments, which have rendered them a by-word among all people.

The Hebrew ceremonial was of a typical character; prefiguring the priesthood and kingdom of Christ, and the privileges and happiness of his people. Their

bondage in Egypt, their miraculous deliverance, their passage through the Red sea, their sojourning in the wilderness, their entrance into the promised land, their circumcision, ceremonies, priests, and sacrifices, were all predictive figures of Christ's coming, of the establishment of Christianity, and of the worship, sacraments, and excellence of the gospel. (For an account of the religious feasts, &c. of the Hebrews, see the respective articles.)

The administration of justice among the Hebrews is a subject which demands some notice in a sketch of their history. Under the patriarchs, sovereign judicial authority was vested in the heads of tribes or families. They disinherited, banished, or inflicted capital punishment, without being responsible to any higher earthly power. (See Gen. xxi. 9—14; xxxviii. 24; xlix. 7; xxii. 10.) Much of the patriarchal spirit of the law was retained after the exodus, but Moses, under the immediate direction of God himself, was appointed supreme judge. At the suggestion of Jethro, the legislator relieved himself from some part of his judicial duties, by appointing inferior judges over thousands, hundreds, fifties, and tens; reserving the weightier or more important causes for himself, Exod. xviii. 13—26. When the people became settled in the land, every city appears to have had its elders, who formed a court of judicature, with a power of determining lesser matters in their respective districts, Deut. xvi. 18; xvii. 8, 9. (See also Deut. xxi. 1—9.) According to the rabbins, every city which contained a hundred inhabitants possessed a court of judicature, consisting of three judges; but those cities which were larger had twenty-three of these officers. But Josephus, in whose time these courts existed, states that Moses ordained seven judges, of known virtue and integrity, to be established in every city, to whom two ministers were added out of the tribe of Levi; so that there were in every city *nine* judges—seven laymen and two Levites. (Antiq. b. iv. c. 14; Wars, b. ii. c. 20.) The Hebrew legislator enjoins the strictest impartiality on the judges, in the discharge of their judicial functions, and prohibits their taking of gifts under any circumstances; (Exod. xxiii. 8.) reminding them, at the same time, that a judge sits in the seat of God, and that, therefore, no man should have any preeminence in his sight, neither ought he to be afraid of any man in declaring the law, Exod. xxiii. 6, 7; Lev. xix. 15; Deut. i. 17; xxi. 18—20.

From Deut. xvii. 8—11, we see that appeals lay from the courts already mentioned to a supreme tribunal. But the earliest mention of any such tribunal is under the reign of Jehoshaphat, and which, it is expressly stated, was erected for the decision of such cases, 2 Chron. xix. 8—11. The Jewish writers insist that this was the Sanhedrim, to which there are so many allusions made in the New Testament, and which they also assert to have existed from the time of Moses, possessing the supreme authority in all civil matters. Of this, however, there is no proof: it was not instituted till the time of the Maccabees, from which period it is frequently spoken of as the supreme judicial tribunal. It consisted of seventy, seventy-one, or seventy-two members, chosen from among the chief priests, Levites, and elders of the people, of whom the high-priest was the president, and took cognizance of the general affairs of the nation. It gave judgment, however, only in the most important causes, reserving inferior matters for the lower courts, appeals from which, as we have before stated, lay here. (Godwyn's Moses and Aaron, b. v.; Lightfoot's Prospect of the Temple, ch. xxii.; Lamy's Apparatus Biblicus, b. i. ch. 12; Michaelis on the Laws of Moses, vol. i. p. 247, &c.)

Of *judicial procedure*, or *form of process*, as we call it, our information is scanty. In the early period of the Hebrew commonwealth, the procedure was no doubt very summary, as few rules are prescribed for conducting it. Every man managed his own cause; 1 Kings iii. 15—28. From a passage in Job, (xxix. 15—17.) Michaëlis infers that men of wisdom and influence might be asked for their opinions in difficult cases, and that they might also interfere to assist those who were not capable of defending themselves against malicious accusers. The exhortation in Isa. i. 17. he also thinks to have a reference to such a practice. In criminal cases the judges' first business was to exhort the accused person to confess the crime with which he stood charged, "that he might have a portion in the next life," Josh. vii. 19. The oath was then administered to the witnesses, (Lev. v. 1.) who offered their evidence against him; after which he was heard in defence, John vii. 51. In matters where life was concerned, *one* witness was not sufficient; (Numb. xxxv. 30; Deut. xvii. 6, 7; xix. 15.) but in those of lesser moment, particularly those relating to money and value, it seems that a single witness, if unexceptionable, and upon oath, was enough to decide between plaintiff and defendant. From the account of our Saviour's trial before the supreme council, we see that witnesses were examined separately, and without hearing each other's declaration, and that it was necessarily in the presence of the accused. This is evident, from the contradiction in the evidence of the two witnesses brought against Jesus, (Mark xiv. 56, seq.) which would doubtless have been avoided, had they been admitted into court together.

Sentence having been pronounced on a person found guilty of a capital crime, he was hurried away to the place of execution; and in cases where the punishment of stoning was inflicted, the witnesses were compelled to take the lead, Deut. xvii. 7; Acts vii. 58, 59. It was also customary for the judge and the witnesses to lay their hands on the criminal's head, saying, "Thy blood be upon thine own head." In allusion to this usage, which was a declaration of the justice of the sentence, the Jews alluded, when they said, with reference to our Lord—"His blood be upon us and our children," Matt. xxvii. 25. In Matt. xxvi. 39, 42, where our Lord says, "Father, if it be possible, let this *cup* pass from me," there is an allusion to the practice which obtained of giving to the malefactor a cup of wine, in which there was infused a grain of incense, for the purpose of intoxicating and stupifying him, that he might be the less sensible of pain. For deciding in disputed cases of property, where no other means remained, recourse was had to the sacred lot, which was regarded as the determination of God, Prov. xvi. 33; xviii. 18. It was for this purpose that the *urim* and *thummim* was employed; as it was in criminal cases for the *discovery* of the guilty; but never for convicting them.

During the times of the New Testament, the Roman tribunal was the last resort, in cases of a criminal nature. The Jews could put no man to death without the consent of the governor, (John xviii. 31.) though they had the power of inflicting inferior punishments, and in most other respects lived according to their own laws. Hence the allusions to the Roman law, mode of trial, &c. in the New Testament are very numerous; as (1.) crucifixion; (2.) hanging, or the

rope; (3.) stoning; (4.) fire, or burning; (5.) the tympanum, or whipping; (6.) imprisonment; (7.) the sword, or beheading; (8.) precipitation, or stoning; (9.) rending to pieces by thorns, or treading under the feet of animals; (10.) sawing asunder; (11.) suffocation in ashes; (12.) cutting off the hair; (13.) blinding the eyes; (14.) stretching on the wooden horse. Several of these modes of punishment were introduced among the Hebrews in consequence of their intercourse with surrounding nations, and are, therefore, not to be attributed to their lawgiver.

For an account of the writing, language, books, and literary composition of the Hebrews, the reader is referred to the respective articles; as also for their dress, houses, &c. See LANGUAGE, LETTERS, POETRY, HOUSE, DRESSES, &c.

The existence of the Hebrews as a people distinct from all others, to this day, is a miracle of that indisputable kind which may well justify a few remarks.

1. *They are spread into all parts of the earth;* being found not only in Europe, but to the utmost extremity of Asia, even in Thibet and China. They abound in Persia, Northern India, and Tartary, wherever our travellers have penetrated. These are, as they assert, probably, descendants of the tribes carried away captive by the Assyrian monarchs. They are also numerous in Arabia, in Egypt, and throughout Africa.

2. *These dispersions are of different epochs;* some were voluntary, others forced. That many Hebrews settled in Egypt from the days of Solomon, is very credible. (See 1 Kings xi. 40; Jer. xli. xlii. et al.) Many thousands were in Alexandria alone; and we learn from the Acts, that they had synagogues in Cyrene, Libya, &c. as well as throughout Greece and Asia Minor; as Rome, and elsewhere in Italy, &c.

3. *In most parts of the world their state is much the same*—one of dislike, contempt, or oppression. Within the last few years they have received more justice at the hands of some of the European states; but it is evident that they hold their accessions by a very precarious tenure.

4. *They every where maintain observances peculiar to themselves;* such as circumcision, performed after their own manner, and at their own time of life, that is, during infancy; also the observance of a sabbath, or day of rest, not the same day of the week as that of nations which also observe a sabbath. They have generally retained some remembrance of the passover; but there are Jews who, not being included in the plot of Haman, to destroy their nation, do not commemorate the Purim. This national constancy demonstrates a most wonderful energy in the Mosaic institutions; which are still fresh and vigorous, and not obsolete.

5. *They are divided into various sects.* Some of them are extremely attached to the traditions of the rabbins, and to the multiplied observances enjoined in the Talmud. Others, as the Caraïtes, reject these with scorn, and adhere solely to Scripture. The majority of the Jews in Europe, and those with whose works we are mostly conversant, are rabbinists; and may be taken as representatives of the ancient Pharisees. But all Jews profess a veneration for their sacred books; and according to the best information that can be obtained, they preserve them carefully, and read them with respect in their places of worship; to which, in all countries, they fail not to resort.

6. *They every where consider Judea as their proper country,* and Jerusalem as their metropolitan city. Wherever settled, and for however long, they still cherish a recollection or reference, unparalleled among nations. They have not lost it; they will not lose it; and they transmit it to their posterity, however comfortably they may be settled in any residence, or in any country. They hope against hope, to see Zion and Jerusalem revive from their ashes.

7. *The number of the Jewish nation* was estimated, a few years ago, for the information of Buonaparte, at the following amount; but from what documents we know not:

In the Turkish empire	1,000,000
In Persia, China, India, on the east and west of the Ganges	300,000
In the west of Europe, Africa, America	1,700,000
Total	3,000,000

This number is probably very far short of the truth. Maltebrun estimates them at 4,000,000 to 5,000,000.

8. *The long protracted existence of the Hebrews as a separate people,* is not only a standing evidence of the truth of the Bible, but is of that kind which defies hesitation, imitation, or parallel. Were this people totally extinct, some might affect to say, that they never *existed;* or that if they did once exist, that they never *practised such rites* as were imputed to them; or that they were not a numerous people, but *a small tribe* of ignorant and unsettled Arabs. The care with which the Jews preserve their sacred books, and the conformity of those preserved in the East with those of the West, as lately attested, is a satisfactory argument in favor of the genuineness of both; and, further, the dispersion of the nation has proved the security of these documents; as it has not been in the power of any one enemy, however potent, to destroy the entire series, or to consign it to oblivion.

There appears to have been a distinction or prerogative generally attached to the appellation Hebrew, in the early days of the gospel. Paul describes himself as a "Hebrew of the Hebrews," (Phil. iii. 5.) and the Grecians are said to murmur against the Hebrews, (Acts vi. 1.) though both parties were of the same nation. It seems, therefore, that the residents in the Holy Land, at least, if not the whole nation, preferred the name of Hebrew, as more honorable than that of Jew, which was rather a foreign appellation imposed upon them, especially out of their own country. This discovers a propriety in Paul's addressing, as most respectful, his epistle "to the Hebrews," not "to the Jews." Perhaps, also, the converts to Christianity retained this preference, and declined being called Jews, as no longer professing Judaism; even while they acknowledged themselves to be Hebrews by descent from the father of the faithful.

EPISTLE TO THE HEBREWS.—Neither the nature nor the limits of a dictionary will admit of a critical dissertation on the controverted questions affecting this sacred composition. The majority of critics agree in referring it to the apostle Paul; though several writers of sound judgment and learning contest the evidence on which this opinion is founded. For satisfaction upon this subject, as well as upon the language in which the epistle was written, we must refer to those authors who have professedly treated upon them; among these we may notice particularly the work of professor Stuart. Omitting, then, the question of the Pauline origin of the epistle, we

remark, that its canonical authority, and its genuineness and authenticity, are so fully attested by the strongest evidence, historical and internal, that they may safely be pronounced unimpeachable. "That the church, during the first century after the apostolic age, ascribed it to some one of the apostles," remarks the writer to whom we have just referred, "is clear, from the fact, that it was inserted among the canonical books of the churches in the East and the West; that it was comprised in the Peschito; in the old Latin version; and was certainly admitted by the Alexandrine and Palestine churches. The object of this epistle, which ranks amongst the most important of the new-covenant Scriptures, was to prove to the Jews, from their own Scriptures, the divinity, humanity, atonement, and intercession of Christ; particularly his pre-eminence over Moses and the angels of God—to demonstrate the superiority of the gospel to the law; and the real object and design of the Mosaic institutions—to fortify the minds of the Hebrew converts against apostasy under persecution, and to engage them to a deportment becoming their Christian profession. In this view, the epistle furnishes a key to the Old Testament Scriptures. (See the Bibl. Repository, vol. ii. p. 409.)

HEBRON, or Chebron, one of the most ancient cities of Canaan, being built seven years before Tanis, the capital of Lower Egypt, Numb. xiii. 22. It is thought to have been founded by Arba, an ancient giant of Palestine, and hence to have been called Kirjath-arba, Arba's city, (Josh. xiv. 15.) which name was afterwards changed into Hebron. The Anakim dwelt at Hebron when Joshua conquered Canaan, Josh. xv. 13.

Hebron, which was given to Judah, and became a city of refuge, was situated on an eminence, about twenty-seven miles south of Jerusalem, and about the same distance north of Beersheba. Abraham, Sarah, and Isaac were buried near the city, in the cave of Machpelah, Gen. xxiii. 7, 8, 9. After the death of Saul, David fixed his residence at Hebron, and it was for some time the metropolis of his kingdom, 2 Sam. ii. 2—5. It is now called El Hhalil, and contains a population of about 400 families of Arabs, besides a hundred Jewish houses. "They are so mutinous," says D'Arvieux, "that they rarely pay [the duties] without force, and commonly a reinforcement from Jerusalem is necessary. The people are brave, and when in revolt extend their incursions as far as Bethlehem, and make amends by their pillage for what is exacted from them. They are so well acquainted with the windings of the mountains, and know so well how to post themselves to advantage, that they close all the passages, and exclude every assistance from reaching the Soubachi. . . . The Turks dare not dwell here, believing that they could not live a week if they attempted it. The Greeks have a church in the village." The mutinous character of this people, one would think, was but a continuation of their ancient disposition; which might render them fit instruments for serving David against Saul, and Absalom against David.—The advantage they possessed in their knowledge of the passes, may account also for the protracted resistance which David made to Saul, and the necessity of the latter employing a considerable force in order to dislodge his adversary. David was so well aware of this advantage of station, that when Absalom had possessed himself of Hebron, he did not think of attacking him there, but fled in all haste from Jerusalem, northward. [The Turks now dwell there, and there is a Turkish governor. (See Mod. Trav. Palestine, p. 182, seq.) R.

HEIFER, (Red,) Sacrifice of. The order for this service is given in Numb. xix. Spencer believes it to have been instituted in opposition to Egyptian superstition. Jerome and others think, that the red heifer was sacrificed yearly; but some of the rabbins maintain, that one only was burnt from Moses to Ezra; and from Ezra to the destruction of the temple by the Romans, only six, or at most nine. The ceremony is said to have been always performed on the mount of Olives, over against the temple, after the ark was fixed at Jerusalem. See Red Heifer.

Some authors suppose that the red heifer was one of the sacrifices offered in the name of all the people. It was to be without blemish; its blood was sprinkled seven times towards the entrance of the tabernacle; the whole body was consumed; and the ashes used in purifying those who were polluted by touching any dead body, or otherwise. Calmet thinks the red heifer was a sacrifice for sin, but not an oblation, that name being proper only to what was offered solemnly to God on the altar of burnt-offerings. When the red heifer was burned without the camp, its ashes were gathered and preserved in a clean place. Part of them were occasionally put into water, with which all who had contracted legal defilement were to be sprinkled; on pain of being cut off from the congregation. It was a water of separation. The heifer was a type of Christ, Heb. ix. 13.

HEIFERS. As the words ox and bull, in their figurative sense, signify rich and powerful persons, who live in affluence, who forget God, and contemn the poor; so by heifers are sometimes meant women who are rich, delicate, and voluptuous,—who make pleasure their god, Amos iv. 1; Hos. iv. 16; x. 11.

HEIR, a person who succeeds by right of inheritance to an estate, property, &c. But the principles of heirship in the East differ from those among us; so that children do not always wait till their parents are dead, before they receive their portions. Hence, when Christ is called, "heir of all things," it does not imply the death of any former possessor of all things; and when saints are called heirs of the promise, of righteousness, of the kingdom, of the world, of God, "joint heirs" with Christ, it implies merely participants in such or such advantages, but no decease of any party in possession would be understood by those to whom these passages were addressed; though among ourselves there is no actual heirship till the parent, or proprietor, is departed.

Another principle in which the orientals differ from us, is that which regulates the heirship of princes and the succession to the throne. The following extracts will illustrate the subject:—

"The word *sultan* is a title given to the Ottoman princes, born while their fathers were in possession of the throne, and to those of the Ginguissian family. The epithet *sultan*, therefore, is bestowed on him who *enjoys the right of succession;* and this, by the Turkish law, belongs to the eldest of the family. It is to be remembered, as has before been remarked, that he must be born while *his father possesses the throne.*" (Baron du Tott, vol. i. p. 65.) To these principles we find an eastern prince appealing; and as he also states the reasons on which they are founded, it may not be amiss to introduce his discourse on this subject. "Zemes, sailing to Rhodes, was there

honorably received by the great master, and all the rest of the knights of the order; to whom, in their publicke assemblie three daies after, hee openly declared the causes of the discord betwixt his brother and him; alledging for the color of his rebellion, That although Baiazet was his elder brother, yet that he was born *whilst his father yet liued in priuate estate*, vnder subiection and command, long before he possessed the kingdome, and so no king's sonne: whereas he himselfe was the *first borne of his father, beeing an emperor*, and so not heire of his private fortune, (as was Baiazet,) but of his greatest honour and empire," &c. (Knolles's History of the Turks, p. 442.) This usage will, perhaps, remove the difficulty which presents itself in the Scripture statement of the age of Hezekiah, when he ascended the throne. If this prince were but 25 years old, when he began to reign, as stated in 2 Chron. xxix. 1. then he must have been born when his father Ahaz was under 11 years of age—an almost natural impossibility. But if we refer to this principle which regulates the succession to the throne in the East, and consider Hezekiah as having been the first born *after his father's accession*, and "a son of 25 years," estimating his age from that period, all will be natural and easy. It is obvious to remark, that computations of time, by descents, (as that of Christ, by his genealogy,) are greatly affected by this principle; since the length of lives, reigns, &c. when the successor is not the eldest son, but the youngest, are rendered obviously, and materially, imperfect by it. See ADOPTION.

HELAM, a place celebrated for a defeat of the Syrians by David, in which he took their horses and chariots; (2 Sam. x. 17.) it would seem to have been not far from the Euphrates. But in 1 Chron. xix. 17. instead of Helam (of which city we have no knowledge) we read (אליהם, *Alêhem*,) "David fell upon them;" which Calmet takes to be the best reading.

HELBAH, or CHELBA, a city of Asher; (Judg. i. 31.) perhaps Helbon in Syria.

HELBON, a city of Syria famous for its wines, (Ezek. xxvii. 18.) and probably the present Haleb, or, as called in Europe, Aleppo. It is situated, according to Russell, who has given a very full description of it, in lat. 36° 11′ 25″ N. long. 37° 9′ E.; about 180 miles north of Damascus, and about 80 inland from the coast of the Mediterranean sea. In 1822, Aleppo was visited by a dreadful earthquake, by which it was almost entirely destroyed.

HELIOPOLIS, a celebrated city of Egypt, called in Coptic, the Hebrew, and in the English version, ON, Gen. xli. 45. The Egyptian name signifies *light, sun*; and hence the Greek name *Heliopolis*, which signifies *city of the sun*. The Seventy mention expressly that On is Heliopolis, Sept. Ex. i. 11. Jeremiah (xliii. 13.) calls this city in Hebrew *Beth-Shemesh*, i. e. house or temple of the sun. In Ezek. xxx. 17, the name is pronounced *Aven*, which is the same as *On*. The Arabs call it *Ain-Shems*, fountain of the sun. All these names come from the circumstance, that the city was the ancient seat of the Egyptian worship of the sun. Thus Joseph's father-in-law, Potiphera, was priest at ON, i. e. he was doubtless a priest of the sun, as his name *Poti-phera* denotes, viz. one who belongs to the sun. Strabo visited the ruins of this city, the destruction of which he refers to Cambyses, and saw there still large buildings in which the priests dwelt. He remarks that the city was formerly the seat of priests who occupied themselves with philosophy and astronomy; but that now they only took care of the sacrifices and rites of worship. "The city," he says, "lies upon an immense dike. In it is the temple of the sun, and the ox Mnevis, which is kept in a chapel, and is worshipped by the inhabitants, like the Apis at Memphis. At present the city is deserted. The temple is very ancient, and in the Egyptian style. Two obelisks of this temple, which were the least injured, have been carried to Rome; the rest are still in their places." (xvii. 1. § 29.) To these obelisks or images the prophet Jeremiah probably refers, xliii. 13. These obelisks and ruins are also mentioned by Abulfeda, and likewise by Abdollatif, who gives a particular description of them. (Relation de l'Egypte, ed. De Sacy, p. 180.)

The present state of these ruins is described by Niebuhr: ("Reisebeschr. i. p. 98.) "The ruins of this ancient city (Heliopolis) lie near the village *Matarea*, about two hours [six miles] from Cairo, towards the north-east. But nothing now remains except immense dikes and mounds full of small pieces of marble, granite, and pottery, some remnants of a sphinx, and an obelisk still standing erect. This last is one single block of granite, covered on its four sides with hieroglyphics. Its height above ground is 58 feet. It belonged to the ancient temple of the sun."

Another Heliopolis is alluded to in Scripture under the name of the "plain of Aven," or field of the sun, Amos i. 5. This was the Heliopolis of Cœle-Syria, now Baalbeck. See AVEN. *R.

HELL. The Heb. שאול, *Sheol*, and the Gr. Ἅδης, *Hades*, often signify the grave, or the place of departed spirits, Ps. xvi. 10; Isa. xiv. 9; Ezek. xxxi. 15. Here was the rich man, after being buried, Luke xvi. 23. The rebellious angels were also "cast down into hell, and delivered unto chains of darkness," 2 Pet. ii. 4. These and many other passages in the Old Testament show the futility of that opinion, which attributes to the Hebrews an ignorance of a future state. The Jews place hell in the centre of the earth: they call it the deep, and destruction; they believe it to be situated under waters and mountains; they also term it Gehennom, or Gehenna, which signifies the valley of Hinnom, or the valley of the sons of Hinnom, which was, as it were, the common sewer of Jerusalem, where children were sacrificed to Moloch. See GEHENNA.

But the term hell is most commonly applied to the place of punishment in the unseen world. Jews, Mussulmans, and Christians have all depicted the horrors and the punishments of hell as their several fancies have conceived of it; but without entering into a discussion upon these topics, we may remark, that Scripture is decisive as to the principal punishment, consisting in a hopeless separation from God, and a privation of his sight, and of the beatific vision.

The eternity of hell-torments is acknowledged throughout Scripture: the fire of the damned will never be extinguished, nor their worm die. (See FIRE.) But the Jews believe, that some among them will not continue for ever in hell. They maintain that every Jew, not infected with heresy, or who has not acted contrary to certain points mentioned by the rabbins, is not above a year in purgatory; and that infidels only, or people eminently wicked, remain perpetually in hell. Manasseh Ben Israel names three sorts of persons who would be damned eternally: (1.) Atheists, who deny the existence of God; (2.) they who deny the divine authority of the law; (3.) they who reject the resurrection of the dead. These people, though otherwise of

moral lives, will be punished with endless tortures. Other rabbins, such as Maimonides, Abarbanel, &c. assert, that after a certain time, the souls of wicked men will be annihilated.

As the happiness of paradise is expressed in Scripture under the idea of a feast or wedding, surrounded by abundant light, joy, and pleasure, so hell is represented as a place of dismal darkness, where is nothing but grief, sadness, vexation, rage, despair, and gnashing of teeth. The regret, remorse, and despair of the damned are expressed by the rabbins under the name of disorder in the soul: which is what Isaiah (lxvi. 24.) and Mark (ix. 43, 45.) mean by that worm which gnaws and does not die.

"The gates of hell," mentioned by our Saviour, (Matt. xvi. 18.) signify the power of hell; for the eastern people call the palaces of their princes gates. (See GATE.) The Jews say there are three gates belonging to hell: the first is in the wilderness, and by that Korah, Dathan, and Abiram descended into hell: the second is in the sea; for it is said that Jonah, who was thrown into the sea, "cried to God out of the belly of hell," Jonah ii. 3. The third is in Jerusalem; for Isaiah tells us that "the fire of the Lord is in Sion, and his furnace in Jerusalem," Isa. xxxi. 9.—1. Earth; 2. water; 3. fire. These are evidently three modes of death, or destruction.

[The *Sheol* of the Old Testament or the *Hades* of the New, according to the notions of the Hebrews, was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed, or paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss or Gehenna, in which the souls of the wicked were subjected to punishment, Is. xiv, 9, seq. Luke xvi. 23, seq. (See Lowth, Lect. on Heb. Poetry, vii. Campbell, Prel. Diss. vi. pt. 2. § 2, seq. § 19.) R.

HELLENISTS, "the Grecians," Acts vi. 1, et al. They were called Hellenistical Jews, who lived in cities and provinces where the Greek tongue was spoken. Not being much accustomed to Hebrew or Syriac, they generally used the Greek version of the LXX, both in public and private, which was disapproved of by Hebraizing Jews, who could not endure that the Holy Scriptures should be read in any language beside their original Hebrew. This, however, was not the only difference between the Hellenistical and the Hebraizing Jews. The latter reproached their brethren with reading Scripture after the Egyptian manner, that is, from the left to the right; whereas the rabbins say, that as the sun moves from east to west, so they should read from the right hand to the left. This difference, however, produced no schism or separation.

HELMET, a piece of defensive armor for the head. See ARMS, and ARMOR.

I. HEMAN, of the tribe of Judah, celebrated for his wisdom. He flourished before Solomon, 1 Kings iv. 31; [v. 11 in the Heb.] 1 Chr. ii. 6. *R.

II. HEMAN, the son of Joel, a Kohathite, of the tribe of Levi, a leader of the temple music, 1 Chr. vi. 33; [18;] xvi. 41, 42. *R.

HEMLOCK. In Amos vi. 12, we read of "righteousness turned into hemlock;" the very same word which in chap. v. 7. is rendered *wormwood:* "turn judgment to wormwood." This impropriety is obvious; the word is usually rendered wormwood, which see.

HENA, a city of Mesopotomia, the same, probably, which was afterwards called *Ana*, situated on a ford of the Euphrates, 2 Kings xviii. 34; xix. 13; Is. xxxvii. 13. R.

HEPHER, a Canaanitish city with a king, subdued by Joshua, Josh. xii. 17.

HERESY, (*Αἵρεσις,*) an option, or choice. It is usually taken in a bad sense, for some fundamental error in religion, adhered to with obstinacy. Paul says that there should be heresies in the church, that they who are tried might be made manifest, 1 Cor. xi. 19. He requires Titus to shun, and even wholly to avoid the company of a heretic, after the first and second admonition, Tit. iii. 10. Luke speaks of the heresies of the Sadducees and Pharisees, Acts v. 17; xv. 5.—Christianity was called a sect or heresy, (Acts xxviii. 22.) for in the beginning it was scarcely looked upon by strangers as any thing more than a sect of Judaism; and the primitive writers made no difficulty of calling it, sometimes, a divine sect. Tertullus, the advocate of the Jews, accused Paul with being the head "of the sect of the Nazarenes," Acts xxiv. 5.

From the beginning of the Christian church, there have been dangerous heresies, which attacked the most essential doctrines of our religion, such as the divinity of Jesus Christ, his office of Messiah, the reality and truth of his incarnation, the resurrection of the dead, the liberty of Christians from legal ceremonies, and many other points. The most ancient of these heretics was Simon Magus, who desired to buy the gift of God with money, (Acts viii. 9, 10.) and who afterwards set himself up for the Messiah, God Almighty, the Creator. Cerinthus, also, and those false apostles against whom Paul inveighs in his epistles, who determined that the faithful should receive circumcision, and subject themselves to all the legal observances, are considered to be heretics, Gal. iv. 12, 13, 17; v. 11; vi. 12; Phil. iii. 18. The Nicolaitans, who, it is said, allowed a community of women, committed the most ignominious actions, and followed the superstitions of heathenism, are charged by John (Rev. ii. 6, 15.) with producing great disorders in the churches of Asia.—At the same time there were false Christs and false prophets. Paul speaks of Hymenæus and Alexander, (1 Tim. i. 20.) and of Hymenæus and Philetus, (2 Tim. ii. 17.) who departed from the truth. He foretold, that in the last times, some should forsake the truth, and give themselves up to a spirit of error, and to doctrines of devils, 1 Tim. iv. 1. Peter and Jude foretell the same things, and herein only repeat what Christ himself had said, that false Christs and false prophets should come, who would seduce the simple.

HERMAS, a disciple mentioned Rom. xvi. 14, was, according to several of the ancients, and many learned modern interpreters, the same as Hermas, whose works are said to be still extant.

HERMON, a mountain often mentioned in Scripture. In Deut. iii. 9, it is said that Hermon is called by the Sidonians *Sirion* and by the Ammonites *Shenir*. In Deut. iv. 48. it is also said to be called mount *Sion*, (Heb. שִׂיאֹן, different from the Sion of Jerusalem, which is written צִיּוֹן.) It is an eastern arm of Anti-libanus, branching off from the former a little lower down than Damascus, and extending in a direction S. S. E. to the vicinity of the lake of Tiberias. The northern part is lofty, and is now called Djebel el Sheikh, and the southern, which is lower, Djebel Heish. (See Burckhardt, Trav. in Syria, p. 313.) Some have, without good reason, supposed, that there was another Hermon, near mount

Tabor; and have, therefore, improperly given this name to the mountain of Gilboa, Ps. lxxxix. 12. In Ps. xlii. 6, the English version has *Hermonites;* it should be *the Hermons*, the word in Hebrew being in the plural to denote a *chain* of mountains; just as the Alps are always spoken of in the plural. The psalmist says in Ps. cxxxiii. 3, that the union of brethren is pleasant "as the dew of Hermon, which descended upon the mountains of Zion," i. e. Jerusalem.—This as it stands makes no sense, and the thing apparently expressed is an impossibility. Our translators have, therefore, justly and properly supplied the words necessary to fill out the comparison; "as the dew of Hermon *and as the dew* which descended upon the mountains of Zion."

We read in Judg. iii. 3, of a mount Baal-Hermon, and in 1 Chr. v. 23, of a Baal-Hermon, which seems to be a city near mount Hermon. The former, perhaps, may be best taken as the name of a portion of the mountain near the city Baal-Hermon. This latter appears to be the same as the city Baal-Gad (fortune) mentioned Josh. xi. 17; xii. 7; xiii. 5, and which appears from these passages to have been situated on the northern confines of the territory of the Israelites, in the vicinity of Lebanon, and, particularly, under mount Hermon. Hence it appears abundantly, that Baal-Gad cannot have been (as Iken, Michaelis, and Rosenmüller suppose) the same with Heliopolis, or Baalbeck, but lay rather in the vicinity of the source of the Jordan. Baalbeck lay much farther to the north, in the great valley of Cœle-Syria, between Lebanon and Anti-Lebanon; and we no where read that Joshua extended his conquests thus far, or even to Damascus; nor is it indeed probable, from the nature of the country. He must, then, have conquered mount Lebanon, which is no where said of him; but, on the contrary, it is expressly said, (Judg. iii. 3.) that the Hivites continued to dwell in mount Lebanon, from Baal-Hermon to Hamath, just as it is said in Josh. xiii. 5, that all Lebanon toward the east, i. e. Anti-Lebanon, from Baal-Gad under Hermon even to Hamath, remained unsubdued. *R.

I. HEROD, son of Antipater and Cypros, and brother of Phasael, Joseph, Pheroras, and Salome. He married (1.) Doris, by whom he had Antipater. (2.) Mariamne, of the Asmonean family, by whom he had Alexander, Aristobulus, Herod, Salampso, and Cypros. (3.) Mariamne, daughter of Simon the high-priest, by whom he had Herod, the husband of Herodias. (4.) Malthace, by whom he had Archelaus, Philip, and Olympias. (5.) Cleopatra, by whom he had Herod Antipas and Philip. (6.) Pallas, by whom he had Phasaël. (7.) Phædra, by whom he had Roxana. (8.) Elpis, by whom he had Salome, who married one of the sons of Pheroras. He had also two other wives, whose names are not known.

Herod was born *ante* A. D. 72, and at the age of twenty-five was appointed governor of Galilee, with the approbation of Hyrcanus. By his prudence and valor he restored the peace of his province, which had been interrupted by the depredations of hordes of robbers, and procured the friendship of Sextus Cæsar, governor of Syria. The Jews, becoming jealous of the growing power of Antipater and his sons, laid complaints against them before Hyrcanus, and Herod was cited to appear and answer for his conduct, at Jerusalem. Herod obeyed the summons, but played his part so well that Hyrcanus advised him to retire into Syria. After the death of Julius Cæsar, Herod was appointed governor of Cœle-Syria, by Cassius and Marcus Brutus, who promised him the kingdom of Judea, when the war with Mark Antony should terminate.

The invasion of Judea by the Parthians secured to Herod the possession of the kingdom. The Parthians had taken Jerusalem, and placed Antigonus, the nephew of Hyrcanus, on the throne, and carried away Hyrcanus with them as their prisoner. In this emergence Herod hastened to Rome, intending to ask the kingdom for his brother-in-law, Aristobulus, the brother of Mariamne; but Antony was so willing to advance Herod himself, and, withal, so accessible to the influence of promises of remuneration, that a decree was instantly proposed to the senate, importing that in consideration of the dangers which might arise from the Parthian invasion, it was expedient to make Herod king of Judea. The senate did not hesitate to confirm the decree; and at the breaking up of the assembly, Antony and Augustus, placing Herod between them, and accompanied by the consuls and magistrates, went in solemn procession to enrol the decree in the capitol. The day concluded with a sumptuous entertainment, given to Herod in the house of Antony. In seven days after his arrival at Rome, Herod left Italy on his return to Judea.

On his arrival in Judea, he received so little assistance from the Roman generals, that more than two years elapsed before he commenced the siege of Jerusalem. When the siege was so far advanced as to render success no longer doubtful, Herod consummated his marriage with Mariamne, the daughter of Alexander, the son of Aristobulus, by a daughter of Hyrcanus; hoping by this union with the royal family of the Asmoneans, to insure the affection of the Jews to his person. To pave the way for this union, he divorced his former wife Doris, the mother of his son Antipater: but if he sought the marriage at first only from motives of interest, it became afterwards, on his part at least, a union cemented by the strongest affection; but the uncertainty of the wisest efforts of mere human policy may be seen in the subsequent events of his history; for this marriage, which seemed most conducive to his power, and which he achieved by most unjust behavior to his former wife, proved to him the source of almost all the miseries which he endured.

After a siege of six months, Jerusalem surrendered. The first acts of Herod's government were marked with cruelty and revenge, yet not without some tincture of generosity. He advanced to rank and power those persons who had espoused his interest, and conferred the highest distinction upon Pollio and Sameas, as the reward of the counsel they had given during the siege to deliver up the city. Of the adherents of Antigonus, forty-five persons were put to death, and the most vigilant search was made that none should escape; the gates of the city being guarded, and even the dead bodies searched as they were carried out, lest the living should escape by concealment among them.

Herod found the high-priest's office vacant. It belonged of right to his brother-in-law, Aristobulus, the son of Alexandra, the young man for whom, on his flight to Rome, he at first intended to have asked the kingdom; but upon him Herod was afraid to confer this honor, lest the influence attached to the office should prove a source of danger to himself; he therefore sent to Babylon for one Ananelus, a man descended from the inferior families of the tribes of Levi, and made him high-priest. The pride of Alexandra could not brook such an insult; and she acquainted Cleopatra with the injury, through

whose influence with Antony, Ananelus was deposed, and Aristobulus, now a youth of sixteen years of age, made high-priest. Not long after, Herod secretly determined to rid himself of Aristobulus; and his purpose was soon effected while the youth was bathing in the pools which adorned the gardens of the palace at Jericho. Herod was hypocrite enough to shed tears, and pretend sorrow for his death, and further tried to conceal the murder by the most magnificent display of expense at his funeral. Such vanities could ill compensate Alexandra for the loss of her son, or soothe her anger. She communicated the particulars of the transaction to Cleopatra, and found in her a most powerful ally. Antony was on his way to Laodicea, and by the advice of Cleopatra, he summoned Herod to appear and answer before him. Herod obeyed the command; but money soon soothed the pretended indignation of Antony, and Herod returned to Jerusalem, having been received as a prince instead of condemned as a criminal.

When Herod was summoned to Laodicea, fearful of the worst, he secretly commissioned his uncle Joseph, in the event of his death, not to suffer Mariamne to live, and become the partner of Antony. Joseph communicated to her and to Alexandra the orders which he had received. On the return of Herod, his sister Salome, in revenge for some insult which she had received from Mariamne, insinuated against her own husband Joseph, the existence of a criminal intercourse between them. The accusation was as unfounded as it was malicious, and Mariamne soon assuaged the wrath of Herod; but happening to reply to some expression of his affection, that his having given orders to put her to death, was no proof of love, this betrayal of his secret instructions, convinced Herod of the truth of the charge of illicit intercourse with Joseph, and it was with difficulty that he restrained himself from ordering her immediate death: Joseph, however, was instantly executed, without being heard in his defence.

The fall of Antony was justly a cause of alarm to Herod: his friends despaired of his safety; his attachment to the rival of Augustus was commonly known; and his enemies rejoiced at the prospect of his ruin. On his departure to visit Augustus, he committed Alexandra and Mariamne to the custody of his two friends, Joseph and Soemus, with orders that neither of them should be permitted to survive the event of his death, lest the spirit of Alexandra should disturb the settlement of the chief power in the hands of his children. At Rhodes, Herod met Augustus, whom he addressed in the tone of a man conscious of having displayed towards his friend a fidelity which was in the highest degree praise-worthy: he did not palliate his conduct, but seemed rather to lament that the assistance in money and provisions which he had afforded to his unfortunate ally, was, if possible, less than his duty required. He represented that he had been prevented from joining actively in the war, but that he had done all that was in his power to advance the best interests of his friend, and that if Antony had taken his advice, and put Cleopatra aside, he might still have lived, and have been reconciled to Augustus. He proceeded then to state of himself, that from his fidelity to Antony, Augustus might judge of his general disposition to his friends; for that such as he was to Antony, he was also to all those to whom he was bound by the ties of gratitude and affection. Such openness and generosity, seconded by liberal presents, both to Augustus and all who were about the person of the conqueror, obtained for Herod the safety of his person, and the security of his kingdom; the possession of which was confirmed to him by a second decree of the senate. Augustus soon after passed through Judea, and was attended by Herod, who presented him with the immense sum of 800 talents, and furnished him with profusion. Herod naturally expected that none would rejoice so much at the happy result of his interview with Augustus, as Mariamne. Soemus, however, having revealed to her the orders of Herod, he found to his surprise, that neither the relation of the dangers which he had escaped, nor the honors which he had received, excited the least interest in her bosom. Hate and love by turns distracted him; at one moment he determined to punish her with death; at the next, his passion returned, and disarmed his intention of its cruelty. The state of Herod's mind could not be concealed from his mother and his sister Salome, who viewed with barbarous exultation the changed temper of the king, as affording them the fairest opportunity of revenging upon Alexandra and Mariamne some words which they had contemptuously spoken against the family of Herod. The discord of Herod and Mariamne had continued a whole year after his return from Augustus; it happened one day that the king, retiring to rest about noon, sought her company: she came, but instead of requiting his love with corresponding affection, she reproached him with the murder of her father and her brother. The king naturally was indignant, but his anger might have passed away, had not Salome seized the opportunity which she had long sought, to excite him to severity against his wife, by suborning his cupbearer to assert that Mariamne had bribed him to give a certain potion, the nature of which, however, he knew not. Herod would not condemn his wife without the appearance at least of a regular sentence: he therefore summoned his most familiar friends, and accused her of administering the potion. The result was a sentence of death; which Herod commuted into imprisonment. Salome, however, persuaded the king that the death of Mariamne was necessary to secure himself against the tumults of the populace; and by her advice she was led away to execution. Mariamne met her death displaying in her end a firmness of character which corresponded to her noble birth. Herod, however, soon felt all the miseries of a wounded conscience, increased by the remembrance of ardent love. He sought for pleasure in frequent banquets, but it fled from him; until at last he declined all regard to public business. Under pretence of enjoying the amusements of the chase, he retired from society, and passed his days sorrowing in solitude; in a short time, the sufferings of his mind brought on him a fever and delirium, which baffled the skill of his physicians; who, finding all remedies ineffectual, left him to his fate. Whilst laboring under this disorder, the king resided at Samaria. That he should recover from such an illness, appeared to be impossible. Alexandra, therefore, lost no time in preparing measures to secure to herself the chief command, in the event of his death, and made proposals to the officers who were intrusted with the two forts in Jerusalem, which commanded the temple and the city, that for the sake of security under the present calamity of the king's illness, they should deliver up the charge to herself and to Herod's sons. The officers were faithful to Herod, and sent him intelligence of Alexandra's proposal. The result was the immediate execution of Alexandra.

In process of time Herod recovered from his illness, and a remarkable change took place in his conduct: he threw off the mask of religion, and labored zealously to remove all the prejudices of the Jews in favor of the law of Moses, by introducing among them the customs of heathen nations. All his views seem to have been henceforth directed to Romanize Judea.

The designs which he had manifestly formed against their religion, and his violation of every custom dear to the Jews, were, however, considered by many as sure forerunners of still more dreadful evils. Herod was, in name, their king, but, in deed, the enemy of their country, and their God. Ten men, zealous for the law, conspired to assassinate him in the theatre. The plan was discovered, and the conspirators were arrested, with daggers concealed about their persons. Herod now understood the feelings of the people, and found it necessary to increase his fortifications for the security of his own person, and to provide against rebellions. He now planned the restoration of Samaria, and fortified it, probably as a balance to the strength of Jerusalem; for he not only rebuilt it, but peopled it with inhabitants, calling it Sebaste, in honor of Augustus, and erecting a temple, which he dedicated to Cæsar. These fortresses, with many others, were built for safety; but to increase the prosperity of his kingdom by trade, he entertained and executed the grand design of converting the tower of Strato into a city and seaport, which he called Cæsarea. The sums which he expended in building cities and fortresses must have been immense; but he took care to prevent the Romans from interrupting the completion of his designs, by making his numerous dedications to Augustus seem so many public testimonies of his dependence upon the emperor. In many instances, however, the structures which he erected were monuments to the memory of those whom he loved. The city Antipatris he built as a testimony of his affection to his father; and dedicated to his mother's memory a magnificent castle at Jericho, which, after her, was called *Cyprion*. The tower of Phasaël and Hippicus, in the circuit of the walls of Jerusalem, were lasting memorials of fraternal and friendly affection; nor was his love to the unfortunate Mariamne forgotten, for the fairest tower in the walls bore her name.

When the indignation of the Jews at his conduct began to display itself in open murmurs, Herod strove to suppress the feelings of the people, by a most rigid and vexatious system of police; but finding this to be in vain, he perceived that it would be better to yield entirely to their prejudices; and in proof of his good will to their religion, he undertook to rebuild the temple on the greatest scale of magnificence. In a set oration he exposed his designs to them; but so great was their unwillingness to undertake the execution of such vast plans, as well as their suspicion lest the building once begun should remain unfinished, that Herod found himself obliged to make all his preparations for the erection of the new temple, before he could venture upon removing a single stone of the old structure. The execution of that part of the former building which strictly constituted the temple, and which comprehended the porch, the holy place, and the holy of holies, occupied a space of not more than eighteen months; but the porticoes and other works surrounding the temple were not completed until the lapse of a further space of eight years. The adorning of the building occupied a much longer time, as appears both from John ii. 20, where we read of the disciples speaking to our Lord, "Forty and six years hath this temple been building," and also from Josephus, (Antiq. xx. 8.) where it is related, that whilst Gessius Florus was governor of Judea, the works were completed, and eighteen thousand artificers were discharged, who had been engaged up to that time.

The dreadful troubles which arose from the dissensions of Herod's family, and which hastened his death, compose a tragical story, the parallel to which scarcely occurs in the annals of history. The particulars of its developement are related by Josephus at great length; but we cannot enter into the minute details of the intrigues of female malice. By Mariamne he had two sons, Alexander and Aristobulus, whom he treated with affection; purposing to leave his dominions as an inheritance to one or both of them. They were sent at an early age to Rome for education, and their return to Judea was a cause of great public joy; but to Salome, and to all those who had borne a part in the condemnation of Mariamne, the popularity of the young princes, and their ascendency over their father, occasioned the most painful reflections upon the past, accompanied with forebodings of certain punishment. They saw no way of escape, but in striving to alienate from them the affection of Herod; and for this purpose they sedulously spread reports that the young men disliked their father, and regarded him in no other light than as the murderer of their mother. Their machinations proved too successful, and Herod gave orders for their death. (See ALEXANDER.) Antipater, who had now succeeded in removing out of the way the sons of Mariamne, became fearful lest Herod should live long enough to discover the part he had taken against his brothers, and determined at once to plot his father's destruction. Pheroras, Herod's brother, and all the females of the family of Herod, Salome excepted, were willing to assist the ulterior designs of this ambitious prince. The conspiracy, however, did not escape the notice of Salome, who watched their meetings, and gave constant intelligence to Herod of the dangers which surrounded him.

It was, at length, resolved by the conspirators to despatch Herod by poison; but Antipater, fearful of discovery, procured a summons from Augustus to Rome, that, being out of the way when the attempt should be made, he might be the less suspected of participation in the murder. Herod, however, discovered the plot which had been arranged for his destruction. Antipater returned, and reached Sebaste, before he suspected that his share in the conspiracy had been discovered, and that he must prepare to make his defence before Varus and the council. The accusation was first made by Herod, and proceeded in by Nicolaus Damascenus. No proofs of guilt could be stronger than those produced against him. Having been condemned and thrown into prison, an embassy was despatched to Cæsar, to acquaint him with the conviction of the accused, and to request his final decision of the case. Whilst the embassy was at Rome, Herod fell sick; (Josephus, de Bell. Jud. lib. i. c. 33.) and Judas and Matthias, who were the chief among the teachers of the law, in the belief that he could not recover, excited the people to throw down the golden eagle, which the king had, contrary to the laws and customs of the nation, erected over the temple. The conspirators were seized; and Herod, though now so ill as to be unable to sit up, assembled the members of his coun-

cil. They disclaimed any approval of the transaction, and recommended that the authors of it should be punished; upon which Herod gave orders to burn Matthias alive, and all who were concerned in the affair. Herod's disease soon after became more violent; his sufferings were painful in the extreme; attended with ulcerations in the lower parts of the body, and strong convulsions. His torments, instead of moving him to repentance, seemed rather to excite anew the cruelty of his temper; for, having collected together the chiefs of the Jewish nation, he shut them up in the Hippodrome at Jericho, and gave orders to Salome, as soon as he should be dead, to put them all to death; lest, in the joy at his decease, mourners should be wanted for his funeral. In the meanwhile the ambassadors returned from Rome, and brought the permission of Cæsar for the punishment of Antipater, either by exile or by death. The pleasure which Herod derived from the success of his embassy, for the moment, revived him; but his pains soon returned with such violence, that he made an attempt to commit suicide: the alarm created by the event ran through the palace, and was heard by Antipater, who, concluding that his father's death occasioned it, endeavored to bribe the jailer to permit his escape; but the man was faithful to his trust, and communicated the proposal to the king, who immediately gave orders for his death, attaching to it a command to bury him in an ignoble manner at Hyrcanium. Herod then, once again, made his will; giving the kingdom of Judea to Archelaus; the tetrarchy of Galilee and Peræa, to Antipas; Gaulonitis, Trachonitis, and Batanea, to Philip; and the cities Jamnia, Azotus, and Phasaelis, besides very considerable sums of money, to Salome. To each one of his relations he bequeathed handsome estates and legacies, leaving them in the possession of affluent wealth. His legacies to Augustus, and his wife Julia, were worthy the acceptance of chiefs of the Roman empire.

On the fifth day after the death of Antipater, Herod died, having reigned thirty-four years from the death of Antigonus, and thirty-seven from the time of his investment by the Romans. Before the report of his death was noised abroad, Salome and Alexas dismissed those who were imprisoned in the Hippodrome; but as soon as the event was known they assembled the soldiery in the amphitheatre, and read to them the will of Herod. The troops proclaimed Archelaus king, and rent the air with shouts of joy and prayers for his prosperous reign.

Josephus (xvii. 8.) thus sums up the character of Herod: "He was a man universally cruel, and of an ungovernable anger; and though he trampled justice under foot, he was ever the favorite of fortune. From a private station, he rose to the throne. Beset on every side with a thousand dangers, he escaped them all; and prolonged his life to the full boundary of old age. They who considered what befell him in the bosom of his own family, pronounced him a man most miserable; but to himself he ever seemed most prosperous, for, of all his enemies, there was not one whom he did not overcome." Such is the history of a prince whose name is familiar to us, from our childhood, as the first persecutor of our blessed Lord, and the murderer of the infants at Bethlehem. The account given of the transactions of his life will evince, that if, according to the judgment of the world, he who reigns splendidly and fortunately, in spite of all the difficulties opposed to his government, be entitled to the attribute of greatness, that appellation has not been unjustly bestowed upon Herod. (Encyclop. Metropol. Biog.)

II. HEROD PHILIP, see PHILIP.

III. HEROD ANTIPAS, see ANTIPAS.

IV. HEROD AGRIPPA, see AGRIPPA.

HERODIANS, a sect of the Jews in our Saviour's time, (Matt. xxii. 16; Mark iii. 6; viii. 15.) but as to their particular character there is much diversity of opinion. Dr. Prideaux has shown, that they held doctrines distinct from those of the Pharisees and Sadducees; against which our Saviour cautions his followers; and he thinks there can be no doubt that they were the creatures, or domestics, as the Syriac version calls them, of Herod the Great. He judges that their doctrines were reducible to two heads; (1.) a belief that the dominion of the Romans over the Jews was just, and that it was their duty to submit to it; (2.) that in the present circumstances they might with a good conscience follow many heathen modes and usages. It is certain these were Herod's principles, who pleaded the necessity of the times, for doing many things contrary to the maxims of the Jewish religion. Calmet, however, thinks that the characteristics of the Herodians, as they may be gathered from the Gospels, will agree to none but the disciples of Judas Gaulonitis, who formed a sect which was in its vigor in our Saviour's time.

HERODIAS, daughter of Aristobulus and Berenice, and granddaughter of Herod the Great. Her first husband was her uncle Philip, by whom she had Salome; but he falling into disgrace, and being obliged to live in private, she left him, and married his brother Herod Antipas, tetrarch of Galilee, who offered her a palace and a crown. (See PHILIP.) As John the Baptist censured this incestuous marriage, (Matt. xiv. 3; Mark vi. 17.) Antipas ordered him to be imprisoned. Some time afterwards, Herodias suggested to her dancing daughter, Salome, to ask John the Baptist's head, which she procured. (See ANTIPAS.) Mortified to see her husband tetrarch only, while her brother Agrippa, whom she had known in a state of indigence, was honored with the title of king, Herodias persuaded Antipas to visit Rome, and procure from the emperor Caius the royal title. Agrippa, however, sent letters to the emperor, informing him that Herod had arms in his arsenals for seventy thousand men, and by this means procured his banishment to Lyons. Herodias, who accompanied her husband to Rome, followed him in the banishment she had thus brought upon him.

HERON. A wide latitude has been taken in the rendering of the Hebrew אנפה, *anaphah*; some critics interpreting it of the *crane*, others of the *curlew*; some of the kite, others of the woodcock; some of the peacock, some of the parrot, and some of the falcon. But let not the reader be alarmed at this diversity of rendering, since it is the necessary consequence of the scantiness of references to the bird in the sacred text, and the absence of all description of its character and qualities, in those passages in which it is spoken of. The truth is, it is only referred to in the catalogue of birds prohibited by the Mosaic code, (Lev. xi. 19; Deut. xiv. 18.) and it is only from the import of its name, or the known character of the birds with which it is grouped, that we can form any opinion of its specific character. That the creature intended is some species of water-bird, there can be little doubt, if we give the sacred writer any credit for propriety in his grouping, or system in his arrangement; but what that species may be, we are unable to decide. See BIRD, p. 188.

HESHBON, a celebrated city of the Amorites, twenty miles east of Jordan, Josh. xiii. 17. It was given to Reuben; but was afterwards transferred to Gad, and then to the Levites. It had been conquered from the Moabites, by Sihon, and became his capital; and was taken by the Israelites a little before the death of Moses, Num. xxi. 25; Josh. xxi. 39. After the ten tribes were transplanted into the country beyond Jordan, the Moabites recovered it. Pliny and Jerome assign it to Arabia. Solomon speaks of the pool of Heshbon, Cant. vii. 4. The town still subsists under its ancient name, and is situated, according to Burckhardt, on a hill. (Travels, p. 365.)

HESHMON, a city of Judah, Josh. xv. 27.

HETH, father of the Hittites, was eldest son of Canaan, and dwelt south of the promised land, at or near Hebron. Ephron, of Hebron, was of the race of Heth; and that city, in Abraham's time, was peopled by the children of Heth. Some think there was a city called Heth; but we find no traces of it in Scripture.

HETHLON, a city mentioned in Ezek. xlvii. 15, xlviii. 1, as limiting the land of promise, north.

HEZEKIAH, king of Judah, succeeded his father Ahaz, *ante* A. D. 726. (See Heir.) He destroyed the high places, cut down the groves, and broke the statues which the people had adored; he broke also the brazen serpent which Moses had made, because the children of Israel burnt incense to it; he ordered the great doors of the Lord's house to be opened and repaired; he exhorted the priests and Levites to purify the temple, and to sacrifice in it as formerly. As the institution of the passover had been neglected, he invited not only all his own subjects to keep it, but likewise all Israel. Some ridiculed his proposal; but many observed it with great solemnity. Hezekiah took care to maintain the good regulations which he had established in the temple, and to provide for the priests and ministers. Some years afterwards, Hezekiah shook off the Assyrian yoke, and refused to pay tribute: he also defeated the Philistines, and destroyed their country, 2 Kings xviii. 7; 2 Chron. xxxii. He repaired and fortified the walls of Jerusalem, laid in stores, appointed able commanders over his troops, stopped up the springs without the city, and put himself into a condition of making a vigorous resistance. Sennacherib invaded Judah, and subdued almost every town; and Hezekiah, observing that the kings of Egypt and Ethiopia, with whom he had made an alliance, did not come to his assistance, sent ambassadors to the Assyrian, desiring peace. Sennacherib demanded 300 talents of silver, and thirty talents of gold. To raise this sum, Hezekiah exhausted his treasures, and pulled off the gold plates with which he had formerly overlaid the temple doors. His infidelity to God, however, was severely chastised; for Sennacherib, instead of withdrawing his troops, sent three of his principal officers from Lachish, which he was besieging, to Jerusalem, summoning it to surrender. Hezekiah sent Eliakim, Shebnah, and Joah, to hear their proposals, to whom Rabshakeh addressed himself with extreme insolence. Hezekiah, having heard of this, rent his clothes, put on sackcloth, went to the house of the Lord, and sent to the prophet Isaiah. Sennacherib, sitting down before Libnah, was informed that Tirhakah, king of Egypt and Ethiopia, was marching against him. He went, therefore, to meet Tirhakah; and sent letters to Hezekiah, telling him not to place his confidence in his God. Hezekiah, having received these letters, went up to the temple, and spread them before the Lord; whom he entreated to deliver him from this insolent enemy. The Lord heard his prayer, and sent the prophet Isaiah to inform him, that Sennacherib should not besiege Jerusalem. The very night after this prediction, an angel of the Lord destroyed in the camp of the Assyrians 185,000 men, which obliged Sennacherib to retire to Nineveh.

Soon afterwards, Hezekiah fell dangerously ill, and Isaiah, who visited him, said, "Thou shalt die." Hezekiah, turning his face to the wall, prayed to God, and Isaiah was commanded to return, saying, "I have healed thee, and will add fifteen years to thy life." (See Dial.) Hezekiah, after his recovery, composed a song of thanksgiving, which Isaiah has preserved, chap. xxxviii. 10, 11.

Merodach, or Berodach-Baladan, king of Babylon, having heard of this miracle, sent letters and presents to Hezekiah, 2 Chron. xxxii. 31. The weak prince, delighted with the respect implied in this embassy, showed the envoys all his treasures, spices, and rich vessels, and in fact concealed nothing from them. Isaiah afterwards foretold that a time would come, when all he had shown would be removed to Babylon; and when his sons would be made eunuchs in the palace of that king. Hezekiah passed the latter years of his life in tranquillity, laid up great riches, conveyed water into Jerusalem, and died, *ante* A. D. 698. The sacred writings praise his piety and merit; and Ecclesiasticus has an encomium on him, chap. xlviii.

There are several other persons of the same name mentioned in Scripture, but they are of no importance.

HIDDEKEL, see Eden.

HIEL, of Bethel, rebuilt Jericho, notwithstanding the predictive curse of Joshua against the person who should attempt it, and of which he experienced the effects, by losing his eldest son Abiram, and his youngest son Segub. See Abiram.

HIERAPOLIS, a city of Phrygia, not far from Colosse and Laodicea, Colos. iv. 13. "Hierapolis, (now called by the Turks *Pambuck-Kulasi*, or the *Cotton Tower*, by reason of the white cliffs lying thereabouts,) a city of the greater Phrygia, lies under a high hill to the north, having to the southward of it a fair and large plain about five miles over, almost directly opposite to Laodicea, the river Lycus running between, but nearer the latter; now utterly forsaken and desolate, but whose ruins are so glorious and magnificent, that they strike one with horror at the first view of them, and with admiration too; such walls, and arches, and pillars of so vast a height, and so curiously wrought, being still to be found there, that one may well judge, that when it stood, it was one of the most glorious cities not only in the East, but of the world. The numerousness of the temples there erected in the times of idolatry, with so much art and cost, might sufficiently confirm the title of the *holy city*, which it at first derived from the hot waters flowing from several springs, to which they ascribed a divine healing virtue, and which made the city so famous; and for this cause Apollo, whom both Greeks and Romans adored as the god of medicine, had his votaries and altars here, and was very probably their chief deity. In the theatre, which is of a large compass and height from the top, there being above forty stone seats, we found, upon a curious piece of wrought marble belonging to a portal, these words, ΑΠΟΛΛΩΝΙ ΑΡΧΗΣ, 'To Apollo the chief president;' a title peculiar to him. Where

these springs rise is a very large bath, curiously paved with white marble, about which formerly stood several pillars, now thrown into it. Hence the waters make their way through several channels which they have formed for themselves; oftentimes overflowing them, and crusting the ground thereabouts, which is a whitish sort of earth, they turn the superficial parts into a tophus. Several tombs still remain; some of them almost entire, very stately and glorious, as if it had been accounted a kind of sacrilege to injure the dead; and upon that account they had abstained from defacing their monuments—entire stones of a great length and height; some covered with stone, shaped into the form of a cube; others ridge-wise. On the 14th, in the morning, we set forward for Colosse, where, within an hour and a half, we arrived." (Travels by T. Smith, B. D. 1678.)

HIGH PLACES. (במות, *Bamoth.*) [The ancient Canaanites, and other nations, worshipped their idols upon hills and mountains, Deut. xii. 2. The Israelites were commanded to destroy these places of idol worship; but instead of this, they imitated the practice, and at first worshipped Jehovah in high places; (1 Sam. ix. 12, seq.; 1 Kings iii. 4.) and afterwards idols, 1 Kings xi. 7; 2 Kings xii. 3; Is. xxxvi. 7, et al. Here, also, they built chapels or temples, *houses of the high* places, (1 Kings xiii. 32; 2 Kings xvii. 29.) and had regular priests, 1 Kings xii. 32; 2 Kings xvii. 32. R.] The prophets reproach the Israelites with want of zeal, for worshipping on the high places, the destroying of which is a commendation given but to few princes in Scripture; though several of them were zealous for the law. Before the temple was built, the high places were not absolutely contrary to the law, provided God only was adored there. Under the judges, they seem to have been tolerated; and Samuel offered sacrifice in several places where the ark was not present. Even in David's time, the people sacrificed to the Lord at Shilo, Jerusalem, and Gibeon.

The high places were much frequented in the kingdom of Israel; and on these hills they often adored idols, and committed a thousand abominations.

HIGH-WAY, see CAUSEWAY.

HILEN, a city of Judah, given to the Levites, 1 Chron. vi. 56.

HILKIAH. Several persons of this name occur in Scripture, of which the following are the chief:—(1.) The father of Jeremiah, Jer. i. 1.—(2.) A high-priest, in the reign of Josiah, 2 Kings xxiii. 4, 8, 10.—(3.) The father of Eliakim, 2 Kings xviii. 18, 26; Is. xxii. 20.

HIN, a Hebrew measure containing half a seah, or the sixth part of a bath—one gallon and two pints. The hin was a liquid measure; as of oil, (Exod. xxx. 24; Ezek. xlv. 24.) or of wine, Exod. xxix. 40; Lev. xxiii. 13.—The prophet Ezekiel was commanded to drink an allowance of water, to the quantity of the sixth part of a hin, (iv. 11.) that is, one pint and two thirds.

HIND, or FEMALE DEER, (Heb. אילה, *ayâlâh*, and אילת, *ayêlêth*,) a lovely creature, and of an elegant shape: she is more feeble than the hart, and is destitute of horns. It is not known, we believe, that the hind is more sure-footed than the hart, although the figure employed by both David and Habakkuk seems to indicate this as the fact. The royal psalmist, alluding to the security of his position, under the protection of his God, says, "He maketh my feet like hinds' feet, and setteth me upon my high places;" (Ps. xviii. 33.) and the prophet, reposing in the same power, anticipates a full deliverance from his existing troubles, and a complete escape from surrounding dangers: "He will make my feet like hinds' feet, and he will make me to walk upon mine high places," Hab. iii. 19.

In our version of Ps. xxix. 9, we read, "The voice of the LORD maketh the hinds to calve, and discovereth the forests." This passage has given rise to considerable discussion among the learned, who are much divided on its interpretation. Bishop Lowth contends that this rendering agrees very little with the rest of the imagery, either in nature or dignity; and dissents from the reasoning of the learned Bochart on the subject. For אילות, *hinds*, the Syriac appears to have read אלות, *oaks*, in which words the reader will perceive there is but the variation of one letter. For this reading, bishop Lowth decides, remarking, that the oak, struck with lightning, admirably agrees with the context. Dr. Harris thus versifies the passage, according to Lowth's rendering:

> Hark! his voice in thunder breaks,
> And the lofty mountain quakes;
> Mighty trees the tempests tear,
> And lay the spreading forests bare!

We confess, however, that we are so averse from conjectural emendations of the sacred text, that we cannot admit them without the most obvious necessity; and that this necessity exists in the passage before us, we are not prepared to concede. It is a fact well known, that the hind calves with considerable difficulty, and in extreme pain. The writer of the book of Job alludes to this circumstance: "Canst thou mark when the hinds do calve? They bow themselves, they bring forth their young ones, they cast out their sorrows," chap. xxxix. 1, 3. Is it not probable, then, that the parturition of this animal may sometimes be promoted by awakening her fears, and agitating her frame by the rolling thunder?—a natural occurrence which is meant by the well-known Hebraism of "the voice of the Lord." The reader may take his choice of these interpretations. In Prov. v. 18, 19, Solomon admonishes the young man to let the wife of his bosom be to him "as the loving hind and pleasant roe;" a beautiful allusion to the mutual fondness of the stag and hind.

The only remaining passage of Scripture in which this animal is mentioned, requiring illustration, is the prophetic blessing pronounced on Naphtali by the dying patriarch—a passage which is involved in considerable difficulty and obscurity. In our translation it stands thus: "Naphtali is a hind let loose, he giveth goodly words," Gen. xlix. 21. In adjusting the sense of the text, little assistance is derivable from the versions ancient or modern. One of the Greek versions, the Vulgate, the Persian, the Arabic, Montanus, and, with a slight metaphor, the Syriac, agree in the sense of our translation. Whereas the Septuagint, Onkelos, Bochart, Houbigant, Durell, Dathe, Michaëlis, and Geddes, render, "Naphtali is a spreading terebinth, producing beautiful branches." This, it is true, renders the simile uniform, but should be received with extreme caution, since it proceeds upon an arbitrary alteration of the original text, wholly unsupported by ancient MSS. [The first of these, or the English version, is probably the correct one, except that instead of *let loose*, the Heb. שלחה, *shelûhâh*, should be translated (as we say of any thing which grows rapidly) *shot up*, i. e. grown up in a slender and graceful form. A fine woman is compared to

the roe or hind, (Prov. v. 19.) and also swift-footed heroes, 2 Sam. ii. 18. Such are to be the descendants of Naphtali: they are also to "give goodly words," i. e. the tribe is to be distinguished for its orators, prophets, poets, perhaps, also, for its singers, etc.—The other sense above given is not a bad one; but it rests upon a change of reading in two of the principal words. R.

HIPPOPOTAMUS, see BEHEMOTH.

I. HIRAM, a king of Tyre, distinguished for his magnificence, and for adorning the city of Tyre. When David was acknowledged king by Israel, Hiram sent ambassadors, with artificers, and cedar, to build his palace, 1 Chron. xiv. 1. He also sent ambassadors to Solomon, to congratulate him on his accession to the crown; and subsequently supplied him with timber, stones, and laborers for building the temple, 1 Kings v. 1, seq. These two princes lived in mutual friendship for many years. It is said that in Josephus's time, their letters, with certain riddles, which they proposed one to the other, were extant. When Solomon had completed his works, he presented to Hiram twenty towns in Galilee; but Hiram, not being pleased with them, called them the land of Cabul, saying, "Are these, my brother, the towns which you have given me?" 1 Kings ix. 10, seq. See CABUL.

II. HIRAM, an excellent artificer in brass or copper, who made the columns called Jachin and Boaz, the brazen sea, the smaller brazen basins for the priests, &c. 1 Kings vii. 13, 14.

HIRCANUS, see JOHN.

To HISS expresses insult and contempt: "All they, who shall see the destruction of this temple, shall be astonished and shall hiss, and say, How comes it that the Lord hath thus treated this city?" 1 Kings ix. 8. Job, (xxvii. 23.) speaking of the wicked, says, "They shall clap their hands at him, and shall hiss him out of his place." I will make this city the subject of ridicule and scorn; "I will make it desolate and a hissing; every one that passeth by shall be astonished and hiss, because of all the plagues thereof," Jer. xix. 8; xlix. 17; li. 13; Lam. ii. 15, 16; Ezek. xxviii. 36; Zeph. ii. 15.

To call any one with hissing, is a mark of power and authority. The Lord says, that in his anger he shall hiss, and call the enemies against Jerusalem. "He will hiss unto them from the end of the earth," Isa. v. 26. He will bring them with a hiss from the remotest countries. And ch. vii. 18, "The Lord shall hiss for the fly," and shall bring it, "that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." (See FLY.) Theodoret and Cyril of Alexandria, writing on Isaiah, remark, that in Syria and Palestine, those who looked after bees drew them out of their hives, carried them into the fields, and brought them back again with the sound of a flute, and the noise of hissing. Zechariah, (x. 8.) speaking of the return from Babylon, says, that the Lord will gather the house of Judah, as it were, with a hiss, and bring them back into their own country; which shows the ease and authority with which he would perform that great work.

HITTITES, the descendants of Heth, inhabited the country round Hebron, Gen. xxiv. 7, 10. (See CANAANITES, p. 244.) A man of Bethel went into the land of the Hittites, and built a city, and called the name of it Luz, Judg. i. 26.

HIVITES, the descendants of Havæus, a son of Canaan. The name, in the Chaldee, imports serpents; and we find people so called (Ophites) in many places. Whether, as some suppose, the Hivites were Troglodytes, and dwelt in caves, and from that circumstance derived their name by comparison with serpents; or whether they were countrymen, highlanders, mountaineers, especially in mount Lebanon, as is indicated in Josh. xiii. 3, writers are not agreed. They might be of the widely spread serpent family and nation, and yet dwell in mount Lebanon as their abode, Gen. xxxiv. 2; xxxvi. 2. In Gen. xv. 15, the Samaritan and LXX insert Hivite after Canaanite, apparently with propriety. See CANAANITES, p. 243.

HOBAB, another name of Jethro, the father-in-law of Moses. The inspired legislator prevailed upon him to accompany Israel when departing from mount Sinai for the promised land, Numb. x. 29. Some think that the Kenites, who dwelt south of Judah, were the descendants of Hobab, Judg. i. 16; 1 Sam. xv. 6.

HOBAH, *the concealed*, (Gen. xiv. 15.) is, probably, some hollow, between mountains, which effectually secludes those who occupy it. It lay north of Damascus.

HOHAM, king of Hebron, one of the five who besieged Gibeon, with Adonizedeck, and were hanged by Joshua's orders, Josh. x.

HOLOFERNES, lieutenant-general of the armies of Nabuchodonozor, king of Assyria, was sent against Syria, at the head of a powerful army. He passed the Euphrates, entered Cilicia and Syria, and subdued almost all the provinces north of Judea, every where exercising cruelties, and endeavoring to have his master worshipped as a god. Having resolved to conquer Egypt, he advanced toward Judea, (Judith v.) when he was informed that the Jews were preparing to oppose him; and Achior, commander of the Ammonites, represented to him that they were a people protected in a particular manner by God, so long as they were obedient to him; and that, therefore, he should not flatter himself with the expectation of overcoming them, unless they had committed some offence against their God. Holofernes, provoked at this discourse, commanded his servants to convey Achior before the walls of Bethulia; where they tied him to a tree, and left him. In the mean time, Holofernes commenced the siege of Bethulia, and having cut off the water, and set guards at the only fountain near the walls, the city was reduced to extremity, and resolved to surrender, if God did not send them succor in five days. Judith, being informed of their resolution, conceived the design of killing Holofernes in his camp, which she effected, and delivered her people. See JUDITH.

I. HOLON, a city of refuge, belonging to the priests, in the mountains of Judah, Josh. xv. 51; xxi. 15. Perhaps the same as HILEN, q. v.

II. HOLON, a city of Moab, Jer. xlviii. 21.

HOLY, HOLINESS. These terms sometimes denote outward purity or cleanliness; sometimes internal holiness. God is holy in a transcendent and infinitely perfect manner. He is the fountain of holiness, purity, and innocency. He sanctifies his people, and requires perfect holiness in those who approach him. He rejects all worship which is not pure and holy, whether internal or external. The Messiah is called "the Holy One," (Ps. xvi. 10; Isa. xli. 14; Luke iv. 34; i. 35; Acts iii. 14.) and holy is the common epithet given to the third person of the Trinity, the Holy Spirit.

The Israelites are generally called holy, because they are the Lord's, profess the true religion, and are called to holiness, Exod. xix. 6; Lev. xi. 44, 45; Numb. xvi. 3; Tobit ii. 18. Christians are declared

holy, as being called to, and designed for, a more excellent holiness, and having received earnests of the Holy Spirit in a more plentiful and perfect manner. Luke, in the Acts, and Paul, in his epistles, generally describe Christians under the name of saints, or holy persons.

In the original, as well Greek as Hebrew, two words are used, which appear under one, "holy," in the English translation. But they are not synonymous; for one seems to import what may be called, for distinction's sake, "holiness imparted," that is, external; the other, "holiness inherent," that is, internal:—one seems to be passive, the other active: one appertains to rites and ceremonies, the other to character: one imports a strict separation from common things of the same kind and order; whereas, the other imports a condescension extended to others, whether common or inferior.

Holiness by separation:—(1.) Cleanliness of places. The Hebrew word קדש, *kadesh*, to which the Greek, ἅγιος, answers, imports the opposite to foul, filthy, defiled; that is, clean: so we have (Deut. xxiii. 14.) a precept for preserving the camp from excrementitious ordure, "for the Lord thy God walketh in the midst of thy camp . . . . therefore shall thy camp be holy, that he see no unclean thing in thee." So Hezekiah (2 Chron. xxix. 5.) commands the Levites to "sanctify the house of the Lord;" that is to say, "to carry forth the filthiness," &c. as immediately follows. (2.) Cleanliness of persons: and this is by avoiding pollution; as, not eating unclean food, (Lev. xi. 41.) also, by removing from a dead body, (chap. xxi. 1.) in a case of the priests; by purifying the person and the clothes, Exod. xix. 10, 14, 22; comp. Josh. iii. 5. In Numb. v. 17, what the Hebrew reads "holy water," the LXX read "clean water;" and this sense of free from pollution occurs in the Targums, as expressing the import of the Hebrew *kadesh*, as Isa. lxv. 5, "I am holier (cleaner) than thou." It is also strongly implied in 1 Sam. xxi. 5, "the vessels of the young men are holy;" whether we take the term vessels literally or figuratively. (3.) Separation, or preparation, for a special purpose. So Josh. xx. 7, Eng. tr. "and they appointed," Heb. "sanctified Kadesh in Galilee," &c. The mother of Micah (Judg. xvii. 3.) had "wholly dedicated," Heb. "in sanctifying had sanctified her silver," to make an idol. Hence the prophets Jeremiah, (vi. 4.) Joel, (iii. 9.) and Micah (iii. 5.) speak of preparing (sanctifying) war. Hence kadeshah is a woman sanctified to an idol: a class well known throughout India: also, kedeshim, of the male sex. (Comp. 2 Kings x. 20; Isa. lxvi. 17.) (4.) Holiness was sometimes temporary; ceasing after a special purpose had been accomplished. Moses was directed to take off his shoes, "for the place whereon he stood was holy ground;" (Exod. iii. 5; Acts vii. 33.) that is, holy for the time being. Peter (2 Epist. i. 18.) speaks of the "holy mount" of transfiguration; that is, holy for the time being. In Lev. xxvii. 14, Moses supposes that a man had "sanctified his house," and afterwards wished to redeem it: after it was redeemed, it could be no longer holy. And when persons were sanctified to qualify them for attending a sacrifice, as Jesse and his sons, (1 Sam. xvi. 5.) the sanctification eventually ceased; for only David was distinguished "from that day forward." (Comp. Zeph. i. 7, margin.) (5.) Holiness by descent or parentage. The first-born son, inheriting from the earliest ages the right to the priesthood of the family, was, by pre-eminence and destination, holy to the Lord, Exod. xiii. 2; Luke ii. 23. Among the Israelites (Numb. iii. 12, 13.) the tribe of Levi was afterwards substituted, and was holy, inheriting the birthright holiness of the first-born: the priests were more holy by descent, as well as by office; and the high-priest was most holy. (6.) In these cases the Greek word ἅγιος uniformly answers to the Hebrew word *kadesh*; and it retains the same meaning, but with considerable enlargement, in the New Testament, when denoting an assembly of persons, of whatever nation or rank, separated by profession from the heathen world: so Acts xx. 32, "To give you an inheritance among all them who are sanctified;"—the whole Christian community, in all parts, and all ages, of the world. (Comp. xxvi. 18; Eph. v. 3; Col. i. 27.) Also, the members of a certain Christian church or society, taken collectively, (Rom. i. 7; xvi. 15; 1 Cor. i. 2; vi. 1, 2.) though individuals among them might be doubtful or irregular, (ch. vii.) or even criminal, as the incestuous person; (ch. v.) and this became a title given freely and unreservedly, by the faithful at large, to each other, during many ages. Nor is it wholly lost among the Greeks. The teachers of Christianity were distinguished as a holy priesthood, to offer up spiritual sacrifices; (1 Pet. ii. 5.) and the mystery of Christ is said to be "now revealed to the holy apostles and (new testament) prophets by the Spirit," Eph. iii. 5.

Now, if holiness be conferred for a temporary or a special purpose, to which it is of course restricted, the conjugal relation, already contracted, might be sanctified specially to (or by) a wife, or a husband; that is, to its purposes, duties, and affections, without conferring holiness generally. This idea may elucidate the true import of a passage (1 Cor. vii. 14.) that has been too often wrested from its proper sense. And, if holiness attached by descent, previous to the law, and under the law, to the very last, it might, also, and most justly, attach by descent from a Christian parent, as the apostle determines:—"for the unbelieving husband is sanctified, to all the purposes of marriage, through the believing wife; and the unbelieving wife is sanctified, to all the purposes of marriage, through the believing husband; else were your children [that is, of the Corinthians, though church members] unclean; whereas, now they are holy." It should be observed, also, that in the Jewish books, the children of proselytes are called holy, as is shown by Braunius, referred to by Schleusner, *sub voce* ἅγιος.

Holiness by character.—But there is another word rendered *holy* by our translators, to which attention is also due—"Οσιος—the import of which may be best understood from its application in the Old Testament by the LXX, Prov. x. 29: "The way of the Lord is strength to the upright; but destruction to the workers of iniquity;" it is evident from the contrast of ideas in the passage, that "workers of good," should stand opposed to workers of iniquity. "Even a child is known by his doings, whether his work be pure, and whether it be upright;" (xx. 11.) whether the intention, the bias of his mind, be benevolent. "The blood-thirsty hate the upright;" (xxix. 10.)—the very opposite to blood-thirsty, the beneficent. We may now see the intention of the apostle in 1 Tim. ii. 8, "I will that men pray every where, lifting up holy hands," more than ἅγιος, that is, beneficent, pacific, the very contrary to "wrath and squabbling." If Christians at large should be thus kindly affectioned, much more a Christian bishop, (Tit. i. 8.) who must be—φιλόξενον, the stranger's friend,—φιλάγαθον, the good man's lover, steady in his deportment, just towards all,—"Οσιον, *holy*, much rather

beneficent, extending his bounty beyond the stranger whose friend he is, or the good man of whom he is the lover, to the miserable and the distressed. The great Christian pattern is repeatedly denoted by this term: (Ps. xvi. 10; Acts ii. 27; Heb. vii. 26.) "Such an high-priest became us, who is holy;"—rather, extending universally the sympathies of his compassion, his tenderness, his pity; and, as such, the distinguished object of prophecy;—"thou wilt not leave his soul in hell, nor suffer thine holy one—thy commissioned agent, who went about doing good—to see corruption." This term is applied a second time to the Messiah, in full conviction that it could apply to no other, as every hearer must acknowledge, Acts xiii. 35.—as Clem. Alex. exclaims, what benefits (ὅσια) do we not owe to Christ! And though our opinion differ from that of commentators, (comp. Dr. Campbell's Dissert. vi.) we cannot but think, that this term retains the same meaning in Rev. xv. 4; xvi. 5: "Who shall not fear thee, O Lord, and glorify thy name, for thou only art beneficent!"

HONEY was formerly very plentiful in Palestine; and hence frequent expressions of Scripture, which import that that country was a land flowing with milk and honey. Moses says, that the Lord brought his people into a land whose rocks drop oil, and whose stones produce honey, Deut. xxxii. 13. (See also Ps. lxxxi. 16.) Modern travellers observe, that it is still very common there, and that the inhabitants mix it in all their sauces. Forskal says, the caravans of Mecca bring honey from Arabia to Cairo; and often in the woods in Arabia has he seen honey flowing. It would seem that this flowing honey is bee-honey, which may illustrate the story of Jonathan, 1 Sam. xiv. 27. Apparently, it could not be palm-honey which Jonathan found; for it was a honey-comb, and so far out of his reach that it required the putting forth the end of the rod that was in his hand, to be able to dip it into the refreshing delicacy. John Baptist, too, fed on wild honey, Matt. iii. 4. There is, however, as incidentally alluded to above, a vegetable honey that is very plentiful in the East. Burckhardt, speaking of the productions of the Ghor, or valley of the Jordan, says, one of the most interesting productions of this place, is the Beyrouk honey, or, as the Arabs call it, Assal Beyrouk. It was described to him as a juice dropping from the leaves and twigs of a tree called gharrab, of the size of an olive tree, with leaves like those of the poplar, but somewhat broader. The honey collects upon the leaves like dew, and is gathered from them, or from the ground under the tree, which is often found completely covered with it. It is very sweet when fresh, but turns sour after being kept for two days. The Arabs eat it with butter; they also put it into their gruel, and use it in rubbing their water skins, for the purpose of excluding the air. (Travels in Syria, p. 392.)

Children were fed with milk, cream, and honey, (Isa. vii. 15.) which was the sweetest substance in use before sugar was manufactured. The following extracts will give a different idea of this mixture from that generally entertained:—D'Arvieux, (p. 205.) speaking of the Arabs, says, "One of their chief breakfasts is cream, or fresh butter, mixed in a mess of honey: these do not seem to suit very well together, but experience teaches that this is no bad mixture, nor disagreeable in its taste, if one is ever so little accustomed to it." The last words seem to indicate a delicacy of taste, of which D'Arvieux was sensible in himself, which did not, at once, relish this mixture. Thevenot also tells us, that "the Arabs knead their bread-paste afresh; adding thereto butter, and sometimes also honey." (Part i. page 173.) [Burckhardt informs us, that "the Hedjaz abounds with honey in every part of the mountains. Among the lower classes, a common breakfast is a mixture of *ghee* (melted butter) and honey poured over crumbs of bread as they come quite hot from the oven. The Arabs, who are very fond of paste, never eat it without honey. (Travels in Arabia, p. 28.) R.

In 2 Sam. xvii. 29, we read of honey and butter being brought to king David, as well as other refreshments, "because the people were hungry, weary, and *thirsty*." Considering the list of articles, there seems to be nothing adapted to moderate thirst, except this honey and butter; for we may thus arrange the passage: the people were hungry,—to satisfy which were brought wheat, barley, flour, beans, lentiles, sheep, cheese: the people were weary,—to relieve this were brought beds; the people were thirsty,—to answer the purpose of drink was brought a mixture of butter and honey; food fit for breakfast; light and easy of digestion, pleasant, cooling, and refreshing. That this mixture was a delightful liquid appears from the maledictory denunciation of Zophar: (Job xx. 17.) The wicked man "shall not see the rivers, the floods, the *brooks* of honey and butter." Honey alone could hardly be esteemed so flowing as to afford a comparison to rivers or torrents; but cream, in such abundance, is much more fluid; and mixed with honey, may dilute and thin it, into a state more proper for running—poetically speaking, as freely as water itself. "Honey and milk are under thy tongue," says the spouse, Cant. iv. 11. Perhaps this mixture was not merely a refreshment, but an elegant refreshment; which heightens the inference from the predictions of Isaiah, and the description of Zophar, who speak of its abundance; and it increases the respect paid to David, by his faithful and loyal subjects at Mahanaim.

Honey was not permitted to be offered on the altar of the Lord, (Lev. ii. 11.) for which various reasons are assigned. Conjecture, however, has hitherto been fruitless. But, though God forbade honey to be offered in sacrifice, he commanded the first-fruits of it to be presented to him; these first-fruits and offerings being designed for the support of the priests, and not to be offered on the altar. By the word, דבש, *debash*, the rabbins and lexicographers understand not only the honey of bees, but also the honey of dates, or the fruits of the palm-tree, or the dates themselves, from which honey is extracted; and when God enjoins the first-fruits of honey to be offered to him, the first-fruits of dates seem to be meant; for generally, the produce only of fruits was offered.

HONOR is taken not only for respect paid to superiors, but for real services: "Honor thy father and thy mother;" (Exod. xx. 12.) i. e. not only show respect and deference, but assist them, and perform such services as they require. Balak, king of Moab, said to Balaam, "I thought to promote thee to great honor, but, lo, the Lord hath kept thee back from honor," (Numb. xxiv. 11.) i. e. from reward. "Honor the Lord with thy substance, and with the first-fruits of thine increase," (Prov. iii. 9.) i. e. testify your respect and obedience to him. "Honor" also denotes that adoration which is due to God only, Esth. xiii. 14, Apocrypha. Ps. xxix. 2, margin; Mal. i. 6; 1 Tim. i. 17.

HOPE, a confident expectation of future good. In the New Testament, it is generally taken for hope in Jesus Christ, hope of eternal blessings, hope of a future resurrection: "Experience produceth hope, and hope maketh not ashamed," Rom. v. 4, 5. Our hope is founded on the patience and consolation which we derive from the Scriptures. Faith, hope and charity are the treasures of Christians, 1 Cor. xiii. 13. Jesus Christ is all our hope; (1 Tim i. 1.) our hope in this life, and the next, arises from his merits, blood, grace; his promises, and his Spirit.

Hope is distinguished from faith by its desire of good only; and by its reference to futurity. Faith contemplates evil as well as good, and refers to things past, as well as to things future; but this is not the case with hope. We are, therefore, said to be "saved by hope;" by the hope, or conviction, or desire, of unseen things; and we read of the "full assurance of hope," which may be taken as synonymous with cheerful and earnest expectation.

Hope, like all other graces, admits of degrees; it is sometimes feeble, but when it is the result of experience, it is confident, and proof against shame, or hesitation; it is sometimes limited to things near, or to things likely; but it also extends beyond this world, to possessions laid up in heaven; to glory, immortality, and eternal life. It is repeatedly connected with patience, with waiting, with expectation, with rejoicing, and with reason; for the hope of a Christian, however it may refer to divine things, or be founded on divine promises, or be derived from, and promoted by, the sacred Spirit, is yet a reasonable hope, and combines purity of heart and life; that is, obedience, with devout and fervent reliance on the promises and perfections of God.

The hope of Israel was the end of the Babylonish captivity, the coming of the Messiah, and the happiness of heaven. The Lord is the hope of the righteous; their hope shall not be confounded; the hope of the ungodly shall perish; it shall be without effect; or they shall live and die without hope. Abraham against hope believed in hope, when, being advanced in years, God promised him a son. The prisoners of hope, (Zech. ix. 12.) are the Israelites who were in captivity, but in hopes of deliverance.

HOPHNI and PHINEHAS, sons of Eli, the high-priest, were sons of Belial; that is, wicked and dissolute persons, 1 Sam. ii. 12. They knew not the Lord, nor performed the functions of their ministry, as they ought to have done; for when an Israelite had sacrificed a peace-offering, the son or servant of the priest came while they were dressing the flesh, and, holding a fork with three teeth in his hand, he put it into the pot, and what he could take up with it was the priest's portion. So, before the fat was burnt, the priest's servant came, and said to him who sacrificed, "Give me flesh to roast, for I will have the flesh raw." "Let us first burn the fat, according to custom," said he who sacrificed; but the servant replied, "No; you shall give it me instantly, or I will take it by force," ver. 13—16. Rightly to understand this transgression, it should be observed, that the text refers not to burnt-offerings, or sacrifices for sin, but to peace-offerings, or those presented from voluntary devotion. The blood of these, and also the fat, the kidneys, and the caul, were offered to the Lord; all the rest of the sacrifice belonged to the offerer: the priest's portion was the right shoulder and the breast. Moses does not say, (Lev. vii. 31, 32.) whether this should be given to him dressed or raw; but it appears from this place, that it was not given to the priest till it was dressed; and that the priest had no right to demand it, till the fat had been offered on the fire of the altar.

Some years after these young men had entered upon the office of the priesthood, (1 Sam. iii. 11, 12.) the Lord threatened them and their father by the young prophet Samuel; and soon afterwards Hophni and Phinehas were slain in battle by the Philistines, together with 30,000 men of Israel. See ELI.

HOPHRAH, or APRIES, king of Egypt, in the time of Zedekiah, king of Judah, and of Nebuchadnezzar the Great, king of Chaldæa, Jer. xliv. 30. Zedekiah, being weary of the Babylonish yoke, made an alliance with Hophrah, king of Egypt, for which Ezekiel reproaches him in very strong terms, chap. xvii. 15. In the ninth year of his reign, Nebuchadnezzar came against Jerusalem, and took all the cities of Judah except Lachish, Azekah, and Jerusalem, 2 Kings xxv. 1; 2 Chron. xxxvi. 17; Jer. xxxix. 1; lii. 4. Hophrah advanced to his assistance; and Nebuchadnezzar marched against him. Jeremiah, however, foretold (chap. xxxvii. 5, 6.) that the Egyptians would return without venturing a battle against the Chaldeans, and also (chap. xliv. 30.) that the king of Egypt should be delivered into the hands of his enemies, as Zedekiah had been into the hands of Nebuchadnezzar. See also Ezekiel xxx. xxxi. who describes the fall of Egypt in a very pathetic manner.

These predictions were executed, first against Apries, or Hophrah, by Amasis; and afterwards against Egypt and the Egyptians, by Nebuchadnezzar. After the death of Hophrah, Nebuchadnezzar destroyed Jerusalem, and then attacked Tyre, which he took after a siege of thirteen years. During this long siege, he was reduced to great difficulties, but God promised him, by Ezekiel, the land of Egypt, ch. xxix. 18, 20; xxx. 1, 19. See EGYPT, and PHARAOH.

HOR, a mountain in Arabia Petræa, on the confines of Idumea, and forming part of mount Seir. Here Aaron died and was buried, in the fortieth year after the departure from Egypt, Deut. xxxiii. 50; Numb. xx. 26; xxvii. 13. A small building is shown in mount Hor, which is said to be the tomb of Aaron. It is a white building, surmounted by a cupola, and having a descent of several steps into a chamber excavated in the rock. See AARON, p. 2; CANAAN, p. 238; EXODUS, p. 418.

HORAM, a king of Gezer; who, assisting the king of Lachish, was defeated, and his country ravaged, Josh. x. 33.

HOREB, a mountain in Arabia Petræa. See SINAI, and EXODUS, p. 413.

HOR-HAGIDGAD, an encampment of Israel, when coming out of Egypt, Numb. xxxiii. 32, 33. See EXODUS, p. 418.

HORITES, or HORIMS, an ancient people, who dwelt in the mountains of Seir, Gen, xiv. 6. The name imports *dwellers in caves*, Troglodytes. They had princes, and were powerful before Esau conquered their country, Deut. ii. 12, 22. The Horites and the Edomites seem afterwards to have composed but one people, Gen. xxxvi. 20.

HORMAH, a city taken from the Canaanites by Judah and Simeon, (Judg. i. 17; Numb. xxv. 3.) and originally called Zephath.

HORN, an eminence or angle, a corner or rising, Isa. v. 1. By horns of the altar of burnt-offerings, many understand the angles of that altar; but there were also horns or eminences at these angles, Exod. xxvii. 2; xxx. 2. See ALTAR.

As the ancients frequently used horns to hold liquors, vessels containing oil, and perfumes, are often so called, whether made of horn or not, 1 Sam. xvi. 1; 1 Kings i. 39. Compare ALABASTER.

The principal defence and strength of many beasts are in their horns; and hence the horn is often a symbol of strength and power. The Lord exalted the horn of David, and the horn of his people; he breaketh the horn of the ungodly; he cutteth off the horn of Moab; he cutteth off, in his fierce anger, all the horn of Israel. He promises to make the horn of Israel to bud forth; to re-establish its honor, and restore its vigor. There may be an allusion in these passages, however, to a very common part of the female dress in some parts of the East. Mr. Buckingham, describing the ornaments of a female at Tyre, says, "She wore also on her head a hollow silver horn, rearing itself upwards obliquely from her forehead, being four or five inches in diameter at the root, and pointed at its extreme; and her ears, her neck, and her arms were laden with rings, chains, and bracelets. This peculiarity reminded me very forcibly of the expression of the psalmist: 'Lift not up thine horn on high, speak not with a stiff neck. All the horns of the wicked will I cut off, but the horns of the righteous shall be exalted;' (Ps. lxxv. 5, 10.) similar illustrations of which, Bruce had also found in Abyssinia, in the silver horns of warriors and distinguished men." Kingdoms and great powers are also described by the symbol of horns, 1 Mac. vii. 46. In Dan. vii. viii. horns represent the power of the Persians, of the Greeks, of Syria, and of Egypt. The prophet describes these animals as having many horns, one of which grew from another. In 1 Mac. ix. 1, the wings of an army are called its horns.

HORNET, a kind of large wasp, which has a powerful sting. The Lord drove out the Canaanites before Israel by means of this insect, Deut. vii. 20; Josh. xxiv. 12; Exod. xxiii. 28. (Compare FLY.) For an illustration of the manner in which this might be effected, without at the same time injuring the Israelites, it should be remarked, that the latter, in the sandy wilderness, would escape this creature.

HORON, or ORONAIM, a city of Arabia, whence Sanballat came, Neh. ii. 10, &c.

HORONAIM, a town of Moab, Isa. xv. 5; Josephus Antiq. lib. xiii. cap. 23; xiv. cap. 2.

HORSE, a domestic animal, well known, but not so common among the Hebrews, till the time of Solomon. God forbade the kings of Israel to keep many horses, (Deut. xvii. 16.) and their judges and princes generally rode on mules and asses.

Josiah took away the horses which the kings of Judah, his predecessors, had consecrated to the sun, 2 Kings xxiii. 11. This luminary was worshipped over all the East, and was represented as riding in a chariot, drawn by the most beautiful and swiftest horses in the world, and performing every day his journey from east to west, to enlighten the earth. In Persia, and among the Massagetæ, horses were sacrificed to the sun. (Herodot. lib. i. cap. 55. Ovid Fast. lib. viii. Xenoph. Cyropæd. lib. viii.) It is thought that those which Josiah removed from the court of the temple, were appointed for a similar purpose.

HORSE-LEACH, or BLOOD-SUCKER. The import of the Hebrew עלוקה, rendered *horse-leach* by the LXX, the Vulgate, and the Targums, as well as in the English, and other modern versions of Scripture, is by no means ascertained. "The *alukâh*, [horse-leach,]" says Solomon, "hath two daughters, crying, Give, give," Prov. xxx. 15. Bochart thinks the translators have mistaken the import of one word for that of one very similar, and that it should be translated *destiny*, or the necessity of dying; to which the rabbins give two daughters, Eden, or Paradise, and Hades, or Hell; the first of which invites the good, the second calls for the wicked. This interpretation is thought to be strengthened by chap. xxvii. 20: "Hell and destruction [Hades and the grave] are never satisfied." Professor Paxton, on the other hand, contends that the common interpretation is in every respect entitled to the preference. Solomon, having in the preceding verses mentioned those that devoured the property of the poor, as the worst of all the generations he had specified, proceeds, in the fifteenth verse, to state and illustrate the insatiable cupidity with which they prosecuted their schemes of rapine and plunder. [Gesenius refers the word to a fabulous monster of oriental superstition, which sucks the blood of human victims, like the vampyre of western popular belief. Rosenmüller adheres to the sense *leach*. R.

As the horse-leach has two daughters, cruelty and thirst of blood, which cannot be satisfied; so the oppressor of the poor has two dispositions, cruelty and avarice, which never say they have enough, but continually demand additional gratifications.

HOSAH, a town of Asher, Josh. xix. 29.

HOSAI, a prophet or seer, in the time of Manasseh, king of Judah, 2 Chron. xxxiii. 19, margin. The Jews are of opinion, that Hosai and Isaiah are the same person; the LXX take Hosai in a general sense for prophets and seers: the Syriac calls him Hanan; the Arabic Saphan.

HOSANNA, *save now, succor now, make him victorious!* is a form of blessing or wishing well. At our Saviour's entrance into Jerusalem, when the people cried Hosanna, their meaning was, Lord, preserve this son of David; heap favors and blessings on him! Mr. Harmer is of opinion, (Obs. vol. iii. p. 37.) that the people scattered rose leaves in the way as he went. However, to say no more, though rose leaves might possibly be attainable at that early season, yet rose trees hardly grew on the public way; and besides, this does not give any reason for the exclamations of hosanna, nor does it appear to be connected with them. But in Levi's "Lingua Sacra," under the article ערב, *oreb*, we find the following extracted from the Talmud: "The willow (used in the Feast of Tabernacles) is of the foundation of the prophets; that is, the prophets instructed the people in the proper form and manner thereof, as it was delivered by tradition; and which, having been forgotten, was restored by the prophets. Hence we meet, in rabbinical Hebrew, with the phrase 'the precept of the willow, on Hosanna the Great.' This is the seventh day of the Feast of Tabernacles, when each person has (carries) a branch of willow, and in the prayer of the day, frequently makes use of the word Hoshana! save, we beseech thee; whence the willows used at that time are called the 'Hoshanuth.'" If this be correct, we see that the people applied to our Lord a custom with which they were well acquainted, and which, indeed, formed an annual ceremony.

They formed, as they were used to do on Hosanna the great, a procession; and those in the leading division of it, cried, "Hosanna! blessed be the king of Israel, who cometh in the name of the Lord! Peace in heaven! Glory in the highest!" to which those who brought up the rear, answered, "Blessed be

the kingdom of our father David, that cometh in the name of the Lord! Hosanna in the highest!" [the great Hosanna] as we have been used to shout at our Feast of Tabernacles.

Does not this history appear, under this elucidation, to be a clearer reference of the Feast of Tabernacles to the Messiah than heretofore, and a reference that was in some degree wanted? Are not the shouts of the multitude strong indications of what they so earnestly looked for—a king to deliver them from their present bondage? Did the prophets hint at such a king, to be expected, when they appointed the willows of the great Hosanna? Is this the covert meaning of the rulers of the synagogue, "Hearest thou what these children say? in allusion to a king whom we expect; which they refer to thee?" And is this the import of our Lord's answer, "Yea; did you never hear the remark, that children will tell the truth when men will not; that when men are afraid, or incredulous, the mouths of babes and sucklings may strongly proclaim due and proper praise?" Was our Lord's action of driving the intruding dealers from the temple an act of royalty, coincident with these acclamations, and national ideas, which on this occasion he thought proper to exert, and to which those concerned thought proper at this time to submit, as unable to foresee how far the popular feeling might extend?

I. HOSEA, son of Beeri, the first of the minor prophets, and said to have been of Reuben, and a native of Beelmeon, beyond Jordan. He lived in the kingdom of Israel, and his prophecies for the most part regard that state. The title of his works says, he prophesied under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and under Jeroboam II. king of Israel; which would embrace, at the very least, a period of 80 years. There is nothing, however, to induce a belief that he prophesied so long; besides that it is strange his prophecies should be dated by the reigns of the kings of Judah, when he did not live under their dominion. It is therefore probable, that the title is not Hosea's, but that the true beginning of his work is, "The beginning of the work of the Lord by Hosea." Or the specification may relate to his life rather than to his prophesying. Calmet thinks he began to prophesy about the end of the reign of Jeroboam II. king of Israel. Jerome and others believe Hosea to be the oldest prophet whose writings are in our possession. He saw the first captivity of the four tribes, by Tiglath-pileser; and the extinction of the kingdom of Samaria, by Salmaneser.

In the third chapter of Hosea's prophecy, we read, that the Lord directed him to take unto him "a wife of whoredoms, and children of whoredoms;" i. e. to marry a woman who had formerly lived a debauched life, but who, after her marriage, should retire from all bad conversation. Many interpreters, however, shocked at the idea, have maintained that this was only a parable; and that the prophet called the wife whom he married a prostitute, only with design of awakening the attention of the Israelites; or that the whole was transacted in a vision. But the sequel of the narration sufficiently shows, that the marriage was real, though figurative as to the things it symbolized.

As the circumstances, however, appear sufficiently strange to us, it may be worth while to add baron du Tott's account of marriages by *Capin*;—which agrees with the relations of other travellers into the East: "There is another kind of marriage, which, stipulating the return to be made, fixes likewise the time when the divorce is to take place. This contract is called *Capin*; and, properly speaking, is only an agreement made between the parties to live together, *for such a price during such a time*." (Preliminary Discourse, p. 23.) It is scarcely possible to expect more direct illustration of the prophet's conduct than this extract affords. We learn from it that this contract is a regular form of marriage, and that it is so regarded, generally, in the East; consequently, such a connection and agreement could give no scandal, in the days of Hosea, though it would not be justifiable under Christian manners. The prophet says—"So I bought her [my wife] to me, for fifteen pieces of silver, and for a homer of barley, and a half homer of barley. And I said unto her, *Many days shalt thou abide for me* [Heb. SIT *with me*]. Thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee." What was this but a marriage by *Capin*, according to the baron's account? And the prophet carefully lets us know, that he honestly paid the stipulated price, that he was very strict in his agreement, as to the behavior of his wife, and that he also bound himself to the same fidelity, during the time for which they mutually contracted. It may easily be imagined that this kind of marriage was liable to be abused; and that it was glanced at, and included, in our Lord's prohibition of hasty divorces, need not be doubted.

II. HOSEA, or HOSHEA, son of Elah, and last king of Israel. Having conspired against Pekah, son of Remaliah, king of Israel, he killed him, and seized his dominions. He did evil in the sight of the Lord, however, though not equal to the kings of Israel, who preceded him; that is, say the Jewish doctors, he did not restrain his subjects from going, if they would, to Jerusalem, to worship; whereas the kings of Israel, his predecessors, had forbidden it, and placed guards on the road to prevent it, 2 Kings xv. 30. Salmaneser, king of Assyria, having intelligence that Hosea meditated a revolt, and had concerted measures with So, king of Egypt, to shake off the Assyrian yoke, marched against him, and besieged Samaria, which was taken after a siege of three years, in the ninth year of Hosea's reign; and was reduced to a heap of ruins. The king of Assyria removed the Israelites of the ten tribes to countries beyond the Euphrates, ch. xvii. 3, 6.

The chronology of Hosea's reign is extremely perplexed, by the inconsistency of certain dates. It is said in ch. xv. 30, that Hosea began to reign in the *twentieth* year of Jotham, son of Uzziah; (this was the fourth of Ahaz; for Jotham his father died four years before, having reigned only sixteen years, ver. 32, 33.) but in ch. xvii. 1, it is said, that Hosea began to reign in the twelfth of Ahaz; ver. 27. also allows Pekah to have reigned but twenty years; whereas, if the last year of Pekah and the first year of Hosea concur with the twentieth of Jotham, (ver. 30.) Pekah must have reigned twenty-two years, since Jotham began to reign in the second year of Pekah. To reconcile these differences, Calmet suggests that Hosea conspired against Pekah in the twentieth year of that prince, which was the eighteenth of Jotham's reign; and that it was two years longer before Hosea made himself master of Pekah's dominions, and was acknowledged king of Israel; that is, in the fourth year of Ahaz, and the twentieth of Jotham. In the twelfth year of Ahaz, he reigned quietly over all Israel, according to chap. xvii. 1.

HOSPITALITY has ever been much in esteem among civilized people. The ancient Greeks believed that the gods sometimes visited this world, disguised like travellers, and their apprehensions of despising some of these celestial visitors, instead of a traveller, induced them to receive strangers with respect, and the rights of hospitality.

It is a very customary and a very desirable thing in the East, to eat under the shade of trees; and this situation the inhabitants seem to prefer, to taking their repasts in their tents or dwellings. Thus De la Roque says, (p. 203.) "We did not arrive at the foot of the mountain till after sunset; and it was almost night when we entered the plain; but as it was full of villages, mostly inhabited by Maronites, we entered into the first we came to, to pass the night there. It was the priest of the place, who wished to receive us; he gave us a supper under the trees, before his little dwelling. As we were at table, there came by *a stranger*, wearing a white turban, who, after having saluted the company, sat himself down to the table, without ceremony; ate with us during some time, and thus went away, repeating several times the name of God. They told us it was some traveller who, no doubt, stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to exercise hospitality at all times, and toward all persons." The reader will be pleased to see the ancient hospitality of the East still maintained, and even a stranger profiting by an opportunity of supplying his wants. It reminds us of the guests of Abraham, (Gen. chap. xviii.) of the conduct of Job, (chap. xxxi. 17.) and especially, perhaps, of that frankness with which the apostles of Christ were to enter into a man's house after a salutation, and there to continue "eating and drinking such things as were set before them," Luke x. 7. Such behavior would be considered as extremely intrusive, and indeed insupportable, among ourselves; but the maxims of the East would qualify that, as they do many other customs, by local proprieties, on which we are incompetent to determine.

It cannot be supposed, that the sluggard, who is too lazy to feed himself, should be very forward in feeding others. The discharge of the duties of hospitality, though it has occasionally conferred the honor and advantage of entertaining angels, actuates him too rarely, and too feebly, to be mentioned; in fact, it is in him a nullity. But it may serve to heighten the contrast with those noble spirits, who light up the fires of hospitality to attract and to guide the benighted traveller; and it is to the honor of the Arabs, that the same feeling pervades all ranks, though all ranks cannot show it equally. There is something very pleasing in Niebuhr's description of this custom: "The hospitality of the Arabs has always been the subject of praise; and I believe that those of the present day exercise this virtue no less than their ancestors did. It is true that in this country, as in Europe, if a stranger is not known, no one will entreat him to come in. Nevertheless, there are in the villages of the Tehama, houses which are public; where travellers may lodge and be entertained some days *gratis*, if they will be content with the fare: they are very much frequented. We ourselves were, during two hours, in one of these inns, in the village of Menejze, in going from Loheia to Beit-el-fakih: my servants, my camels, my asses, and all my company received shelter. The sheich of the village to whom this inn belonged was not satisfied with visiting us, and offering us a better fare than others; he also entreated us to stop the night with him. In another journey from Beit-el-fakih to Takaite, in company with a fakih, or man of letters, of Arabia, although my fakih had no acquaintance with the sheich, yet as a stranger he paid him his respects; hardly was he returned, when the sheich came himself to invite us to lodge with him; which we declining, he sent us a good supper, which came extremely *à-propos*. When the Arabs are at table, they invite those who happen to come, to eat with them, whether they be Christians or Mahometans, gentle or simple. In the caravans I have often seen with pleasure a mule-driver press those who passed to partake of his repast, and though the majority politely excused themselves, he gave, with an air of satisfaction, to those who would accept of it, a portion of his little meal of bread and dates; and I was not a little surprised when I saw, in Turkey, rich Turks withdraw themselves into corners to avoid inviting those who might otherwise have sat at table with them."

But, though the hospitality of the Arabs is general, and not confined to the superior classes, yet we are not to suppose that it admits of imposition, or is without proper bounds. Of this we have a manifest instance in the directions of our Lord to the apostles, Matt. x. 11. To send a couple of hearty men with appetites good, and rendered even keen, by the effect of travelling, to send two such to a family, barely able to meet its own necessities, having no provision of bread, or sustenance for a day beforehand, were to press upon indigence beyond the dictates of prudence, or the permission of Christian charity. Our Lord, therefore, commands his messengers, "Into whatsoever city or town ye enter, inquire who in it is worthy; and there abide till ye go thence." "Worthy," ἄξιος, this has no reference to moral worthiness; our Lord means *suitable;* to whom your additional board for a few days will be no inconvenience, a substantial man. And this is exactly the import of the same directions, given in Luke x. 5, 6: "Into whatever *oikia*, house-establishment on a respectable scale, residence affording accommodation for strangers, (the *hospitalia* of the Latins,) ye enter, in the same remain: go not from house to house, in search of superior accommodations; though it may happen that, after you have been in a town some days, you may hear of a more wealthy individual, who could entertain you better. No; in the same house remain, eating and drinking such things as they give;—whatever is set before you." The same inference is deduced from the advice of the apostle John to the lady Eclecta, (2 Epist. 10.) "If there come any to you, and bring not this doctrine, receive him not into your house." She was, therefore, a person of respectability, if not of rank; mistress of a household establishment, on a scale proper for the exercise of Christian benevolence in a convenient and suitable manner;—of liberal heart, and of equally liberal powers. Whoever has well considered the difficulties to which travellers in the East are often exposed to procure supplies, or even sufficient provisions to make a meal, will perceive the propriety of these directions. Although it was one sign of the Messiah's advent, that to the poor the gospel was preached, yet it was not the Messiah's purpose to add to the difficulties of any man's situation. He supposes that a family-man, a house-keeper, might be without bread, obliged to borrow from a friend, to meet the wants of a single traveller; Luke xi. 5, "I

have nothing to set before him;" no uncommon case; but, if this were occasioned by real penury, the rights of hospitality, however congenial to the manners of the people, or to the feelings of the individua, and however urgent, must be waved.

The primitive Christians considered one principal part of their duty to consist in showing hospitality to strangers; remembering that our Saviour had said, whoever received those belonging to him, received himself; and that whatever was given to such an one, though but a cup of cold water, should not lose its reward, Matt. x. 40, 41. They were, in fact, so ready in discharging this duty, that the very heathen admired them for it. They were hospitable to all strangers, but especially to those of the household of faith. Believers scarcely ever travelled without letters of communion, which testified the purity of their faith, and procured them a favorable reception wherever the name of Jesus Christ was known. Calmet is of opinion, that the two minor epistles of John may be such letters of communion and recommendation.

This article should not be closed without notice of the obligations understood to be contracted by the intercourse of the table. Niebuhr says, "When a Bedouin sheich eats bread with strangers, they may trust his fidelity and depend on his protection. A traveller will always do well, therefore, to take an early opportunity of securing the friendship of his guide by a meal." This will bring to recollection the complaint of the psalmist, (xli. 9.) penetrated with the deep ingratitude of one whom he describes as having been his own familiar friend, in whom he trusted—"who did eat of my bread—even he hath lifted up his heel against me!" To the mortification of insult was added the violation of all confidence, the breach of every obligation connected with the ties of humanity, with the laws of honor, with the bonds of social life, with the unsuspecting freedom of those moments when the soul unbends itself to enjoyment, and is, if ever, off its guard. We have seen the covenant contracted by the participation of bread and salt. (See Covenant of Salt.) We now find that, among the Arabs at least, the friendship and protection implied attaches no less to bread.—Hence, in part, no doubt, the conviviality that always followed the making of a covenant. Hence, also, the severity of some of the feelings acknowledged by the indignant man of patience, Job, as appears in several passages of his pathetic expostulations. It is well known that Arabs who have given food to a stranger, have afterwards thought themselves bound to protect him against the vengeance demanded by consanguinity, for even blood itself.

HOURS. The ancient Hebrews did not divide the day and night into hours, but into parts. The word hour, in the Septuagint, signifies the seasons of the year; as in Homer and Hesiod. In the books of Moses, and in other Hebrew writings, hour is used for the time, or season. In Daniel, we find the Chaldee word שעה, *shaâh*, which is translated *hour*, and is derived from the verb *shaah*, which signifies *to see, to look*, and hence the noun *shaâh* properly means *a glance, a moment of time*. The books of Daniel, Tobit, and Judith are the earliest in which we find the word hour used to signify a part either of day or night. Daniel (iv. 19.) says he was about an hour (properly a *moment*) considering king Nebuchadnezzar's vision. Tobit (xi. 14.) tells us, he continued about half an hour in very great pain; and also (xii. 22.) that after the angel Raphaël had discovered himself, they prostrated themselves for about two hours. Judith (vii. 18.) declares that the people of Bethulia spent many hours in crying to the Lord. The Greeks knew nothing of the origin of hours among foreign nations, and trace them no higher among themselves than the time of Anaximenes, or Anaximander, in the reign of Cyrus, toward the end of the Babylonish captivity. This author had travelled into Chaldea, and might have brought from thence the manner of dividing the day by hours. Herodotus says expressly, that the Greeks received from the Babylonians the use of the gnomon and dial. (See Dial.) And Xenophon introduces Euthydemus, saying, that the sun discovers to us the hours of the day, and the stars the hours of the night. Aristophanes also speaks of the gnomon or index, and of hours. The result of what has been said is, that the use of time-measurers, or sun-dials, and the distribution of the day into hours, is more ancient in the East than among the Greeks; that the author of the invention is not known, and that we cannot tell in what manner the ancient Babylonians and Chaldeans divided their hours of day and night.

We have already intimated that the Hebrews divided the day and night into parts: some further information may be useful. We derive it chiefly from Godwin.

The night was divided into four quarters, or greater hours, termed watches, each watch containing three lesser hours. The first they called the beginning of the watches; (Lam. ii. 19.) the second the middle watch, (Judg. vii. 19.) not because there were only three watches, as Drusius (on Judg. vii. 19.) thinks, but because it lasted till midnight; the third watch began at midnight, and continued till three o'clock in the morning; (Luke xii. 38.) the last, called the morning watch, (Exod. xiv. 24.) began at three o'clock, and ended at six in the morning, Matt. xiv. 24, 25. These watches were also called by other names, according to that part of the night which closed each one. The first was called ὄψε, the *even;* the *second*, μεσονύκτιον, *midnight;* the *third*, ἀλεκτοροφωνία, *cock-crowing;* the *fourth*, πρωΐ, the *dawning*.—Ye know not when the master of the house will come, (1.) at even, or (2.) at midnight, or (3.) at cock-crowing, or (4.) at the dawning, Mark xiii. 35. The day was also divided into four quarters, as appears by the parable of the laborers hired into the vineyard, Matt. xx. The first quarter began at six o'clock in the morning and continued till nine; the second quarter ended at twelve; the third quarter at three in the afternoon; the fourth quarter at six at night. The first quarter was called the third hour, (verse 3.) the second quarter the sixth hour, (verse 5.) the third quarter the ninth hour, (verse 5.) the last quarter the eleventh hour, verse 6.

This shows that the hours among the Jews were of two sorts; some lesser, of which the day contained twelve; others greater, of which the day contained four: the lesser are termed hours of the day, (John ix. 9.) the greater, hours of the temple, or hours of prayer, Acts iii. 1. But in fact there were but three hours of prayer, the *third*, the *sixth* and the *ninth*. At the third hour the Holy Ghost descended upon the apostles, Acts ii. 15. About the sixth, Peter went up to the house-top to pray, Acts x. 9. At the ninth, Peter and John went into the temple, Acts iii. 1.

The word hour, as previously stated, is used with great latitude in Scripture: it seems to imply the space of time occupied by a whole watch, in Matt. xxvi. 40; Mark xiv. 37: "What! could ye not watch one hour? one space of time allotted to that duty."

Rev. iii. 3, "If thou shalt not watch, thou shalt not know what hour I will come upon thee." Matt. xxiv. 43, 44; xxv. 13, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." In addition to those instances quoted above, these now given prove a connection between the word hour and the period of a watch. The same may be inferred from some of the following passages, Luke xxii. 59: Peter having denied his knowledge of Jesus to the guard, a new set of guards came to relieve the former; among them was one who challenged Peter, about the space of one hour, one watch, after his former denial. Felix ordered Paul to be sent away at the third hour, perhaps a military watch, of the night, Acts xxiii. 23.

The word hour is used with no less latitude in modern languages. "The hours" are the seasons of the year in Italian; and the four hours of the day, in French, are morning, noon, evening, night. The hours of divine service, or canonical hours, according to the Roman ritual, contain three common hours; add to these the usual calculation of hours, and we shall perceive, that, however the signification of this word may have become fixed since the invention and adoption of mechanical time-measurers among us, yet it, in fact, expresses little beyond a definite portion of time; or a portion varying its limits, according to the usages of places and nations. See DAY.

[The word *hour* in Scripture signifies, *one of the twelve equal parts into which each day was divided*, and which of course were of different lengths at different seasons of the year. This mode of dividing the day prevailed among the Jews at least after the exile, and perhaps earlier. Anciently, however, the usual division of the day was into four parts, viz. *the morning; the heat of the day*, commencing about the middle of the forenoon; *midday;* and *evening*. In a similar manner the Greeks appear at first to have divided the day into only three parts, viz. ὄρθρος, καιρὸς μεσημβρινός, and ἑσπερος, to which they afterwards added a fourth division, δειλινὸς καιρός. (Cf. Sturz Lex. Xenophont. sub voc.) These divisions are what Socrates appears to have in mind, when he speaks of *hours of the day*, and afterwards of *hours of the night*, Mem. iv. 3, 4. The ancient Hebrews, as well as the Greeks, appear to have divided the night also into three parts or watches, φυλακαί, viz. *the first watch*, (Lam. ii. 19.) *the middle*, or *second watch*, (Judg. vii. 19.) and *the morning*, or *third watch*, Ex. xiv. 24. But after the Jews became subject to the Romans, they adopted the Roman manner of dividing the night into four watches, as above described. (Winer, Bibl. Realw. p. 470, 681. Jahn, § 101.) R.

HOUSE, a place of residence. The purpose of a house being for dwelling, and that of tents being the same, they are called by one name (*beth*) in the Hebrew. On the same principle, the tabernacle of God, though only a tent, is sometimes called the temple, that is, the residence, of God.

Of the ordinary buildings, or houses, in the East, the intelligent traveller Dr. Shaw has given a very full and interesting description, of which we shall here avail ourselves, as it will tend to the illustration of several passages in Scripture:—

"The general method of building, both in Barbary and the Levant, seems to have continued the same, from the earliest ages, without the least alteration or improvement. Large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are certainly conveniences very well adapted to the circumstances of these climates, where the summer heats are generally so intense. The jealousy, likewise, of these people is less apt to be alarmed, whilst all the windows open into their respective courts, if we except a latticed window or balcony which sometimes looks into the streets. It is during the celebration only of some Zeenah, as they call a public festival, that these houses and their latticed windows and balconies are left open. For this being a time of great liberty, reveling, and extravagance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture; whilst crowds of both sexes, dressed out in their best apparel, and laying aside all modesty and restraint, go in and out where they please. The account we have (2 Kings ix. 30.) of Jezebel's *painting her face, tiring her head, and looking out at a window*, on Jehu's public entrance into Jezreel, gives us a lively idea of an eastern lady at one of these Zeenahs, or solemnities.

"The streets of these cities, the better to shade them from the sun, are usually narrow, with sometimes a range of shops on each side. If from these we enter into one of the principal houses, we shall first pass through a porch or gate-way, with benches on each side, where the master of the family receives visits and despatches business; few persons, not even the nearest relations, having a further admission, except upon extraordinary occasions. From hence we are received into the court, or quadrangle,

which, lying open to the weather, is, according to the ability of the owner, paved with marble, or such materials as will immediately carry off the water into the common sewers. There is something very analogous betwixt this open space in these buildings, and the *Impluvium*, or *Cava Ædium*, of the Romans; both of them being alike exposed to the weather, and giving light to the house. When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is rarely or never received into one of the chambers. The court is the usual place of their reception, which is strewed, accordingly, with mats and carpets for their more commodious entertainment. Now, as this part of the house is always allotted for the reception of large companies, being also called the middle of the house, literally answering to (τὸ μέσον) "the midst" of Luke, (v. 19.) it is probable, that the place where our Saviour and the apostles were frequently accustomed to give their instructions, might have been in the like situation; that is, in the area, or quadrangle, of one of this kind of houses. In the summer season, and upon all oc-

casions when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather, by a *Velum*, umbrella, or veil, which, being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The psalmist seems to allude either to the tents of the Bedouins, or to some covering of this kind, in that beautiful expression, of *spreading out the heavens like a veil, or curtain.* The court is for the most part surrounded with a cloister; as the *Cava Ædium* of the Romans was with a *Peristyllium*, or *Colonnade;* over which, when the house hath one or more stories, (and I have seen them with two or three,) there is a gallery erected, of the same dimensions with the cloister, having a balustrade, or else a piece of carved or latticed work going round about it, to prevent people from falling from it into the court. From the cloisters and galleries, we are conducted into large spacious chambers, of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same house. From whence it is, that the cities of these countries, which in general are much inferior in bigness to those of Europe, yet are so exceedingly populous, that great numbers of people are always swept away by the plague, or any other contagious distemper. A mixture of families of this kind seems to be spoken of by Maimonides, as he is quoted by Dr. Lightfoot on 1 Cor. x. 16.

"In houses of better fashion, these chambers are hung with velvet or damask from the middle of the wall downwards, are covered and adorned with velvet or damask hangings of white, blue, red, green, or other colors, (Esth. i. 6.) suspended on hooks, or taken down at pleasure: but the upper part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices, in *stucco* and fret-work. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of panels, with gilded mouldings, and scrolls of their *Coran* intermixed. The prophet Jeremiah (xxii. 14.) exclaims against some of the eastern houses that were *ceiled with cedar and painted with vermilion.* The floors are laid with painted tiles or plaster of terrace; but as these people make little or no use of chairs, (either sitting cross-legged, or lying at length upon these floors,) they always cover or spread them over with carpets, which for the most part are of the richest materials. Along the sides of the wall, or floor, a range of narrow beds, or mattresses, is often placed upon these carpets; and for their further ease and convenience, several damask or velvet bolsters are placed on these carpets or mattresses—indulgences that seem to be alluded to by the stretching themselves upon couches, and *the sewing of pillows to arm-holes*, as we have it expressed Amos vi. 4; Ezek. xiii. 18, 20. At one end of each chamber, there is a little gallery, raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the Holy Scriptures.

"The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued, through one corner or other of the gallery, to the top of the house, whither they conduct us through a door, that is constantly kept shut, to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung, not with hinges, but by having the jamb formed at each end into an axletree, or pivot; whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, whilst the other falls into a cavity of the like fashion in the threshold. The stone door so much admired and taken notice of by Mr. Maundrell, in his Description of the Royal Sepulchres at Jerusalem, is exactly of this fashion, and very common in most places.

"I do not remember ever to have observed the stair-case conducted along the outside of the house; neither, indeed, will the contiguity and relation which these houses bear to the street, and to each other, (exclusive of the supposed privacy of them,) admit of any such contrivance. However, we may go up or come down them, by the stair-case I have described, without entering into any of the offices or apartments, and, consequently, without interfering with the business of the house; which will be explanatory enough of Matt. xxiv. 17: 'Let him that is upon the house-top not come down to take any thing out of the house,' provided the action there recorded requireth any such interpretation.

"The top of the house, which is always flat, is covered with a strong plaster of terrace; from whence, in the Frank language, it hath attained the name of *The Terrace;* a word made use of, likewise, in several parts of these countries. It is usually surrounded by two walls; the outermost whereof is partly built over the street, partly maketh the partition with the contiguous houses, being frequently so low that one may easily climb over it. The other, which I call the parapet wall, hangs immediately over the court, being always breast high, and answereth to the מעקה (Vulg. *Lorica*,) Deut. xxii. 8, which we render *the battlements.* Instead of this parapet wall, some terraces are guarded in the same manner the galleries are, with balustrades only, or latticed work; in which fashion probably, as the name seems to import, was the [שבכה] net, or *lattice*, as we render it, that Ahaziah (2 Kings i. 2.) might be carelessly leaning over, when he fell down from thence into the court. For upon these terraces several offices of the family are performed; such as the drying of linen and flax, (Josh. ii. 6.) the preparing of figs and raisins; here, likewise, they enjoy the cool, refreshing breezes of the evening; converse with one another, and offer up their devotions. In the Feast of Tabernacles booths were erected upon them, Neh. viii. 16. When one of these cities is built upon level ground, we can pass from one end of it to the other, along the tops of the houses, without coming down into the street.

"Such, in general, is the manner and contrivance of the eastern houses. And if it may be presumed that our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending only to the structure of it, give no small light to one circumstance of that history, which hath lately given great offence to some unbelievers. For, among other pretended difficulties and absurdities relating to this fact, it hath been urged, that, 'as *the uncovering* or *breaking up of the roof*,' (Mark ii. 4.) or *the letting a person down through it*,' (Luke v. 19.) supposes the breaking up of tiles, rafters, &c. so it was well' (as the author goes on in his ludicrous manner) 'if Jesus and his disciples escaped with only a broken

pate, by the falling of the tiles, and if the rest were not smothered with dust.' But that nothing of this nature happened, will appear probable from a different construction that may be put upon the words in the original. For it may be observed with relation to the words of Mark, (ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες, &c.) that as στέγη (no less, perhaps, than *tatlilo*, the correspondent word in the Syriac version) will denote, with propriety enough, any kind of covering, the veil which I have mentioned, as well as a roof or ceiling properly so called; so for the same reason ἀποστέγειν may signify the undoing or the removal of such a covering. Ἐξορύξαντες, [the same word rendered Gal. iv. 15, "plucked out,"] which we render *breaking up*, is omitted in the Cambridge MS. and not regarded in the Syriac and some other versions; the translators, perhaps, either not rightly comprehending the meaning of it, or finding the context clear without it. In Jerome's translation, the correspondent word is *patefacientes*, as if ἐξορύξαντες was further explanatory of ἀπεστέγασαν. The same in the Persian version is expressed by *quatuor angulis lectuli totidem funibus annexis*, as if ἐξορύξαντες related either to the letting down of the bed, or was preparatory thereto; to the making holes in it for the cords to pass through. Though it is still more probable that it should be joined with στέγη, and denote, agreeably to the correspondent word *patefacientes* in Jerome's translation, a further laying of it open, by breaking or plucking up the posts, balustrades, parapet wall, or whatever else supported it. The context, therefore, according to this explication, will run thus: 'When they could not come at Jesus for the press, they drew back the veil where he was,' or they laid open that part of it especially (ὅπου ἦν) which was spread over the place where he was sitting, 'and having removed (plucked away) whatever should keep it extended, (and thereby hinder them from doing their intended good office,) they let down the bed wherein the sick of the palsy lay.' For that there was not the least force or violence offered to the roof, and, consequently, that ἐξορύξαντες, no less than ἀπεστέγασαν, will admit of some other interpretations than what have been given to them in our version, appears from the parallel place in Luke, where διὰ τῶν κεράμων καθῆκαν αὐτόν (which we translate, 'they let him down through the tiling,' as if that had actually been already broken up) should be rendered, 'they let him down over, along the side or by the way of, the roof.' For, as κέραμοι, or *tegulæ*, which originally, perhaps, denoted a roof of tiles, like those of the northern nations, were afterwards applied to the *Tectum*, or Δῶμα in general, so the meaning of letting down a person into the house *per tegulas*, or διὰ τῶν κεράμων, can depend only on the use of the preposition διά. Now, both in Acts ix. 25, καθῆκαν [αὐτὸν] διὰ τοῦ τείχους, and 2 Cor. xi. 33, ἐχαλάσθην διὰ τοῦ τείχους, (where the like phraseology is observed as in Luke,) διά is rendered in both places *by*, that is, *along the side*, or *by the way, of the wall*. By interpreting, therefore, διά in this sense, διὰ τῶν κεράμων καθῆκαν αὐτόν will be rendered as above, 'they let him down over,' or 'by the way of, the wall,' just as we may suppose M. Antony to have been, agreeably to a noted passage in Tully. An action of the same nature seems to be likewise implied in what is related of Jupiter, (Ter. Eun. iii. 5, 37.) where he is said *sese in hominem convertisse, atque* per alienas tegulas *venisse clanculum per Impluvium*. And of the snake, which we learn, (Ter. Phorm. iv. 4, 47.) *per Impluvium decidisse de tegulis*. What Dr. Lightfoot also observes out of the Talmud, on Mark ii. 4, will, by an alteration only of the preposition which answers to διά, further vouch for this interpretation. For, as it is there cited, '*when Rabh Honna was dead, and his bier could not be carried out through the door, which was too straight and narrow, therefore*' (in order, as we may supply, to bury it) [סכיר שלשילו] 'they thought good to let it down [דרך גגין] through the roof, or through the way of the roof,' as the doctor renders it, but it should be rather, as in διὰ τῶν κεράμων, or διὰ τοῦ τείχους, 'by the way of,' or 'over the roof,' viz. by taking it upon the terrace, and letting it down upon the wall, that way, into the street. We have a passage in Aulus Gellius, exactly of the same purport, where it is said, that if 'any person in chains should make his escape into the house of the Flamen Dialis, that he should be forthwith loosed; and that his fetters should be drawn up through the Impluvium, upon the roof, (terrace,) and from thence be let down into the highway or street.' When the use, then, of these phrases, and the fashion of these houses, are rightly considered, there will be no reason, I presume, for supposing any breach to have been made in the *tegulæ*, or κέραμοι, since all that was to be done in the case of the paralytic, was, to carry him up to the top of the house, either by forcing their way through the crowd, up the stair-case, or else by conveying him over some of the neighboring terraces; and there, after they had drawn away the [στέγη] veil, to let him down, along the side of the roof (through the opening or *Impluvium*) *into the midst* (of the court) *before Jesus*."

Such are Dr. Shaw's remarks on this narrative; but there are some omissions which Mr. Taylor has attempted to supply.

It should be premised, that, in general, houses in the East are but one story high; so that the men who carried the paralytic had not far to mount with him, nor far to lower him down from the roof to which they had ascended. They went up the private stair-case of the *oleah*, or attached building, which was free from the crowd, because Jesus, being in the interior, was distant from this entrance. In fact, Jesus was in the middle court of the house; for Dr. Shaw tells us, that the (τὸ μέσον,) "the midst" of Luke, is the *el Woost*, the court allotted for the reception of large companies, whereas, in our version, *this* "in the midst" seems to imply among the people, in the midst of the crowd; and that a large company was now attending the discourses of Jesus, is plain from the history. The mention of a middle court implies a large house; while the observation, that doctors of the law and Pharisees were sitting by (who were come from surrounding towns, and even from Jerusalem) agrees with an extensive building, inhabited by a person of consequence, who accommodated these dignified visitors on this occasion;—which some have supposed was an appointed meeting of these great men. Now, to a house of magnitude, a private stair-case always is an appendage; and is next the porch, or street, says the doctor, "without giving the least disturbance to the house." Up these stairs, therefore, the bearers of the paralytic carried him and his bed; and so far over the (flat) roof of the house, till they came to the middle court;—but, when arrived here, how should they make known their errand?—they could not possibly *show* the patient to the people (nor communicate with any, not even with Jesus himself) below them; so they determined on letting him down over the parapet. Our patient is now on the roof; (τὸ δῶμα;) but this roof was flat,

and even paved; we must, therefore, absolutely prohibit the idea of *tiles* covering this roof, which, without such prohibition, will rise in the mind of English readers. On the contrary, these men lifted up their burden over the parapet, (say two feet in height,) and having tied the four corners of the bed with cords, they lowered him down the face of the wall, along the painted tiles, with which that face was adorned, into the middle court, where Jesus stood, teaching. To establish this representation, we remark, that the word κέραμος means a tile of a better kind, not a *brick-kiln tile*, but an ornamental, painted piece of pottery;—a potter's production, which he has taken pains with; like the Dutch-tiles, or galley-tiles, of our old-fashioned chimneys. Such is the kind of tile which should be understood in this place; and that such are used to ornament the faces of the walls of the internal court, we have the authority of Dr. Shaw himself; who not only describes them, but shows them very distinctly in his print. This description of the place where the event happened, excludes at once every possibility of "breaking up tiles, spars, and rafters"—every possibility of "Jesus and his disciples escaping with only a broken pate, by the falling of the tiles, and the rest being smothered with the dust;" which is the ludicrous language of a remarker on the miracles of Jesus; but with what judicious ideas of this transaction let the reader now judge; and let the reader judge, too, on the necessity for accurate information on some *minutiæ*, seemingly unimportant, in order to vindicate, correctly and adequately, the miracles of Jesus.

We now turn to the evangelist Mark's account of this event, chap. ii. 4. Our translators say, "And when the men who carried the paralytic could not come nigh to Jesus for the press [read, through the crowd] they uncovered the roof (ἀπεστέγασαν τὴν στέγην) where he was; and when they had broken it up, (ἐξορύξαντες,) they let down the bed (κράββατον) wherein the sick of the palsy lay." The first action here, as it seems, is—they uncovered the roof, and broke it up; notwithstanding that Luke says, this occurred in the middle court of a great house, which court could have no roof. But Dr. Shaw tells us, and we know from other sources, that the court was covered by a canopy, as a shelter from the solar rays; and this is clearly expressed by the word στέγη, rendered *roof*, which should have been rendered *covering*, or *shade*. This is the rendering of the Syriac version; *tatlio*, any kind of covering, and the phraseology of the evangelist affords a kind of *paronomasia*, or repetition of the same word; as if we should say, "they uncovered the covering" of the court; this conveys the idea, though the phraseology is not pleasant. To say simply, "remove the covering," though it marks the action, yet does not convey the relation of the words to each other; but, had this relation of the words been expressed, our translators could never have been understood as meaning "unroof the roof;" that would have appeared preposterous; a labor and a liberty not to be taken by four strangers, who might with strict propriety have waited till the sermon was over. But if the braces of this veil, as we suppose, were fastened to hooks, or something similar, in the parapet wall, or into the roof, or beams of the building, then the men, by unfastening one of these braces, would open the canopy which prevented them from seeing below, and prevented the people below from seeing them. This opening would remove the obstruction to the presence of Jesus; and thus they would, strictly speaking, uncanopy the canopy; according to the phraseology of the evangelist.

Our translators, having mentioned the roof, seem to say, "they broke it up."—But this word (ἐξορύξαντες) rather refers to the bed; though whether it signifies *broke up* may be questioned. It is omitted in the Cambridge MS. and is not regarded in the Syriac version; the Persian version renders, "to the four corners of the bed they attached cords." We find the same word in Gal. iv. 15, rendered *plucked out*—but how can that be its meaning in this instance? The answer becomes easy, after we have considered, that the evangelists use two words, both inaccurately rendered *bed*. Luke's word (κλίνη) signifies a kind of truckle-bed; that is, a bedstead, or a bed having a frame-work round it; whereas, Mark calls it *krabbaton*, a bed consisting of a single carpet, or sacking, only. Yet there is no contradiction between the evangelists, because it was both these kinds of bed. Let it be considered, first, that this man was "borne of four"—which may safely be taken to imply one bearer at each corner of his truckle-bed (κλίνη); but a truckle-bed was much too cumbersome to allow the bearers to force their way through the passages leading to the inner court, and through the crowd assembled; they, therefore, carried this κλίνη up the private stair-case, and having brought it to the parapet next to the inner court, they took out the sacking from the bedstead; and this sacking, a mere *krabbaton*, a mere hammock, they let down, with the patient on it, into the court below.

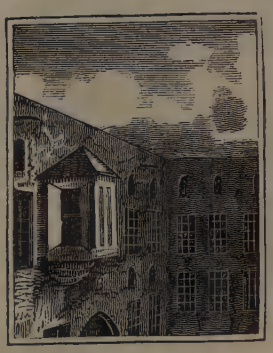
The propriety of using a word which signifies *plucked out*, is now clear; for, in fact, they plucked out the sacking from the bedstead; and here comes in the idea of the Persian translator, these four men tied four cords to the *krabbaton*, one at each corner, and lowered it into the court, through the opening they had made in the canopy. Can we avoid reflecting how deeply we are indebted to the evangelists, whose different words, when properly understood, mutually illustrate each other? Luke says, "Behold, men brought a man in a bed, (κλίνη,) and let him down through (along) the tiling, with his couch" (κλινιδίου) —which answers precisely to the *krabbaton*—the sacking, the hammock, of Mark. Nor is it difficult to arrange these narrations into one: "And behold, for it is well worthy of notice, they came unto Jesus, bringing one sick of the palsy, who, lying along in a truckle-bed, [κλίνη, Matt. ix. 2.] was borne by four bearers, one at each corner of the bedstead; and they sought means to bring him in, with this encumbrance of a bedstead, because the poor sufferer was unable to walk, designing to lay him before Jesus, as a remarkable object of compassion. And when they could not find by what way they might bring him in, and could not even come near him (Jesus) because of the multitude, they took the paralytic, in his bedstead, and went up the private stair-case, by which they entered on the roof of the house, and going along the roof, till they arrived at the inner court, they loosed some of the braces of the covering that was extended over that court; which braces were connected with the parapet on the roof. And when they had separated the sacking, (*krabbaton*) from the bedstead, (κλίνη,) they tied a cord to each of the four corners of the sacking, and let down this diminished bed, or couch, (*klinidion*,) along the painted tiles, into the middle court, direct before Jesus; close to him, in fact, so that he could not avoid seeing the patient;

nor could the people avoid looking up, to see where the disabled sufferer came from."

We now resume Dr. Shaw's description of an eastern house:—

"To most of these houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only, and a terrace; whilst others, that are built (as they frequently are) over the porch or gateway, have (if we except the ground floor, which they have not) all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, kept open or shut at the discretion of the master of the family; besides another door, which opens immediately from a privy-stairs, (Luke xxiv. 17.) down into the porch or street, without giving the least disturbance to the house. These back-houses are known by the name of Alee, or Oleah, (for the house, properly so called, is Dar, or Beet,) and in them strangers are usually lodged and entertained; in them the sons of the family are permitted to keep their concubines; and thither, likewise, the men are wont to retire, from the hurry and noise of their families, to be more at leisure for meditation or diversions; besides the use they are at other times put to, in serving for wardrobes and magazines.

"The Oleah (עליה) of Holy Scripture, being literally the same appellation, is accordingly so rendered in the Arabic version. We may suppose it, then, to have been a structure of the like contrivance. The little chamber, consequently, that was built by the Shunamite for Elisha; (whither, as the text instructs us, he retired at his pleasure without breaking in on the private affairs of the family, or being in his turn interrupted by them in his devotions;) the summer chamber of Eglon; (which, in the same manner with these, seems to have had privy-stairs belonging to it, through which Ehud escaped after he had revenged Israel upon that king of Moab;) the chamber over the gate; (whither, for the greater privacy, king David withdrew himself to weep for Absalom;) and that upon whose terrace Ahaz, for the same reason, erected his altars; seem to have been structures of the like nature and contrivance with these Olees. Besides, as each of these places, called Oleah (עליה, or עליות) in the Hebrew text and in the Arabic version, is expressed by ὑπερῶον, in the LXX, it may be presumed, that the same word, ὑπερῶον, where it occurs in the New Testament, implieth the same thing. The upper chamber, therefore, (ὑπερῶον,) where Tabitha was laid after her death, and that where Eutychus fell down from the third loft, besides other instances, may be taken for so many of these back-houses, or Olees; as they are indeed so called in the Arabic version. That ὑπερῶον denotes such private apartments as these (for garrets, from the flatness of the roof, are not known in these climates) seems likewise probable from the use of the word among classic authors. For the ὑπερῶον where Mercury and Mars (*Il.* Π.184.) carried on their amours,



and where Penelope (*Od.* o. 515.) and the young virgins kept themselves at a distance from the solicitations of their wooers, appear to carry along with them circumstances of greater privacy and retirement than are consistent with chambers in any other situation. Further, that Oleah, or ὑπερῶον, could not barely signify a single chamber (*cænaculum*) or dining-room, but one of these contiguous houses, divided into several apartments, seems to appear from the circumstance of the altars which Ahaz erected upon the top of his Olee. For, besides the supposed privacy of his idolatry, (which could not have been carried on undiscovered in any apartment of the house, because under the perpetual view and observation, as it may be supposed, of the family,) if his Oleah had been only one chamber of the [*Beth* בת] house, the roof would have been ascribed to the Beth, and not to the Oleah, which, upon this supposition, could only make one chamber of it. A circumstance of the like nature may probably be collected from the Arabic version of ὑπερῶον, in Acts ix. 39, where it is not rendered as in ver. 37, but *Girfat*; intimating, perhaps, that part or particular chamber where the damsel was laid. The falling, likewise, of Eutychus, from the third loft (as the context seems to imply) of the Oleah (for there is no mention made of a house) may be received, I presume, as a further proof of this supposition. For it hath been already observed that these Olees are built with the same conveniences as the house itself; consequently, what position soever the ὑπερῶον may be supposed to have, from the seeming etymology of the name, will be applicable to the Olee as well as to the house. The word ὑπερῶον will admit of another interpretation in our favor; denoting not so much a chamber remarkable for the high situation of it, (as Eustathius and others after him gave in to,) but such a building as is erected *upon* or *beyond* the walls or borders of another: just as the Olees are actually contrived in regard to the house. Neither will this interpretation interfere with the high situation that ὑπερῶον may be further supposed to have, from being frequently joined with ἀναβαίνειν, or καταβαίνειν. Because the going in or out of the house (whose ground-floor lieth upon the same level with the street) could not be expressed by words of such import: whereas, the Olees being usually built over the porch or gateway, a small staircase is to be mounted before we can be said properly to enter them, and consequently ἀναβαίνειν and καταβαίνειν are very applicable to structures in such a situation.

"The eastern method of building may further assist us, in accounting for the particular structure of the temple or house of Dagon, (Judg. xvi.) and the great number of people that were buried in the ruins of it, by pulling down the two principal pillars. We read, (ver. 27.) that about "three thousand persons were upon the roof to behold while Samson made sport." Samson must, therefore, have been in a court or area below them; and consequently the temple will be of the same kind with the ancient Τεμένη or sacred enclosures, surrounded only in part or altogether with some plain or cloistered buildings. Several places and *Dau-wânas*, as they call the courts of justice in these countries, are built in this fashion; where, upon their festivals and rejoicings, a great quantity of sand is strewed upon the area for the (Pello-wans) wrestlers to fall upon; whilst the roof of these cloisters, round about, are crowded with spectators of their strength and agility. I have often seen several hundreds of people diverted in this

manner upon the roof of the dey's palace at Algiers; which, like many more of the same quality and denomination, hath an advanced cloister, over against the gate of the palace, (Esth. v. 1.) made in the fashion of a large pent-house, supported only by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, in the midst of their guards and counsellors, are the bashas, kadees, and other great officers, to distribute justice and transact the public affairs of their provinces. Here, likewise, they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition, therefore, that in the house of Dagon there was a cloistered structure of this kind, the pulling down the front or centre pillars only which supported it, would be attended with the like catastrophe that happened to the Philistines." (Shaw's Travels.)

The doctor has not alluded to Peter's vision, (Acts x. 9.) yet as that was on the top of the house, on the terrace, we may see how fit a place it was for such a purpose; as being, (1.) open to the heaven, whence the sheet seemed to descend; (2.) private, and at that time secluded, fit for prayer. David walked on his terrace; Nebuchadnezzar walked on his royal terrace, whence he could have a full prospect of "the great Babylon which he had built." Absalom defiled his father's wives on the terrace of the royal palace; that is, in the open sight of heaven and of men.

We have repeated intimations in Scripture, of a custom which would be extremely inconvenient in this country—that of sleeping on the top of the house, exposed to the open air, and sky. Thus, "Samuel came to call Saul about the spring of the day, not *to*, but ON, the top of the house, and communed with him ON the house-top," 1 Sam. ix. 25, 26. So Solomon observes, "It is better to dwell in a corner ON the house-top, than with a brawling woman in a wide house," Prov. xxv. 24. "It has ever been a custom with them, [the Arabs in the East,] equally connected with health and pleasure, to pass the nights in summer upon the house-tops, which, for this very purpose, are made flat, and divided from each other by walls. We found this way of sleeping extremely agreeable; as we thereby enjoyed the cool air, above the reach of gnats and vapors, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms, upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation." (Wood's Balbec, Introduction.) "I determined he should lodge in a kiosk, on the top of my house, where I kept him till his exaltation to the patriarchate, which, after a long negotiation, my wife's brother obtained, for a pretty large sum of money, to be paid in new sequins." (Baron du Tott, vol. i. p. 83.) The propriety of the Mosaic precept, (Deut. xxii. 8.) which orders a kind of balustrade, or parapet, to surround the roof, lest any man should fall thence, is strongly enforced by this relation; for, if we suppose a person to rise in the night, without being fully awake, he might easily kill himself by falling from the roof. Something of the kind appears in the history of Amaziah, 2 Kings i. 2. In several places we read of grass growing on the house-tops; (see GRASS;) also of persons on the house-top hastily escaping thence without entering the house to secure their property —as if hastily awaked out of sleep, by the clamors of an invading enemy.

There remains to be noticed something of the internal structure of these houses; so far, at least, as is necessary to elucidate some occurrences mentioned in Scripture.

"In one of the halls of the seraglio at Constantinople," says De la Motraye, "the eunuch made us pass by several little chambers, with doors shut, like the cells of monks or nuns, as far as I could judge by one that another eunuch opened, which was the only one I saw; and by the outside of others." (Vol. ii. p. 170.) "Assan Firally Bachaw—being summoned by his friends—came out of a little house near the towers, where he had been long hidden in his harem, which, had it been suspected by the mufti, he had not denied his fetfa to the emperor, for seizing his person, even there."—"The harems are sanctuaries, as sacred and inviolable, for persons pursued by justice, for any crime, debt, &c. as the Roman Catholic

churches in Italy, Spain, or Portugal; though the grand seignior's power over his creatures is such, that he may send some of his eunuchs even there, to apprehend those who resist his will." (Vol. i. p. 242. Note.) "The harems of the Greeks are almost as sacred as those of the Turks; so that the officers of justice dare not enter, without being sure that a man is there, contrary to the law: and if they should go in, and not find what they look for, the woman may punish, and even kill them, without being molested for any infringement of the law: on the contrary, the relations would have a right to make reprisals, and demand satisfaction for such violence." (p. 340.) Those persons who have not seen the cells of monks, or nuns, in foreign countries, may conceive of a long gallery, or other spacious apartment, as a large hall, or gallery, into which the doors of the cells open. So it appears, that in the East, also, we must first pass through a long hall, or gallery, before we can enter the peculiar abode of any particular woman of the harem. We may first apply this mode of dwelling to a circumstance threatened by the prophet Micaiah, to his opponent, Zedekiah, in 1 Kings xxii. 25, "Thou shalt go into an inner chamber, to hide thyself." Our translators have put in the margin, "from chamber to chamber."—The Hebrew is "chamber *within* chamber;" which exactly agrees with the de-

scription extracted from Motraye; but it is new, to consider this threat as predicting that Zedekiah should fly for shelter to a harem; (as we find Assan Firally Bachaw had done;) that his fear should render him, as it were, effeminate, and that he should seek refuge where it was not usual for a man to seek it; where neither "the officers of justice," nor even those of conquerors, usually penetrated. There is an additional disgrace, a *sting* in these words, if this be the intention of the speaker, stronger than what has hitherto been noticed in them. Is not something similar, also, related of Benhadad, in 1 Kings xx. 30, "*He fled*," and was so overcome with fear, that he hid himself in "*a chamber within chamber?*" As it is very characteristic of braggarts and drunkards (see verses 16, 18, &c.) to be mentally overwhelmed, when in adversity, may we suppose that Benhadad was now concealed in the harem?—The circumstances following do not militate against this supposition. That the word *chéder* means a woman's chamber, appears from Judg. xv. 1, where Samson says, "I will go to my wife into her chamber" (החדרה.) (See also Cant. iii. 4.)

Does not this representation also illustrate the story of Michal's stratagem to save David? (1 Sam. xix. 12, &c.)—in which we observe, that, to effect his purpose, Saul sent messengers to Michal; but these messengers treated the harem of Michal (the king's daughter) with too much respect to enter it at first: but, being subsequently authorized by Saul, they entered even into her chamber, and during the delay occasioned by their respect for the privacy of Michal, David escaped. How urgent was this order of Saul, which thus, in the person of his daughter, violated the propriety and decorum due to the sex! A confirmation of this idea may be deduced from baron du Tott; in whose work we find a sick prince confined to the harem of his palace: "Krim Gueray [the cham of the Crimea] was so weak, he scarcely could appear in public; but the artful physician declared it a salutary crisis, describing the symptoms as they followed, and warranted a cure. Krim Gueray, however, was confined to his harem; and I was justly terrified at his situation. I had lost all hope, and never expected more to see the cham, when he sent for me, to come and speak to him. I was introduced into his harem, where I found several of his women, whose grief, and the general consternation, had made them forget to retire. I entered the apartment where the cham lay . . . ." (Vol. i. part iii. p. 209.)

This sanctity of the harem agrees also with the story of Jael and Sisera:—for, doubtless, Sisera expected the greatest security, by retiring into the peculiarly private tent of Jael; and certainly, if the harems of the Greeks (a conquered and despised nation) are now "almost as sacred as those of the Turks," the private tent of the wife of Heber, the Kenite, might have been esteemed a sanctuary, sufficiently secure from intrusion among the Israelites, with whom she was in alliance.

By means of this construction of cells, or chamber within chamber, Mr. Taylor also proposes to elucidate the account of Samson and Delilah, (Judg. xvi. 9.) which is generally explained by means of an *alcove* to contain the bed, in the chamber. But it is submitted, whether the idea of chamber within chamber does not better suit this history than that of an alcove, separating (or separated from) part of the chamber;—whether it do not allow more conveniences for concealment, as well as for requisite operations, and is not more conformable to that decency, of which the appearance, at least, was necessary to deceive Samson, and to elude the consequences of his wrath, if he had discovered his enemies in their ambush.

There seems to be an allusion to the kind of chambers (*wide house, house of chambers*) which we have been describing, in Prov. xxv. 24. q. d. "If a person, by good fortune, should dwell in the most distant chamber of the gallery, from a quarrelling woman, yet her contention will disturb the whole dwelling, and every one of its inhabitants will suffer by their troublesome neighbor, who will either spread the flame of strife from chamber to chamber, or annoy the whole gallery by her brawls and squabbles."

The houses of the poorer class of people in the East are very bad constructions, consisting of mud walls, reeds, and rushes; whence they become apt comparisons to the fragility of human life; and as mud, slime, or at best unburnt brick, is used in forming the walls, the expression (Job xxiv. 16.) of "digging through houses" is easily accounted for; as is the behavior of Ezekiel, (chap. xii. 5.) who dug through such a wall in the sight of the people; whereby, as may be imagined, he did little injury to his house, notwithstanding which, the symbol was very expressive to the beholders. Niebuhr describes and represents an Arabian hut, in Yemen, composed of stakes, and plastered with clay. To such a one Job seems to allude: (chap. iv. 19.) "God putteth no confidence in his angels; how much less in them who dwell in houses of clay, whose foundation is in the dust; who are crushed by a moth striking against them!" He compares the human body and constitution to one of these tenements of clay, by reason of its speedy dissolution, under any one accident of the many to which it is exposed. How uncertain is health, strength, favor!—a breeze of wind too strong, a shower of rain too heavy, often produces disorders which demolish the tenement. The appearance of this hut seems to imply the very contrary of durability; and, indeed, those houses made of merely dried clay, are often endangered by a shower of rain, if it be of any continuance. Such a house, only set, as it were, on the ground, would easily be swept away by one of those torrents which in the rainy season burst from the hills, according to our Lord's description, in Matt. vii. 27.

Heaven is considered as the house of God: (John xiv. 2.) "In my Father's house are many mansions."

The grave is the house appointed for all the living, Job xxx. 23; Isa. xiv. 18.

House is taken for the body: (2 Cor. v. 1.) "If our earthly house of this tabernacle were dissolved;" if our bodies were taken to pieces by death. The comparison of the body to a house is used by Mr. Harmer to explain the similes, Eccl. xii. and is illustrated by a passage in Plautus, Mostell. Act i. Scene 2.

The church of God is his house: (1 Tim. iii. 15.) "How thou oughtest to behave thyself in the house of God, that is, the church of the living God." In the same sense, Moses was faithful in all the house of God, as a servant, but Christ as a son over his own house; whose house are we (Christians). But this sense may include that of household, persons composing the attendants, or retainers to a prince, &c (See HOUSEHOLD.) This intimate reference of house or dwelling, to the adherents, intimates, or partisans of the householder, is, probably, the foundation of the simile used by the apostle Peter: (1 Epist. ii. 5.) "Ye (Christians) as living stones are built up into a spiritual house."

HOUSEHOLD. The word house is frequently used in Scripture to denote a family or household. Thus the Lord plagued Pharaoh and his house, Gen. xii. 17. What is my house, that thou hast brought me hitherto? 2 Sam. vii. 18. So Joseph (Luke i. 27; ii. 4.) was of the house of David, but more especially he was of his royal lineage, or family; and, as we conceive, in the direct line or eldest branch of the family; so that he was next of kin to the throne, if the government had still continued in possession of the descendants of David. (See also 1 Tim. v. 8.)

The following extracts have a bearing upon this sense of the word house, and illustrate the passages to which they are referred: "This Turk, accustomed to see me employed by the grand seignior, intrusted me with all his intended military operations, and made no doubt but I should exert myself in the reduction of the rebels of the Morea. The army he had collected, the command of which he designed for me, was only composed of volunteers; his domestics were of the number; and this body appeared more animated with the expectation of plunder than the love of glory." (Baron du Tott, vol. ii. p. 152, part 4.) This extract is very similar to the history in Gen. xiv. 14: "Abraham armed his trained servants, born in his house, [born among his property,] three hundred and eighteen." The number of these domestics can occasion no difficulty; many grandees in the East have at least an equal number in their households, or under their orders.

As to the numbers engaged by great men in the East, either in the household, or in other services, there is no room to doubt that they are very considerable, and much beyond what European manners are accustomed to. "The most powerful HOUSE is that of Ibrahim Bey, who has about six hundred Mamlouks. Next to him is Manrod, who has not above four hundred; but who, by his audacity and prodigality, forms a counterpoise to the insatiable avarice of his rival. The rest of the beys, to the number of eighteen or twenty, have each of them from fifty to two hundred. Besides these, there is a great number of Mamlouks who may be called *individual*, who, being sprung from houses which are extinct, attach themselves sometimes to one, and sometimes to another, as they find it their interest, and are always ready to enter into the service of the best bidder." (Volney, vol. i. p. 116.)

Niebuhr says, (Descrip. Arab. p. 264,) "Bel arrab ben Sultân, brother of Seif ben Sultân, two sons of Seif ben Sultân, and probably many other of the family of former imams, live as private individuals in the country of the imam; nevertheless, so sufficiently respectable, that Bel arrab is able to maintain, by his revenues, from three to four hundred slaves;"—consequently, he must have many "born in his house;" and these he might arm, on occasion; for Niebuhr mentions, a few lines lower, that "the slaves and soldiers of imam Seif ben Sultân had been infamous robbers."

That the term HOUSE expresses property, see 1 Kings xiii. 8, compared with Psalm cv. 21. Joseph had been over Potiphar's house, i. e. his property generally, before he was placed, by Pharaoh, in the same office of superintendence over the royal property, or house.

It should be observed, that in the New Testament there are two Greek words which our translators have rendered both *house* and *household:* in their time usage did not separate them. The first (οἶκος) signifies the immediate *family* of the householder; the other (οἰκία) includes his servants also; and they are not interchanged, in respect to persons, in the original. Hence we never read of οἰκια as being baptized, but of οἰκος only: the children following their parents in this rite; but not the servants their proprietor, master, or mistress.

HUKOK, a city of Asher; the same probably as that of Naphtali, (Josh. xix. 34.) yielded to the Levites, and assigned for a city of refuge, 1 Chron. vi. 75. Some think it is the same with Helkath, Josh. xix. 25; xxi. 31.

HULDAH, a prophetess, wife of Shallum, who was consulted by Josiah concerning the book of the law, which had been found in the treasury of the temple. See JOSIAH.

HUMILITY is the virtue of Christ and Christians. It consists in low thoughts of ourselves, founded on the knowledge of our unworthiness, and our dependence on God for every thing. "Learn of me," says our Saviour, "for I am meek and lowly in heart," Matt. xi. 29. Humility, though it be not overmuch in favor among men, has many excellent things said of it in Scripture: "Before honor is humility;" (Prov. xv. 33.) "by humility, and the fear of the Lord, are riches, honor, and life," ch. xxii. 4. Humility is a settled and permanent disposition of the mind, which shows itself in external actions, and is very expressively alluded to by the apostle Peter: (1 Epist. v. 5.) "Be clothed with humility"—as with an outer, defensive garment, tied closely upon the wearer;—implying that the humility of Christians should constantly be manifested in their deportment and behavior—should constantly envelope every other grace, or excellence, or amiable quality, which they may possess or practise; as a surtout envelopes inner garments; like a strong covering, bound around them, and attached to them by the firmest connections; by connections proof against temptations, calamities, or far more dangerous adversaries—prosperities. With reference to Luke i. 48, it may be inquired, whether the "low estate" of the Virgin referred to her disposition of mind or to her situation in life. The word ταπείνωσιν occurs also in Acts viii. 33: "In his humiliation his judgment was taken away." Also in Philip. iii. 21: "Who shall change the body of our abasement ('vile body') to the likeness of his glorious body." And James i. 9, 10: "Let the humbled, abased brother glory in his exaltation; [Eng. tr. "brother of low degree rejoice in that he is exalted"] but the rich in that he is abased, humbled, made low." Now, in this passage it seems clearly to refer to a disposition of mind; for no man is called to rejoice in loss of wealth, or of property: but he may well and wisely rejoice in receiving an humble disposition of mind, as a divine grace, or which is imparted by divine grace, and which will lead him to think less vainly, less superciliously of his riches than previously, and to value them less. Moreover, if the poor brother is to rejoice in attaining that state which this person is to rejoice at quitting, then there seems to be a contradiction in the spirit of the precepts: but as one brother may possess a mind exalted by divine grace, yet continue poor in the world; so another brother may possess a mind humbled by divine grace, notwithstanding the temptation to which his worldly riches subject him. This is, indeed, impracticable to man, but practicable to God. If this sense of the word be admitted, it does not follow from the use of it in the Virgin's song, that her station in life is described by it, determinately and exclusively, whatever Erasmus might insist on.

That there may be a vicious or bastard kind of humility, or that humility may exceed in degree or in object, would appear from the apostle's caution (Col. ii. 18.) against an overweening, voluntary humility, a humility which might refer to the agents of God what should be referred only to God himself. This kind of supposititious humility has its origin in real pride, "being vainly puffed up of a fleshly mind;" swelled by carnal and inadequate conceptions and fancies, totally misbecoming the subject.

To humble signifies often to afflict, to subject, to beat, to subdue, 2 Sam. viii. 1; Ps. lxxi. 4. To humble a virgin, or a woman taken in war, signifies to pollute her honor, Deut. xxi. 14; xxii. 24, 25; Lam. v. 11; Ezek. xxii. 10.

HUNTING, To HUNT. Hunting is a kind of apprenticeship to war, and an imitation of the hazards and occurrences of the chase. Nimrod was a mighty hunter before God, Gen. x. 9. He was a warrior, a conqueror, a tyrant, who subdued free people, and who put to death those who would not submit to his dominion. The prophets sometimes depict war under the idea of hunting: "I will send for many hunters," says Jeremiah, "and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks," ch. xvi. 16. He speaks of the Chaldeans, or Persians, who hunted or subdued the Jews, and held them under their dominion. Some are of opinion that these hunters are the Persians, who set the Hebrews at liberty; and, in a more elevated sense, the apostles, who are, as it were, hunters, that endeavored to take men with their preaching. Ezekiel also (xxxii. 30.) speaks of the kings, who were persecutors of the Jews, under the name of hunters. The psalmist thanks God for having delivered him from the snares of the hunters, [Eng. tr. "fowler,"] Ps. xci. 3. Micah complains (vii. 2.) that every one lays ambuscades for his neighbor, and that one brother hunts after another to destroy him. Jeremiah (Lam. iii. 52.) represents Jerusalem as complaining of her enemies, who have taken her, like a bird, in their nets.

I. HUR, son of Caleb, of Esron, and, according to Josephus, husband of Miriam, sister of Moses. We know but few particulars concerning his life; but by the little which Scripture relates, we see that Moses had a great affection for him. When he had sent Joshua against the Amalekites, he went up the mountain with Hur and Aaron, (Exod. xvii. 10.) and while he lifted up his hands in prayer, Aaron and Hur supported his arms, to prevent their growing weary. When he ascended mount Sinai to receive the law, he referred the elders, if any difficulty should arise, to Aaron and Hur, chap. xxiv. 14. Hur was the father of Uri, and Uri was the father of Bezaliel.

II. HUR, a prince of Midian, killed in an encounter between Phinehas and the Midianites, Numb. xxxi. 8.

HUSBAND, a married man, the house-band, or band which connects the whole family, and keeps it together. Johnson refers the term to the Runic, house-*bonda*, master of the house; but several of his instances seem allied to the sense of binding together, or assembling into union. So we say, to husband small portions of things; meaning, to collect and unite them, to manage them to the greatest advantage, &c. which is, by associating them together; making the most of them, not by dispersion, but by union. A man who was betrothed, but not actually married, was esteemed a husband, Matt. i. 16, 20; Luke ii. 5. A man recently married was exempt from going out to war; (Deut. xx. 7; xxiv. 5.) yet we have, in Homer, instances of young men slain, whose brides waited for them at home; or, who had plighted their troth to their spouses, but were never more to see them.

The husband is described as the head of his wife, and as having control over her conduct, so as to supersede her vows, &c. Numb. xxx. 6—8. He is also the guide of her youth, Prov. ii. 17. Sarah called her husband Abraham lord; a title which was continued long after, Hos. ii. 16: [*baali*, my lord.] The apostle Peter seems to recommend it as a title implying great respect, as well as affection, 1 Pet. iii. 6. Perhaps it was rather used as an appellation in public than in private. Our own word, master, (and so correlatively mistress,) is sometimes used by married women, when speaking of their husbands; but the ordinary use made of this word to all persons, and on all occasions, deprives it of any claim to the expression of particular affection or respect; though it was probably in former ages implied by it, or connected with it; as it still is in the instances of proprietors, chiefs, teachers, and superiors, whether in civil life, in polite arts, or in liberal studies.

HUSBANDMAN, one whose profession and labor is to cultivate the earth; to dress it, to render it fertile, and generally to manage it. This is the most noble, as well as the most ancient of all professions: it was begun by Adam, resumed by Noah, and has been always the most comfortable state of human life.

God is compared to a husbandman, (John xv. 1; 1 Cor. iii. 9.) and the simile of land carefully cultivated, or of a vineyard carefully dressed, is often used in the sacred writings. The art of husbandry is from God, says the prophet Isaiah, (xxviii. 24—28.) and the various operations of it are each in their season. The sowing of seed, the waiting for harvest, the in-gathering when ready, the storing up in granaries, and the use of the products of the earth, afford many points of comparison, of apt figures, and similitudes in Scripture. The course of husbandry in the East differs greatly from that among us. See THRASHING, &c.

HUSHAI, the Archite, David's friend. Being informed of Absalom's rebellion, and that David was obliged to fly from Jerusalem, he met him on an eminence without the city, with his clothes rent, and his head covered with earth. David suggested, that if he went with him, he would be a burden to him; but that he might do him important service, if he remained, and pretended to be in Absalom's interest, in order to defeat the counsel of Ahithophel, 2 Sam. xv. 32, &c. Hushai, therefore, returned to Jerusalem, and by defeating the counsel of Ahithophel, and gaining time for David, to whom he sent advices, was the cause of Ahithophel's suicide, and of Absalom's miscarriage, chap. xvi. 16—19; xviii. 5, &c.

HUSHAM, king of Edom, successor to Jobab, Gen. xxxvi. 34.

HUSKS, (*Κεράτια*, *siliquæ*,) shells, as of peas or beans. The prodigal son, oppressed by want, and pinched by hunger, desired to feed on the husks given to the hogs, Luke xv. 16. Most interpreters are of opinion that the Greek word signifies *carob-beans*, the fruit of a tree of the same name; *Ceratonia Siliqua* of Linnæus. There was a sort of wine or liquor, much used in Syria, drawn from it, and the lees of it were given to the hogs. The Greeks and Latins both name carob-beans *Ceratia*; and Pliny, as well as the Vulgate, calls them *Siliquæ*. This fruit is common in Palestine, Greece, Italy, Provence, and Barbary: it is suffered to ripen and grow dry on the tree; the poor eat it, and cattle are fattened with it. The

tree is of a middle size, full of branches, and abounding with round leaves, an inch or two in diameter. The blossoms are little red clusters, with abundance of yellowish stalks. The fruits are flat pods, from half a foot to fourteen inches long, and an inch and a half broad: they are brown at the top, sometimes crooked, composed of two husks, separated by membranes into several cells, and containing flat, shining seeds, something like those of cassia. The substance of these husks is filled with a sweetish, honey-like kind of juice, not unlike that of the pith of cassia. In all probability, its crooked figure occasioned its being called, in Greek, *Keratia*, which signifies *little horns*.

HYACINTH. By this word we understand, (1.) a precious stone; (2.) a sort of flower; and, (3.) a particular color. The flower hyacinth is not spoken of in Scripture, but the color and the stone of this name are. The spouse compares her beloved's hands to gold rings set with hyacinth, (Cant. v. 14.) [Eng. tr. beryl]; and John (Rev. xxi. 20.) says, that the eleventh foundation of the heavenly Jerusalem is of a hyacinth [Eng. tr. jacinth]. There are four sorts of hyacinths. The first is something of the color of a ruby; the second is of a gilded yellow; the third of a citron yellow; the fourth the color of a granite. The Hebrew of Canticles, instead of hyacinth, reads the stone of *Tarshish*, תרשיש; mentioned also in Exod. xxviii. 20. [Eng. tr. beryl.] We do not certainly know what stone it is; but interpreters generally explain it of the chrysolite, or the yellow topaz of modern travellers. It took the name of *Tarshish* because brought from that country, i. e. from the vicinity of Cadiz. Spain is rich in topazes, rubies, and other gems.

Of the hyacinth color—according to the most learned interpreters, an azure blue, or very deep purple, like a violet color—Moses often speaks; as Ex. xxvi. 4, 31; Num. iv. 6, seq.; also Ezek. xxiii. 6; xxvii. 7, 24; where the English version renders, *blue*. It was dyed with the blood of a shell-fish; in Latin, *murex*, in Hebrew, *chilson*.

HYÆNA, a wild beast. The animal known to us as the hyæna is a quadruped almost as large as a wolf, whose hair is rough, and its skin spotted or streaked. Hyænas were formerly produced at Rome in the public games, and they are represented on ancient medals. Pliny speaks of the hyæna, but describes it in a fabulous manner; (Nat. Hist. lib. viii. cap. 30; lib. xviii. cap. 8.) as, that it changes its sex every year, being one year male, and the next female; and that from its eyes are taken precious stones, called *hyenæ*. Aristotle and Ælian say, that it makes dogs dumb with its shadow; that it imitates the speech of mankind, and deceives them, endeavoring to draw them out of their houses and devour them. They add, that it has feet like a man's, and no vertebræ in the neck. Busbequius, in his travels to Amasia, (p. 76.) says the hyæna is almost like a wolf, but not so tall; that its hair is like that of a wolf, except in being more bristling, and marked at certain distances with great black spots. It has no length of neck, but is forced to turn itself quite round when it would look behind. It is very cruel and voracious; drags dead bodies out of their graves, and devours them; instead of teeth, has one continued bone in the jaw. It is said to imitate the voice of a man, and by this it often deceives travellers.

It is singular that a creature so well known in the East as the hyæna is, should be so seldom mentioned in Scripture. It is understood to be named in two places only; the first is 1 Sam. xiii. 18, "the valley of Zeboim," which Aquila renders "of the hyænas;" the second place is Jer. xii. 9, where the LXX render the "speckled bird" of our translation by "the cave of the hyæna." Bochart labors to introduce the hyæna in this place, and Scheuchzer also inclines this way. They would render, "My heritage is unto me as a fierce hyæna; all the beasts round about are against her;" which is then entirely parallel with verse 8. (See under Birds.) The hyæna is the animal most probable to be this *tzebua*, at present; and as such we receive it. "It is well known at Aleppo," says Russel; "lives in the hills, at no great distance from town, and is held in great horror; is the size of a large dog; is remarkably striped or streaked; has much similitude to the wolf, in nature and form; but has only four toes on each foot, in which it is very nearly singular; is extremely wild, sullen, and ferocious; will sometimes attack men; rushes with great fury on flocks and cattle; ransacks graves; devours dead bodies, &c.; is untamable."

We suggest the possibility that that very obscure animal, the *sheeb*, may be the *tzebua* of this place. Russel (vol. ii. p. 185.) gives the following account of it: "The natives talk of another animal, named sheeb, which they consider as distinct from the wolf, and reckon more ferocious. Its bite is said to be mortal, and that it occasions raving madness before death . . . is like a wolf . . . is perhaps only a mad wolf. Long intervals elapse in which nothing is heard of the sheeb. In 1772, the fore-part and tail of one was brought from Spheery to Dr. Freer. It was shot near Spheery; was one of several that had followed the Bassora caravan over the desert, from near Bassora to Aleppo. Many persons in the caravan had been bitten, all of whom died in a short time, raving mad. It was reported that some near Aleppo were bitten, and died in like manner; but the doctor saw none himself. The circumference of the body and neck rather exceeded that of the wolf. Color yellowish gray." As this creature was scarce, (never seen by Dr. Russel or his brother,) this may account for the rare insertion of it in Scripture, and the ignorance of travellers. It would seem rather to accord with the accounts we sometimes see of *mad* wolves or hyænas. Were a mad dog to establish himself in any person's house among us, would he and his family not be terrified, and abandon it?

HYMENÆUS was probably a citizen of Ephesus, converted by some of the early discourses of Paul. He fell afterwards into the heresy which denied the resurrection of the body, and said it was already accomplished, 2 Tim. ii. 17. Augustin thinks that the error of such opinions consisted in saying, there was no resurrection beside that of the soul, which by faith, profession, and baptism is revived from sin to grace. Paul informs Timothy that he had excommunicated Hymenæus, and given him over to Satan, 1 Tim. i. 20. Two years afterwards, Hymenæus engaged with Philetus in some new error, 2 Tim. ii. 17. We know nothing of the end of Hymenæus.

HYMN, a religious song or poem. The word is used as synonymous with canticle, song, or psalm, which the Hebrews scarcely distinguish, having no particular term for a hymn, as distinct from a psalm or canticle. Paul requires Christians to entertain one another with "psalms and hymns, and spiritual songs." Matthew says, that Christ having supped, sung a hymn, and went out. He probably recited the hymns or psalms which the Jews used to sing after the Passover, which they called the *Halal*; that is, the Hallelujah Psalms.

HYPERBOLIC language is among the loftiest flights of poetic composition—of unrestrained imagination; and it prevails principally among those who are in the habit of associating combinations of fancied imagery; or those who, being well acquainted with the ideas drawn from natural things, which it means to convey, readily admit such exalted phraseology, because they understand its import and the intention of the author who employs it. On the contrary, those who have little or no acquaintance with the natural ideas meant to be conveyed by hyperbolical extravagances, are always surprised, and sometimes shocked, when they meet with them in works where simple truth is the object of the reader's researches. Hyperbolic expressions are but rare in Scripture, though figurative or poetic expressions are abundant; rare as they are, however, they have been severely commented on by infidels, and have occasionally embarrassed believers. There is certainly some force in the reflection, "What would infidels have said, had it pleased God to have chosen eastern Asia, instead of western Asia, for the seat of revelation? What would they have thought of the most correct truth, had it happened, under the influence of such locality, to have been arrayed in the hyperbolic attire of that country?"

By making western Asia the seat of revelation, a medium is obtained between European frigidity, as Asiatics would think it, and Asiatic hyperbole, as Europeans would think it: so that the Asiatic may find some similarity to his own metaphorical manner, and suited to excite his attention; while the European, who professes to be charmed with the simplicity of truth, may find in Scripture abundance of that simplicity, most happily adapted to his more sober judgment, his more correct and better regulated taste. Add to this remark two other hints: (1.) There is no reason to think the Scripture writers imitated, in any degree, the authors of the passages produced below, though their mode of expression is sometimes strikingly similar; (2.) that however, in complimenting (or in describing) mortal men, kings, and heroes, Indian poetry may succeed by the use of hyperbole, yet the Hebrew writers, when describing Deity, employ, beyond all controversy, a style much more pleasing to genuine and correct taste.

Without supposing that all readers will feel the effect intended to be produced by the foregoing remarks, it is hoped that the style of the following extracts may moderate the surprise of some at certain poetic phrases which occur in Holy Writ. They are transcribed from the Asiatic Researches: "Riches and life are two things more movable than a drop of water trembling on the leaf of a lotos, [the water-lily,] shaken by the wind." For similar ideas, see Proverbs, Ecclesiastes, Job, &c. "Gospaat, king of the world, possessed matchless good fortune: he was lord of two brides, the earth and her wealth. When his innumerable army marched, the heavens were so filled with *the dust of their feet*, that the birds of the air could rest upon it." (Compare Nahum i. 3, "The clouds are *the dust of his feet*.") "At Moodgoghreree, where is encamped his victorious army; across whose river a bridge of boats is constructed for a road, which is mistaken for a chain of mountains; where immense herds of elephants, like thick black clouds, so darken the face of day, the people think it the season of the rains; whither the princes of the north send so many troops of horse, that the dust of their hoofs spreads darkness on all sides; whither resort so many mighty chiefs of Iumbodweep, to pay their respects, that the earth sinks beneath the weight of their attendants." After this, how flat and low is the fulsome boast of the haughty Sennacherib! 2 Kings xix. 24. "When the foot of the goddess, with its *tinkling ornaments*, [compare Isa. iii. 18, the Lord will take away the bravery of their *tinkling ornaments about their feet*,] was planted on the head of (the evil spirit) Maheeshasoor, all the bloom of the new-born flower of the fountain (the lotos) was dispersed with disgrace by its superior beauty. May that foot, *radiant with a fringe of refulgent beams, issuing from its pure bright nails*, [compare Hab. iii. God's 'brightness was as the light; *he had horns* coming *out of his hand*;' i. e. refulgent beams issuing from the hollow of it; 'where was the concealment of his power,'] endue you with a steady and unexampled devotion, offered up with fruits; and show you the way to dignity and wealth." For other instances of resplendence attending Deity, see the reflective lustre of Moses, Exod. xxxiv. 29, and of our Lord, Mark ix. 15; also Acts ix. 3. It is probable that all these ideas may ultimately be referred to appearances of the Shekinah. See also Rev. i. 15: "His eyes were as a flame of fire; his feet resplendent as fine brass, burning in a furnace; his countenance as the sun shining in its strength;" so greatly was it radiant, &c.

The expression of Habakkuk, above quoted, is nearly a transcript of the verse of Moses, Deut. xxxiii. 2: "*From his right hand issued* [not a *fiery law*, but] *fiery streams*—rather *radiant streams* of refulgent splendor, *unto them*."

"There the sun shines not, nor the moon and stars; there the lightnings flash not: how should even fire blaze *there?* God irradiates all this bright substance; and by its effulgence the universe is enlightened."—(Compare Isa. lx. 19.) "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory," &c.—"The city had no need of the sun, neither of the moon to shine in it, for the glory of God did enlighten it, and the Lamb is the light thereof," Rev. xxii.

Herodotus records a remarkable hyperbole, of which he did not penetrate the meaning; he inserts it indeed, but professes his disbelief of it: "In Arabia is a large river named Corys, which loses itself in the Red sea; from this river the Arabian king is said to have formed a *canal of the skins of oxen and other animals, sewed together*, which was continued from the river to the desert, a journey of twelve days, in three distinct canals." (Thalia ix.) Those who have perused the article on bottles will be at no loss to understand the nature of "the skins of oxen, &c. sewed together," i. e. the Girba; and the "canal" is, probably, merely an hyperbolical expression for a very long train of camels, &c. bearing a very plentiful supply of water, and journeying in three divisions. We meet with an hyperbole exactly similar in Ockley's History of the Saracens: (vol. i. p. 314.) "Omar wrote to Amrou, acquainting him with their extremity, and ordered him to supply the Arabs with corn out of Egypt; which Amrou did in such plenty, that the train of camels, which were loaden with it, reached in a continued line from Egypt to Medina; so that when the foremost of them were got to Medina, the latter part of the gang were still in the bounds of Egypt."—Now this, being a journey of forty days, and six or seven degrees of latitude, is evidently impossible, even if all the camels in the world had been collected on the spot. It imports no

more, in plain language, than that by the time the first troop of camels might be supposed to have reached the place of their destination, the last troop quitted Egypt. How necessary it is to understand the *figurative language* of a people, which often, if not commonly, arises from local peculiarities!

HYPOCRITE, one who feigns to be what he is not; one who puts on a false person, like actors in tragedies and comedies. The epithet is generally applied to those who assume the appearances of a virtue, without possessing the reality. Our Saviour accused the Pharisees of hypocrisy. In the Old Testament, the Hebrew חנף, *chaneph*, which is rendered hypocrite, counterfeit, signifies also a profane, wicked man; a man polluted or corrupted; a man of impiety, a deceiver, Job viii. 13; xiii. 16, &c. Jeremiah (iii. 1; xxiii. 15.) uses the verb *chanaph* to express the infection, the pollution of the land of Judah, caused by the sins of its inhabitants.

HYSSOP is an herb generally known, and often mentioned in Scripture. It was commonly used in purifications as a sprinkler. God commanded the Hebrews, when they came out of Egypt, to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and sprinkle the lintel and the two side-posts of the door-way with it. Sometimes they added a little scarlet wool to it, as in the purification of lepers. Hyssop is mentioned as one of the smallest of herbs, 1 Kings iv. 33. It is of a bitter taste, and grows on the mountains near Jerusalem. The hyssop of John xix. 29, is probably what is called a reed or cane in Mark xv. 36; Matt. xxvii. 48; or else this hyssop was like a sponge imbued with the drink. It was perhaps a handful gathered of the nearest herbs to the spot, which might be mostly hyssop. Hasselquist says, there grows out of the city, Jerusalem, near the fountain of Solomon, (Siloam?) a very minute moss; and he asks, "Is not this the hyssop? It is at least as diminutive as the cedar is tall and majestic." (Letter, Sept. 22, 1751.)

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IDD

IBEX, a wild goat. See Goat (Wild).

IBIS, (ינשוף, *yanshuph*, Eng. trans. *owl*,) an unclean bird, common in Egypt, Lev. xi. 17. Strabo describes it as being like a stork; some are black, and others white. The Egyptians worshipped them because they devour the serpents, which otherwise would overrun the country. It was a capital crime to kill an ibis, though inadvertently. Cambyses, king of Persia, being acquainted with this, placed some of them before his army, while he besieged Damietta. The Egyptians, not daring to shoot against them, suffered the town to be taken. Mr. Taylor is of opinion that the *yanshuph* is not the ancient ibis, but the *Ardea ibis*, described by Hasselquist. See Birds.

IBLEAM, a town in the half-tribe of Manasseh, east of Jordan; (Josh. xvii. 11.) probably the Bileam (1 Chron. vi. 70.) given to the Levites of Kohath's family.

IBZAN, of Judah, the eighth judge of Israel, succeeded Jephthah, (A. M. 2823,) and died at Bethlehem, after seven years' government, Judg. xii. 8—10.

ICHABOD, son of Phinehas, and grandson of Eli, the high-priest. He was born at the moment when his mother heard the fatal news of the ark being taken; whence he obtained his name, "*Alas, the glory!*" i. e. inglorious, 1 Sam. iv. 19—21.

ICONIUM, now called Cogni, or Konieh, formerly the capital of Lycaonia, as it is now of Caramania, in Asia Minor. Paul, visiting Iconium, (A. D. 45.) converted many Jews and Gentiles; (Acts xiii. 51; xiv. 1, &c.) but some unbelieving Hebrews excited a persecution against him and Barnabas, and they escaped with difficulty.—He undertook a second journey to Iconium, A. D. 51.

IDALAH, a city of Zebulun, Josh. xix. 15.

I. IDDO, (אדו,) chief of the Nethinim, in captivity in Casiphia, (Ezra viii. 17.) who were invited by Ezra to return to Jerusalem.

II. IDDO, (ידו,) chief of the half-tribe of Manasseh beyond Jordan, 1 Chron. xxvii. 21.

IDL

III. IDDO, (עדו,) father of Barachiah, and grandfather of the prophet Zechariah, Zech. i. 1. In Ezra v. 1; vi. 14, Zechariah is called son of Iddo, according to Hebrew usage.

IV. IDDO, (עדו,) a prophet of Judah, who wrote the history of Rehoboam and Abijah. It seems by 2 Chron. xiii. 22, that he had entitled his work *Midrash*, or Inquiries. Josephus and others are of opinion, that he was sent to Jeroboam, at Bethel, and that it was he who was killed by a lion, 1 Kings xiii.

IDLE, IDLENESS. These words are capable of at least two senses; (1.) of an inevitable vacation from employment, from want of opportunity; (Matt. xx. 3, 6.) (2.) of a criminal inattention to labor or duty, when it ought to be discharged, Exod. v. 8. 17; Prov. xix. 15. This idleness is a great evil; so we read, 1 Tim. v. 13, "They learn to be idle . . . and not only idle, but tattlers also, and busybodies." The remedy for such idleness is, "let them not eat," 2 Thess. iii. 10. This leads us to the true import of our Lord's words, (Matt. xii. 36.) "Men shall give account for every idle word;" meaning that vain conversation which tends to injury, that inconsiderate discourse which is not only without advantage, but actually pernicious. The rabbins have a proverb, that "the Spirit of God never resides in a light head, nor with idle words;" that is, unseemly discourse banishes the Holy Spirit. They say also, "Against idle discourse a man must stop his ears," as they do at hearing blasphemy. In short, vain words, lies, follies, are what is meant by idle words. The LXX use this word to translate the Hebrew which signifies lying; (Exod. v. 9; Hos. xii. 1; Mic. i. 14; Hab. ii. 3; Zeph. iii. 13.) and the Latins employ the word "useless" to the same import. [On the ῥῆμα ἀργόν, *empty word*, of Matt. xii. 36, see Tittmann in the Bibl. Repository, vol. i. p. 481. R.

In the sense of idle, as a relaxation from labor, the best of men have their idle times, and their idle words; in the sense of idle, as vain, pernicious, impious, the worst of men, only, indulge idle discourse, and indolent, wasteful idleness. (Comp. Tit. i. 12; 2 Pet. i. 8.)

IDOL, IDOLATRY. The Greek εἴδωλον signifies, in general, a representation, or figure. It is always taken in Scripture in a bad sense, for representations of heathen deities, whether men, stars, or animals; whether figures in *relievo*, or in painting, or of what matter or nature soever. God forbids all sorts of idols, or figures and representations of creatures, formed or set up with intention of paying superstitious worship to them, Exod. xx 3, 4.

The heathen had idols of all sorts, and of all kinds of materials; as gold, silver, brass, stone, wood, potter's earth, &c. Stars, spirits, men, animals, rivers, plants, and elements were the subjects of them. Some nations worshipped a rough stone. Such is the black stone of the ancient Arabs, retained by Mohammed. It is said by the prophet Amos (v. 26.) that the Israelites, in their wanderings in the wilderness, "bore the tabernacle of their Moloch, and Chiun their images, the star of their gods, which they made to themselves." Stephen (Acts vii. 43.) upbraids them with the same. It is thought, with great probability, that Moloch and those other pagan deities, which they carried with them in the desert, were borne in niches upon men's shoulders, or drawn about in covered carriages, as we know the heathen carried their idols in procession, or in public marches.

The carrying of the images of the gods under tents, and in covered litters, came originally from the Egyptians. Herodotus speaks of a feast of Isis, in which her statue was carried on a chariot with four wheels, drawn by her priests; and elsewhere of another deity which was carried from one temple to another, enclosed in a little chapel made of gilt wood. Clement of Alexandria speaks of an Egyptian procession, in which they carried two dogs of gold, a hawk, and an ibis; and Macrobius says, the priests carried the statue of Jupiter of Heliopolis on their shoulders, as the gods of the Romans were carried in pomp at the games of the circus. The Egyptian priests placed Jupiter Ammon in a little boat, whence hung plates of silver, by the motion of which they inferred the will of the Deity, and made their responses to such as consulted them. The Egyptians and the Carthaginians had little images, which were carried on chariots, and gave oracles by the motion they communicated to those carriages. The Gauls, as we are informed by Sulpicius Severus, carried their gods abroad into the fields, covered with a white veil. Tacitus speaks of an unknown goddess, who resided in an island of the ocean, and for which the worshippers kept a covered chariot, which none dared approach but her priest. When the goddess was placed in it, two heifers were harnessed to it, who drew it where they thought fit, and then brought it back into her grove. They washed the chariot, and the veils that covered it, and drowned the slaves that were employed in the service. Here are examples of gods carried in niches and in chariots; and the car of Juggernaut, and others in the East Indies, will press themselves on the mind of the intelligent reader. The heathen also employed little temples of metal. Diodorus Siculus speaks of two small temples of gold; and we know that there was, at Lacedæmon, one entirely of brass, and therefore called Chalcotoichos, or the house of brass. Victor, in his description of Rome, gives an account of some of the same metal in that city. Calmet thinks that the silver temples of Diana of Ephesus, which were made and sold by Demetrius the silversmith, were either small models of the temple of this goddess, or niches in which she was represented, for devotion.

Writers are not agreed about the origin of idolatry, or the superstitious worship paid to idols and false gods. The book of Wisdom (xiii. 13, 14; xiv. 15; xv. 7, 8.) proposes three causes of it:—First, The love of a father, who, having lost his son in an advanced age, to comfort himself, causes divine honors to be paid to him. Secondly, The beauty of works engraved. Thirdly, The skill of an artificer in potter's earth, who consecrates a statue of his own making, as if it were a deity.

A large number of writers on this subject are persuaded, that the first objects of idolatrous worship were the sun, moon, and stars.

The order, the regularity, and the beauty of the ordinances of the heavens, have been at all times subjects of gratulation and wonder. Whether men were rude or refined, in a social or a savage state, they felt the importance inseparable from the seasons of the year, and gradually associated in their minds the periodical returns of those luminaries which at first announced the returns of the seasons, and at length were supposed to exert an influence over them. The sun and the moon were, indisputably, the two greater lights of heaven; to these the most powerful influences were ascribed; and the most important obligations universally acknowledged. They led on the year and the months, with their respective productions; they afforded means of calculating time, and of defining periods; and eventually, they contributed to the formation of systems, and to extensive combinations of numbers into multiples, progressions, and series. But in addition to these principals, known to all as the sources of light, the heavens presented, to the observant and intelligent, various minor luminaries, the periods of which were not only incommensurate among themselves, but required long continued investigation of their appearances, to obtain materials for the theory of their orbits and motions. It had been well, had mankind stopped here; but, having acquired an elementary knowledge of the heavenly bodies and their circuits, the misplaced gratitude of some, and the pious credulity of others, attributed to them offices for which their Creator never designed them, and consequently never prepared them. The smallest spark of rationality too powerfully illuminates the human breast, to allow its possessor to conceive of the Great Supreme, other than as a Spirit of incomprehensible attributes and infinite wisdom and powers; a portion of which he at pleasure delegates to the emanations of his creative *fiat*, and which, in fact, he has in some degree delegated to man, as a rational creature; and to beings much superior, in degrees proportionately higher. And where should the imagination of man establish these superior beings, if not in those celestial bodies, the aspects of which were deemed propitious, or were thought to be detrimental, beyond the interference of mortals, or the ken of inhabitants of earth? It was, then, from attributing to the heavenly bodies the office of mediators between man and the Supreme Deity, that idolatry took its rise. It was from entreaties addressed to the circulating orbs of our system, from solicitations beseeching their favorable acceptance and report, of worship intended to be conciliatory, as it respected themselves, and intended to be most profoundly reverential as it respected the Self-existent, the first Cause, and last End of being; who was indeed the only proper object of adoration, but who was supposed to be too high, too exalted, to be approached, immediately, by feeble man.

Such was the state of things when the sacred penman composed his history of the creation, in which he describes, in direct terms, the origin and the offices of the sun and the moon, but confines his account of other celestial bodies to a single phrase,—"he made the stars also." It was not because Moses was ignorant of the importance attached to the stars, that he studied this brevity; it was because he knew it too well, and had too sensibly felt its evil consequences, in the course of his own life, and had seen them too extensively prevalent, to the great injury of the world at large, and to the no small criminination of that peculiar people over which he had now the charge. This argument acquires additional strength on a reference to the original text; for the fact is, that the stars are not spoken of, except as being placed under the power or influence of the two greater lights: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; the stars also," Gen. i. 16.

The beginnings of all arts, and of all practices, are extremely simple, and it is impossible, from the simple beginnings of practices founded on a mere mental idea, so much as to conjecture in what they may issue, when the ingenuity of man has refined upon them, and they have been the study of successive generations. To suppose that every star, and especially every revolving planet, was animated by a resident angel peculiar to itself, was, doubtless, accepted as the happy thought of a mind deeply imbued with the learning of the age, with astronomical knowledge in more than usual proportion, and perhaps favored by some superior power, with a revelation, by which it was enabled to penetrate into mysteries far "beyond this visible diurnal sphere." Nor less felicitous and convenient was the formation of a symbolical representation of a star; it required no skill; a mere effort of the hand was sufficient to execute the design; and the model once obtained, the idol was constantly before the eye of the worshipper, whether the original were above or below the horizon. And yet, in these rude efforts originated that idolatry which eventually, like a flood, overwhelmed the whole human race; to which the sacred books, though standing in direct opposition, bear but too striking witness, and which to this day retains its tyranny in some of its most odious and destructive forms. For the issue proved, that when the stars and the planets were once named, their idols were named after them; that when their idols were formed, they gradually assumed the personal figure of those intelligences whose names they bore, and of which they became the human representatives. Hence gods and goddesses of every description and attribute; until at length their numbers became incalculable, and their characters flagitious, and "darkness covered the earth, and gross darkness the people."

A few thoughts on this inveterate moral malady of the human mind, from which no nation has been wholly exempt, may with propriety introduce our views of the incidents recorded in Scripture.

The modern system of planetary worlds, of which our earth is one, was not generally received, even if it were known, in the early ages. The Persian sages, for instance, adopted a scheme essentially different; and, perhaps, they received it from remote antiquity. That scheme is expressed in the following terms, in the *Desâtir*, which professes to contain the sentiments of the prophets of Persia, including those of Zoroaster, anterior to the time of Alexander the Great. The notes enclosed in parentheses ( ) are those of the Persian translator of the original work.—"The simple being—of his own beneficence created a substance free and unconfined, unmixed, immaterial—the chief of angels. By him he created inferior heavens, and to each an intelligence, and a soul, and a body; as for example, Ferensâ, (*the intelligence of the sphere of Keiwan* (*Saturn*) also, Lâtinsâ (*its soul*), and Armensâ (*its body*), And Anjumdâd (*the intelligence of the sphere of Hormusd* (*Jupiter*), and Nejmâzâd (*its soul*) and Shidârâd (*its body*), And Behmenzâd (*the intelligence of the sphere of Behrâm* (*Mars*), and Fershâd (*its soul*), and Rizbâdwâd (*its body*), And Shâdâram, (*the intelligence of the sphere of the sun*), and Shâdayam (*its soul*), and Nishâdirsâm (*its body*), and Nirwân (*the intelligence of the heaven of Nahid* (*Venus*), and Tirwân (*its soul*), and Rizwân (*its body*), And Irlâs (*the intelligence of the sphere of Tîr* (*Mercury*), and Firlâs (*its soul*), and Warlâs (*its body*), And Fernush (*the intelligence of the sphere of the moon*), and Wernûsh (*its soul*), and Ardûsh (*its body*), The heavy-moving stars are many, and each has an intelligence, a soul, and a body. And, in like manner, every distinct division of the heavens and planets hath its intelligence and its soul. The number of the intelligences, and souls, and stars, and heavens, Mezdâm [only] knows." The reader will observe the order of these intelligences:—*Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon.* It might be compared with the systems of Ptolemy, and of Tycho Brahé; but that is not our present object. The Persian prophet proceeds to say, "The lower world is subject to the sway of the upper world. In the beginning of its revolution, the sovereignty over this lower world is committed to one of the slow-moving stars, which governeth it alone for the space of a thousand years; and for other thousands of years each of the heavy-moving stars, and swift-moving stars, becometh its partner, each for one thousand years. Last of all, the moon becometh its associate. After that, the first associate will get the sovereignty. The second king goeth through the same round as the first king; [for a thousand years;] and the others are in like manner his associates . . . And understand, that the same is the course as to all the others. When the moon hath been king, [when] all have been associates with it, and its reign, too, is over, one grand period is accomplished. After which the sovereignty again returneth to the first king, and in this way there is an eternal succession." . . . . "After performing the worship of Mezdâm, worship the planets, and kindle lights unto them. *Make figures of all the planets, and deem them proper objects to turn to in worship* . . . . that they may convey thy prayers to Mezdâm" . . . "In prayer turn to any side; but it is best to turn to the stars, and the light."

Here, undoubtedly, we have the origin of Sabiism, or the worship of the host of heaven, so often alluded to in Scripture;—and the real origin of terrestrial idolatry also; for, to those intelligences, first worshipped under the form of stars, were subsequently erected altars, temples, statues, and other *sacra*. Their influences were supposed to be most beneficial to those who most fervently worshipped them; nor was this all, for those who devoted themselves to the rites instituted in their honor, conceived that they could, by their solicitations, (or incantations,) induce these celestial intelligences to favor with their special presence and residence, the buildings, the figures, the emblems, consecrated to them

upon earth; and these gross and deceptive imaginations led the way to the vilest degradation of the human heart and character.

Whatever might be the conceptions of the learned and scientific among the orientals, who studied the courses and properties of the heavenly bodies, their mutual relations, and their alleged powers and influences, when they became objects of worship among the multitude, they became also subject to their caprice, superstition, and ignorance, as well as to their depravity. Not long could the simple *star* remain the sole representative of a celestial intelligence; the idea of *personality* prevailed over every other, and with it combined the varied passions and dispositions which form the character and distinguish the *persons* of our species. But, most probably, the progress, though rapid, was not instantaneous; and though too fatal in the issue, it was not, at first, considered as absolutely unlawful or unbecoming. There was much to be said in favor of the doctrine, that the planetary bodies governed the seasons; that they produced, and, consequently, that they bestowed, abundant harvests, and plentiful supplies of the rich and important productions of the field, the vineyard, the orchard, and the garden. Nor did their operations terminate here; the increase of the fold was attributed to their agency; together with that of cities, tribes, and families. Precisely in this spirit is the argument of the Israelites who professed to ask counsel of Jeremiah, the prophet of the Lord, but who acted in direct opposition to it, when they not only determined to go into Egypt themselves, but carried the remonstrating prophet along with them, Jer. xliv. What had been their practices we learn from chap. vii. 17, seq.

Seest thou not what these are doing,
In the cities of Judah, and in the streets of Jerusalem?
The sons gather wood,
And the fathers kindle the fire,
And the women knead the dough,
To make cakes for the regency of the heavens, [*queen of heaven*, Engl. tr.]
And to pour out libations to strange gods.

This is Blayney's translation; who also reads chap. xliv. 15, seq. in the following manner: "Then all the men, who knew that their wives had burned incense unto strange gods, and all the women who stood by, a great company, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word which thou hast spoken to us in the name of Jehovah, we will not hearken unto thee. But we will surely perform what is gone forth out of our mouth, in burning incense to the regency of the heavens, [*queen of heaven*,] and pouring out libations thereunto; like as we did, we, and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem, when we had plenty of bread and were prosperous, and saw no adversity. But from the time we left off to burn incense to the regency of the heavens, and to pour out libations thereunto, we have been in want of every thing, and have been consumed by the sword and by famine: and when we burned incense to the regency of heaven, pouring out also libations thereunto, did we, exclusively of our men, make cakes for it, worshipping it, and pouring out libations thereunto?"

From our imperfect acquaintance with the idolatrous rite here described, this passage presents many difficulties. But, before we proceed further, it should be observed, that our English margin, adopting the reading of the Complutensian, (vii. 18.) renders, *the frame or workmanship of heaven*: the LXX render, τῇ στρατιᾷ, the *host* of heaven; but, in chap. xliv. 17—19, they render τῇ βασιλίσσῃ τοῦ οὐρανοῦ, *the queen* of heaven. [Eng. marg. *frame* or *workmanship*, in verse 17; *queen*, in verses 18, 19, according to the Complutensian; which strangely varies the reading in these verses, though intending the same power.] These variations are sufficient proofs of confusion; and that arising from a cause of no modern date. But by the help of the second extract from the Desâtîr above, we may, perhaps, be able to explain this. We there read that the planets, in succession, obtain first as associates, afterwards as principals, the office of king, each for a thousand years; and that the series ends with the moon. It is evident that when a feminine planet is *king*, whether as associate or as principal, she would be called *queen*. Now the moon is not feminine; but is addressed as "*Lord* of moistures"—and is, in many languages, as well as in these ancient Persian prayers, of the masculine gender. It follows that Venus is the only planet which can be, properly speaking, *queen* of heaven; and during her millennium she would be the counterpart of all the characters described in this passage;—a female *regent*, enjoying dominion, rule, or superiority; a delegated agent; especially, in association with a slow-moving star; and, in such association, not only one of *the host of heaven*, herself, but also, and especially, by her connection with her principal, according to the frame, workmanship, or organization of the celestial orbs in their courses and mutual relations.

We see now the reason why the women were principals in the idolatry so severely reproved by Jeremiah; they worshipped the female regent in her grosser character of Venus Genetrix; and are, therefore, threatened, in opposition to her character, with the very annihilation of their desires: "I will pour out my fury upon man and upon beast, and upon the trees of the field, and upon the fruits of the ground: in short, on all the powers of increase, animal and vegetable."

The prophet, in continuation, charges all the people as parties to the idolatry practised in their country:

At that time, saith Jehovah, shall they cast forth
The bones of the kings of Judah, and the bones of the princes,
And the bones of the priests, and the bones of the prophets,
And the bones of the inhabitants of Jerusalem, out of their graves;
And they shall spread them before the sun and the moon,
And all the host of heaven, which they have loved,
And which they have served, and after which they have gone,
And which they have served, and to which they have bowed down, &c.

Here we have the sun, the moon, and the host of heaven—the stars, generally; but in 2 Kings xxiii. 5. we have a more particular enumeration—"They burned incense to Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." Here Baal is distinguished from the sun, (see BAAL, p. 121.) and the planets are clearly distinguished from the fixed stars, though usually reckoned among the host of heaven. As this text is the only one that

separates the planets from the host of heaven, it deserves particular notice; and the rather, as commentators incline to consider *Mazaloth*, the word here, as being the same with *Mazaroth* in Job xxxviii. 31. Now *Mazaroth*, in Job, they interpret the zodiac, on the authority of Chrysostom; but, supposing the words to be distinct, as they stand in our Hebrew Bibles, the English rendering of "the planets," may be supported; as this class of heavenly bodies is exactly what is wanted in the order of the words; that is, according to the ancient Persian system, the swiftly-moving stars, distinct from the slowly-moving stars.

It is remarkable that Manasseh, a tyrant who deluged Jerusalem with innocent blood, is said (2 Kings, xxi. 9.) to have "*seduced* Israel to do more evil than did the nations which the Lord destroyed before the children of Israel;" whereas, Moses cautions the people—"Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, all the host of heaven, thou shouldest be *driven* to worship them."—It might be thought that the terms should change places: it was not, however, because Sabiism, the worship of the heavenly host, was the only kind of idolatry known to the Hebrew legislator, that he laid such a stress on this; for the connection of the passage shows that he equally warned his charge against corrupting themselves by making a graven image, the similitude of any figure, the likeness of male or female, [of mankind,] the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth. We infer, that images of all these were common accessories to idolatry so early as the days of Moses.

When the imagination had discovered intelligences, and consequently deities, in the celestial bodies, the way was opened for peopling the earth also with inferior deities; and for believing the descent of the superior, to take cognizance of the conduct and affairs of mortals. The inferior deities are thus announced:—"Below the sphere of the moon was made the place of the elements. Over the fire, the air, the water, and the earth, were placed four angels—Anirâb, and Hirâb, and Senurâb, and Zehirâb. . . . Whatever things are compounded of the elements are either impermanent or permanent. The impermanent are fog, and snow, and rain, and thunder, and cloud, and lightning, and such like. Over each of these there is a guardian angel. The guardians of the fog, and snow, and rain, and thunder, and clouds, and lightning, are Milrâm, Silrâm, Nilrâm, Mehtâs, Betâm, and Nishâm, and so of others." The scheme of idolatry is now complete; the man who wished for rain implored it from the guardian angel of the rain; and to that guardian angel, or his principal, he attributed the fertility of his fields, in consequence of the heaven-descended showers. True it is, that Jehovah claims to himself, in numerous places in Scripture, the power of giving or of withholding rain; and the prophet asks, (Jer. xiv. 22.) "Are there any among the vanities of the Gentiles which can cause rain? Or can the heavens (the heavenly powers) give showers? Art not thou He, (the giver of rain,) O Lord our God? Therefore we will wait upon thee; for thou hast made all these things." Exactly analogous are the remonstrances of the apostles: (Acts xiv. 17.)—"Turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:—who hath not left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." But this history assists the progress of our argument; for, say the Lycaonians, "The gods are come down to us in the likeness of men;"—a current notion among the heathen; and it was no more than natural, and just, that the superior deities should inspect the conduct of the inferior, as well in person, as by their agents; (so Satan roamed over the earth, to make his observations, and report;)—nor less should they examine the maxims of men; and punish transgressors, or reward the obedient, in modes beyond the scrutiny of common observation. The poets of Greece and Italy furnish abundant proofs of this. But these were incidental and uncertain visits; there were others which, by their regular returns, or by their uninterrupted permanency, announced the constant interposition of the supposed deity who presided over that meteor, or that phenomenon; insomuch, that while, on some occasions, the heathen insisted that "Jupiter is whatever exists, whatever you see," on others he was merely the god of the atmosphere, and directed the operations of the rain, the snow, &c. as supplicated by the earth. Egypt only was an exception; and the exception confirmed the rule:

Te propter nullos tellus tua postulat imbres,
Arida nec pluvio supplicat herba Jovi.
Tibull. lib. i. Eleg. 7.

Among the most determinate and obvious gifts of the gods, rivers held a distinguished place; in fact, not a few of them were considered as gods themselves, and this probably arose, not merely from a sense of the benefits they confer on a country, but also from appearances somewhat striking and peculiar in their sources. All who have read Homer—and who has not read Homer?—know that the river Scamander was esteemed a deity, and venerated as divine. Herodotus says of the Persians, that they held rivers in especial veneration, that they worshipped them, and offered sacrifices to them; nor would they suffer any thing to be thrown into them, that could possibly pollute their waters. The same notion obtained among the Medes, the Parthians, and the Sarmatians. The Nile was certainly consecrated in Egypt, was called *Father* and *Saviour*; (or protector;) was esteemed their prime national deity, and was worshipped accordingly. They supposed it gave birth to all their deities who were born, they said, on its banks. That the Nile concealed its head, was proverbial; and something of the same kind was, it is credible, believed of the other divine streams.

All know that Ida was the seat of the immortal gods, of which Jove was the sovereign. But why, and how, was the Scamander said to flow from him, to be his offspring, &c.? Dr. E. D. Clarke has set this in a striking light. (Trav. vol. ii. p. 142.) On ascending Gargarus, the chief summit of Ida, he says, "Our ascent, as we drew near the source of the river, became steep and stony. Lofty summits towered above us, in the greatest style of Alpine grandeur; the torrent, in its rugged bed below, all the while foaming on our left. Presently, we entered one of the sublimest natural amphitheatres the eye ever beheld; and here the guides desired us to alight. The noise of waters silenced every other sound. Huge, craggy rocks rose perpendicularly to an immense height; whose sides and fissures, to the very clouds, concealing their tops, were covered with pines, growing in every possible direction, among a variety

of evergreen shrubs, wild sage, hanging ivy, moss, and creeping herbage. Enormous plane-trees waved their vast branches above the torrent. As we approached its deep gulf, we beheld several cascades, all of foam, pouring impetuously from chasms in the naked face of a perpendicular rock. It is said the same magnificent cataract continues during all seasons of the year, wholly unaffected by the casualties of rain or melting snow. That a river so ennobled by ancient history should at the same time prove equally eminent in circumstances of natural dignity, is a fact worthy of being related . . . it bursts at once from the dark womb of its parent, in all the greatness of the divine origin assigned to it by Homer:—where the voice of nature speaks in her most awful tone; where, amidst roaring waters, waving forests, and broken precipices, the mind of man becomes impressed, as by the influence of a present Deity. I climbed the rocks with my companions, to examine more closely the nature of the chasms whence the torrent issues. Having reached these, we found, in their front, a beautiful natural basin, six or eight feet deep, serving as a reservoir for the water in the first moments of its emission. It was so clear, that the minutest object might be discerned at the bottom. The copious overflowing of this reservoir causes the appearance, to a spectator below, of different cascades falling to the depth of about forty feet: but there is only one source. Behind are the chasms whence the water issues. We entered one of these, and passed into a cavern. Here the water appeared, rushing with great force beneath the rock, towards the basin on the outside. It was the coldest spring we had found in the country. . . . The whole rock about the source is covered with moss. Close to the basin grew hazel and plane-trees; above were oaks and pines; all beyond was a naked and fearful precipice." Such is the source of the river, the offspring of Jove. On the summit of the mountain whence it flows, the deities of classic antiquity held their court, Jupiter, Mars, Apollo, Venus, Mercury, Diana, &c. who were, in short, the celestial intelligences of the planets transferred to earth.

The deities of Greece were not originally Greek; neither were they, strictly speaking, Egyptian; but India was their primary station;—not the provinces now called Bengal, but those more to the north, where rises the long chain of mount Himalaya, in all the pride of eternal snows, and endless peaks of ice. Surrounded by these mountains, the highest in the world, is the famous lake Mansarowara, whose capacious waters are deemed sacred by all the Brahminical tribes and their followers. Here also rise the most famous rivers; the Bramahputra; ("son of Brahma," the deity;) the Ganges, (Ganga, feminine;) who sprung from the head of the Indian Jove; the Indus, or Nilab, with its contributing streams; and the Gihoon, which runs northerly, a direction contrary from the former. As we are not able to offer so particular an account of the sources of these rivers as Dr. Clarke has furnished of the sources of the river Scamander, we must entreat the reader to bear in mind the identity of the Grecian deities with those of the original India, and to expect to meet them again, in exactly the same situation, at the summit of a mountain, at the source of a stream, rendered sacred by their presence, and doubly sacred as being their offspring.—Change of name effects no change of character.

A Plate of the Origin of the River Ganges in the larger edition of Calmet, (No. LXXVI.) shows these ideas in the form of an allegory, at once mythological and geographical; the principal deities of India are represented on the summits of the Snowy mountains, giving birth to the Ganges; which, from those mountains, falls from precipice to precipice, till it reaches the entrance into the lower provinces, which it annually overflows. The river is seen to issue from the foot of Vishnu, the pervading spirit of the supreme, who here assumes a female form. Behind her sits Nared, (Mercury,) playing on the *bina*, a musical instrument, analogous to the lyre of Mercury; and before her dances Bhavani, (Venus,) animated no doubt by Nared's celestial melody; near Bhavani stands Brahma, (Jupiter,) who sanctions the joyful occurrence by his presence. Adjacent are the temples of Scheu Log; that is, of Siva, (the changer of forms,) of Parvati, (Cybele,) the "general mother;" and in the sanctuary adjoining is Ganesa, with the head of an elephant. Attached is a dwelling of Chiven, and of the Bramins engaged in his service. Another temple marked Beschan Log, "the residence of Vishnu," is inhabited by the Bramins attached to his worship. Here are worshipped Lachmi, wife of Vishnu, the goddess of riches. A third structure, Brem Log, "the residence of Brahma," was no doubt the dwelling of Brahma, and of the Bramins attached to him. It is said that this temple no longer exists; which, if true, seems to prove that the *original* drawing of it was composed while it was standing; which is allowing it considerable antiquity. Gaitris and Sarsatis appear in the chapel of this convent; the last is the wife of Brahma, and the goddess of the sciences, Minerva. Sanoc Sanandam, the eldest of her sons, is here in the chapel dedicated to his family. The stream that issues from the foot of the goddess dashes on the head of a deity, sitting at some distance below, on a great rock; and in the early part of its course it is visited by Brahma, who receives part of the water into a patera or vase, as if he intended to drink of it; and by this he confers additional sanctity on the stream. From the head of the deity, the water rebounds into another direction, and falls in a cascade, or cataract, forming a mass of spray, where it is received by seven men, the Richis, peculiarly holy persons, or devotees; and it seems that baptism, by being wetted with the falling spray of this cataract, is esteemed a very happy and sacred ablution; and is a kind of baptism very ancient among the Hindoos, and others. These seven Richis are said to come every *seventh* day of the week, to receive this falling shower on their heads. From this cataract the river proceeds to another rock, signified by the head of a cow, and known under the name of "the Cow's Mouth;" through this rock it passes, and is received into an octagon basin, apparently formed by art; leaving which, it continues its course to another fall, near the city of Hordear, or Hardwar, (Heridwar,) where it enters the fertile provinces of India.

The image of a female form, as giving birth to a river, appears, with some variation, on medals of Antioch, of Carrhæ, of Damascus, of Ptolemais, of Rhesen, of Singara, of Shinar, of Tartus; and in fact, on coins of very many other cities;—cities of the greatest antiquity, situated in the midst of deserts, and wanting water themselves; cities very distant from each other, and by no means likely to appropriate each other's device. The inference is conclusive, therefore, of a common and early origin of this type; and that origin could be no other than the country whence all these people drew their own origin; or, derived from localities, the memory of which they

all desired to preserve; as in their religious rites, so also on their public tokens. But if it be granted that these people commemorated the country of their common and early origin, and that origin was at, or near, the sources of the Ganges, it will lead to a conclusion confirmatory of the opinion for a very eastern position of Paradise, &c. (See EDEN.) (The resemblance between the Hindoo and the Egyptian deities will suggest themselves to the reader. See Asiatic Researches, vol. i. p. 242.)

With these tokens we should also connect the traditionary accounts, which long continued among the heathen, of that most memorable catastrophe, the deluge. There can be no doubt, but what many memorials of that event were popular, and even were venerated, throughout Asia; and with little risk we may affirm, that the country in which the second great father of mankind resided, gave occasion to various emblems, and to figures as well compound as simple, which entered deeply and extensively into the rituals and the mysteries of those tribes of his descendants which formed colonies and obtained settlements in distant parts. See DELUGE.

It is proper to mention a reaction, to which some of the principles now adduced have given occasion; it is that of placing in the heavens, in the form of constellations, memorials of those transactions which so greatly interested mankind. The constellation of the ship, [Argo,] of the raven, of the dove, of the altar, of the victim, and the sacrificer, bear no incompetent witness to the history of the deluge. Orion has been thought to be Noah; and the *asterism of the river*, as Ptolemy calls it, the head of which river commences at the foot of Orion, will be easily understood by the reader of the preceding pages. As we are not aware of any allusion to this reaction in Scripture, it may be passed over with this slight notice. But the subject may bear a few general remarks. The first remark is, that since idolatry had several sources, and more than one origin, it is not correct to refer all the idols of the Gentiles, without exception, to a single source. When Macrobius affirms, that all deities run ultimately into the sun, he is certainly mistaken; nor is Bryant less mistaken, when he refers all deities to persons and events connected with the deluge. Still, it must be admitted, that many deities coalesce in the sun, and that many memorials of the deluge became, eventually, objects of veneration, and gradually of worship. Nor must we forget that the intelligences, or guardians of the elements, &c. were multiplied, till every hill, and dale, and tree, and grotto, had its titulary protector or protectress. That the Magian notion of guardians over the elements was by no means confined to Persia, is evident from the opinions of the Egyptians, who, says Porphyry, commenced the worship of Serapis *by fire and water*. Diodorus says, "The Egyptians esteemed fire, which they called *Hephaistus*, to be a great god." —They even thought it to be a living animal, endowed with a soul, according to Herodotus, (lib. iii. cap. 16.) And this might be independent of reference to the sun. Moreover, every traveller into Greece and Italy knows abundance of caves, and forests, and rills, which formerly were haunts of dryads and nymphs.

A second remark is, that it is desirable, in reading Scripture, and other historical writings, to distinguish the species of idolatry alluded to, where it is possible. For instance, the teraphim of Laban may be the earliest idols mentioned; yet, whether they were commemorative of the deluge, or of Noah, the principal personage of the deluge, may be questioned. The time seems to be too early; and, probably, there would be a feeling of opposition in the families descended from Shem, to all the proceedings at Babel, where, certainly, idolatry of the commemorative kind was patronized. The teraphim were, doubtless, guardians: and Laban supposed that with them was connected the prosperity of his residence and his family.

The prophets allude to many idols which do not occur in the historical books of Scripture; and to several among other nations than their own. It is well to be able to distinguish these, because, for want of such distinction, the threatenings directed against them are unintelligible; or, at least, their forcible import remains undiscerned.

The apostles and writers of the New Testament had the same deities to contend against; but under another form, and presented under the more elegant fashion of Grecian skill. Hence the originals were forgotten; Vishnu and Bhavani, Nared and Seres-watti, gave place to Jupiter, to Venus, to Mercury, to Ceres; and the deities best known, held their court on mount Ida, not on mount Meru, at the head of the Scamander, not of the Ganges. Still, their attendant emblems continued much the same; the same animals marked their shrines; and these gave occasion to a worship addressed to brutes, to plants, to insects —to every kind of absurdity, at which the mind revolted while it complied. We have, however, the consolation of knowing, that as the western idols disappeared before the light of the truth of the Gospel, so the eastern idols, though the parents of the other, will in time be expelled from their station; and their influence, their dominion, and their destructive powers, will become matters of history and of wonder to succeeding generations.

The prophet Isaiah has clearly predicted this, in his threatening against pride and idolatry: (ch. ii. 20.)

Enter into the rock, and hide thee in the dust,
For fear of the Lord, and the glory of his majesty.
. . . . . .
For the day of the Lord of hosts is upon all that is proud and lofty.
. . . . . .
And the idols he shall utterly abolish.
And they shall go into the caverns,
And into hollow places of the dust.
In that very day the chief shall cast
His idols of silver, and his idols of gold,
Which they had made for him to worship,
To the moles and to the bats,
To go into the clefts of rocks,
And into the cavities of the rugged rocks;
For fear of the Lord, and for the glory of his majesty, &c.

Bishop Lowth says, on this passage, "They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation." There is, however, a confusion of ideas in this note of the learned author; because, (1.) those who fled, did not flee to old ruins, to places already ruined, already desolated, but to rocks; (2.) their "carrying their idols with them," in order to leave them behind when they came out again—"relinquished them to the filthy animals"—seems directly

contrary to the prophet's meaning; which implies a getting rid of these idols as fast as possible—instantaneously: neither is it very natural, after their fright is over, to leave their deities behind them. Scheuchzer has approached much nearer, probably, to the import of the passage; and, indeed, has given it fairly, though without perceiving it:—"In that day men shall cast down (the idols) from the top of the altar to the bottom of it; and to avoid all occasion of defilement and superstition, shall hide them in dark places, and at the bottom of caverns."

The progress of error is generally from bad to worse. We have seen idolatry addressed in the first instance to the celestial luminaries; next, it transferred the intelligences with which it had animated those luminaries, to the seats of their conspicuous effects on earth, and invested with a thousand imaginary powers the guardians which it appointed over the permanent and non-permanent meteoric phenomena of the globe we inhabit, and the atmosphere that surrounds it. We are now about to notice a third step in this descending progress; which leads to consequences and practices more degrading to the human mind, more fatal to human life, and more detrimental to morals, than either of those which preceded it. And yet, it seems difficult to conceive of notions more revolting to the good sense and feelings of mankind, than those which attended the second general declension, at which we have hinted. What could be more base than the deification of diseases, with their offensive accompaniments, "which flesh is heir to?" What can we think of rational beings, who exalted to the rank of divinities—Fever, Cough, Fear, Calumny, Envy, Impudence; and even the excrementitious discharges of the body, Cloacina, Crepitus, and Mephitis? Our contempt for the second series of deities strongly prompts us to wish, in behalf of decorum, and the honor of human nature, that mankind had stopped at the first: our abhorrence of the third series will still more strongly excite our regret that the folly of idolatry had not terminated with the second. The first may pass almost for innocence, when placed in comparison with the second; the second may pass almost with indifference, when placed in comparison with the third.

That mankind should retain a respect for departed worth, should tread with reverence the places formerly inhabited by their great forefathers, should venerate such memorials of them as bear the stamp of antiquity and authenticity, is a natural sentiment, neither despicable nor blamable. Hence the value generally set on portraits and other recollections of the mighty dead, or of those who rendered themselves illustrious by the benefits they conferred, whether such benefits were public or private, national or individual, intellectual or practical; whether they improved the condition of man, by institutions of the legislator, or the statesman, or by teaching the most effectual processes of handicraft, of mechanics, of agriculture, or of domestic establishment. But of all persons who ever breathed, none could possibly be so singularly distinguished beyond his compeers as the patriarch Noah. His history was a tissue of wonders of the most striking kind; and his sufferings and deliverance were of a nature to make an indelible impression on the minds of all who knew them, of all who were interested in them. Add to this, the deference and obedience due to parental supremacy;—and it must be acknowledged, that the motives of unlimited respect to the great second father of our race might be justified on some of the noblest principles of humanity. But, not content with this, his posterity, profoundly venerating his piety, doubted not of his reception to celestial glory, nor of the immortality that awaited him, when he exchanged his tabernacle of clay for a spiritual existence, nor of his power, connected with that spiritual existence, nor of his good will to interpose that power, in favor of those whose advantage he had promoted, by all possible means, when on earth. In short, their unbounded affection, their sympathy, their duty, their reverence, were not satisfied till they had raised their father and benefactor to the rank of a deity; and his name and person, and the representations of his person, gradually assumed as well the form as the fervency of the most direct, and eventually of the most perverse, idolatry. The events of his life were commemorated by images, by symbols, by expressive appellations infinitely varied, by imitative processions, extensively practised, by whatever art could devise, or ingenuity could execute, or language could express. By degrees, the allusions, the processions, the symbols, the images, though nothing more than shadows, were contemplated as the substance; and *they* remained long after their original intention had been buried in the depths of oblivion.

Will it be believed, that from the deification of the best of men arose the custom of deifying the worst? that the *apotheosis* of eminent personages, who had departed this life, was gradually abused and debased, till the living also claimed divinity; and to gods who were yet to die, were erected temples, statues, altars, and were consecrated priests, victims, and incense, with all the pompous paraphernalia of sacrifice? To the most infamous of men, to murderers of fathers, and murderers of mothers, to tyrants who shed blood without limitation, and without remorse.—But it is enough thus to glance at the magnitude and multiplicity of the crimes which history imputes to those who, during life, were adored as immortals; at once the terror, the contempt, and the abhorrence of their votaries.

The notion of the deities of heathenism being of no sex, or of either sex, at pleasure, is so imperfectly understood among us, that it requires a few words by way of elucidation. We shall instance the sun and moon, chiefly, because nothing can be more repugnant to our language, our established customs, and our feelings, than to consider the sun as feminine, and the moon as masculine. Milton, who is good English authority, speaks of the sun and moon as

> Dispensing male and female light,
> Which two great sexes animate the world:

but in the German language, the moon is masculine, *der Mond*, and the sun is feminine, *die Sonne*. An Arabian poet says expressly,

> To be in the feminine gender is no disgrace to the sun;
> Nor to be of the masculine gender is any honor to the moon.

In India, the moon is masculine, in the character of the god Sòma; and we have already seen that the moon is king, in its turn, among the heavenly bodies, according to the notions of the ancient Chaldeans, as stated in the Desâtir. We must, therefore, fix in our minds this intercommunity, or rather *ad libitum* assumption of gender, among the pagan immortals, before we can justly appreciate, or understand, though imperfectly, certain passages of Scripture. Nor should

we be surprised to find Moloch, though king, as a potentate, and though bearded as a male, yet merging into a female, possessing female properties, with the qualities and attributes of Venus herself, the goddess of love and beauty. For instance; 1 Kings xi. "Solomon loved many strange women .... who turned away his heart ... he went after Ashtoreth, goddess of the Zidonians, and Milcom, the abomination of the Ammonites.... He built a high place for Moloch, the abomination of the children of Ammon." It seems clear, that Moloch is the same as Milcom, bearing the same character; and that Milcom is a goddess of the Ammonites, no less than Ashtoreth, with whom she is associated, is goddess of the Zidonians. By female deities the heart of Solomon was turned away. [This, however, is no where said; and the god Moloch, of which Malcom and Milcom are only different names, is always masculine, and most probably represents the planet Saturn. See MOLOCH. R.

It will be naturally inferred, from what has been adduced, that only a small portion of the depravities of heathenism is known, where Christianity, the greatest blessing ever offered to suffering humanity, has prevailed. Happily, they have been suppressed by public opinion, as well as by public law. Nor should it be forgotten, that the better informed class of heathen, alive to the feelings of natural conscience, and of shame, endeavored to palliate these monsters of immorality under the pretext of their being symbolical stories, "cunningly devised fables," *mythos* for the initiated, and containing wonderful mysteries! only to be disclosed under the seal of secrecy. To what subterfuges will not the perversity of the human mind have recourse, to evade the clear dictates of unpolluted nature!

It is impossible to ascertain the period at which the worship of idols was introduced. Some of the rabbins say, that the descendants of Cain had introduced it into the world before the flood. They believe Enos to have been the inventor of it; and in this sense they explain Gen. iv. 26, which, according to the Hebrew, may be thus interpreted—"Then the name of the Lord was profaned;" i. e. by giving it to idols. But the old Greek interpreters and Jerome understood it otherwise. Still there is reason to think that idolatry was common before the deluge; the inundation of wickedness intimated in the expression, "All flesh had corrupted its way," no doubt included impiety of worship, as well as the infamous irregularities of incontinence and violence. Josephus, and many of the fathers, were of opinion that soon after the deluge, idolatry became the prevailing religion; and certainly wherever we turn our eyes after the time of Abraham, we see only a false worship. The patriarch's forefathers, and even himself, were engaged in it; as is evident from Josh. xxiv. 2, 14.

The Hebrews had no peculiar form of idolatry; they imitated the superstitions of others, but do not appear to have been inventors of any. When they were in Egypt, they worshipped Egyptian deities; in the wilderness they worshipped those of the Canaanites, Egyptians, Ammonites, and Moabites; in Judea those of the Phœnicians, Syrians, and other people around them. Rachel, probably, had adored idols at her father Laban's, since she carried off his teraphim, Gen. xxxi. 30. Jacob, after his return from Mesopotamia, required his people to reject the strange gods from among them, and also the superstitious pendants worn by them in their ears, which he hid under the turpentine-tree near Sichem. He preserved his family in the worship of God while he lived; but after his death, part of his sons worshipped Egyptian deities. (See Josh. xxiv. 23.)

Under the government of the judges, they often fell into idolatry. Gideon, after he had been favored by God with so particular a deliverance, made an ephod, which ensnared the Israelites in unlawful worship, Judg. viii. 27. Micah's Teraphim are well known, and the worship of them continued in Israel till the dispersion of the people, Judg. xvii. 5; xviii. 30, 31. Previously "the children of Israel did evil in the sight of the Lord, and served Baalim. They forsook the Lord God of their fathers, ... and followed other gods—of the gods of the people that were round about them; and bowed themselves unto them: ... and they forsook the Lord and served Baal and Ashtaroth," Judg. ii. 11. During the times of Samuel, Saul, and David, the worship of God seems to have been preserved pure in Israel. There was corruption and irregularity of manners, but little or no idolatry; unless it is to be inferred from the names given to some of Saul's sons—Ish-baal, or Ish-bosheth, &c. Solomon, seduced by complaisance to his strange wives, caused temples to be erected in honor of their gods, and himself impiously offered incense to them, 1 Kings xi. 5—7. He adored Ashtaroth, goddess of the Phœnicians, Moloch, god of the Ammonites, and Chemosh, god of the Moabites. Jeroboam, who succeeded Solomon, set up golden calves at Dan and Bethel, and made Israel to sin. The people, no longer restrained by royal authority, worshipped not only these golden calves, but all the deities of the Phœnicians, Syrians, Ammonites, and Moabites. Under the reign of Ahab, idolatry reached its height. The impious Jezebel endeavored to extinguish the worship of the Lord, by persecuting his prophets, (who, as a barrier, still retained some of the people in the true religion,) till God, incensed at their idolatry, abandoned Israel to the kings of Assyria and Chaldea, who transplanted them beyond the Euphrates. Judah was almost equally corrupted. The descriptions given by the prophets of their irregularities and idolatries, their abominations and lasciviousness on the high places, and in woods consecrated to idols, fill us with dismay, and discover the corruption of the heart of man. After the return from Babylon, we do not find the Jews any more reproached with idolatry. They expressed much zeal for the worship of God; and except some transgressors under Antiochus Epiphanes, (1 Mac. i. 12, &c.) the people kept themselves clear from this sin.

There is one passage in the prophetic writings, having a reference to this subject, which requires a more specific consideration than it has hitherto received—we have had occasion to notice it incidentally once or twice already—we mean Amos v. 25, 26, quoted by Stephen, in Acts vii. 43. The following is Doddridge's note on the latter text:—"The learned De Dieu has a most curious and amusing, but to us a very unsatisfactory, note on this verse. He saw—and we wonder so many great commentators should not have seen—the absurdity of imagining, that Moses would have suffered idolatrous processions in the wilderness. Therefore he maintains that Amos here refers to a *mental* idolatry, by which, considering the tabernacle as a model of the visible heavens, (a fancy, to be sure, as old as Philo and Josephus,) they referred it, and the worship there paid, to Moloch, so as to make it in their hearts, in effect, his shrine; and there, also, to pay homage to Saturn, whom he would prove to be the same with Chiun, or Remphan, who (as this critic thinks) might be called

their star, because some later rabbins out of their great regard to the sabbath, which was among the heathen Saturn's day, have said many extravagant and ridiculous things in honor of that planet. Capellus hints at this interpretation too. But the words of the prophet, and of Stephen, so plainly express making of images, and the pomp of their superstitious processions, (see Young on Idolatry, vol. i. p. 128—131.) that we think, if *external* idolatry is not referred to here, it will be difficult to prove it was ever practised. We conclude, therefore, considering what was urged in the beginning of this note, that God here refers to the idolatries, to which, *in succeeding ages*, they were gradually given up; (after having begun to revolt in the wilderness by the sin of the golden calf;) which certainly appears (as Grotius justly observes) from its being assigned as the cause of their captivity; which it can hardly be conceived the sin of their fathers in the wilderness, almost seven or eight hundred years before, could possibly be, though in conjunction with their own wickedness, in following ages, God might (as he threatened, Exod. xxxii. 34.) remember that. Compare 2 Kings xvii. 16; xxi. 3; xxiii. 5." Such are the embarrassments of the learned!—Feeling these, Mr. Taylor has submitted for consideration, whether the nature and design of the sacred tents represented on some ancient medals, may not contribute toward elucidating the obscurity. The words of Amos, he remarks, may bear the following interpretation (and the quotation in the Acts may be rendered to the same effect): "*But you set up the* succoth, booths, tabernacles, *temporary residences of your king* [Moloch]; *and of that Chiun you set up your images; and the star of your divinities which ye* made, formed, *instituted, to yourselves.*" (See CHIUN.) Now, if we suppose that these succoth (booths) of the Israelites were formed for the like purposes as those to which we have alluded, and like them might have been entitled to the honors of the *neokorate*, then we see how easily any tents, or tabernacles, might be converted into such receptacles whether in the camp, or apart from it, or in retirements at a little distance up the country, and might be appropriated—consecrated to similar purposes, in a manner more or less private. As these tents are distinguished by a peculiar kind of ornament, or fringe, so might those of their professed votaries be; or if not,—yet they might equally be considered as sacred to the impure divinity, though appearing as ordinary tents, and under this explanation, the notorious publicity of the tabernacles, the taking up, carrying in procession, &c. may be dismissed from these passages. As to the "star," as this was of small size, it might easily be concealed, and carried about the person; as we find practised by the soldiers of Judas Maccabeus, (2 Mac. xii. 40.) also ear-rings, or other ornaments, thus marked, might be worn as amulets, and carried with superstitious intentions, as those of Jacob's family (Gen. xxxv. 4.) in all probability were. Nothing was more common among the heathen in all ages.

But a difficulty still remains; on what occasion had the Israelites thus transgressed, by setting up tents to impure deities? (1.) It is well known, that in the instance of the golden calf "the people ate and drank, and rose up to play," (Exod. xxxii. 6; 1 Cor. x. 7.) which expression, *play*, is understood by many commentators in a profligate sense. (2.) By the advice of Balaam (Numb. xxv. 1.) Balak, king of Moab, through the Midianite women, seduced the Israelites to commit whoredom with the daughters of Moab; with whom they had contracted acquaintance, by a long stay in one place; and these women "called the people away, that is, from the camp to their own privacies, their own residences, where they ate of the sacrifices; were pampered, and bowed down, not merely to their seducers, but to their idols. In short, Israel joined himself by degrees to the obscene Baal-peor:" and the immorality arose to such a height, that one of the princes of Israel brought it publicly home to his own tent, and was severely punished for his open wickedness. Now, whether on this occasion the Midianite women had tents set up, at home, dedicated to the voluptuous goddess; whether they so consecrated their customary dwelling-tents for a time; or whether the Israelites themselves consecrated their own, or separate tents, it will be admitted, that they set up, instituted, residences for criminal purposes, where they committed fornication, and where they worshipped images, stars, &c. if they did not even carry them about their persons; which some might do, as gifts of their paramours, or tokens of identification and cognizance by participants in the same practices. No doubt, there were various degrees of guilt among the individuals of the Israelitish nation.

On the whole, it is clear, (1.) That tents, or temporary residences, were erected to Venus; (2.) That the Israelites sinned by fornication; (3.) Baal-peor was an obscene deity; and therefore it should seem, that we risk little in referring these tabernacles, not so much to public processions, and carryings about—as to a vice at first practised privately, afterwards spreading generally in the camp, and at length transacted so publicly as to require an equally general and public punishment. The passage in Amos might be understood to this effect: "I hate your feast days, &c. because you do not keep my worship and service pure, but, together with sacred solemnities, you practise injustice and iniquity; just as your fathers in the desert, who offered sacrifices, &c. to me very pompously in public, but they did not serve me with integrity—simply, me only, but, together with their worship of me, they inconsistently, and at length, notoriously, worshipped also impure deities; the same temper and spirit is in you, and therefore I will punish you, by banishment from your country." The quotation in the Acts coincides with this in sense.

As the maintenance of the worship of the only true God was one of the fundamental objects of the Mosaic polity, and as that God was regarded as the king of the Israelitish nation; so we find idolatry, that is, the worship of other gods, occupying, in the Mosaic law, the first place in the list of crimes. It was indeed a crime, not merely against God, but also against the fundamental law of the state, and thus a sort of high treason. Among the commandments which God gave to the people of Israel, the first was, "I Jehovah am thy God, who have brought thee out of Egypt, the prison of slaves; thou shalt have no other god before my face," Exod. xx. 2, 3. It is, therefore, the more necessary, that we understand the true nature of this crime, and the light in which it is viewed in the Mosaic law. The crime to which Moses annexed the punishment of death, consisted not in ideas and opinions, but in the *overt* act of worshipping other gods. Though a man believed that there were more gods than one, he would not, therefore, by the Mosaic statute, have become amenable to the magistrate, nor would an inquisition have taken place.

We must be careful, therefore, to distinguish between two crimes, which, by the idiom of our language, are sometimes comprehended under the common name of *idolatry*, and which, even when speaking about Israelitish matters, we are very apt to confound together. These are—(1.) The crime of worshipping other gods besides the only true God, to whom Moses gave the name of Jehovah; this was, properly speaking, the state crime already described, and it is at the same time the greatest of all offences against sound reason and common sense. (2.) The crime of *image*-worship, which is not always idolatry, because not merely false gods, but even the only true God, may be worshipped under the form of an image. Thus the Israelites wanted to worship under the similitude of a golden calf, the God who had brought them out of Egypt, and Aaron, in proclaiming a festival on its being set up, expressly denominated the God, in honor of whom that festival was to be solemnized, Jehovah, Exod. xxxii. 4, 5. Image worship, it is true, indicated a crime against the true God; but then it was not, if we may so speak, high treason, or a crime against the fundamental law of the state; nor is it so clearly and so completely repugnant to sound reason, as the crime of *idolatry*.

These two crimes, therefore, are in their nature extremely different, and the one of them is much more heinous than the other. If, however, we read the descriptions of them given by Moses, we shall not be apt to confound them; for to serve other gods besides Jehovah, or to serve the gods of strange nations, and to make an image in order to serve it or adore it, must strike us at the first glance as very different modes of expression.

Idolatry, properly so called, was, as we have already mentioned, the greatest of all crimes against the state itself, and expressly prohibited in the very first of the commandments. Moses besides prohibited every thing that was likely to give any occasion or temptation to it, or to excite a suspicion of its being practised; and the principal scope of his last discourses in the book of Deuteronomy, is to warn the Israelites against idolatry, and to exhort them in the most urgent manner to the service of the only true God. The curses, also, and blessings which he proposes to the people in Lev. xxvi. and Deut. xxvii. xxviii. and xxxii. turn chiefly on the transgression or observation of this commandment. If any individual Israelite worshipped strange gods, he subjected himself to the punishment of stoning, Deut. xvii. 2—5. This punishment may appear unnecessarily severe, but it resulted from the principle of the Mosaic polity. The only true God was the civil legislator of the people of Israel, and accepted by them as their king, and hence idolatry was a crime against the state, and, therefore, just as deservedly punished with death, as high treason is with us. Whoever worshipped strange gods, shook at the same time the whole fabric of the laws, and rebelled against him in whose name the government was carried on.

When a whole city became guilty of idolatry, it was considered in a state of rebellion against the government, and treated according to the laws of war; its inhabitants and all their cattle were put to death. No spoil was made, but every thing it contained was burnt with itself; nor durst it ever be rebuilt, Deut. xiii. 13—19. Whether the children were also to be put to death, is not expressly specified in the statute. The appropriate term by which the punishment announced against any such idolatrous city was expressed in the law, is (החרים) *Hecherim*, to consecrate to Jehovah; or, as Luther renders it, to put under ban, to outlaw, or proscribe. It was regarded as wholly consecrated to Jehovah, for the execution of its punishment; the people being devoted to the sword, and the city itself consigned to the flames, by way of an offering for its sins; according to what is said on the subject of spoil in Deut. xiii. 15—17, "It shall be consumed as a burnt-offering, of which nothing remains."

When it thus happened that the people, as a people, brought guilt upon themselves by their idolatry, God reserved to himself the infliction of the punishments denounced against that national crime, which consisted in wars, famines, and other national judgments; and when the measure of their iniquity was complete, in the destruction of their polity, and the transportation of the people into other lands, Lev. xxvi; Deut. xxviii. xxix. and xxxii.

For the crime of seducing others to the worship of strange gods, but more especially where a pretended prophet, who could often naturally anticipate what would come to pass, uttered predictions that tended to lead the people into idolatry, the appointed punishment was stoning to death, Deut. xiii. 2—12. With regard to private seducers, although Moses in other cases was far from encouraging informers, yet such is here the rigor of his law, that it enjoins informing without reserve upon every such seducer; even although it were a uterine brother, a son, a daughter, a wife, or one's best friend; but it would seem, at the same time, that no one was bound to impeach a father, mother, or husband, at least they are not particularized with the others mentioned in Deut. xiii. 7, 8, 9.

All idolatrous ceremonies, and even some which, though innocent in themselves, might excite suspicion of idolatry, were prohibited; of these, human sacrifices are most conspicuous, as the most abominable of all the crimes to which superstition is capable of hurrying its votaries in defiance of the stronger feelings of humanity. Against no other sort of idolatry are the Mosaic prohibitions so rigorous as against this; and yet we find it continued among the Israelites to a very late period. For even the prophets Jeremiah and Ezekiel, who survived the ruin of the state, and wrote in the beginning of the Babylonish captivity, take notice of it, and describe it not as an antiquated or obsolete abomination, but what was actually in use a little before and even during their own times.

The other practices prohibited by Moses as idolatrous, or as, at any rate, suspicious on account of idolatry, are the following:—(1.) The making images of strange gods. This was already forbidden in the case of the true God; but the curse in Deut. xxvii. 15. seems to be especially levelled against idolatrous images.—(2.) Prostration before, or adoration of, such images, or of any thing else revered as a god, such as the sun, moon, and stars, Exod. xx. 5; xxxiv. 14; Deut. iv. 19. But prostrations before men, not held as gods, were by no means prohibited; but, as we see from the writings of Moses himself, were very common. *Adorare* is the Latin term applied to the act of prostration; and the Greeks, who, out of national pride, commonly refused to pay that honor to the Persian kings, expressed it by the word προσκυνεῖν. It consisted in falling down on one's knees, and at the same time touching the ground with the forehead.—(3.) Having altars or groves dedicated to idols or images thereof. By the Mosaic law these were

all expressly to be destroyed; (Exod. xxiv. 13; Deut. vii. 5; xii. 3.) and considering the strange propensity of mankind in those days to idolatry, it became necessary to obliterate every such memorial of idolatrous practices; else, in aftertimes, the sight of an image, an idol god, might have excited such ideas of its divinity, or have impressed men's minds with such superstitious terrors, as, in a consecrated grove, would soon pass into prayer and veneration. This rigor in the extermination of every remnant of idolatry was carried so far, that by the statute of Deut. vii. 25, 26, the Israelites durst not even keep nor bring into their houses the gold and silver that had been on any image, lest it should prove a snare and lead them astray. Because, having been once consecrated to an idol god, considering the prevalent superstition as to the reality of such deities, some idea of its sanctity, or some dread of it, might still have continued, and have thus been the means of propagating idolatry afresh among their children. Moses, therefore, declared it an abomination in the sight of God, and warned them against bringing it to their houses, lest it should, being itself accursed, bring a curse upon them. Conformable to the Mosaic prohibition is the language of the prophecy of Isaiah, in chap. xxx. 22, where he says, "The silver and gold wherewith your graven and molten images were coated, you shall account unclean, and turn from with aversion, as from a menstruous woman, saying, Begone."—(4.) Offering sacrifices to idols.—(5.) Eating of offerings made to idols by other people, who invited them to their offering feasts; in other words, attending the festivals of other gods.—(6.) Eating or drinking of blood; which naturally created strong suspicions of idolatry, and was, therefore, absolutely prohibited.—(7.) Prophesying in the name of a strange god.—(8.) All usages and ceremonies, whereby a man dedicated himself to a strange god.—(9.) Prostitution in honor of an idol, and where the wages of such iniquity usually went to the idol and its temple.—(10.) Imitation of the idolatrous ceremonies of the Canaanites, and attempting to transfer them into the worship of the true God.

In fact, every audacious transgression of the ceremonial law, in other words, of that law which prescribed the usages of divine worship and the different ceremonies of purification, that were to be performed in different cases, was regarded as an abandonment of the services of the true God, and of course as a transition to the services of other gods punished with extirpation, that is, with death. (Michaëlis's Commentaries.)

IDOLATROUS MARKS AND TOKENS.—We read in the book of Revelation of a persecuting power that prevailed so far as to "cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name," chap. xiii. 16, 17. It may not strike English readers, that this custom still prevails, in India, to this day. The following extracts from Paolino's Voyage to the East Indies will set it in its true light: "As the Pagans, Mahometans, and Christians, in India, all wear white cotton dresses, and made almost in the same manner, you must look very closely at their forehead or breast, if you wish to distinguish an idolater from a Christian. The former have on the forehead certain marks which they consider as sacred, and by which you may know to what sect they belong and what deity they worship. They bear such marks in honor of Brahma, on the forehead; in honor of Vishnu, on the breast; and in honor of Siva, on the arms. . . . They are called *Shudhamayaga*; that is, purification, purity." (Note, p. 17.) "When the pagans after their ablutions paint marks of this kind on their forehead, &c. they always repeat certain forms of prayer, in honor of the deity to whom these marks are dedicated. At the time of public ablutions this is performed by the priest, who paints with his finger the foreheads of all those who have already purified themselves. At private lustrations each person lays on the colors himself, without being under the necessity of offering up prayers. No pagan can assist in any part of divine worship without being painted with the above marks." (p. 344, note.) Some of these marks are not the most decent; they are numerous; have different appellations and forms, and are painted with various colors and substances. How far, when idolatry was triumphant, it was necessary to adopt such marks in order to buy or sell, we know not. It is certain, that they are objects of no inconsiderable pride among devotees; and that they never think themselves dressed to appear in public without them. Nor must we imagine, that although individuals are at liberty to adore what idol they please, yet that the spirit of rivalship is unknown. Thevenot uses strong language in allusion to this: "There is a caste of Gentiles called Byragees, who damn the yellow color; and who in the morning put white on their forehead, contrary to the custom of other castes, who have red put on by the Brahmins. When a Gentile is painted with this red, he bows his head three times, and lifts his joined hands thrice up to his forehead; and then presents to the Brahmin rice and cocoa." But some of these marks are drawn up the forehead in triple lines; a white line, or perhaps yellow on each side, and red (always) in the middle; which shows that these colors admit of association.

IDUMEA, the name given by the Greeks to the land of Edom, which extended, originally, from the Dead sea to the Elanitic gulf of the Red sea. Afterwards it extended more to the south of Judah, towards Hebron. The character and present state of mount Seir, the ancient Edom, or Idumea, is described in the article EXODUS, p. 415. Besides this region, the proper seat of the Edomites, they appear to have extended their conquests to the east and north-east of Moab, and to have had possession of the country of which Bozra was the chief city. To this they of course had access through the intervening desert, without crossing the countries of the Moabites and Amorites. The capital of East Idumea was Bozra; the capital of south Edom was Petra, or Jectael. The Idumeans, or Edomites, were, as their name implies, descendants of Edom, or Esau, elder brother of Jacob. They were governed by dukes or princes; and afterwards by their own kings, Gen. xxxvi. 31. They continued independent till the time of David, who subdued them, in completion of Isaac's prophecy, that Jacob should rule Esau, xxvii. 29, 30. The Idumæans bore their subjection with great impatience, and at the end of Solomon's reign, Hadad the Edomite, who had been carried into Egypt during his childhood, returned into his own country, where he procured himself to be acknowledged king, 1 Kings xi. 22. It is probable, however, that he reigned only in East Edom; for that south of Judea continued subject to the kings of Judah till the reign of Jehoram, against whom it rebelled, 2 Chron. xxi. 8.

Amaziah, king of Judah, took Petra, killed 1000 men, and compelled 10,000 more to leap from the rock on which the city of Petra stood, xxv. 11. But these conquests were not permanent. When Nebuchadnezzar besieged Jerusalem, the Idumæans joined him, and encouraged him to raze the very foundations of the city; but their cruelty did not long continue unpunished. Five years after the taking of Jerusalem, Nebuchadnezzar humbled all the states round Judea, particularly Idumæa; and John Hircanus entirely conquered the people, and obliged them to receive circumcision and the law. They continued subject to the later kings of Judea till the destruction of Jerusalem by the Romans. Ultimately, the Idumæans became mingled with the Ishmaelites, and they were jointly called Nabatheans, from Nabath, a son of Ishmael.

IGNORANCE is taken, in Scripture, in several senses. It denotes (1.) the absence of knowledge or information, when the subject in question was truly unknown, Lev. iv. 13. So Jonathan was ignorant of Saul's oath, 1 Sam. xiv. 27. (See also 2 Sam. xv. 12.) (2.) The absence of distinguishing knowledge, or the not rightly discerning when the subject was known; (Lev. iv. 2, 3, 22; Numb. xv. 25; Heb. v. 12, 13.) that is, for mistake, after having considered the subject; erring by incorrect judgment. Ignorance is sometimes simple, sometimes wilful; or ignorance of the power of God, while surrounded by the works of God, ignorance of the will of God, while favored by the word of God, are inexcusable.

IJE-ABARIM, an encampment of Israel, east of the land of Moab, Numb. xxi. 11. Jeremiah (xlix. 3.) speaks of Hai, or Gai, which is Je, or Jai, in the land of Moab.

IJON, a fortified place in Naphtali, 1 Kings xv. 20; 2 Chron. xvi. 4.

ILLYRICUM, a province lying to the north-west of Macedonia, of which the old northern limits were the two Pannonias, the Adriatic sea south, Istria west, and Upper Mœsia and Macedonia east; so that Paul (Rom. xv. 9.) preached in Syria, Phœnicia, Arabia, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lycia, Ionia, Lydia, the isles of Cyprus and Crete, Thracia, Macedonia, Thessalia, and Achaia.

I. IMAGE, or representation, of any thing. God created man after his own image; that is, as another self upon earth, to exercise a dominion subordinate to his. (See ADAM.) Otherwise (Eccl. xvii. 3.) he created him after his image, immortal, good, just, provident, intelligent, &c. Lastly, God imprinted his image in man, his holiness, virtue, wisdom. He created man, gave him an earthly body and a reasonable soul; as, in after ages, his Word, his Wisdom, was to assume the nature of man—body and soul. Adam, by sin, disfigured his image of God, and forfeited the gifts of grace and immortality; which Christ, by his Spirit, forms anew in our hearts. God forbade the Hebrews from making any image or representation of any creature in heaven, or in earth, or in the waters, with intent to worship it. Moses and Solomon, however, made cherubim over the ark, and in the tabernacle. Moses made a brazen serpent; and Solomon cast lions and oxen, and placed them in the temple. But this was not with design that they should be worshipped, though the brazen serpent of Moses did receive worship. Who knows whether the oxen, &c. of the temple might not have received the same perverted attention, had they not been taken away to Babylon?

Beside the common acceptation of the word image, meaning a representation of something real, as of a horse, an ox, a star, &c. this term is understood in several other senses: Psalm lxxiii. 20. says, "Thou shalt dissipate their image," their shadow, their figure; thou shalt reduce them to nothing. Eliphaz says (Job iv. 16.) that at midnight an image, a phantom, appeared to him; he heard, as it were, a voice, or whisper. "Image" is sometimes taken in a contrary sense, in opposition to a transient image, a phantom: so "the law having a shadow of good things to come, and not the very image of the things," it represented these good things in a slight and superficial manner, like shadows, which have nothing substantial and permanent; whereas the gospel represents the same good things under a lively, solid, firm, stable, and real figure; the law was but a shadow, of which the gospel is the reality. The law was an outline, a sketch; the gospel is a finished figure, whether picture or statue. In Paul's epistles, Christ is called "the image of the Father," (2 Cor. iv. 4.) "the image of the invisible God, the first-born of every creature," (Col. i. 15.) and "the brightness of his glory, the express image of his substance," Heb. i. 3. This is not a mere image and no more, a ray only; but it is an emanation from the Father, an efflux of his light and substance. The apostle requires that, "as we have borne the image of the earthly, we should likewise bear the image of the heavenly," 1 Cor. xv. 49. As we have borne the image of sinful and offending Adam, as we have imitated his sin and disobedience, so we should endeavor to retrace on our souls the features of the heavenly man, Christ Jesus; his obedience, humility, patience, meekness, &c.; or as the passage, perhaps, more properly means, to be cast in the mould, as a figure.

Image is often taken for a statue, figure, or idol. The book of Wisdom, speaking of the causes of idolatry, says, that a father, afflicted for the death of his son, made an image of him, to which he paid divine honors. We read (Rev. xiii. 14, 15.) that God permitted the beast to seduce men, whom it commanded to make an image of the beast, which became living and animated; and that all who refused to adore it were put to death. The images mentioned in Lev. xxvi. 30; Isa. xxvii. 9, were, according to rabbi Solomon, idols exposed to the sun, on the tops of houses. Abenezra says they were portable chapels or temples, in the form of chariots, in honor of the sun.

II. IMAGE OF NEBUCHADNEZZAR. The golden colossus of Nebuchadnezzar has been considered as an embarrassing subject, because measured by false proportions. A proper understanding of its attitude and accompaniments, however, may solve the difficulties which have been collected out of the description given of it: "It was an image of gold: its height threescore cubits, and its breadth six cubits," Daniel, chap. iii. The learned Prideaux felt very strongly the embarrassment which arises from these dimensions: he expresses himself thus: "This temple [of Belus] stood till the time of Xerxes; but he, on his return from the Grecian expedition, demolished the whole of it, and laid it all in rubbish, having first plundered it of all its immense riches, among which were several images or statues of massy gold, and one which is said by Diodorus Siculus to have been forty foot high, which might, perchance, have been that which Nebuchadnezzar consecrated in the plains of Dura. Nebuchadnezzar's golden image is said, indeed, in Scripture, to have been sixty cubits, i. e. ninety feet high; but that must be understood of the

image and pedestal both together. For that image being stated to have been but six cubits broad, or thick, it is impossible that the image could have been sixty cubits high. For that makes its height to be ten times its breadth or thickness, which exceeds all the proportions of a man; no man's height being above six times his thickness, measuring the slenderest man living at his waist. But where the breadth of this image was measured, is not said; perchance it was from shoulder to shoulder; and then the proportion of six cubits breadth will bring down the height exactly to the measure which Diodorus hath mentioned. For, the usual height of a man being four and a half of his breadth between the shoulders, if the image were six cubits broad between the shoulders, it must, according to this proportion, have been twenty-seven cubits high, which is forty foot and a half. Besides, Diodorus tells us, that this image of forty foot high contained a thousand Babylonish talents of gold; which, according to Pollux, who, in his Onomasticon, reckons a Babylonish talent to contain 7000 Attic drachmas, i. e. 875 ounces, this [according to the lowest computation, valuing an Attic drachm at no more than 7½*d.* or 15 cents; whereas, Dr. Bernard reckons it to be 8¼*d.* or 17 cents, which would raise the sum much higher] amounts to three millions and a half of our money. But if we advance the height of the statue to ninety foot, without the pedestal, it will increase the value to a sum incredible; and therefore it is necessary to take the pedestal also into the height mentioned by Daniel. Other images and sacred utensils were also in that temple, all of solid gold." (Connect. p. 100, 101.) It will be perceived that Prideaux supposes the image itself to have been only forty feet high, while his pedestal was *fifty* feet high; a disproportion of parts, which, if not absolutely impossible, is utterly contradictory to every principle of art, even of the rudest art; and *à fortiori* of the more refined periods of art. We have no instance of such disproportion remaining. The arts had long been cultivated in India and Egypt, and doubtless in Babylon, also.

Let us hear the original authors. Herodotus, who saw the temple of Belus, is the best authority respecting it: "The temple of Jupiter Belus, whose huge gates of brass may still be seen, is a square building, each side of which is two furlongs. In the midst rises a tower, of the solid depth and height of one furlong; upon which, resting as upon a base, seven other lesser towers are built in regular succession. The ascent is on the outside, which, winding from the ground, is continued to the highest tower; and in the middle of the whole structure there is a convenient resting place. In the last tower is a large chapel, in which is placed a couch, magnificently adorned; and near it a table of solid gold; but there is no statue in the place. In this temple there is also a small chapel, lower in the building, which contains a figure of Jupiter, *in a sitting posture*, with a large table before him: these, with the base of the table, and the seat of the throne, are all of the purest gold; and are estimated, by the Chaldeans, to be worth eight hundred talents. On the outside of this chapel are two altars; one is of gold, the other is of immense size, and appropriated to the sacrifice of full grown animals: those only which have not yet left their dams may be offered on the golden altar. On the larger altar, at the anniversary festival in honor of their god, the Chaldeans regularly consume incense to the amount of a thousand talents. There was formerly in this temple a statue of solid gold, twelve cubits high: this, however, I mention from the information of the Chaldeans, not from my own knowledge." (Clio. 183.) Diodorus Siculus, a much later writer, speaks to this effect: (lib. ii.) "Of the tower of Jupiter Belus, the historians who have spoken have given different descriptions; and this temple being now entirely destroyed, we cannot speak accurately respecting it. .... It was excessively high; constructed throughout with great care; built of brick and bitumen. Semiramis placed on the top of it three statues of massy gold, of Jupiter, Juno, and Rhea. Jupiter was erect, in the attitude of a man walking: he was forty feet in height, and weighed a thousand Babylonian talents. Rhea, who sat in a chariot of gold, was of the same weight. Juno, who stood upright, weighed eight hundred talents." Diodorus proceeds to mention many more articles of gold; among others, "a vast urn, placed before the statue of Jupiter, which weighed twelve hundred talents."

The reader will judge for himself respecting this extract: it seems that the Babylonians, regretting exceedingly the loss of their sacred treasures from this temple, magnified both their value and their importance, when speaking of them to inquiring strangers. Diodorus acknowledges that "he could not speak accurately respecting it." The relation of Herodotus is the more credible, at least in these particulars: (1.) there was no statue in the highest chapel; but (2.) in another chapel there was a statue of Jupiter [Belus] sitting; (3.) the *worth*, not the *weight*, was calculated at so many talents; i. e. including the labor, skill, preparation, and accompaniments of the statue, its throne, &c. (4.) the festival, in honor of the god Belus, was annual; and it was prodigious, since, no doubt, the other offerings corresponded to that of the incense—a thousand talents! (5.) a statue of solid gold, of twelve cubits, (eighteen feet,) is mentioned by the historian as a thing barely credible: observe, of *solid* gold; yet a statue not solid, but an external shell of that metal, as statues are usually cast, might have been very much larger, at much less expense of gold. (6.) We conclude that Nebuchadnezzar consecrated his image at an anniversary festival in honor of his deity.

After stating these variations and embarrassments of conception and description, it will be thought desirable to obtain an idea of this image more accurately approaching its true appearance and dimensions. The following attempt has been made by Mr. Taylor.

In the first place, it is assumed that the taste of sculpture, in those ages, was much the same throughout the East, in Babylon and in Egypt; so that, by what figures of equal antiquity now exist, in Egypt for instance, we may estimate what was then adopted in Babylon, whose works of art have perished. Secondly, that Nebuchadnezzar, having conquered and ravaged Egypt but a few years before this period, had undoubtedly seen there the colossal statues of that country, erected by its ancient monarchs; and, as these were esteemed not only sacred objects, but also capital exertions of art, it is inferred that he proposed to imitate these, as to their magnitude, and to surpass them, as to their materials. These assumptions being admitted, we proceed to examine some of those colossi which still continue to ornament Egypt.

Norden (plate 110) represents two colossal figures which remain at the ancient Thebes, and thus describes them:—"This figure, A, seems to be that of a man; the figure B that of a woman. They are about fifty Danish feet in height, from the bases of the

pedestals to the summit of the head; from the sole of the feet to the knees is fifteen feet; the pedestals are five feet in height, thirty-six and a half long, nineteen and a half broad." He here speaks of perpendicular height; and this idea of *perpendicular* height has contributed to embarrass Prideaux; for it does not seem to have occurred to him, that the prophet Daniel rather means proportional height, when describing that of the golden colossus. Suppose we understand the prophet's description thus: "Nebuchadnezzar, the king, made an image of gold, whose proportional height, if it had stood upright, was sixty cubits; but, being in a sitting posture, conformable to the style of Indian and of Egyptian art, in reference to their deities, it was little more than thirty cubits, or fifty feet, perpendicular height; and its thickness, or depth, measured from breast to back, [not its *breadth*, measured from shoulder to shoulder, as has been hitherto understood, and as our translation renders,] was one tenth part of its proportional height; i. e. six cubits." The proportion of a full-grown man, from breast to back, is one tenth part of the height.—Since, then, the accepting of this word in reference to *depth*, rather than to *breadth*, reduces its application to appropriate and accurate measurement, no more need be said in vindication of the version proposed.

But we have another image, generally called after Nebuchadnezzar; namely, the statue seen by this monarch in his dream, Dan. ii. 31, &c. It was very large and terrible: its head was of gold, its breast and its arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly of iron and partly of clay. Calmet's explication is:—that the empire of Nebuchadnezzar, i. e. of the Chaldeans, was represented by the head of gold; the empire of the Persians, founded by Cyrus, by the breast and arms of silver; the empire of the Grecians, founded by Alexander the Great, by the belly and thighs of brass; the empire of the Romans by the legs of iron:—or rather, this empire being divided into two, is first, that of the Seleucidæ in Syria; secondly, that of the Lagidæ in Egypt. The attempts of the kings of Egypt and Syria, to unite their interests by intermarriages, not succeeding, are represented by the feet being partly of iron and partly of clay. The little stone that issues from the mountain, and overturns the statue, is the empire of the Romans, under which appeared the Messiah, whose kingdom saw the fall of the Roman colossus.

Others vary a little, supposing the ten toes to be the ten kingdoms of the Roman empire. Mr. Taylor, however, doubts very strongly whether any part of this image should be extended beyond the empire of Nebuchadnezzar; for if so, why, he asks, add the vision of the four beasts? and why reveal to Nebuchadnezzar what in nowise concerned him or his kingdom? It is much more reasonable, he thinks, to suppose that the first vision (the image) referred to the political person (realm) of Nebuchadnezzar, and is to be restricted to that empire of which Babylon was the head; while the second vision, that of the tree, referred to the human person of Nebuchadnezzar, and to events accomplished in himself. The vision of the four beasts was a revelation to the prophet, not to the statesman; not to the king's officer or attendant, but to a person commissioned to write for general instruction and general advantage; and further, the prophet seems to be transported from Shushan, or from his customary residence, to "the great sea," in the Hebrew acceptation of that term, the Mediterranean, where he was about midway between the eastern beast (Babylon) and the western beast, (Rome,) so that he might readily be supposed to refer to both, being so situated as to observe them both; independent of the circumstance of his seeming to himself to be hereby stationed in his native country, the holy land of Israel, which he does not appear to have been in any other of his visions.

This view of the subject, if admitted, corrects the representation of bishop Newton on the prophecies, (who has but followed the opinions of others,) that the toes of the image are the kingdoms into which the (western) Roman empire was broken. No doubt that Babylon is the golden head; (crown, or rather casque, if we suppose this figure to have been in armor, like certain statues of the god Bel, which is not improbable;) the breast and arms of brass (that is, the pieces of armor which covered the belly, and hung down over the thighs, and which the Romans formed into labels) are the empire of Alexander, who made Babylon the seat of it, and whose successors maintained their power in these countries; but, instead of going out of Asia for the two thighs of brass, we may take the Grecian monarchy of Babylon, under Seleucus, for one, and the Syrian monarchy, under Antigonus, for the other. Theodorus, and the Parthians, under Arsaces, established themselves in the eastern part of the dominions of Nebuchadnezzar; as, after a time, did the Romans in western Asia. To the Parthian empire the Persian succeeded, east of Babylon; and the Turkish to the Roman, west of Babylon: so that no power rules (or has for many ages ruled) at the same time over both these districts of the ancient Babylonish dominion. Moreover, we are assured, by every traveller who passes through these countries, that the governing power is felt by the inhabitants as iron which tramples on (themselves) the clay, under pretence of protecting it:—as the armor on the feet, being made of iron, does not combine with the foot it covers; or as iron plates may have clay between them, yet these substances do not coalesce. That there exists no more union between the inhabitants of these parts of the Turkish government and those who govern them, than between iron and clay, is notorious, from the general disposition of the country to revolt, in case the bold attempt of Buonaparte, to overturn the Turkish power, had not been stopped by the providential repulse he received from sir Sidney Smith, at Acre.

The state of the Turkish power, in these countries, cannot, therefore, be better (metaphorically) expressed than by the words of the prophet: "And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they, the governors, shall mingle themselves (by connections, marriages, &c.) among the seed of (Anusha) low men, as the inhabitants shall be esteemed; but they, the governors and the governed, shall not cleave one to another, shall not coalesce, even as iron is not mixed with clay." How exactly this is the case, wherever the Arabs are under the yoke of the Turks, [the same in Egypt, and the same also in Greece, in reference to the Greeks,] is too notorious to require a word of proof; and could we obtain equal information in respect to Persia, we should discover precisely the same contradictory feelings in that country; as appears from the relation of Hanway, who, unhappily for himself, found the Persian peasants too ready to revolt against their then despot, the famous Nadir Shah.

The reader will understand, then, that although a

part of the Roman empire may be referred to in this figure, yet only the eastern part of that empire; excluding all western dominion whatever. This principle is supported, no less than others appear to be, by those ancient interpretations which refer to the Romans, (as Jerome, and others,) but does not allow of that comparison between the ten toes of this image, and the ten horns of the fourth beast in chap. vii. to which commentators have resorted. It considers them as subjects independent of each other, and to be explained by independent history accordingly.

It may be worth while here to insert the observation of Gibbon, that Babylonia was reckoned equal to one third of Asia, in point of revenue, previous to the time of Cyrus; and latterly, the daily tribute paid to the Persian satrap was equal to an English bushel of silver. If we ask, What is its present condition? Mr. Kinneir informs us, (p. 237.) "The mighty cities of Nineveh, Babylon, Seleucia, and Ctesiphon have crumbled into dust: the humble tent of the Arab now occupies the spot formerly adorned with the palaces of kings, and his flocks procure but a scanty pittance of food amidst the fallen fragments of ancient magnificence. The banks of the Euphrates and Tigris, once so prolific, are now, for the most part, covered with impenetrable brushwood; and the interior of the province, which was traversed and fertilized with innumerable canals, is destitute of either inhabitants or vegetation." He adds in a note: "Where private property is insecure, and where the cultivator can never reckon on reaping the fruits of his labors, industry can never flourish. The landholder, under the iron despotism of the Turkish government, is at all times liable to have his fields laid waste, and his habitation pillaged by the myrmidons of those in power." What is this but the inconsistent mixture of iron and clay?

IMMANUEL, see EMMANUEL.

IMMORTALITY, in an absolute sense, belongs to God only; he cannot die. Angels are immortal, but God, who made them, can terminate their being; man is immortal in part, that is, in his spirit, but his body dies; inferior creatures are not immortal, they die wholly. Thus the principle of immortality is differently communicated, according to the will of the communicator, who can render any creature immortal by prolonging its life; can confer immortality on the body of man, together with his soul; and who maintains angels in immortality by maintaining them in holiness. Holiness is the root of immortality; but God only is absolutely holy, as God only is absolutely immortal. All imperfection is a drawback on the principle of immortality; only God is absolutely perfect; therefore, only God is absolutely immortal.

IMPOSITION OF HANDS is understood in different senses in the Old and New Testaments. For the ordination and consecration of priests and sacred ministers, as well among the Jews as Christians, Numb. viii. 10—12; Acts vi. 6; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6. To signify the establishment of judges and magistrates, on whom it was usual to lay hands when they were invested with their offices, Numb. xxvii. 18. The Israelites who presented sin-offerings at the tabernacle, confessed their sins while they laid their hands upon those offerings, Lev. i. 4; iii. 2; ix. 22. Witnesses laid their hands upon the head of the accused person, (Dan. xiii. 34. Apoc.) as if to signify that they charged on him the guilt of his blood, and freed themselves from it. Our Saviour laid his hands upon those children who were presented to him, and blessed them, Mark x. 16. We find imposition of hands used also in confirmation, Acts viii. 17; xix. 6. The apostles conferred the Holy Ghost by laying their hands on those who were baptized; as the Israelites laid their hands on the Levites, when they offered them to the Lord, to be consecrated to his service, Numb. viii. 10, 12.

IMPURITY, LEGAL. There were several sorts of impurity under the law of Moses. Some were voluntary, as the touching a dead body, or any animal that had died; or any creeping thing, or unclean creature: or the touching things holy by one who was not clean, or who was not a priest; or the touching one who had a leprosy, one who had a gonorrhœa, or one who was polluted by a dead carcass; a woman who had newly lain in, or was in her courses, or was incommoded with an extraordinary issue of blood. Sometimes these impurities were involuntary; as when any one unknowingly entered the chamber of a person who lay dead, or touched bones, or a sepulchre, &c.; or, either by night or day, suffered an involuntary pollution; or such diseases as pollute, as the leprosy, or a gonorrhœa; or the use of marriage, lawful or unlawful. Beds, clothes, movables, and utensils, which had touched any thing unclean, contracted a pollution, and often communicated it. Legal pollutions were generally purified by bathing, and continued only till the evening, when the person polluted plunged over head and ears into water; either with his clothes on, or else washed himself and his clothes separately. Some pollutions, however, continued seven days, as that contracted by touching a dead body; others forty or fifty days, as that of women lately delivered; while others lasted till the person was cured, as the leprosy or a gonorrhœa. Certain diseases excluded the patients from all social intercourse, as the leprosy; others excluded only from the use of things holy, as the involuntary touching of an unclean creature, the use of marriage, &c. Others only separated the person from his relations in his own house, restraining such to a particular distance; as women who had newly lain in, &c. Many of these pollutions were purified by bathing; others were expiated by sacrifices; others by a certain water, or ley, made with the ashes of a red heifer, sacrificed on the great day of expiation. When a leper was cured, he went to the temple, and offered a sacrifice of two birds; one of which was killed, the other liberated. He who had been polluted by touching a dead body, or by being present at a funeral, was to be purified with the water of expiation, on pain of death. A woman who had been delivered of a child, came to the tabernacle at the time prescribed, and there offered a turtle-dove and a lamb for her purification; or two turtle-doves, or two young pigeons.

The impurities, which the law of Moses expressed with so much accuracy and care, were figures of other more important impurities, meant to be prohibited; such as sins against God, or trespasses against our neighbor. Believers under the Old Testament well understood this difference; and our Saviour has strongly inculcated that outward and corporeal pollutions do not render us unacceptable to God; but inward pollutions, such as infect the soul, and violate piety, truth, and charity.

The regulations prescribed by Moses, relating to impurity, are very numerous and perplexing; but the rabbins have multiplied them enormously, and thereby have made the law a still more insupportable burden. A great part of the Mishnah is occupied in resolving cases of conscience on this subject. See TALMUD.

INCENSE, more properly FRANKINCENSE, an aromatic and odoriferous gum, which issues out of a tree named by the ancients Thurifera; its leaves resemble those of a pear-tree, according to Theophrastus, and it grows in Arabia and around mount Lebanon. Incisions are made in it, in the dog-days, to procure the gum. *Male* incense is the best; it is round, white, fat, and kindles on being put to the fire. It is also called Olibanum. *Female* incense is described as soft, more gummy, and less agreeable in smell than the other. That of Saba was the best, and most esteemed by the ancients, who speak of it with great approbation. (See Rees' Cyclopædia, art. *Frankincense.*)

The proper *incense* burnt in the sanctuary, was a mixture of sweet spices, Ex. xxx. 34, seq. To offer incense among the Hebrews was an office peculiar to the priests; for which purpose they entered into the holy apartment of the temple, every morning and evening. On the great day of expiation, the high-priest burnt incense in his censer as he entered the sanctuary, that the smoke which arose from it might prevent his looking with too much curiosity on the ark and mercy-seat, Lev. xvi. 13. The Levites were not permitted to touch the censers; and Korah, Dathan, and Abiram suffered a terrible punishment for violating this prohibition. "Incense" sometimes signifies the sacrifices and fat of victims; as no other kind of incense was offered on the altar of burnt-offerings, 1 Chron. vi. 49. For a description of the altar of incense see the article ALTAR, p. 48.

INCEST, an unlawful conjunction of persons related within the degrees of kindred prohibited by God and the church. In the beginning of the world, and even long after the deluge, marriages between near relations were allowed. God prohibits such alliances, in Lev. xviii. 3. and the degrees of consanguinity, within which the prohibition applied, are detailed in ver. 6—18.

Most civilized people have held incest as an abominable crime. (See 1 Cor. v. 1.) Tamar's incest with her father-in-law Judah is well known. (See TAMAR.) Lot's incest with his two daughters can be palliated only by his ignorance, and the simplicity of his daughters, who seem to have believed, that after the destruction of Sodom and Gomorrah, there remained no man upon the earth to perpetuate the race of mankind. The manner of their procedure shows that they regarded the action as unlawful, and that they did not question but their father would have abominated it, had they not put it out of his power to detect it, by making him drunk, Gen. xix. 31, &c.

INCHANTMENTS. The law of God condemns inchantments and inchanters. Several terms are used in Scripture to denote inchantments. (1.) *Lahhash*, (לחש,) which signifies to mutter, to speak with a low voice, like magicians in their evocations, and magical operations, Ps. lviii. 5.—(2.) *Latim*, (לטים,) *secrets*, when Moses speaks of the inchantments wrought by Pharaoh's magicians.—(3.) *Cashaph*, (כשף,) meaning those who practise juggling, legerdemain, tricks and witchery, deluding people's eyes and senses, 2 Chron. xxxiii. 6.—(4.) *Hhabar*, (חבר,) which signifies, properly, to bind, assemble, associate, re-unite; this occurs principally among those who charm serpents, who tame them, and make those gentle and sociable, which before were fierce, dangerous, and untractable, Deut. xviii. 11.

We have examples of each of these modes of inchanting. It was common for magicians, sorcerers, and inchanters to speak in a low voice, or to *whisper*. They are called *ventriloqui*, because they spake, as one would suppose, from the bottom of their stomachs. They affected secrecy and mysterious ways, to conceal the vanity, folly, or infamy of their pernicious art; though their pretended magic often consisted in cunning tricks only, as sleight of hand, or some natural secrets unknown to the ignorant. They affected obscurity and night, or would show their skill only before the uninformed, and feared nothing so much as serious examination, broad daylight, and the inspection of the intelligent.

The inchantments of Pharaoh's magicians, in imitation of the miracles wrought by Moses, were either mere witchcraft and illusion, by which they deceived the eyes of the spectators; or, if they performed miracles, and produced real changes of the rods, of the water of the Nile, &c. they did it by the application of second causes to the production of effects, which depend originally on the power of God; and by giving certain forms to, or impressing certain motions on, a created substance; and as these changes and motions were above the popularly known powers of nature, they were thought to be miraculous. But God never permits miracles produced by evil spirits to be such as may necessarily seduce us into error; for either he limits their power, as with Pharaoh's magicians, who were obliged to acknowledge the finger of God in some instances, or they discover themselves by their impiety, or bad conduct; which are the marks appointed by Moses for discerning a false from a true prophet, Deut. xiii. 12, &c.

The inchantment of serpents, the cure of wounds by charms, fancied metamorphoses, &c. were common among the ancients. The psalmist speaks (Ps. lviii. 5.) of "the serpent, or deaf asp, that stoppeth her ears, lest she should hear the voice of the charmers, charming wisely;" Heb. The voice of those who speak low, and of those who make use of charms with skill; or the voice of him who tameth, who softeneth serpents. The Lord (Jer. viii. 17.) threatens the Jews, "Behold, I will send serpents among you, which will not be charmed." Ecclesiastes (x. 11.) says, "A babbler is like those serpents against which charms have no power." Job also speaks of inchanters by whose power serpents were burst asunder: "Shall the inchanter cause the leviathan to burst?" Job xl. 25. and Ecclus. xii. 13. "Who will pity a charmer that is bitten with a serpent?" Augustin says that the Marsians, a people of Italy, had formerly the secret of inchanting serpents: "Any one would say, that serpents understood the language of this people, so obedient do we see them to their orders; as soon as the Marsian has done speaking, they come out of their holes." Origen and Eusebius speak of the charming of serpents as being common in Palestine.

[The accounts given by travellers in Egypt and the East, respecting the power which certain persons possess of charming serpents by music or other means, are too remarkable not to be inserted here; although a probable solution of these appearances has not yet been given. The facts, however, seem too well attested to admit of doubt; and they are also, often alluded to by ancient writers. (Compare Apollonius Rhodius, iv. 147. Ovid, Metamorph. vii. 153. Virgil Æn. vii. 753, seq.) See ASP.

Mr. Browne, in his Travels in Africa, &c. (p. 83.) thus describes the charmers of serpents: "Romeili is an open place of an irregular form, where feats of juggling are performed. The charmers of serpents seem also worthy of remark; their powers seem ex-

traordinary. The serpent most common at Kahira, [Cairo,] is of the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for, who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist around the bodies of these *Psylli* in all directions, without having had their fangs extracted or broken, and without doing them any injury."

Niebuhr, in speaking of the puppet-shows and sleight-of-hand tricks exhibited for the amusement of the populace in Cairo, remarks: (Reisebeschr, i. p. 189.) "Others exhibit serpents dancing. This may appear incredible to those who are unacquainted with the natural propensities of these animals; but certain kinds of serpents seem to be agreeably affected by music. They raise their heads, when they hear a drum, and this, their instinctive propensity to elevate the head and part of the body and to make some motions and turns, is called *dancing*."

That some species of serpents have this sort of musical ear, is also confirmed by Chardin, in a manuscript note on the "deaf adder" of Ps. lviii. 4, 5. (Harmer's Obs. iii. p. 305.) "Adders will swell at the sound of a flute, raising themselves up on one half of their body, turning the other part about, and beating proper time; being wonderfully delighted with music, and following the instrument. Its head, before round and long, like an eel, it spreads out broad and flat, like a fan. Adders and serpents twist themselves round the neck and naked body of young children, belonging to those that charm them. At Surat, an Armenian seeing one of them make an adder bite his flesh, without receiving any injury, said, I can do that; and causing himself to be wounded in the hand, he died in less than two hours."

In Forbes's Oriental Memoirs, (vol. i. p. 43.) we find an account of the *Cobra de Capello*, or hooded snake, (*Coluber Naja*,) called also the spectacle snake; it is a large and beautiful serpent, but one of the most poisonous known; its bite occasions death usually in less than an hour. (See under Cockatrice.) Of this kind are the dancing serpents, which are carried about in baskets throughout all Hindostan by a certain class of persons, who get their living in this way. They give certain tones upon a flute, which appear to produce an agreeable effect upon the serpents; since they seem to beat time, as it were, to the flute, by a graceful motion of the head. They raise the upper part of their body from the ground, and follow the music in graceful curves, like the undulating movements of a swan's neck. It is a fact sufficiently well attested, that when any of these or of other kinds of vipers have got into a house, and make havoc among the poultry or other small domestic animals, it is customary to send for one of these musicians, who, by tones upon his flute or flageolet, finds out the hiding-places of the serpents and allures them to their destruction; indeed, so soon as the serpents hear the music, they creep quietly out of their holes, and are easily taken. This may serve to illustrate Ps. lviii. 4, 5. In regard to the dancing serpents, the music seems essential to their motions; for as soon as it ceases, the serpent lies motionless; and unless it is immediately replaced in its basket, the spectators are in great danger. Mr. Forbes had a drawing of a *Cobra de Capello*, which danced for an hour upon a table while he made the drawing. He took it several times in his hand in order the better to observe the hood and spectacles, not doubting but that its fangs had been extracted. But the next day, in the market place, the same serpent bit a young woman in the neck, who died in half an hour.

The following remarks are from Hasselquist's Travels in Palestine, &c. (p. 76, 79, seq. Germ. edit.) "The Egyptian jugglers can perform some feats, which those of Europe are not able to imitate; viz. they can deprive serpents of their poison. They take the most poisonous vipers in their naked hands, play with them, place them in their bosom, and make them perform all sorts of tricks. All this I have often seen. The man whom I saw to-day, had only a small viper: but I have seen him when he had others three or four feet long, and of the very worst species. I examined in order to see whether the serpents had been deprived of their poisonous fangs; and convinced myself, by actual observation, that this was not the case. . . . On the 3d of July, I received at once, four different species of serpents, which I described and preserved in spirits. They were the *Vipera vulgaris*, *Cerastes Alpini*, *Jaculus*, *Anguis marinus*. They were brought me by a female, who excited the astonishment of all of us Europeans, by the manner in which she handled these most poisonous and dangerous animals, without receiving the least injury. As she put them into the bottle in which I intended to preserve them, she managed them just as one of our ladies would handle their ribands or lacings. The others gave her no difficulty, but the vipers did not seem to like their intended dwelling; they slipped out, before the bottle could be covered. They sprang upon and over her hands and naked arms; but she betrayed no symptom of fear. She took them quite tranquilly from her body, and placed them in the vessel that was to be their grave. She had caught them, as our Arab assured us, without difficulty in the fields. Without doubt she must possess some secret art or skill: but I could not get her to open her mouth upon the subject. This art is a secret even among the Egyptians. The ancient *Marsi* and *Psylli* in Africa, who daily exhibited specimens of the same art in Rome, afford evidence of its antiquity in Africa; and it is a very remarkable circumstance, that such a thing should remain a secret above two thousand years, and be retained only by a certain class of persons." (See also a similar extract from Bruce, under Serpents, *Cerastes*.) *R.

Music and singing, which is a kind of charm, were sometimes used to cure certain diseases of the mind, or at least diseases caused by disorder of the mind, or of the passions. Galen (De sanitate tuendâ, lib. i. cap. 8.) says, that he had great experience in this, and that he could produce the authority of Æsculapius, his countryman, who by melody and music relieved constitutions impaired by too great heat. The Hebrews, though a people extremely superstitious, did not carry so far the use of charms and inchantments in the cure of diseases, because they were restrained by their law, and because their kings and priests were vigilant in preventing these misdoings. Still we find traces of this superstition among them. Saul employed music, David's harp, to procure relief in his fits of melancholy.

INDIA, the appellation which the ancients appear to have given to that vast region of Asia, stretching east of Persia and Bactria, as far as the country of the *Sinæ*; its northern boundary being the Scythian desert, and its southern limit the ocean. The name is generally supposed to have been derived from the

river Indus, which waters its western extremity, and which signifies the Blue or Black river. Mr. Conder thinks, however, that the extensive application of the word renders it more probable, that it was employed to denote the country of the *Indi*, or Asiatic Ethiops; answering to the Persian Hindoostan, or the country of the Hindoos. The only place where India is mentioned in Scripture is Esth. i. 1.

It is said in the passage above referred to, that Ahasuerus reigned from India to Ethiopia. This fixes the extent of the Persian dominions eastward to the original station of the Hindoos, at the head of the Indus. There is not, we believe, any memorial of the Persian power having permanently maintained itself east of the Indus, Alexander the Great only having ever thought of establishing a dominion in those countries. The Mahometans, indeed, have so done; but then they have renounced the west. Nadir Shah penetrated to Delhi, but he returned to Persia, and did not attempt to retain both regions under his rule.

It will be seen in the article on idolatry, that we have assumed, as a principle, that India was the great source of those observances which we find established wherever our knowledge extends. It may be necessary here to remark, in addition to what is there said, that the Hindoos could not have adopted religious rites from the Romans, the Greeks, the Egyptians, or the Persians. Whoever has bestowed a moment's attention on this people, must know, that it would be in utter violation of their most sacred tenets to do so; and whoever recollects that the sages of Greece travelled into India to learn wisdom, will be confirmed in the persuasion, that others derived information from them, not they from others. In fact, all testimony brings letters, learning and knowledge from the East.

INHERITANCE, a portion which appertains to another, after some particular event. As the principles of inheritance differ in the East, from those which are established among ourselves, it is necessary to notice them particularly. The reader will observe, that there is no need of the death of the parent in these countries, as there is among us, before the children possessed their inheritance. (See HEIR.) Among the Hindoos, the rights of inheritance are laid down with great precision, and with the strictest attention to the natural claim of the inheritor in the several degrees of affinity. A man is considered but as tenant for life in his own property; and, as all opportunity of distributing his effects by will, after his death, is precluded, hardly any mention is made of such kind of bequest. By these ordinances, also, he is hindered from dispossessing his children of his property in favor of aliens, and from making a blind and partial allotment in behalf of a favorite child, to the prejudice of the rest; by which the weakness of parental affection, or of a misguided mind in its dotage, is admirably remedied. These laws strongly elucidate the story of the prodigal son in the Scriptures, since it appears from hence to have been an immemorial custom in the East for sons to demand their portion of inheritance during their father's lifetime, and that the parent, however aware of the dissipated inclinations of his child, could not legally refuse to comply with the application. If all the sons go at once in a body to their father, jointly requesting their respective shares of his fortune; in that case, the father is required to give equal shares of the property earned by himself, to the son incapable of getting his own living, to the son who has been particularly dutiful to him, and to the son who has a very large family, and also to the other sons who do not lie under any of these three circumstances; in this case, he has not power to give any one of them more or less than to the others. If a father has occupied any glebe belonging to his father, that was not before occupied, he has not power to divide it among his sons in unequal shares, as in the case of property earned by himself. (Halhed's Gentoo Laws, p. 53.)

Our translators have frequently used the term inheritance in the sense of participation or property. So Mark xii. 7, Let us kill the son, and the inheritance, the property, shall be ours. Acts xx. 32; xxvi. 18, An inheritance, participation, among those who are sanctified. Eph. i. 18, The riches of the glory of his inheritance, his immediate property, in the saints. (Compare 1 Pet. i. 4.) So Abraham is spoken of (Ezek. xxxiii. 24.) as inheriting the land; which could not be true, as his family had no previous possession in Canaan; and it is expressly contrary to Acts vii. 5, which says, Abraham had no inheritance there; but he had possessions, or property. (Comp. 2 Chron. x. 16, et al.)

INIQUITY. This word means not only sin, but the *punishment* of sin, and the expiation of it: "Aaron will bear the iniquities of the people;" he will atone for them, Exod. xxviii. 38. The Lord "visits the iniquities of the fathers upon the children;" (Exod. xx. 5.) he sometimes causes visible effects of his wrath to fall on the children of criminal parents.

"To bear iniquity" is to endure the punishment of it, to be obliged to expiate it. The priests bear the iniquity of the people; that is, they are charged with the expiation of it, Exod. xxviii. 38; Lev. x. 17.

INKHORN. The prophet Ezekiel (chap. ix. 2.) describes six men clothed in linen, and having each a writer's inkhorn by his side, which may require some explanation to occidental readers. The following remarks are from Mr. Harmer:—

"The modern inhabitants of Egypt appear to make use of ink in their sealing, as well as the Arabs of the desert, who may be supposed not to have such conveniences as those that live in such a place as Egypt; for Dr. Pococke says, that 'they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it.' This may serve to show us, that there is a closer connection between the vision of John (Rev. vii. 2.) and that of Ezekiel, (chap. ix. 2.) than commentators appear to have apprehended. They must be joined, I imagine, to have a complete view of either. John saw an angel with the *seal* of the living God, and therewith multitudes were sealed in their foreheads; but to understand what sort of mark was made there, you must have recourse to the inkhorn of Ezekiel. On the other hand, Ezekiel saw a person with an inkhorn, who was to mark the servants of God on their foreheads, with ink, that is; but how the ink was to be applied is not expressed; nor was there any need that it should be, if in those times ink was applied with a seal; a seal being in the one case plainly supposed; as in the Apocalypse, the mention of a seal made it needless to take any notice of any inkhorn by his side.

"This position of the inkhorn of Ezekiel's writer may appear somewhat odd to a European reader; but the custom of placing it by the side, continues in the East to this day. Olearius, who takes notice (Voy. en Muscovie, &c. p. 857.) of a way that they have of

thickening their ink with a sort of paste they make, or with sticks of Indian ink, which is the best paste of all, a circumstance favorable to their sealing with ink, observes—(Dr. Shaw also speaks of their writers suspending their inkhorns by their side. I should not, therefore, have taken any notice of this circumstance, had not the account of Olearius led us to something further)—that the Persians carry about with them, by means of their girdles, a dagger, a knife, a handkerchief, and their money; and those that follow the profession of writing out books, their inkhorn, their penknife, their whetstone to sharpen it, their letters, and every thing the Muscovites were wont in his time to put in their boots, which served them instead of pockets. The Persians, in carrying their inkhorn, after this manner, seem to have retained a custom as ancient as the days of Ezekiel; while the Muscovites, whose garb was very much in the eastern taste in the days of Olearius, and who had many oriental customs among them, carried their inkhorns and their papers in a very different manner. Whether some such variation might cause the Egyptian translators of the Septuagint version to render the words, *a girdle of sapphire*, or *embroidery, on the loins*, I will not take upon me to affirm; but I do not imagine our Dr. Castell would have adopted this sentiment in his Lexicon, (see Lowth on this place,) had he been aware of this eastern custom: for with great propriety is the word *keseth* mentioned in this chapter three times, if it signified an inkhorn, the requisite instrument for sealing those devout mourners; but no account can be given why this *keseth* should be mentioned so often, if it only signified an embroidered girdle." (Obs. vol. ii. p. 459.) It should be recollected, also, that in the East the artisans carry most of the implements of their profession in the girdle; the soldier carries his sword; the butcher his knife; and the carpenter his hammer and his saw.

INNOCENT, INNOCENCE. The signification of these words is well known. The Hebrews considered innocence as consisting chiefly in an exemption from external faults committed contrary to the law; hence they often join innocent with hands, Gen. xxxvii. 22; Ps. xxiv. 4; xxvi. 6. "I will wash my hands in innocency." And Ps. lxxiii. 13, "Then have I cleansed my heart in vain, and washed my hands in innocency." Josephus admits of no other sins than those actions which are put in execution. Sins in thought, in his account, are not punished by God. To be innocent, is used sometimes for being exempt from punishment. "I will not treat you as one innocent;" (Jer. xlvi. 28.) literally, I will not make thee innocent: I will chastise thee, but like a kind father. Jeremiah (xlix. 12.) speaking to the Edomites says, They who have not (so much) deserved to drink of the cup of my wrath, have tasted of it. Nahum (i. 3.) declares that "God is ready to exercise vengeance, he will make no one innocent: he will spare no one." Exod. xxxiv. 7. Heb. "Thou shalt make no one innocent;" no sin shall remain unpunished. "With the pure, thou wilt show thyself pure," Ps. xviii. 26. Thou treatest the just as just, the good as good; thou never dost confound the guilty with the innocent.

INSPIRATION, in the highest sense, is the immediate communication of knowledge to the human mind by the Spirit of God; but it is commonly used by divines, in a less strict and proper sense, to denote such a degree of divine influence, assistance, or guidance, as enabled the authors of the Scriptures to communicate knowledge to others, without error or mistake, whether the subjects of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted. Hence it is usually divided into three kinds,—revelation, suggestion, and superintendence. See REVELATION.

INTERCESSION, an entreaty used by one person toward another; whether this person solicit on his own account, or on account of one for whom he is agent. Man intercedes with man, sometimes to procure an advantage to himself, sometimes as a mediator to benefit another; he may be said to intercede for another, when he puts words into the suppliant's mouth, and directs and prompts him to say what otherwise he would be unable to say; or to say in a more persuasive manner what he might intend to say. The intercession of Christ on behalf of sinners, (Rom. viii. 34; 1 John ii. 1.) and the intercession of the Holy Spirit, (Rom. viii. 26.) are easily illustrated by this adaptation of the term. See COMFORTER.

IOTA, ι, (Eng. tr. *jot*,) a letter in the Greek alphabet, derived from the (י) *jod* of the Hebrews, or the *judh* of the Syrians. Our Lord says, (Matt. v. 18.) that every iota, *jot*, or tittle, in the law, would have its accomplishment; which seems to have been a kind of proverb among the Jews, meaning that all should be completed to the uttermost. Iota is the smallest letter in the Greek alphabet.

IR-MELACH, *city of salt*, Josh. xv. 62. It stood probably on the margin of the Salt sea, or lake Asphaltites.

IR-NAHASH, *city of the serpent*, a city of Judah, which some supposed to have been named from the abundance of serpents in its neighborhood; but more probably from a person named Nahash, or from an image of the animal, worshipped here, 1 Chron. iv. 12.

IR-SHEMESH, *city of the sun*, a city in Dan, (Josh. xix. 41.) supposed to be the same with Beth-Shemesh, the temple of the sun, 1 Kings iv. 9.

IR-TAMARIM, *city of palm-trees*, that is, Jericho, Deut. xxxiv. 3; Judg. i. 16; 2 Chron. xxviii. 15.

IRAM, the last duke of Edom, of Esau's family, Gen. xxxvi. 43.

IRIJAH, an officer who arrested the prophet Jeremiah as he was going to Anathoth, Jer. xxxvii. 13, &c.

IRON. Moses forbids the Hebrews to use any stones to form the altar of the Lord, which had been in any manner wrought with iron: as if iron communicated pollution. He says the stones of Palestine are of iron, (Deut. viii. 9.) that is, of hardness equal to iron; or that, being smelted, they yielded iron. "An iron yoke," (1 Kings viii. 51.) is a hard and insupportable dominion. "Iron sharpeneth iron," says the wise man, "so a man sharpeneth the countenance of his friend;" i. e. the presence of a friend gives us more confidence and assurance. God threatens his ungrateful and perfidious people with making the *heaven iron, and the earth brass*; that is, to make the earth barren, and the air to produce no rain. Chariots of iron are chariots armed with iron, with spikes, and scythes. See CHARIOTS.

The following extract from Bruce will diminish the apparent strangeness of Zedekiah's conduct, (1 Kings xxii. 11.) who made himself HORNS *of iron*, and said, "Thus saith the Lord, With these" military insignia "shalt thou push the Syrians until thou hast consumed them." We are apt to conceive of

these horns, as projecting like bulls' horns, on each side of Zedekiah's head. But how different from the real fact! Zedekiah, though he pretended to be a prophet, did not wish to be thought *mad*, to which imputation such an appearance would have subjected him. He only acted the hero;—the hero returning in military triumph; it was little more than a flourish. "One thing remarkable in this cavalcade, which I observed, was the head-dress of the governors of provinces. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a horn, or conical piece of silver, gilt, about four inches long, much in the shape of our common candle extinguishers. This is called *kern* [קרן] or horn, and is only worn in reviews, or parades after victory. This, I apprehend, like all other of their usages, is taken from the Hebrews, and the several allusions made in Scripture to it, arises from this practice:—'I said to the wicked, lift not up the horn,'—'Lift not up your horn on high; speak not with a stiff neck'—'The horn of the righteous shall be exalted with honor.'"

ISAAC, son of Abraham, was born A. M. 2108. Sarah gave him this name, because when the angel promised that she should become a mother, she, being beyond the age of having children, privately laughed at the prediction. When the child was born, she said, "God hath made me to laugh, so that all that hear will laugh with me." She suckled the child herself, and would not suffer Ishmael to inherit with him; but prevailed on Abraham to turn him and his mother Hagar out of doors. When Isaac was about twenty-five years of age, the Lord tried Abraham, and commanded him to sacrifice his son. Abraham implicitly obeyed, and took Isaac, with two of his servants, to the place which the Lord should show him. On the third day, discerning this place, (supposed to be mount Moriah,) he took the wood as for a burnt-offering, placed it on his son Isaac, and took fire in his hand, and a knife. As they went together toward the mount, Isaac said, "Behold the fire and the wood, but where is the victim for the burnt-offering?" Abraham answered, "My son, God will provide a victim for himself." Arrived at the appointed place, Abraham put the wood in order, bound his beloved Isaac as a victim, and taking the knife, stretched forth his hand to kill him. But an angel of the Lord prevented the sacrifice and provided another victim.

When Isaac was forty years of age, Abraham sent Eliezer, his steward, into Mesopotamia, to procure a wife for him, from Laban, his brother-in-law's family. Rebekah was sent, and became the wife of Isaac. Being barren, Isaac prayed for her, and God granted her the favor of conception. She was delivered of twins, named Esau and Jacob. Isaac favored Esau, and Rebekah Jacob. Some years afterwards, a famine obliged Isaac to retire to Gerar, where Abimelech was king; and, as his father had done previously, he reported that Rebekah was his sister. Abimelech, having discovered that she was his wife, reproved him for the deception. Isaac grew very rich, and his flocks multiplying, the Philistines of Gerar were so envious, that they filled up all the wells which Isaac's servants had dug. At the desire of Abimelech, he departed, and pitched his tent in the valley of Gerar, where he dug new wells, but was again put to some difficulties. At length, he returned to Beersheba, where he fixed his habitation. Here the Lord appeared to him, and renewed the promise of blessing him, and Abimelech visited him, to form an alliance.

Isaac, having grown very old, (137 years,) and his sight being extremely weakened, called Esau, his eldest son, and directed him to procure for him some venison. But while Esau was hunting, Jacob surreptitiously obtained the blessing, so that Isaac could only give Esau a secondary benediction. (See JACOB, and ESAU.) Isaac lived some time after this, and sent Jacob into Mesopotamia, to take a wife of his own family. He died, aged 188 years; and was buried with Abraham, by his sons Esau and Jacob. The Hebrews say, that Isaac was instructed in the law by the patriarchs Shem and Eber, who were then living; and that when Abraham departed, with a design to sacrifice Isaac, he told Sarah, that he was carrying his son to Shem's school. They believe, likewise, that Abraham composed their morning prayers, Isaac their noon prayers, and Jacob their evening prayers.

ISAIAH was the son of Amos, who is thought by some to have been of the royal family of Judah, but without any good foundation. The commencement of Isaiah's prophecies are dated by Calmet from the death of Uzziah; and his death is fixed in the reign of Manasseh, who ascended the throne *ante* A. D. 698. Isaiah's wife is called a prophetess; (chap. viii. 3.) and thence the rabbins conclude, that she had the spirit of prophecy. But it is probable, that the prophets' wives were called prophetesses, as the priests' wives were called priestesses, only from the office of their husbands. The Scripture mentions two sons of Isaiah, one called "Shear-Jashub," *the remainder shall return;* the other "Hashbaz," *hasten to the slaughter.* The first showed, that the captives carried to Babylon should return, after a certain time; the second showed, that the kingdoms of Israel and Syria should soon be ravaged.

The prophecies of Isaiah are divided by Calmet into three parts; the first, including six chapters, which relate to the reign of Jotham; the six following to the reign of Ahaz; and all the rest to the reign of Hezekiah. The principal objects of Isaiah's prophecies are, the captivity of Babylon, the return of the Jews from that captivity, and the reign of the Messiah. For this reason the sacred writers of the New Testament have cited him more than any other prophet; and the fathers say, he is rather an evangelist than a prophet.

In the fourteenth year of Hezekiah, Sennacherib, king of Assyria, coming against Judea, Isaiah foretold the destruction of his army, and shortly afterwards the miraculous lengthening of Hezekiah's life. (See HEZEKIAH.) He next received orders from the Lord to walk three years barefoot and without his upper garment, to denote the approaching captivity of Egypt and Cush.

There is a rabbinical tradition, that Isaiah was put to death by the saw, in the beginning of the reign of Manasseh, the pretence of this impious prince for thus executing him, being an expression in chap. vi. 1, "I saw the Lord sitting on a throne;" which he affirmed to be a contradiction to Moses, (Exod. xxxiii. 20.) "No man shall see me and live." But Gesenius, who has traced this tradition to its source, has shown it to be of a very doubtful character. Some say that his body was buried near Jerusalem, under the fuller's oak, near the fountain of Siloam; whence it was removed to Paneas, near the sources of Jordan, and from thence to Constantinople, in the reign of Theodosius the younger, A. D. 442.

Isaiah is esteemed to be the most eloquent of the prophets. Jerome says, that his writings are, as it

were, an abridgment of the holy Scriptures, a collection of the most uncommon knowledge that the mind of man is capable of; of natural philosophy, morality, and divinity. Grotius compares him to Demosthenes. In his writings we meet with the purity of the Hebrew tongue, as in the orator, with the delicacy of the Attic taste. Both are sublime and magnificent in their style, vehement in their emotions, copious in their figures, and very impetuous when they describe things of an enormous nature, or that are grievous and odious. Isaiah was superior to Demosthenes in the honor of illustrious birth. What Quintilian (lib. x. cap. 20.) says of Corvinus Messala may be applied to him, that he speaks in an easy, flowing manner, and a style which denotes the man of quality. Caspar Sanctius thinks Isaiah to be more florid, and more ornamented, yet at the same time more weighty and nervous, than any writer we have, whether historian, poet, or orator; and that in all kinds of discourse he excels every author, either Greek or Latin. The prophet appears to justify this character even in our common version; but in the elegant diction of bishop Lowth, he more eminently supports it. In addition to the writings which are in our possession, Isaiah wrote a book concerning the actions of Uzziah, which is cited 2 Chron. xxvi. 22, and is not now extant.

[The chronological division of the prophecies of Isaiah into three parts, as mentioned above, is of very doubtful propriety; since several of the chapters are evidently transposed and inserted out of their chronological order. But a very obvious and striking division of the book into *two* parts, exists; the first part, including the first thirty-nine chapters, and the second, the remainder of the book, or chap. xl.—lxvi. The *first* part is made up of those prophecies and historical accounts, which Isaiah wrote during the period of his active exertions in behalf of the present, when he mingled in the public concerns of the rulers and the people, and acted as the messenger of God to the nation in reference to their internal and external existing relations. These are single prophecies, published at different times, and on different occasions; afterwards, indeed, brought together into one collection, but still marked as distinct and single, either by the superscriptions, or in some other obvious and known method. The *second* part, on the contrary, is occupied wholly with the future. It was apparently written in the later years of the prophet, when he had probably left all active exertions in the theocracy to his younger associates in the prophetical office. He himself transferred his contemplations from the joyless present, into the future. In this part, therefore, which was not, like the first, occasioned by external circumstances, it is not so easy to distinguish in like manner between the different single prophecies. The whole is more like a single gush of prophecy.

The prophecies of the second part refer chiefly to a twofold object. The prophet first consoles his people by announcing their deliverance from the Babylonish exile; he names the monarch whom Jehovah will send to punish the insolence of their oppressors, and lead back the people to their home. But he does not stop at this trifling and inferior deliverance. With the prospect of freedom from the Babylonish exile, the prophet connects the prospect of deliverance from sin and error through the Messiah. Sometimes both objects seem closely interwoven with each other; sometimes one of them appears alone with particular clearness and prominency. Especially is the view of the prophet sometimes so exclusively directed upon the latter object, that, filled with the contemplation of the glory of the spiritual kingdom of God and of its exalted founder, he wholly loses sight for a time of the less distant future. In the description of this spiritual deliverance, also, the relations of time are not observed. Sometimes the prophet beholds the author of this deliverance in his humiliation and sorrows; and again, the remotest ages of the Messiah's kingdom present themselves to his enraptured vision; when man, so long estranged from God, will have again returned to him; when every thing opposed to God shall have been destroyed, and internal and external peace universally prevail; and when all the evil introduced by sin into the world, will be for ever done away. Elevated above all space and time, the prophet contemplates from the height on which the Holy Spirit has thus placed him, the whole developement of the Messiah's kingdom, from its smallest beginnings to its glorious completion.

Until the latter part of the 18th century, Isaiah has been universally regarded, both by Jews and Christians, as the sole author of the whole book which is called by his name. Doederlein first uttered a definite suspicion against the genuineness of the second part; a suspicion which Justi adopted more fully, and endeavored to establish. From this time onward, all the neological commentators of Germany have united in regarding the second part of the book of Isaiah as spurious, and as composed near the close of the Babylonish exile. The ablest attack upon its genuineness, is that of Gesenius, in his Commentary. Many arguments are brought forward; but the main point, after all, with these interpreters, is, that denying, as they do, divine inspiration and the power of prophecy, they cannot admit the genuineness and antiquity of this second part, without falling into self-contradictions. The declarations contained in it are too precise and definite to be regarded as mere sagacious conjecture; if, therefore, it was actually written by Isaiah himself, before the exile, it follows that Isaiah was a truly inspired prophet. To avoid this conclusion, this part is pronounced spurious. All the arguments brought forward to detract from its genuineness have been very fully and ably reviewed by professor Hengstenberg, in his Christology, and their feebleness demonstrated. He has also subjoined many strong arguments in favor of the genuineness of the whole book. That part of his work which relates to this subject has been translated and published in the Biblical Repository, vol. i. p. 700, seq. As his reasonings do not admit of abridgment, the reader is referred to that work for further information. *R.

ISHBI-BEN-OB, that is, Ishbi, the son of Ob, of the giants, or Rephaim, carried a spear which weighed 300 shekels, twelve pounds and a half. This giant, being on the point of killing David, who was fatigued in the battle, was himself killed by Abishai, son of Zeruiah, 2 Sam. xxi. 16, 17.

ISHBOSHETH, son of Saul, and also his successor. Abner, Saul's kinsman, and general, so managed, that Ishbosheth was acknowledged king at Mahanaim by the greater part of Israel, while David reigned at Hebron over Judah. He was 44 years of age when he began to reign, and he reigned two years peaceably; after which he had skirmishes, with loss, against David, 2 Sam. ii. 8, &c. Saul had left a concubine named Rizpah, with whom Abner was accused of having been intimate. Ishbosheth

reproved him, and Abner, being thereby provoked, swore he would endeavor to transfer the crown from the house of Saul to David; but he was treacherously killed by Joab. Ishbosheth, informed of Abner's death, lost all courage; and Israel fell into great disorder. Ishbosheth was assassinated by two captains of his troops, who entered his house while he was sleeping during the heat of the day: and cutting off his head, they brought it to David at Hebron, thinking to receive a considerable reward. David, however, commanded the murderers to be killed, and their hands and feet to be cut off, and hung near the pool in Hebron. The head of Ishbosheth he placed in Abner's sepulchre at Hebron. With this prince terminated the royal family of Saul, *ante* A. D. 1048.

I. ISHMAEL, son of Abraham and Hagar, was born A. M. 2094. The angel of the Lord appeared to Hagar in the wilderness, when she fled from her mistress, and bade her return, adding, "Thou shalt bring forth a son, and call his name Ishmael, 'the Lord hath hearkened;' because the Lord hath heard thee in thy affliction. He shall be a fierce, savage man, whose hand shall be against all men, and the hands of all men against him." Hagar returned, therefore, to Abraham's house, and had a son, whom she named Ishmael. (See HAGAR.) Fourteen years after this, the Lord visited Sarah, and Isaac being born to Abraham, by his wife Sarah, Ishmael, who till then had been considered as the sole heir, saw his hopes disappointed. Five or six years afterwards, Ishmael displeased Sarah, who prevailed on Abraham to expel him and his mother. Hagar, with Ishmael, wandered in the wilderness of Beersheba, and when reduced to great distress, a voice from heaven said, "Fear not, Hagar, the Lord hath heard the child's voice. . . . I will make him the father of a great people." They abode in the wilderness of Paran, where Ishmael became expert in archery, and his mother married him to an Egyptian woman. He had twelve sons; viz. Nabajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hader, or Hadad, Tema, Jetur, Naphish, Kedemah. He had likewise a daughter named Mahalath, or Bashemath, (Gen. xxxvi. 3.) who married Esau, Gen. xxviii. 9. From the twelve sons of Ishmael are derived the twelve tribes of the Arabians, still subsisting; and Jerome says that in his time they called the districts of Arabia by the names of their several tribes. The descendants of Ishmael inhabited from Havilah to Shur, i. e. from the Persian gulf to the border of Egypt; and are usually mentioned in history under the general name of Arabians and Ishmaelites. Since the seventh century, they have almost all embraced the religion of Mahomet. Ishmael died in the presence of all his brethren, (Gen. xxv. 18.) as the Vulgate renders; or, according to another and better translation, his inheritance lay to the eastward of that of all his brethren. (See Gen. xvi. 12.)

Arabia was peopled by old Arabians, before the sons of Ishmael settled there, and not till after long disputes with the Giorhamides, the first possessors. These old Arabians still subsist, but blended with the Ishmaelites. See ARABIA.

Mr. Taylor thinks that the phrase in the English version, "he shall dwell in the presence of his brethren," refers to the mode in which the Arabs pitch their tents; to illustrate which he adduces the following extract from Thevenot: (part. ii. p. 148.) "The basha's tent, pitched near Cairo, was a very lovely tent, and reckoned to be worth ten thousand crowns. It was very spacious, and encompassed round with walls of waxed cloth. In the middle was his pavilion, of green waxed cloth, lined within with flowered tapestry, all of one set. Within the precincts behind, and on the sides of his pavilion, were chambers and offices for his women. Round the pale of his tent, within a pistol shot, were above two hundred tents, pitched in such a manner, that the doors of them all looked towards the basha's tent; and it ever is so, that they may have their eye always upon their master's lodging, and be in readiness to assist him, if he be attacked." Did not the basha dwell *over against the faces* of those who lodged in these tents? and was not this one sign of his superiority? Did Ishmael, in like manner, announce his superiority? and if so, was this, in part at least, his dwelling close *over against* the faces of all his brethren? [That the Arabs often pitch their tents in a circle, is no doubt true, as is affirmed also by D'Arvieux; but this is not always the case, nor apparently is it usually so. A fine sketch of a Bedouin encampment, where the tents are represented in a straight line, is prefixed to Carne's Letters from the East. R.

II. ISHMAEL, son of Nethaniah, of the royal family of Judah, treacherously killed Gedaliah, whom Nebuchadnezzar had established over the remains of the people, in Judea, after the destruction of Jerusalem; but was obliged to fly to Baalis, king of the Ammonites, Jer. xli.

ISLANDS, ISLES. Considerable errors in sacred geography have arisen from taking the word rendered *islands*, for a spot surrounded by water. It rather imports *a settlement;* that is to say, a colony or establishment, as distinct from an open, unappropriated region. Thus we should understand Gen. x. 5. —"By these were the settlements of the Gentiles divided in their lands." The sacred writer evidently had enumerated countries, which were not isles in any sense whatever. So Job xxii. 30, "He (God) shall deliver the island of the innocent," i. e. settlement or establishment. Isa. xlii. 15, "I will make the rivers islands;"—rather *settlements* of human population. In these places, and many others, the true idea of the Hebrew word is establishments, or colonies, understood to be at some distance from others of a similar nature. The oases of Africa, which are small districts comprising wells, verdure, and population, surrounded by immense deserts of sand, are called islands, in Arabic, to this day; and no doubt but such were so called by the Hebrews, notwithstanding that they had no stream of water within many days' journey around them.

[The Hebrew word אי, which is more commonly translated *isle*, means strictly *dry land, habitable country*, in opposition to water, or to seas and rivers. So Is. xlii. 15, "I will make the rivers dry land," not *islands*, which would make no sense. Hence, as opposed to water in general, it means land adjacent to water, either washed or surrounded by it, i. e. *maritime country, coast, island.* Thus it means *coast*, when used of Ashdod; (Is. xx. 6.) of Tyre; (Is. xxiii. 2, 6.) of Peloponnesus, or Greece, (Ezek. xxvii. 7.) "The isles of Elishah." It means *island* when used e. g. of Caphtor, or Crete; (Jer. xlvii. 4.) also Ezek. xxvi. 6; Jer. ii. 10; so also Esth. x. 1, where the phrase *isles of the sea* is in antithesis with the *land* or continent. The plural of this word, usually translated *islands*, was employed by the Hebrews to denote *distant regions beyond the sea*, whether coasts or islands; and especially the islands and maritime countries of the west, which had become indistinctly known to the

Hebrews, through the voyages of the Phœnicians; so Is. xxiv. 15; xl. 15; xlii. 4, 10, 12; li. 5; Ps. lxxii. 10, et. al. In Ezek. xxvii. 15, the East Indian Archipelago would seem to be intended. R.

ISRAEL, *who prevails with God*, a name given to Jacob, after having wrestled with him at Mahanaim, or Penuel, Gen. xxxii. 1, 2, and 28, 29, 30; Hosea xii. 3. (See JACOB.) By the name Israel is sometimes understood the person of Jacob; sometimes the people of Israel, the race of Jacob; and sometimes the kingdom of Israel, or the ten tribes, as distinct from the kingdom of Judah.

ISRAELITES, the descendants of Israel, called afterwards Jews, (*Judæi*,) because, after the return from the captivity of Babylon, the tribe of Judah was the most numerous, and foreigners had scarcely any knowledge of the other tribes. See HEBREWS.

ISSACHAR, the fifth son of Jacob and Leah, was born about *ante* A. D. 1749. He had four sons, Tola, Phuvah, Job, and Shimron, Gen. xlvi. 13. We know nothing particular of his life. Jacob, blessing him, said, "Issachar is a strong ass, couching down between two burdens. And he saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute." The Chaldee translates it in a quite contrary sense, "He shall subdue provinces, and make those tributary to him, who shall remain in his land." The tribe of Issachar had its portion among the best parts of the land of Canaan, along the great plain, or valley of Jezreel, with the half-tribe of Manasseh to the south, Zebulun to the north, the Mediterranean sea west, and Jordan, with the south point of the sea of Tiberias, east. See CANAAN.

ITALY, a Latin word, which some derive from *Vitulus*, or *Vitula*, because this country abounded in calves and heifers; but others, from a king called Italus. We know not the ancient name of Italy in the Hebrew language. Jerome has sometimes rendered *Chittim*, *Italy*, (Numb. xxiv. 24; Ezek. xxvii. 6.) and in Isa. lxvi. 19, he translates *Thubal*, *Italy*, though, according to others, the Tibarenians are here meant. In the New Testament, written in Greek, there is no ambiguity in the word Italy; it signifies that country of which Rome is the capital.

[The Italian band mentioned in Acts x. 1, was probably a Roman cohort from Italy, stationed at Cæsarea; so called to distinguish it from the other troops, which were drawn from Syria, and the adjacent regions. (Compare Joseph. b. Jud. iii. 42.) R.

ITHAMAR, Aaron's fourth son, who, with his descendants, exercised the functions of common priests only, till the high-priesthood passed into his family in the person of Eli. The successors of Eli, of the family of Ithamar, were Ahitub, Ahiah, Ahimelech, and Abiathar, whom Solomon deposed, 1 Kings ii. 27. See ELI.

ITUREA, a province of Syria, or Arabia, beyond Jordan, east of the Batanea, and south of Trachonitis; it seems to have been the same as the ancient Auranitis, or modern Haouran; or it was, perhaps, a general name including Auranitis, Batanea, &c. Luke (iii. 1.) speaks of Iturea; and 1 Chron. v. 19, of the Itureans, or of Jetur, who was one of the sons of Ishmael, and gave name to Iturea. Early in his reign, Aristobulus made war with the Itureans, subdued the greater part of them, and obliged them to embrace Judaism, as Hircanus his father had some years before obliged the Idumæans to do. He gave them their choice, either to be circumcised and embrace the Jewish religion, or to leave the country. They chose the former. Philip, one of Herod's sons, was tetrarch of Iturea, when John the Baptist entered on his ministry, Luke iii. 1.

IVORY is first mentioned in the reign of Solomon, unless, indeed, Psalm xlv. were written previous to his time, in which ivory is spoken of, as used in decorating those boxes of perfume, whose odors were employed to exhilarate the king's spirits. It is probable that Solomon, who traded to India, first brought thence elephants and ivory to Judea. "For the king had at sea a navy of Tarshish, with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold and silver and ivory," 1 Kings x. 22; 2 Chron. ix. 21. It seems that Solomon had a throne decorated with ivory, and inlaid with gold; the beauty of these materials relieving the splendor, and heightening the lustre, of each other, 1 Kings x. 18. Ivory is here described as שן גדל, *shên gadôl*, "great tooth," which clearly shows, that it was imported in the whole tusk. It was, however, ill described as a *tooth*, for *tooth* it is not, but a weapon of defence, not unlike the tusks of a wild boar, and for the same purposes as horns of other animals. This has prompted Ezekiel (xxvii. 15.) to use another periphrasis for describing it; and he calls it קרנות שן, *karnoth shên*, "horns of teeth." This, however, is liable to great objection, since the idea of horns and of teeth, to those who have never seen an elephant, must have been very confused, if not contradictory. Nevertheless, the combination is ingenious, for the defences which furnish the ivory, answer the purposes of horns; while, by issuing from the mouth, they are not unaptly allied to teeth." Several of the ancients have expressly called these tusks *horns*, particularly Varro, (de Ling. Sat. lib. vi.) The LXX render the two Hebrew words by *οδοντας ελεφαντινος*, and the Vulgate *dentes eburneos*. The Targum, however, in Ezekiel, separates קרנות and שן, explaining the former word by *horns of the rock goats*, and the latter, by *elephants' teeth*.

Cabinets and wardrobes were ornamented with *ivory*, by what is called marquetry, Ps. xlv. 8. These were named "houses of ivory;" perhaps, because made in the form of a house or palace; as the silver *Naoi* of Diana, mentioned Acts xix. 24, were in the form of her temple at Ephesus; and as we have now ivory models of the Chinese pagodas or temples. In this sense, Dr. Harris understands what is said of the ivory house which Ahab made, 1 Kings xxii. 39, for the Hebrew word, translated *house*, is used, as Dr. Taylor well observes, for a place, or case, wherein any thing lieth, is contained, or laid up. Ezekiel gives the name of *house* to chests of rich apparel; (chap. xxvii. 24.) and Dr. Durell, in his note on Ps. xlv. 8, quotes places from Homer and Euripides, where the same appropriation is made. Hesiod makes the same (Ap. et. D. v. 96.) As to "dwelling-houses," the most we can suppose in regard to them is, that they might have ornaments of ivory, as they sometimes have of gold, silver, or other precious materials, in such abundance as to derive an appellation from the article of their decoration; as the emperor Nero's palace, mentioned by Suetonius, (Nerone, c. 31.) was named, *aurea*, or golden, because overlaid with gold. This method of ornamenting buildings or apartments was very ancient among the Greeks, and is mentioned by Homer, Odyss. iv. v. 72. The Romans sometimes ornamented their apartments in like manner, as is evident from Horace, Carm. l. ii. Ode xviii. v. 1.

Our marginal translation of Cant. v. 13, renders the

Hebrew words "towers of perfume," which Harmer says, (Outlines, p. 165.) may mean *vases*, in which odoriferous perfumes are kept. Amos (vi. 4.) speaks of *beds* or *sofas of ivory*. (See BED.) If we might trust to Chaldee interpreters, the knowledge of ivory would be much more ancient than we have supposed it; for this authority informs us, that Joseph placed his father Jacob *on a bed of ivory*. This interpretation is not altogether to be rejected; for ivory might be known in Egypt, either from Ethiopia, or by the caravans from the central parts of Africa, or it might be procured from India, by means of trading vessels, or trading merchants; and certainly its beauty and ornaments should well become the residence of the Nazir, or lord steward of the royal household of the Egyptian Pharaohs. In Ezek. xxvii. 6, the benches of Tyrian ships are said to be "made of ivory." The meaning is, ornamented, probably, though Mr. Taylor contends that "shrines" must be intended.

J

JAB JAC

JABAL, son of Lamech and Adah, father of those who lodge under tents, and of shepherds; (Gen. iv. 20.) that is, instituter of those who, like the Arab Bedouins, live under tents, and are shepherds. See FATHER.

JABBOK, a brook east of the Jordan, which takes its rise in the mountains of Gilead, and falls into the Jordan at some distance north of the Dead sea. It separated the land of the Ammonites from the Gaulanitis, and that of Og, king of Bashan, Gen. xxxii. 22, 23. It is now called El Zerka.

I. JABESH, father of Shallum, the fifteenth king of Israel, or of Samaria, 2 Kings xv. 10.

II. JABESH, a city in the half-tribe of Manasseh, east of the Jordan, and generally called Jabesh-Gilead, because situated at the foot of the mountains so named. Eusebius places it six miles from Pella, towards Gerasa. Jabesh-Gilead was sacked by the Israelites, because it refused to join in the war against Benjamin, Judg. xxi. 8, and at a subsequent period, Nahash, king of the Ammonites, besieged it, but Saul dislodged him. In remembrance of this service the men of Jabesh-Gilead carried off the bodies of Saul and his son Jonathan, which the Philistines had hung upon the walls of Bethsan, and buried them honorably at their city, 1 Sam. xxxi. 11—13.

I. JABIN, king of Hazor, in the northern part of Canaan, Josh. xi. 1, &c. Discomfited at the conquests of Joshua, who had subdued the south of Canaan, he formed, with other kings in the northern part along the Jordan, and the Mediterranean, and in the mountains, a league offensive and defensive. With their troops they rendezvoused at the waters of Merom, but Joshua attacked them suddenly, defeated them, and pursued them to great Zidon, and the valley of Mizpeh. He lamed their horses, burnt their chariots, took Hazor, and killed Jabin, about A. M. 2555.

II. JABIN, another king of Hazor, who oppressed the Israelites twenty years, from A. M. 2699, to 2719, Judg. iv. 2, &c. Sisera, his general, was defeated by Barak, at the foot of mount Tabor; and the Israelites were delivered.

I. JABNEEL, a city of Judah, Josh. xv. 11.

II. JABNEEL, a city of Naphtali, Josh. xix. 33.

JABNEH, or JABNIA, a city of the Philistines, (2 Chron. xxvi. 6.) called Jamnia, (1 Mac. iv. 15.) and Jamneia, chap. 5. 58; 2 Mac. xii. 8. Its situation may be gathered from the passage last cited, as being not far from Jaffa, or Joppa. The following is Dr. Wittman's account of it: "Yebna is a village about twelve miles distant from Jaffa; in a fine open plain, surrounded by hills and covered with herbage. A rivulet formed by the rains supplies water. It is conjectured that the rock Etam, where Samson was surprised by the Philistines, was not far from Yebna. North-east of Yebna is a lofty hill, from which is an extensive and pleasing view of Ramla, distant about five miles. On sloping hills of easy ascent, by which the plains are bordered, Yebna, Ekron, Ashdod, and Ashkalon, were in sight." (Comp. 2 Chron. xxvi. 6.)

Josephus says Jamnia was given to the tribe of Dan. It was taken from the Philistines by Uzziah, 2 Chron. xxvi. 6. In 2 Mac. xii. 9, it is stated to be 240 furlongs from Jerusalem.

JACHIN, *stability*, the name of a brass pillar placed at the porch of Solomon's temple. See BOAZ.

JACINTH, see HYACINTH.

JACOB, son of Isaac and Rebekah, was born *ante* A. D. 1836. He was twin-brother to Esau, and as at his birth he held his brother's heel, he was called Jacob, *the heel-holder*, one who comes behind and catches the heel of his adversary, a deceiver, Gen. xxv. 26. This was a kind of predictive intimation of his future conduct in life. While Rebekah was pregnant, Isaac consulted the Lord concerning the struggling of the twins in her womb, and God declared that she should have two sons, who should become two great people; but that the elder should be subject to the younger. Jacob was meek and peaceable, living at home; Esau was more turbulent and fierce, and passionately fond of hunting. Isaac was partial to Esau, Rebekah to Jacob. Jacob having taken advantage of his brother's necessity, to obtain his birthright, (see BIRTHRIGHT,) and of his father's infirmity, to obtain the blessing of primogeniture, was compelled to fly into Mesopotamia, to avoid the consequences of his brother's wrath, Gen. xxvii. xxviii. On his journey the Lord appeared to him in a dream, promised him his protection, and declared his purpose relative to his descendants possessing the land of Canaan, and the descent of the Messiah through him, chap. xxviii. 10, &c. Arriving at Mesopotamia, he was received by his uncle Laban, whom he served fourteen years for his two daughters, Rachel and Leah.

Jacob had four sons by Leah; but Rachel, having no children, gave her servant Bilhah to Jacob, who by her had Dan and Naphtali. Leah also gave her servant Zilpah to her husband, who brought Gad and Asher. After this Leah had Issachar and Zebulun, and Dinah, a daughter. At last the Lord remembered Rachel, and gave her a son, whom she called Joseph, chap. xxix. Jacob's family having become numerous, and his term of service to Laban being expired, he desired to return into his own

country with his wives and children. Laban, however, having prospered by his services, and wishing to retain him, proposed that Jacob should take as his wages in future, the marked sheep and kids of the flock. To this, Jacob assented, and, by a singular stratagem suggested to him in a dream, acquired so much property, that Laban and his sons became jealous of his prosperity; and the Lord desired him to return into his own country, chap. xxx. 25, &c. He took his wives, therefore, his children and his cattle, and had performed three days' journey before Laban was aware of his departure. He immediately pursued him, however, and overtook Jacob on the seventh day of his pursuit, on the mountains of Gilead. He reproached him for his flight, and with having stolen his gods, or teraphim, which Rachel had taken without her husband's knowledge, chap. xxxi. (See TERAPHIM.) Having come to a mutual explanation, Jacob and Laban entered into a covenant, and then separated. Arriving at the brook Jabbok, east of Jordan, Jacob, fearing that Esau might retain his former resentment, sent him notice of his arrival, with handsome presents, and Esau advanced with four hundred men to meet him. After all his people had passed the brook Jabbok, Jacob remained alone, on the other side, and wrestled with an angel in the form of a man, who, not being able to prevail against Jacob, touched the hollow of his thigh which immediately withered. His name was also changed from Jacob to Israel, i. e. a prince with God. Jacob called the place Peniel, saying, I have seen God face to face, yet my life is preserved, chap. xxxii. When Esau advanced toward him, Jacob went forward, and threw himself seven times on the earth before him; as did also Leah and Rachel, with their children. The two brothers tenderly embraced each other, and Jacob prevailed upon Esau to accept his presents. Esau returned home, and Jacob arrived at Succoth beyond Jordan, where he dwelt some time. He afterwards passed the Jordan, and came to Salem, a city of the Shechemites, where he set up his tents, having purchased part of a field for the sum of a hundred kesitas or pieces of money, of the children of Hamor, Shechem's father, chap. xxxiii. While Jacob dwelt at Salem, his daughter Dinah was ravished by Shechem; and her brothers, Levi and Simeon, took a crafty and severe revenge, by killing the Shechemites, and pillaging their city, chap. xxxiv. Jacob, dreading the resentment of the neighboring people, retired to Bethel, where God commanded him to stay, and to erect an altar. In preparation for the sacrifice which he was to offer there, he desired his people to purify themselves, to change their clothes, and to reject all the strange gods, which they might have brought out of Mesopotamia. These he took, and buried under an oak near Shechem. At his sacrifice the Lord appeared to him, and renewed his promises of protecting him, and of multiplying his family. After he had performed his devotions, he took the way to Hebron, to visit his father Isaac, who dwelt in the valley of Mamre. In the journey Rachel died in labor of Benjamin, and was buried near Bethlehem, where Jacob erected a monument for her, (Gen. xxxv. 16, 17.) and, proceeding to Hebron, pitched his tents at the tower of Edar. He had the satisfaction to find his father Isaac, and that good patriarch lived twenty-two years with his son, chap. xxxv. About ten years before the death of Isaac, Joseph was sold by his brethren, and Jacob, believing he had been devoured by wild beasts, was afflicted in proportion to his tenderness for him. He passed about twenty-two years mourning for him, but at length Joseph discovered himself to his brethren in Egypt, chap. xliii. xliv. xlv. Being informed that Joseph was living, Jacob awaked, as it were, from slumber, and exclaimed, "It is enough; Joseph my son is yet alive, I will go and see him before I die." On his arrival in Egypt, Joseph hasted to the land of Goshen, and they embraced with tears. Joseph presented him to the king, and Jacob having wished him all happiness, Pharaoh asked him his age. He answered, "The time of my pilgrimage is a hundred and thirty years; few and evil have my years been, in comparison of the age of my fathers," chap. xlvi. 29, &c.

Jacob lived seventeen years in Egypt, and some time before his death adopted Ephraim and Manasseh, and directed that they should share the land of Canaan, which God had promised him at Bethel. Joseph placed his sons on each side of his father, Ephraim on Jacob's left, and Manasseh on his right hand. But Jacob, directed by the spirit of prophecy, laid his right hand on Ephraim's head, and his left on Manasseh's. Joseph would have changed the disposition of his hands; but Jacob answered, "I know what I do, my son." Thus he gave Ephraim the pre-eminence over Manasseh; which the tribe always maintained, being, after Judah, the most considerable in Israel. Jacob also foretold that God would bring his posterity back into the land of Canaan, which was promised to their fathers, and bequeathed to Joseph one portion above his brethren, which he took from the Amorite with his sword and his bow, chap. xlviii.

Some time after this, Jacob assembled his sons to give them his prophetic blessing. He desired to be buried in the cave over against Mamre, where Abraham, Sarah, Isaac, and Rebekah were buried; and then laid himself down and died. Joseph embalmed him after the manner of the Egyptians, and there was a general lamentation for him in Egypt seventy days; after which, Joseph and his brethren, with the principal men of Egypt, carried him to the burying-place of his fathers, near Hebron, chap. xlix.

There are two or three incidents in the life of this patriarch which require more particular notice than they have received in this narrative. The bargain concluded between him and Laban (Gen. xxx. 32.) appears sufficiently singular to us; and not a little sarcasm has been *wittily* wasted on the patriarch, for the cunning and depth of plan which he manifested in this agreement; most, however, if not all, the levity has either been misapplied, or recoils on the ignorance of those who have thought proper to indulge it. Jacob, it is possible, (not certain,) might make some alterations in the usual terms of such agreements; but they were, no doubt, understood to be equally advantageous to one party, as to the other; and we find Jacob complaining of Laban, "He has changed my wages TEN times," verse 7. It would appear, that there were general rules established by custom, at least, if not by positive law, on this subject; but that private individuals might vary from them by specific agreement, as they thought most advantageous. The following extracts may enable the reader to judge for himself: "If a person, without receiving wages, or subsistence, or clothes, attends *ten* milch cows, he shall select, for his own use, the milk of that cow which ever produces most; if he attend more cows, he shall take milk, after the same rate in lieu of wages. If a person attend

one hundred cows for the space of one year, without any appointment of wages, he shall take to himself one heifer of three years old; and, also, of all those cows that produce milk, whatever the quantity may be, after every eight days, he shall take to himself the milk, the entire product of one day." [That this custom continued long, appears from the apostle's appeal to it, (1 Cor. ix. 7.) "Who feedeth a flock, and eateth not of the milk of the flock?"] "If he attend *two hundred* cows, the milk of one day, &c. —also a cow and her calf. Cattle shall be delivered over to the cowherd in the morning; the cowherd shall tend them the whole day with grass and water, and in the evening shall re-deliver them to the master, in the same manner as they were intrusted to him: if by the fault of the cowherd, any of the cattle be lost, or stolen, that cowherd *shall make it good.* If cattle suffer by thieves, tigers, pits, rocks, &c. if the cowherd cry out no fault lies on him, the loss shall fall on the owner. When employed night and day, *if any by his fault be hurt, he shall make it good.* When a cowherd hath led cattle to a distant place to feed, if any die of some distemper, notwithstanding the cowherd applied the proper remedy, the cowherd shall carry the head, the tail, the fore foot, or some such convincing proof taken from that animal's body, to the owner of the cattle; having done this, he shall be no further answerable: if he neglect to act thus, he shall make good the loss." (Gentoo Laws, p. 150, 151.) By this time we are prepared to notice a much more dignified conduct in Jacob, than perhaps we have been aware of. "The rams of thy flock have I not eaten; that which was *torn of beasts*, though the laws and usages in such cases would have authorized me, yet *I brought not unto thee* the maimed limb, for a convincing proof of such an accident: *I bore the loss of the creature*, in silence; of my hand didst thou also require the equivalent for *that which was stolen by day*, or even that *stolen by night*, when I could not possibly prevent the theft! In short, to avoid words, I have borne much more loss, than in strictness, and according to custom, I need to have done," Gen. xxxi. 38, 39.

It may not be out of place to remark, that this representation gives additional spirit to the valor of David: "Thy servant kept his father's sheep, and there came a lion and a bear, *and took a lamb out of the flock;* and as I could not endure to be liable to any imputation of negligence or of cowardice, though the loss was not by my fault, and the laws would have cleared me, yet *I ran after the wild beasts*, and risked my life, to recover my father's property," 1 Sam. xvii. 34. See also Amos iii. 12: "Thus saith the Lord, As the shepherd recovereth out of the mouth of the lion, two legs, or a piece of an ear,"—in order that he may carry to his owner "convincing proof from the animal's body," of the accident that has happened to it, that he himself had neither sold nor slain the creature, to his owner's injury. Is not this the allusion?—Is not the behavior of Jacob's sons also founded on the same principle? Gen. xxxvii. 31. "They took Joseph's coat, and dipped it in the blood of a kid, and SENT (not BROUGHT) it to their father—saying, This have we found; discern, now, whether it be thy son's coat, or no. And Jacob knew it, and said, It is my son's coat; Joseph is, doubtless, rent in pieces" by a wild beast.—Did not his brethren thus endeavor to send "convincing proof" of Joseph's hopeless fate; as they would have brought "the head, the tail, or the fore foot of an animal" in the true characteristic style of shepherds?

Most readers, no doubt, have been used to consider the case of Jacob, in his marriage with the two sisters, Leah and Rachel, as not merely hard, but as uncustomary and illegal; perhaps, as scarcely binding, Gen. xxi. 21, seq. Had he not been imposed upon by Laban, he would have married Rachel, but would have declined Leah; though, after having married her, he would not divorce her. Admitting, as extremely probable, that Laban's conduct was more cunning than upright, yet the excuse he makes for himself, we must acknowledge was founded in fact; though it leaves him guilty of not having explained the laws or usages of the country to Jacob. On the contrary, he encouraged him to believe he had bargained for one daughter to be his wife, and afterwards deluded him by substituting another. Mr. Halhed observes, in his preface to the Gentoo Laws, (p. 69.) that "We find Laban excusing himself, for having substituted Leah in the place of Rachel, to Jacob in these words: 'It must not be so done in our country, to give the youngest daughter before the first-born.' This was long before Moses. So in this compilation, it is made *criminal* for a man to give his younger daughter in marriage before the elder; or for a younger son to marry while his elder brother remains unmarried.

With regard to Jacob, it does not appear that in his marriage of two sisters, there was at that time, and in that country, what would be deemed a notorious and flagrant breach of propriety, if, indeed, there was any thing remarkable in it. We live in days of happier refinement, than to tolerate such connections; but that such continued to be formed in that country, long after the time of Jacob, is ascertained by a history recorded of Omar, the second caliph of the Mahometans after Mahomet. "While he was on his journey, there came, at one of his stages, a complaint before him, of a man who had married two wives that were *sisters* both by father and mother; a thing which the old Arabians, so long as they continued in their idolatry, made no scruple of, as appears from that passage in the Koran, where it is forbidden for the time to come, and expressed in such a manner as makes it evident to have been no uncommon practice among them. Omar was very angry, and cited him and his two wives to make their appearance before him forthwith. After the fellow had confessed that they were both his wives, and so nearly related, Omar asked him 'What religion he might be, or whether he was a Mussulman.' —'Yes,' said the fellow. 'And did you not know, then,' said Omar, 'that it was unlawful for you to have them, when God said, "*Neither marry two sisters* ANY MORE?"' (Koran, chap. iv. 277.) The fellow swore, that he did not know that it was unlawful; neither was it unlawful. Omar swore, 'he lied, and he would make him part with one of them, or else strike his head off.' The fellow began to grumble, and said 'he wished he had never been of that religion, for he could have done very well without it; and never had been a whit better for it since he had first professed it.' Upon which Omar called him a little nearer, and gave him two blows on the crown with his stick, to teach him better manners, and learn him to speak more reverently of Mahometanism; saying, 'O thou enemy of God, and of thyself, dost thou revile Islam; which is the religion that God, and his angels, and apostles, and the best of the creation have chosen?' and threatened him severely if he did not make a quick despatch, and take which of them he loved best. The fellow was so fond of them both,

that he could not tell which he had rather part with: upon which, some of Omar's attendants cast lots for the two women; the lot falling upon one of them *three times*, the man took her, and was forced to dismiss the other." (Ockley's Hist. Sarac. vol. i. p. 219.) Had Jacob been questioned, which of the two sisters he would have relinquished, we may readily conceive his answer; and yet, perhaps, in parting with Leah and her children, he would have felt such a pang as genuine affection only could feel. (See Gen. xxx. 1, 2.)

Will this story throw any light on the precept of Moses? (Lev. xviii. 18.) "And a wife, to her sister, thou shalt not take *to vex* her, during her life." Does not this restriction look somewhat like Mahomet's in the Koran, as if such practice had been common? Why else forbid it? Does Moses forbid it, only when it would *vex* the other sister; but does he leave it as before, if the first sister did not remonstrate against it? or does he take for granted, that the first wife must be *vexed* by the admission of a sister? In the story of Omar's determination, it should seem that both sisters were satisfied; for, had one been *vexed*, doubtless that had been the one to be put away. A custom, though not identically the same, yet allied to what we have mentioned, is plainly supposed in Judg. xv. 2. Samson's father-in-law says, "I gave thy wife to thy companion; is not her younger sister fairer than she? take her, I pray thee, instead of her." He certainly does not propose an unheard-of connection, in this offer; or a connection notoriously unlawful.

For Jacob's Well see the article Shechem.

JADDUA, or Jaddus, high-priest of the Jews in the time of Alexander the Great. See Alexander.

JAEL, or Jahel, wife of Heber the Kenite, killed Sisera, general of the Canaanitish army. Having fled to her tent, Jael took her opportunity, and, while he was sleeping, drove a large nail, or tent-pin, through his temples, Judg. iv. 17, 21. Why this woman violated the sacred rites of hospitality, by murdering her guest, does not appear. Scripture hints at the relation of her family to Moses by Hobab, and no doubt he and his family had received many advantages by means of Israel; for so Moses promised, "We will surely do thee good." Still, we must consider the secluded and sacred nature of the women's tent in the East, (see Tent,) and that the victor would not have intruded there; the implied pledge of security in the food Jael had given to Sisera, which in the East is of considerable solemnity. (See Eating.)—By way of apology, the rabbins say that the words, "At her feet he bowed, he fell," &c. (chap. v. 27.) imply, that he attempted rudeness to her; and that to resist such violation, she had recourse to "the workman's hammer." But it should be remembered, that a fugitive, as Sisera was, would have had little inclination at such a time; and it appears clearly that fatigue and sleep overpowered him. We suggest as probable, (1.) that Jael had herself felt the severity of the late oppression of Israel by Sisera; (2.) that she was actuated by motives of patriotism, and of gratitude toward Israel; (3.) that the general character of Sisera might be so atrocious, that at any rate his death was desirable. We find a similar proceeding in the case of Judith, whose anxiety for the deliverance of her people led her to the employment of artifice to accomplish her purposes.

[As to the morality of the proceeding of Jael, in putting Sisera to death, we have no right to bring it to the test of modern principles and occidental feelings. We must judge of it by the feelings of those among whom the right of avenging the blood of a relative was so strongly rooted, that even Moses could not take it away. Jael was an ally by blood of the Israelitish nation; their chief oppressor, who had mightily oppressed them for the space of twenty years, now lay defenceless before her; and he was moreover one of those whom Israel was bound by the command of Jehovah to extirpate. Perhaps, too, she felt herself called to be the instrument of God in working out for that nation a great deliverance, by thus exterminating their heathen oppressor. At least, Israel viewed it in this light; and in this view, we cannot reproach the heroine with that as a crime, which both she and Israel felt to be a deed performed in accordance with the mandate of Heaven. R.

JAGUR, a city in the south of Judah, Josh. xv. 21. Its situation is not known.

JAH, one of the names of God; contracted from Jehovah. It is compounded with many Hebrew words; as Adonijah, Halleluiah, Malachia;—God is my Lord, Praise the Lord, The Lord is my king, &c.

JAHAZ, also Jahazah, and Jahzah, a city east of Jordan, near to which Moses defeated Sihon. It was given to Reuben, (Deut. ii. 32.) and was situated to the north, near Ar, the capital of Moab. It was given to the Levites, Josh. xxi. 36; 1 Chron. vi. 78.

I. JAIR, of Manasseh, possessed the whole country of Argob beyond Jordan, to the borders of Geshur and Maachathi, Judg. x. 3. He succeeded Tola in the government of Israel, and was succeeded by Jephthah. His government continued twenty-two years, from A. M. 2795 to 2817. (Comp. Numb. xxxii. 41; Deut. iii. 14; Josh. xiii. 30; 1 Kings iv. 13; 1 Chron. ii. 22.)

II. JAIR, the eighth month of the Hebrew civil year, and the second of the sacred year. It corresponded partly to March and April.

JAIRUS, chief of the synagogue at Capernaum, whose daughter was restored to life by Jesus, Mark v. 22; Luke viii. 41, seq.

JAMBRES, a magician, who opposed Moses in Egypt. See Jannes.

I. JAMES, surnamed Major, or the elder, to distinguish him from James the younger, brother of John the Evangelist, and son of Zebedee and Salome, Matt. iv. 21; xxvii. 56; compare Mark xv. 40. James was of Bethsaida in Galilee, and left his property to follow Christ. His mother, Salome, was one of those women who occasionally attended our Saviour in his journeys, and one day desired that her two sons might be seated at his right and left hand in his kingdom. Jesus replied, that this was only in the appointment of his heavenly Father, Matt. xx. 21, &c. James and John were originally fishermen, with Zebedee their father, Mark i. 19. They were witnesses of our Lord's transfiguration, (Matt. xvii. 1, 2.) and when certain Samaritans refused to receive him, James and John wished for fire from heaven to consume them, Luke ix. 54. For this reason, it is thought the name of Boanerges, or sons of thunder, was afterwards given to them. Some days after the resurrection of our Saviour, James and John went a fishing in the sea of Tiberias, where they saw Jesus, and were afterwards present at the ascension of our Lord. James is said to have preached to all the dispersed tribes of Israel; but of this there is no proof. His martyrdom, by Herod Agrippa, is related in Acts xii. 1, 2; cir. A. D. 42, or 44, for the date is not well determined. Clemens Alexandrinus informs us, that the man who brought James before

the judges was so affected with his constancy in confessing Christ, that he declared himself a Christian, and was condemned, as well as the apostle, to be beheaded.

II. JAMES, surnamed the Less, brother of our Lord, (Gal. i. 19; Joseph. Ant. lib. xx. cap. 8.) was son of Cleopas (or Alphæus) and Mary, sister of the Virgin Mary. (See Mark xv. 40; xvi. 1; compared with John xix. 25.) He was consequently cousin-german to Christ, and is therefore termed his *brother*, in the wider sense of that word, Gal. i. 19. (See Brother.) He was surnamed the Just, for the admirable holiness and purity of his life. By Clemens Alexandrinus and Hegesippus he is said to have been a priest, and to have observed the laws of the Nazarites from his birth, eating or drinking nothing capable of intoxicating; but this is not credible. Jerome assures us that the Jews so greatly esteemed him, that they strove to touch the hem of his garment, and the Talmud relates several miracles said to have been wrought by James, the disciple of Jesus the carpenter.

Our Saviour appeared to James eight days after the resurrection, 1 Cor. xv. 7. He was appointed bishop of Jerusalem; and we are assured by Eusebius, was at Jerusalem, and considered as a pillar of the church, when Paul first visited that city after his conversion, Gal. i. 18. In the council of Jerusalem, (A. D. 51.) James gave his vote last; and the result of the council was principally formed on what he said; who, notwithstanding that he himself observed the ceremonies of the law, with his church, (comp. Gal. ii. 11, 12.) was of opinion, that such a yoke was not to be imposed on converts from among the heathen, Acts xv. 13. The progress of the gospel alarmed the chief of the Jews, and Ananus, son of Annas the high-priest, mentioned in the gospel, undertook to put James to death, and accomplished his purpose.

James was stoned by the Pharisees, and buried near the temple, in the place where he had suffered martyrdom, and where a monument was erected, which was much celebrated till Jerusalem was destroyed by the Romans. The wisest of the Jews much disapproved this murder, and the behavior of Ananus, of which they made complaints to king Agrippa, and to Albinus, the Roman governor of the province. The latter threatened to punish his temerity; and Agrippa divested him of the high-priesthood, which he had exercised only three months. Josephus is cited as affirming, that the war which the Romans made against the Jews, and all the following calamities, were imputed to the death of this just man. The ancient heretics forged writings, which they ascribed to James, the brother of our Lord; but the church acknowledges his epistle only as authentic. In this he argues principally against the abuse which many made of Paul's principle, that faith and not works justifies before God, strongly maintaining the necessity of good works.

It is probable that James's strict observance of the Mosaic institutions, contributed to his preservation during many years at Jerusalem; and shows the prudence of those who desired him to preside in the Christian church there; as he would be least offensive to the Jewish rulers, though an apostle; nor would he detract from the reputation of the national rites among his own people.

The Epistle of James.—There are doubts to which James the church is indebted for this Epistle. The most ancient traditionary reports ascribe this Epistle to James the elder, the son of Zebedee, and consequently the brother of John. He was one of the three apostles in whom Christ placed the greatest confidence, who alone were witnesses to the raising of Jairus's daughter from the dead, to the transfiguration of Christ, and to his agony in the garden. In the Syriac version, undoubtedly one of the oldest, and perhaps the best, into which the First Epistle of Peter, the First of John, and the Epistle of James, only, are admitted, there is a subscription, according to the edition of Widmanstadt, to this effect:—"In the name of our Lord Jesus Christ we here close the three Epistles of James, Peter, and John, who were witnesses to the revelation of our Lord, when he was transfigured on mount Tabor, and who saw Moses and Elias speaking with him." To this Michaëlis adds the subscription to the edition of the Syriac version, published by Tremellius, which is to the same purport; also, that of a manuscript of the old Latin version, the Codex Corbiensis, which is, *Explicit Epistola Jacobi, filii Zebedæi.* Could we depend on these subscriptions, the question were settled; but all subscriptions are doubtful, and can justly claim no great reliance. However, they show what some, at least, thought anciently. James the elder was beheaded about A. D. 43 or 44. "If, therefore, he was the author of this Epistle," says Michaëlis, "it must have been the first written of all the Epistles." But this opinion is not tenable, if the First Epistle of John were written in Jerusalem, if it were addressed to the visitants of that city, and if its objects were such as most properly may be attributed to the infant state of the church. (See John.) A comparison between these two Epistles might be instituted with considerable effect. The coincidence is more than accidental.

Sentiments of John.	Sentiments of James.
God is Light, and in him is no darkness at all. 1 John i. v.	Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. i. 17.
Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. iii. 17.	If a brother or a sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit? ii. 15.
This commandment have we from him, That he who loveth God, love his brother also. iv. 21.	If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbor as thyself, thou dost well. ii. 8.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. ii. 15.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. v. 16.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whoever, therefore, will be a friend of the world is the enemy of God. iv. 4.

Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. v. 19.

It is not proper to do more than submit these passages to the reader, who will draw his own conclusions from them. If they really were written by the two brothers, these traces of similarity are easily accounted for; if they were the first published papers in behalf of the Christian cause, they justify an additional portion of respectful consideration; and if we had the history of the time completely before us, we should find them very suitable to the state of the Jews in foreign parts. The "wars and fightings" mentioned by James may well be thought those which took place under Asinæus and Anileus, in Mesopotamia, &c. about A. D. 40, as described by Josephus. If so, this Epistle must be placed after the First Epistle of John. Those contests, with others in various parts, might occasion the Epistle; and the Epistle might occasion the death of the author. To examine the style or the phraseology of this tract, would be out of place here. It may be observed, however, that the term "synagogue" applied to places of worship, where Christians met, marks a very early date; since that appellation was certainly not long continued among believers. If it be thought, that these places of worship were those which appertained to the Jewish nation, as such, under the indulgence of the governing powers, it agrees equally well with an early date; since it proves that the separation between Christians and Jews had not yet taken place. The Jewish believers in Christ in foreign parts, continued to hold communion with their nation; they had not been expelled, neither had they, as yet, withdrawn themselves.

[The attempt here made to refer the Epistle of James to the elder apostle of this name, is by no means satisfactory in itself; nor does it accord with the tradition of the church, nor the results of critical research. Commentators are almost unanimous in ascribing it to James the Less, and suppose it to have been written just before his death, about A. D. 62. R.

JANNES and JAMBRES, two magicians who resisted Moses, in Egypt, 2 Tim. iii. 8. As these names are not found in the Old Testament, the apostle probably derived them from tradition. They are often mentioned by Jewish and rabbinical writers. The paraphrast Jonathan, on Numb. xxiii. 22, says they were the two sons of Balaam, who accompanied him to Balak, king of Moab. They are called by several names, in several translations. Artapanus affirms, that Pharaoh sent for magicians, from Upper Egypt, to oppose Moses; and Ambrosiaster, or Hilary the Deacon, says, they were brothers. He cites a book entitled Jannes and Mambres, which is also quoted by Origen, and ranked as apocryphal by Gelasius. There is a tradition in the Talmud, that Juhanni and Mamré, chief of Pharaoh's physicians, said to Moses, "Thou bringest straw into Egypt, where abundance of corn grew;"—To bring your magical arts hither, is to as much purpose as to bring water to the Nile. Numenius, cited by Aristobulus, says, "Jannes and Jambres were sacred scribes of the Egyptians, who excelled in magic at the time when the Jews were driven out of Egypt. These were the only persons whom the Egyptians found capable of opposing Moses, who was a man whose prayers to God were very powerful. These two men, Jannes and Jambres, were alone able to frustrate the calamities which Moses brought upon the Egyptians." Pliny speaks of the faction or sect of magicians, of whom he says Moses, Jannes, and Jocabel, or Jotapa, were heads. The Mussulmans have several particulars to the same purpose. Their recital supposes, that the magicians wrought no miracle, but only played conjuring tricks, in which they endeavored to impose upon the eyes of spectators. Moses, however, expresses himself as if Pharaoh's magicians really operated the same effects as himself; so that Pharaoh and his whole court were persuaded, that the power of their magicians was equal to that of Moses, till those magicians, not being able to produce lice, as Moses had done, were constrained to acknowledge that the finger of God was in the work, Exod. viii. 18, 19.

JANONAH, a city of Ephraim, on the frontiers of Manasseh, Josh. xvi. 6.

JAPHA, a city of Galilee, near Jotapata, according to Josephus. Probably the city called Japhia, (Josh. xix. 12.) belonging to Zebulun.

JAPHETH, *the enlarger*, the eldest son of Noah, though generally named last of the three brothers—Shem, Ham, and Japheth. Japheth is known in profane authors under the name of Iäpetus. The poets (Hesiod, Theogonia) make him father of heaven and earth, or of Titan and the earth. His habitation was in Thessaly, where he became celebrated for his power and violence. He married a nymph named Asia; by whom he had four sons, Hesperus, Atlas, Epimetheus, and Prometheus, who are all very famous among the ancients. The Greeks believed that Japheth was the father of their race, whence the proverb, "As old as Japheth." It is very possible that Neptune is a memorial or transcript of Japheth. There is some resemblance in the character; Neptune is god of the sea, as Japheth is lord of the isles. Saturn divided the world among his three sons, Jupiter, Pluto, and Neptune; thus Noah distributed the earth among Shem, Ham, and Japheth. Jupiter is Ham, Pluto is Shem, and Japheth is Neptune. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, Gen. x. 4. Gomer was probably father of the Cimbri, or Cimmerians; Magog of the Scythians; Madai of the Macedonians, or of the Medes; Javan of the Ionians and Greeks; Tubal of the Tibarenians; Meshech, of the Muscovites, or Russians; and Tiras, of the Thracians. By the isles of the Gentiles, the Hebrews understood the islands of the Mediterranean, and all other countries to which they could go by sea only, as Spain, Gaul, Italy, Greece, Asia Minor, &c.

The descendants of Japheth possessed all Europe,

the islands in the Mediterranean, Asia Minor, and the northern parts of Asia. Noah, when blessing Japheth, said, "God shall enlarge Japheth; and he shall dwell in the tents of Shem; and Canaan shall be his servant," Gen. ix. 27. This was accomplished when the Greeks, and after them, the Romans, subdued Asia and Africa, where were the dwellings and dominions of Shem, and of Canaan. It is worthy of remark, that the allusion to countries the most distant which occurs in the Bible, is in this prophetic benediction of Noah, "*God shall enlarge the enlarger*" (Japheth.) Now, as from the earliest ages, the eldest son was, by his birthright, entitled to a double portion of his father's property, it leads us to conceive of such a distribution in this instance.

JAPHO, see JOPPA.

JAREB, (Hos. v. 13; x. 6.) the name of a king; or more probably it signifies *hostile*, i. e. here, the hostile king. Others make it the *great* king, viz. the king of Assyria. (Compare 2 Kings xviii. 19.)

JASHER, BOOK OF, see BIBLE, p. 171.

I. JARMUTH, a city of Issachar, given to the Levites of Gershom; it was a city of refuge, Josh. xxi. 29.

II. JARMUTH, a city of Judah, the king of which was killed by Joshua, Josh. x. 5, etc. Jerome places it four miles from Eleutheropolis, near Esthaol, in one place, but in another, ten miles, in the way to Jerusalem.

JASHOBEAM, a son of Zabdiel, who commanded twenty-four thousand men, who did duty in David's court in the month Nisan, 1 Chron. xxvii. 2. Some believe him to be Jashobeam son of Hachmoni, which signifies *the wise*, and was perhaps a surname, 1 Chron. xi. 11. In the corresponding passage in 2 Sam. xxiii. 8, we read: "The Tachmonite, that sat in the seat, the head of the three, Adino of Ezni, who lifted up his spear against eight hundred men, whom he slew." But the text of Chronicles imports that "Jashobeam, a Hachmonite, chief of the thirty, lifted up his spear against three hundred, whom he slew at one time." How are these statements to be reconciled? Jashobeam is the son of Hachmoni, he kills three hundred men, and he is chief of the thirty. Adino, on the contrary, is head of the three, and kills eight hundred men. When we examine the subject closely, however, it appears, that the difference proceeds only from some letters which are read differently in the texts. Calmet would therefore correct the text in the second book of Samuel thus: "Jashobeam, son of Hachmoni, head of the thirty, he lifted up the wood of his spear against three hundred men, whom he slew." The Septuagint reads, "Jeshbaal, son of Techemani, was head of the three. This is Adino the Eznite, who drew his sword against eight hundred." In the Roman edition, Jebosthe the Canaanite, head of the three, &c. We cannot see from whence they took Adino the Eznite, which is entirely superfluous in this place. Another mode of removing the discrepancy, is by supposing that Jashobeam, the Hachmonite, died during David's life, and that Adino, the Eznite, was appointed in his place. And it is remarked that 2 Sam. xxiii. 8, literally rendered, imports, "these are the names of the mighty men whom David had—he who sits in the seat of the Tachmonite, that is, of Jashobeam the Hachmonite, who was chief among the captains, he is Adino, the Eznite;" —who perhaps is the Adino, son of Shiza, (1 Chr. xi. 42.) chief of the Reubenites, who had thirty under him. Shiza might be the name of his family; Eznite that of his country.

JASHUB, or SHEAR-JASHUB, son of Isaiah, Isa. vii. 3. *Shear-Jashub* signifies *the remainder shall return*; and the prophet, by giving his son this name, intended to show, that the Jews, who should be carried to Babylon, would return.

I. JASON, a high-priest of the Jews, and brother of Onias III., was a man of unbounded ambition, who scrupled not to divest his brother of the high-priesthood, in order to seize that dignity himself, sacrilegiously purchasing it of Antiochus Epiphanes. Jason did all he could to abolish the worship of God in Jerusalem, and to prevail with the very priests to adopt the religion of the Greeks. He is to be considered as the cause of all the calamities which befell the Jews under Antiochus. He died at Lacedemon, a city in alliance with the Jews, to which he had fled from Aretas, or Menelaus; and his body remained without burial, the greatest indignity that could be offered to him.

II. JASON, Paul's kinsman, and his host at Thessalonica, (Rom. xvi. 21.) hazarded his life to preserve him during a sedition in that city, Acts xvii. 7.

JASPER, in Latin, in Greek *jaspis*, in Hebrew ישפה, *jaspeh*, a precious stone of various colors, as purple, cerulean, green, &c. Ex. xxviii. 20; Rev. iv. 3.

JATTIR, a city of Judah, (Josh. xv. 48.) afterwards given to the Levites of Kohath's family, chap. xxi. 14. Eusebius places it in the district of Daroma toward the city of Malatha, twenty miles from Eleutheropolis.

JAVAN, fourth son of Japheth, (Gen. x. 2, 4.) and father of the Ionians, or Greeks. See GREECE.

JAVELIN, a kind of long dart, or light spear, thrown as a missile weapon at the enemy.

JAZER, a city east of Jordan, and at the foot of the mountains of Gilead, given to Gad, and afterwards to the Levites, Josh. xxi. 39.

JEALOUS, JEALOUSY, suspicions of infidelity, especially as applied to the marriage state. God's tender love toward his church is sometimes called jealousy. Paul says to the Corinthians, that he is jealous over them with a godly jealousy, that he might present them as a chaste virgin to Christ. The word, however, is frequently used to express the vindictive acts of dishonored love. Thus the psalmist, (lxxix. 5.) representing the church as smarting under divine judgments, occasioned by her infidelity to God, says, "How long, Lord, shall thy jealousy burn like fire?" (See also 1 Cor. x. 22.)

WATERS of JEALOUSY.—There is something extremely curious, if not inexplicable, in the solemn process prescribed in Numb. v. 11—31. for the detection and punishment of a woman who had excited her husband's jealousy, without affording him the ordinary means of proving her infidelity. See ADULTERY.

JEARIM, mount, (Josh. xv. 10.) a boundary of the inheritance of Judah. It was a woody mountain, on which the city of Balah, or Kirjath-jearim, was situated.

I. JEBUS, son of Canaan, and father of the Jebusites, (Josh. xv. 63.) who dwelt in Jerusalem, and in the mountains around it.

II. JEBUS, the ancient name of Jerusalem, derived from Jebus, the son of Canaan, Judg. xix. 11. See JERUSALEM.

JEBUSITES, see JEBUS I, and CANAANITES, p. 243.

JECONIAH, see JEHOIACHIN.

JEDIAEL, of Manasseh, a brave man in David's army, who abandoned Saul's party, (1 Chron. xi. 45; xii. 20.) and came to David at Ziklag.

JEDUTHUN, a Levite of Merari's family; and one of the four great masters of music belonging to the temple, 1 Chron. xvi. 41, 42. The name is also put for his descendants, *Jeduthunites*, who occur later as singers and players on instruments, 2 Chron. xxxv. 15; Neh. xi. 17. So in the superscription of Psalms xxxix. lxii. lxxvii.

JEGAR-SAHADUTHA, *the heap of witness*, a name given by Laban to a heap or circle of stones, which was erected by himself and Jacob, in witness of an agreement made between them, Gen. xxxi. 47, &c. The term is Chaldee, and it is usually thought to prove that the Chaldee language was different from the Hebrew. It might be so; but we should remember that Jacob gave two names to this place, "Galeed, and Mizpeh." Might not Laban do the same? varying the term, as Mizpeh differs from Galeed; for it does not appear that Laban, when speaking afterwards, uses the Chaldee words, *Jegar sahadutha;* but the Hebrew words which Jacob used, "this (*gal*) *heap* be witness, and this (*mizpeh*) *pillar* be witness." So that in these instances he certainly retained his Hebrew. See STONES.

I. JEHOAHAZ, son of Jehu, king of Israel, succeeded his father, *ante* A. D. 856, and reigned seventeen years, 2 Kings xiii. He did evil in the sight of the Lord, like Jeroboam, son of Nebat, wherefore the anger of the Lord delivered Israel during all his reign to Hazael, king of Syria, and Benhadad, son of Hazael. Jehoahaz, overwhelmed with so many calamities, prostrated himself before the Lord; and the Lord heard him, and sent him a saviour in Joash his son, who re-established the affairs of Israel, and secured his people from the kings of Syria. Of all his soldiers, Jehoahaz had left only 50 horsemen, 10 chariots, and 10,000 foot; for the king of Syria had defeated them, and made them like the dust of the threshing-floor. Neither punishment nor mercy, however, was sufficient to prevail with the Israelites to forsake their evil ways. Joash, the successor of Jehoahaz, was more fortunate than his father, but not more pious.

II. JEHOAHAZ, or SHALLUM, son of Josiah, king of Judah, (Jer. xxii. 11.) succeeded his father, (2 Kings xxiii. 30—32.) though he was not the eldest son. He was 23 years old when he began to reign, and reigned about three months, (*ante* A. D. 609,) when he was deposed by Necho, king of Egypt, who loaded him with chains, and sent him into Egypt, where he died, Jer. xxii. 11, 12.

There is a considerable difficulty in the chronology of this prince's reign. In 2 Kings xxiii. 31, we read, "That he was 23 years old when he began to reign, and he reigned three months in Jerusalem." His brother Jehoiakim succeeded him, being 25, ver. 36. It is generally concluded from hence, that the people placed Jehoahaz on the throne without following the natural order of succession, he not being the eldest son of Josiah. The reason of this preference is not known, but it seems unquestionable, and a number of conjectures have been offered for its solution. Is it probable that Jehoiakim was born before Josiah's elevation to the throne? See HEIR.

JEHOIACHIN, JECONIAH, (Jer. xxvii. 20.) or CONIAH, (Jer. xxxvii. 1.) son of Jehoiakim, king of Judah, and grandson of Josiah, reigned but three months over Judah, 2 Kings xxiv. 8; 2 Chron. xxxvi. 9. It is believed that he was born about the time of the first Babylonish captivity, (A. M. 3398,) when Jehoiakim, or Eliakim, his father, was carried to Babylon. Jehoiakim afterwards returned, and reigned till A. M. 3405, when he was killed by the Chaldeans in the eleventh year of his reign. Jehoiachin succeeded him, and reigned alone three months and ten days; after having reigned ten years in conjunction with his father. By this distinction, the above-cited passages are reconciled. In the second book of Kings, it is said he was eighteen years of age when he began to reign; whereas in the Chronicles it is said he was but eight; that is, he was but eight years old when he began to reign with his father, but eighteen when he began to reign alone. The Kings and Chronicles intimate, that the people set up Jehoiachin, or that they acknowledged him as king in his father's room. But Josephus (Antiq. lib. x. cap. 9.) says, Nebuchadnezzar gave him the kingdom; and some months after, fearing he might revolt, to avenge the death of his father Jehoiakim, he sent an army against him, which besieged him in Jerusalem. Jehoiachin would not expose the town on his account; he sent his mother and his nearest relations as hostages to Nebuchadnezzar's generals, having first received a promise and an oath from them, that they would not injure the town or the hostages. Nebuchadnezzar, however, ordered his generals to send the prince to Babylon, with his mother, his friends, and all the youth and trading part of the city, amounting to 10,832 persons. The account in Kings is shorter, and differs from Josephus. It says, that the king of Babylon first sent his generals and his army to open the siege of Jerusalem, and afterwards was himself present at it; that Jehoiachin went out of the city with his mother, his princes, servants, and officers, and surrendered to Nebuchadnezzar, who took away the riches, and all the best inhabitants of Jerusalem, to the number of 10,000, leaving only the poor; taking the king, the queen, &c. 7000 men of war, 1000 good artificers, and all that were capable of bearing arms. Whether in the 10,000, the subsequent 8000 are to be comprehended, we know not. It is credible, that Nebuchadnezzar's view in transporting to Babylon all the good workmen in iron, gold, silver, wood, &c. was to fill the city of Babylon, which he had embellished and enlarged. This also was his aim in bringing whole nations from other countries to Babylon, or Babylonia, which he intended to make the most beautiful and flourishing country in the world.

Jeremiah (xxii. 24.) mentions Jehoiachin as a very bad prince, whose sins had incurred the indignation of God. "As I live, saith the Lord, though Coniah, the son of Jehoiakim, were the signet upon my right hand, yet would I pluck thee thence," chap. xxii. 24. "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah," ver. 30. All this was executed; Jehoiachin succeeded in none of his designs. He was taken and carried to Babylon, where he died; but it is supposed that he repented, and that God treated him with mercy; for Evilmerodach, Nebuchadnezzar's successor, used him honorably, took him out of prison, spoke kindly to him, and placed his throne above the throne of other princes, at his court, 2 Kings xxv. 27; Jer. lii. 31. The words, Write this man childless, cannot be taken literally, since we know that Jehoiachin was the father of Salathiel, and other children, enumerated 1 Chron. iii. 17, 18. and Matt. i. 12. But the Hebrew word translated *childless*, is taken likewise for one who has lost his children, who has no successor or heir. In this sense, Jehoiachin, son of a king, and himself a king, was as a man without issue, since no son succeeded

him in his kingdom: for neither Salathiel, who was born and died in captivity, nor Zerubbabel, who returned from Babylon, nor any of Jehoiachin's descendants, sat on the throne of Judah. This is fairly implied in the words, "No man of his seed (that is, posterity) shall prosper;" so that it appears he might have seed; but no one who should enjoy the royal dignity. The passage should be rendered, "Write this man forsaken, successorless." We know not the year of his death.

JEHOIADA, by Josephus called JOADUS, succeeded Azariah in the high-priesthood, and was succeeded by Zechariah. In 1 Chron. vi. 9, 10, Johanan and Azariah seemed to be confounded with Jehoiada and Zechariah. This high-priest, with his wife Jehoshabeath, rescued Joash, son of Joram, king of Judah, when but one year old, from the murderous violence of Athaliah; and concealed him in the temple. After seven years, he set him on the throne of David, 2 Kings xi. xii. and 2 Chron. xxiii. xxiv. (See ATHALIAH, and JOASH.) While Jehoiada lived, and Joash followed his advice, every thing happily succeeded. The high-priest formed a design of repairing the temple, and collected considerable sums in the cities of Judah; but the Levites did not acquit themselves of their commission with diligence till after the king was of age, and the prince and the high-priest united their authority in promoting the design, 2 Kings xii. and 2 Chron. xxiv. 5, &c. Jehoiada left a son, Zechariah, who was high-priest after him, and was put to death by Joash, with an ingratitude which has loaded his memory with eternal ignominy, 2 Chron. xxiv. 20, 21. Jehoiada died, aged one hundred and thirty, *ante* A. D. 834. He was buried in the sepulchre of the kings at Jerusalem; a distinction due to those services which he had rendered to the king, the state, and the royal family, ver. 15.

JEHOIAKIM, or ELIAKIM, brother and successor of Jehoahaz, king of Judah, was made king by Necho, king of Egypt, at his return from an expedition against Carchemish, 2 Kings xxiii. 34—36. *ante* A. D. 609. Necho changed his name from Eliakim to Jehoiakim, and set a ransom on him of a hundred talents of silver, and ten talents of gold; to raise which, Jehoiakim laid heavy taxes on his people. He was twenty-five years old when he began to reign, and he reigned eleven years at Jerusalem. He did evil in the sight of the Lord, and Jeremiah (xxii. 13, &c.) reproaches him with building his house by unrighteousness, with oppressing unjustly his subjects, with keeping back the wages of those whom he had employed; with having his heart and his eyes turned to avarice and inhumanity; and with following his inclination to barbarities and wicked actions. The same prophet informs us, that he sent men to bring the prophet Urijah out of Egypt, whither he had fled; that he put him to the sword, and left him without burial, Jer. xxvi. 23. For these and other crimes, the Lord threatens him with an unhappy end. He shall die, says Jeremiah, (xxii. 18, 19.) and shall be neither mourned for nor regretted. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." After about four years' subjection to the king of Egypt, Jehoiakim fell under the dominion of Nebuchadnezzar, king of the Chaldeans, who, having recovered what Necho had taken on the Euphrates, came into Phœnicia and Judea, subdued Jerusalem, and subjected it to the same burdens and conditions which it suffered under the king of Egypt, 2 Kings xxiv. 1, 2. Jehoiakim was taken, and Nebuchadnezzar put him in fetters, intending to carry him to Babylon; but he restored him to liberty, and left him in his own country, on condition of paying a large tribute.

Thus, Daniel and Jeremiah are reconciled with the Kings and Chronicles. In 2 Chron. xxxvi. 6, according to the Hebrew, it is said, that Nebuchadnezzar bound Jehoiakim in chains to carry him to Babylon; and Daniel relates, that the Lord delivered Jehoiakim into the hands of Nebuchadnezzar; that that prince carried to Babylon a great part of the vessels belonging to the house of God, with some captives, among whom were Daniel and his companions; but he does not say that Jehoiakim was carried there. The books of Kings and Chronicles inform us, that Jehoiakim reigned eleven years at Jerusalem, 2 Kings xxiii. 36; 2 Chron. xxxvi. 5. Jeremiah says, that Nebuchadnezzar retook Carchemish from Necho, king of Egypt, in the fourth year of Jehoiakim; and elsewhere, that the first year of Nebuchadnezzar agreed with the fourth of Jehoiakim. All these chronological marks evince that Nebuchadnezzar did not come into Judea till A. M. 3399, which is the fourth year of Jehoiakim; that Jehoiakim was not carried into Babylon, but put in chains in order to be removed thither, yet afterwards was set at liberty, and left at Jerusalem; and lastly, that Jehoiakim was four years subject to Necho, before he became tributary to Nebuchadnezzar.

In the fourth year of Jehoiakim, Jeremiah having dictated to Baruch the prophecies which he had pronounced till that time, the scribe read them the year following before all the people in the temple, Jer. xxxvi. 1—10, 20—32. Jehoiakim was informed of this, and, ordering the book to be brought to him, he had a page or two read, and then destroyed the rest by cutting and burning. He also gave orders for seizing Jeremiah and Baruch; but the Lord concealed them.

The prophet, having been commanded to have his prophecies again written down, pronounced terrible menaces against Jehoiakim, of which the king soon experienced the truth. Three years afterwards, he rebelled against Nebuchadnezzar, who sent troops of Chaldeans, Syrians, Moabites, and Ammonites into all the country, who carried 3320 Jews to Babylon, in the seventh year of Jehoiakim, A. M. 3401. Four years afterwards, Jehoiakim himself was taken, slain, and thrown into the common sewer, as Jeremiah had predicted. He was succeeded by his son Jehoiachin, *ante* A. D. 599.

JEHOIARIB, head of the first family of priests established by David, 1 Chron. xxiv. 7. From this illustrious family the Maccabees descended, 1 Mac. ii. 1.

JEHONADAB, see JONADAB.

I. JEHORAM, or JORAM, (2 Kings xi. 2.) son and successor of Jehoshaphat, king of Judah, (2 Kings viii. 16.) was born A. M. 3080, and associated with his father in the kingdom, A. M. 3112. He reigned alone after the death of Jehoshaphat, and died, according to Usher, *ante* A. D. 885. His queen, Athaliah, daughter of Omri, engaged him in idolatry, and other sins, which produced calamities throughout his reign. Jehoram, being settled in the kingdom, began his career with the murder of all his brothers whom Jehoshaphat had removed from public business, and placed in the fortified cities of Judah. To punish his impiety, the Lord permitted the Edomites who had been subject to the kings of Judah to revolt, 2 Kings viii. 20, 21; 2 Chron. xxi. 8, 9. Jehoram

marched against them and defeated their cavalry, but could not subdue them: from that time they continued free. About this time Libnah, a city of Judah, also rebelled. The Philistines and Arabians ravaged the territories of Judah, plundered the king's palace, and carried away his wives and children, so that he had none remaining except Jehoahaz, the youngest. In addition to this, God afflicted him with a cruel dysentery, which tormented him two years, and brought him to his grave. The people refused to pay him the same honors as they had paid to his predecessors, by burning spices over their bodies. He was buried in Jerusalem, but not in a royal sepulchre, *ante* A. D. 885.

II. JEHORAM, king of Israel, see JORAM II.

JEHOSHABEATH, see JEHOSHEBA.

JEHOSHAPHAT, king of Judah, son of Asa, ascended the throne when aged thirty-five, and reigned twenty-five years. He prevailed against Baasha, king of Israel; and placed garrisons in the cities of Judah and Ephraim, which had been conquered by his father. He demolished the high places and groves, and God was with him, because he was faithful. In the third year of his reign, he sent officers, with priests and Levites, throughout Judah, with the book of the law, to instruct the people, and God blessed his zeal. He was feared by all his neighbors; and the Philistines and Arabians were tributaries to him. He built several houses in Judah in the form of towers, and fortified several cities. He generally kept an army, or more probably an enrolled militia, of 1,000,000 men, without reckoning the troops in his strong holds. Scripture reproaches Jehoshaphat on account of his alliance with Ahab, king of Israel, 1 Kings xxii. 44; 2 Chron. xviii. 35. Being on a visit to this wicked prince, at Samaria, Ahab invited him to march with him against Ramoth-Gilead. Jehoshaphat consented, but asked first for an opinion from a prophet of the Lord. In the battle, the enemy took him for Ahab, but he crying out, they discovered their mistake, and he returned safely to Jerusalem. The prophet Jehu reproved him sharply for assisting Ahab, (2 Chron. xix. 1, &c.) and Jehoshaphat repaired his fault by the regulations and good order which he established in his dominions, both as to civil and religious affairs; by appointing honest and able judges, by regulating the discipline of the priests and Levites, and by enjoining them to perform punctually their duty. After this, the Moabites, Ammonites, and Meonians, people of Arabia Petræa, declared war against him. They advanced to Hazazon-Tamar, or En-gedi, and Jehoshaphat went with his people to the temple, and offered up prayers to God. Jahaziel, son of Zechariah, encouraged the king, and promised, that the next day he should obtain a victory without fighting. This was fulfilled, for these people, being assembled against Judah, quarrelled, and killed one another; so that Jehoshaphat and his army had only to gather their spoils, chap. xx.

Some time afterwards, Jehoshaphat agreed with Ahaziah, king of Israel, jointly to equip a fleet in the port of Ezion-gaber, on the Red sea, in order to go to Tarshish, ver. 35, 36. Eliezer, son of Dodovah, of Mareshah, came to the king, and said, "Because thou hast made an alliance with Ahaziah, God hath disappointed thy designs, and thy ships are shattered." Jehoshaphat continued to walk in the ways of the Lord; but did not destroy the high places; and the hearts of the people were not directed entirely to the God of their fathers.—He died after reigning twenty-five years, and was buried in the royal sepulchre. His son Jehoram reigned in his stead, *ante* A. D. 889, 2 Chron. xxi. 1, &c. 1 Kings xxii. 42.

JEHOSHAPHAT, THE VALLEY OF, a narrow glen which runs from north to south, between the mounts Olives and Moriah, and through which flows the Kidron. The prophet Joel (iii. 2, 12.) says, "The Lord will gather all nations in the valley of Jehoshaphat, and will plead with them there." *Jehoshaphat*, in Hebrew, signifies *the judgment of God;* and there can be no doubt that the valley of Jehoshaphat, that is, *of God's judgment*, is symbolical, as well as the valley of *decision*, i. e. punishment, in the same chapter. From this passage, however, the Jews, and many Christians also, have been of opinion, that the last judgment will be solemnized in the valley of Jehoshaphat. See JERUSALEM.

JEHOSHEBA, or JEHOSHABEATH, daughter of Joram, and sister of Ahaziah, king of Judah. She married Jehoiada the high-priest, and saved Joash, then but a year old, from the fury of Athaliah, who murdered all the princes of the royal family, 2 Kings xi. 1—3; 2 Chr. xxii. 11. See JOASH, and ATHALIAH.

JEHOSHUAH, (Num. xiii. 16.) see JOSHUA.

JEHOVAH, the ineffable and mysterious name of God. I appeared, says the Almighty, to Abraham, and to Isaac, and to Jacob, by the name of God Almighty, (Al-Shaddai,) but by my name Jehovah was I not known to them. *Shaddai* signifies the almighty, (or all bountiful,) *Jehovah* signifies the self-existent, he who gives being and existence to others. Calmet thinks that when God declared to Moses, that he had not made known his name Jehovah, he did not mean, that former patriarchs had been ignorant of him, as God the creator, the self-existing; but that he had not revealed this name, which so well expresses his nature, and by which he would afterwards be invoked; and that where Moses uses the name when speaking of times prior to this appearance, (Gen. iv. 26; xiv. 22; xv. 7.) he uses it by way of anticipation, and because, at the time when he wrote, the Jews used the name Jehovah; that is, he followed the custom of his own time, not that of the patriarchs.

The Jews, after the captivity of Babylon, out of superstitious respect for this holy name, ceased to repeat it, and forgot its true pronunciation. Calmet is of opinion that the LXX were accustomed not to pronounce it, since they generally render it *Kyrios*, as our English, the LORD. Origen, Jerome, and Eusebius testify, that in their time the Jews left the name of Jehovah written in their copies with Samaritan characters, instead of writing it in the common Chaldee or Hebrew, which shows their veneration for the holy name, and their fear lest strangers should discover and misapply it. These precautions, however, did not hinder the heathen from misapplying it frequently, as we learn from Origen and others. The modern Hebrews affirm that Moses, by virtue of the word Jehovah engraven on his rod, performed all his miracles; and that Christ, while in the temple, stole the ineffable name, which he put into his thigh between the skin and the flesh, and by its power accomplished all the prodigies imputed to him. They add, that we might be able to do as much as they did, if we could attain the perfect pronunciation of this name. They flatter themselves that the Messiah will teach them this mighty secret. The Tetragrammaton, or four-lettered name, is called by Josephus, τὰ ἱερὰ γράμματα, τὸ φρικτὸν ὄνομα Θεοῦ—"the sacred letters, the shuddering name of God;" and Caligula, in Philo, swears to him and the ambassadors his associ-

ates, by the God who was to them ἀκατονόμαστος, of unknown (unpronounceable) name.

[The Seventy have almost uniformly given the Hebrew יהוה, by Κύριος, LORD, as is also the case in the English version; the word LORD being there always printed in small capitals. The Hebrew word is never written with vowel-points of its own; but with those of אלהים, *Elohim*. Hence the true pronunciation, etymology, and signification of the word are lost. For a discussion of these points, see an article by professor Stuart in the Biblical Repository, vol. i. p. 738, seq. R.

The Jewish cabalists have refined much on the name Jehovah. The letters which compose it they affirm to abound with mysteries. He who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in it; it governs the world; is the fountain of graces and blessings; the channel through which God's mercies are conveyed to men.

The very heathen seem to have had some knowledge of this great, ineffable name. We have an oath in Pythagoras's golden verses, By him who has the four letters—Τετρακτύς. On the frontispiece of a temple at Delphi was inscribed, (says Eusebius,) "Thou art." The Egyptians on one of their temples inscribed, "I am." The heathen had names of their gods, which they did not dare to pronounce. Cicero produces an example in his catalogue of heathen deities, (de Nat. Deorum, lib. iii.) and Lucan says, the earth would have trembled had any one pronounced them.

The Mussulmans frequently use the name Hu, or Hou, which has almost the same signification as Jehovah; that is, *He who is*. They place this name in the beginning of their rescripts, passports, and letters patent; they pronounce it often in their prayers; some so frequently and so vehemently, crying out with all their strength, Hou, hou, hou, that at last they are stunned, and fall into fits, which they call ecstasies.

It would be waste of time and patience to repeat all that has been said on this incommunicable name; it may not be amiss, however, to remind the reader, (1.) that although it signifies the state of being, yet it forms no verb. (2.) It never assumes a plural form. (3.) It does not admit an article, or take an affix. (4.) Neither is it placed in a state of construction with other words; though other words may be in construction with it. It is well rendered in Rev. i. 4; xi. 17, "He who is, and who was, and who is to come;" that is, Eternal, as the schoolmen speak, both *a parte ante*, and *a parte post*. (Comp. John viii. 58.) It is usually marked in Jewish books, where it must be alluded to, by an abbreviation--י, *Yodh*. It is also abbreviated in the term, יה *Jah*, which enters into the formation of many Hebrew appellations. See ELOHIM.

JEHOVAH JIREH, *Jehovah will provide*. [Abraham used this expression and gave this name to the place where he had been on the point of slaying his son Isaac, Gen. xxii. 14. The name was given in allusion to his answer to Isaac's question, in verse 8, that God would provide a victim. In reference to this unexpected deliverance in a time of utmost need, the same expression passed into a proverb among the descendants of Abraham, the Hebrews, so that, when in trouble and distress they wished to express their trust in God, they said, 'In the mountain of the Lord it will be provided,' i. e. as God had compassion on Abraham, so will he have compassion on us. The force of the sentence is lost in the English version. R.] When we consider the building of the temple of Solomon nearly adjacent, (if not on the very spot,) where "the Lord had chosen to put his name;" (Deut. xii. 5; 1 Kings xiv. 21; 2 Chron. xii. 13.) and also the crucifixion of Jesus, at, or near, perhaps on, this very spot, we cannot but think that such titles not only commemorated past facts, but predicted future expectations.

JEHOVAH NISSI, *Jehovah my banner*. Among the most perplexing passages of Scripture is Exod. xvii. 15, 16, "*And Moses built an altar, and called its name* JEHOVAH NISSI: Jehovah my banner, [in allusion to the preceding battle with the Amalekites.] *And he said, Because the Lord hath sworn war with Amalek*—so our translation; but the Hebrew is, "because of the HAND (יד) upon כס, *kés*, of JEHOVAH, war against Amalek." The words are very difficult to translate satisfactorily; as appears by the variations in the versions. [As the Hebrew now stands, כס, *kés*, is probably a contraction for נכסא, *kissé*, throne, and it is so regarded by most interpreters. The sense, then, is either as in our version, literally, "because the hand is on the throne of Jehovah," i. e. Jehovah hath sworn by himself, referring the *hand* to Jehovah; or better, perhaps, "because the hand, i. e. of the Amalekites, is against the throne of Jehovah," therefore there shall be war against them. It is not, however, improbable, that כס, *kés*, is a corrupted reading for נס, *nés*, banner; for then there would be a direct allusion, in this verse, to the name of the altar in the preceding one. (Compare Gen. xvi. 13.) R.

JEHOVAH SHALOM, *Jehovah of peace, or of success*, a name given by Gideon to an altar which he built in a place where an angel of Jehovah had appeared to him, and saluted him by saying, "Peace be to thee," Judg. vi. 24. Probably the name may be taken, (1.) to Jehovah of peace, that is, taking peace for general welfare, to the divine Protector, (2.) as the words are usually rendered, Jehovah shall send peace; that is, we expect prosperity under the auspices of Jehovah. The phrase appears to have become, in after-ages, a kind of proverb, as probably was the case with all those remarkable titles, which are come down to us. What else has been their preservation, when so many thousand other titles have perished?

JEHOVAH SHAMMAH, *Jehovah is there;* that is, *God's city; Jehovah's city;* a name given by Ezekiel to a future holy city, which he describes in the close of his prophecy, chap. xlviii. 35, margin.

JEHOVAH TZIDEKENU, *Jehovah our righteousness*, Jer. xxiii. 6; xxxiii. 16, margin. In the first of these passages we read of a branch, a king, called the Lord our righteousness; in the second passage we read, "This is the name wherewith she [Jerusalem] shall be called, the Lord our righteousness."

JEHOZADAK, son and successor of Seraiah, high-priest of the Jews, (1 Chron. vi. 14, 15; Ezra iii. 2.) though it does not appear that he ever exercised the sacred functions. He died at Babylon; but his son Joshua, or Jesus, returned from the captivity, and assumed the sacerdotal dignity, after rebuilding the temple, Ezra iii. 2; x. 18, &c.

I. JEHU, son of Hanani, was sent by God to Baasha, king of Israel, to predict punishment for his misdeeds, 1 Kings xvi. 1, 4. "Him that dieth of Baasha in the city, shall the dogs eat; and him that dieth of his in the fields, shall the fowls of the air eat." The Vulgate adds that Baasha, incensed at this message, put Jehu to death; but the Hebrew says, "Jehu having declared to Baasha what the Lord had pronounced against him, and that the Lord would treat his house as he had treated the house of Jeroboam; for this he slew him;" leaving it doubtful whether Baa-

sha slew Jehu, or the Lord slew Baasha. What renders the latter more credible, is, that about thirty years after the death of Baasha, we find Jehu, son of Hanani, again sent by God to Jehoshaphat, king of Judah, 2 Chron. xix. 1, &c. Some think there were two persons named Jehu, sons of Hanani; but Calmet is of opinion that in the passage above quoted, the death of Baasha, not that of Jehu, is intimated. It is said in chap. xx. 34, that the rest of the acts of Jehoshaphat, first and last, are written in the book of Jehu, son of Hanani, who is mentioned in the book of the Kings of Israel; whence it appears, that the prophets employed themselves in recording the transactions of their times, and that what Jehu had written of this kind, was thought worthy to be inserted in the Memoirs, in which the several events in every prince's reign were registered.

II. JEHU, son of Jehoshaphat, and grandson of Nimshi, captain of the troops of Joram, king of Israel, was appointed by God to reign over Israel, and to punish the sins of the house of Ahab. The Lord had ordered Elisha to anoint Jehu, (1 Kings xix. 16.) which order was executed by one of the sons of the prophets, 2 Kings ix. 1, &c. The Lord declared his will to Elisha concerning Jehu, *ante* A. D. 907; but he was not anointed till twenty-three years after the order given to Elisha. Jehu was at Ramoth-Gilead, besieging the citadel of that place, with the army of Israel, when a young prophet entered, who took him aside, and when they were alone, poured oil on his head, saying, "Thus saith the Lord, I have anointed thee king over Israel; thou shalt extirpate the house of Ahab, and avenge the blood of the prophets shed by Jezebel." The prophet instantly opened the door and fled; and Jehu, returning to his officers, declared to them what had passed, upon which they rose up, and each taking his cloak, they made a kind of throne, and sounding the trumpets, cried, "Long live king Jehu!" ver. 11—13.

Jehu instantly quitted the army, in order to surprise Joram, who was at Jezreel. The king came out to meet him, riding in his chariot, with Ahaziah, king of Judah. Joram said, "Is it peace, Jehu?" who answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Joram immediately exclaimed, "We are betrayed;" and Jehu, drawing his bow, smote him between his shoulders, and pierced his heart. He then commanded his body to be thrown into the portion of Naboth, the Jezreelite, to fulfil the prediction of the prophet Elijah, ver. 15—26.

Jehu afterwards went to Jezreel, and as he entered the city, Jezebel, who was at a window, said to him, "Can he who has killed his master hope for peace?" Jehu immediately commanded some eunuchs, who were above, to throw her out of the window, which they did, and she was trampled to death under the horses' feet. Her corpse was afterwards devoured by dogs, so that when Jehu sent to have her buried, they found only parts and bones, 2 Kings ix. 30, &c. After this, Jehu commanded the inhabitants of Samaria to slay all the late king's children, besides which he slew all his relations and friends, the great men of his court, and his priests, who were at Jezreel. On his way to Samaria, he met the relations of Ahaziah, king of Judah, going to Jezreel to salute the late king and queen's children, of whose death they were ignorant. Jehu ordered them to be massacred; and proceeding to the city, he slew all who remained of Ahab's family. After this, he collected all the priests and prophets of Baal, as if for a great festival, and had the whole of them massacred. The statue of Baal was pulled down, broken, and burnt; and the temple itself destroyed, and converted into a draught-house, chap. x. 15—27.

The Lord promised Jehu that his children should sit on the throne of Israel to the fourth generation; but Scripture accuses him of following the sins of Jeroboam, son of Nebat; and the prophet Hosea (i. 4.) threatens him, "Yet a little while, and I will avenge the blood of Jezreel on the house of Jehu." He had, indeed, been the instrument of God's vengeance on the house of Ahab, but in what he had done he had been impelled by the spirit of animosity and ambition. He had followed his own passion, rather than the will of God. He had not kept within due bounds; and God, therefore, while he rewarded his obedience, punished his injustice, ambition, and idolatry, and the blood unjustly spilt by him. He reigned twenty-eight years over Israel, and was succeeded by Jehoahaz, his son, 2 Kings x. 35, 36. The reign of Jehu was perplexed with war against Hazael king of Syria, who ravaged the frontiers of Israel, and wasted the whole country east of Jordan, and the tribes of Manasseh, Gad, and Reuben.

JEKABZEEL, a village belonging to the tribe of Judah, after the captivity, Neh. xi. 25.

JEPHTHAH, judge of Israel, successor to Jair, was a son of Gilead by one of his concubines, Judg. xi. 1, 2. Being driven from his father's house, Jephthah retired into the land of Tob, where he became captain of a band of rovers. At this time the Israelites beyond Jordan, being oppressed by the Ammonites, offered Jephthah the command. He reproached them with their injustice to him when he was forced from his father's house; but agreed to succor them, on condition that, at the end of the war, they would acknowledge him for their prince. Having been acknowledged prince of Israel, in an assembly of the people, Jephthah sent a message of defiance to the king of the Ammonites, assembled his troops, and afterwards marched against him, vowing to the Lord, that if he were successful, he would offer up a burnt-offering, and whatsoever should first come out of his house to meet him. He vanquished the Ammonites, and ravaged their land; but as he returned to his house, his only daughter came out to meet him, with timbrels and dances, and thereby became the subject of his vow. The tribe of Ephraim, jealous of Jephthah, passed the Jordan in a tumultuous manner, and, complaining that he had not invited them to share in the war, threatened to fire his house. Jephthah answered, that he had sent to desire their assistance, but that they did not come. But he did more than reply; he assembled the people of Gilead, gave the Ephraimites battle, and defeated them. The conquerors made themselves masters of the fords of Jordan, and when an Ephraimite desired to go over, the Gileadites asked, "Art thou an Ephraimite?" If he replied, "No;" they said, Pronounce, then, Shibboleth; (which signifies an ear of corn;) but if, instead of Shibboleth, he said Sibboleth, without an aspiration, he was immediately killed. Forty-two thousand men of Ephraim fell on this occasion.

Jephthah judged Israel six years, and was buried in Mizpeh, in Gilead, Judg. xii. 7. Paul (Heb. xi. 32.) places him among the saints of the Old Testament, whose faith had distinguished them. The fable of Iphigenia, daughter of Agamemnon, seems to have been borrowed from the history of Jephthah and his daughter.

JEPHTHAH'S VOW. There is something so extraordinary in Jephthah's vow, that notwithstanding Scripture mentions it in clear terms, yet difficulties perplex commentators. The Spirit of the Lord came upon Jephthah, says the sacred writer, (Judg. xi. 29—31, &c.) and he passed over Gilead and Manasseh; no doubt to gather troops, and form an army against the Ammonites. "And he made a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering." He does not say the first thing, the first animal, but—the first person; he does not say, barely, that he will vow, consecrate, or offer him to the Lord, but adds that he will offer him up for a burnt-offering. This is the true meaning of the text, and the fathers so explained it. Several modern interpreters, however, translate thus: "And the thing which shall go forth out of the doors of my house, when I return in peace from making war with the Ammonites, that shall be the Lord's, and I will offer it up to him for a burnt-offering." Jephthah, they remark, vows to God whatever should come forth to meet him, whether man or beast, but not in the same manner; that is, if it be a man or woman, I will consecrate him (or her) to the Lord; if it be an unclean animal, I will kill or redeem him. Would he have dared, say they, to have offered a dog? Could Jephthah be ignorant, that the sacrifice of human victims was odious to God? Would not the principal men of the nation, and the priests, have opposed such a sacrifice? Supposing that he had devoted his daughter, was he ignorant of the law which allowed him to redeem her for a moderate sum of money? "He who shall have vowed his life to the Lord, shall pay the price that shall be ordained; a man fifty shekels; a woman thirty," &c. Lev. xxvii. 2, 3. But to this it is replied, (1.) That this interpretation wrests the meaning of the text, which says expressly, "He who should come out to meet him should be the Lord's, and should be offered up for a burnt-sacrifice." (2.) No one attempts to justify either the precipitate vow of Jephthah, or his literal execution of it. It is admitted that the vow was not according to knowledge, and that God did not require such a victim. Jephthah had done much better, had he asked forgiveness, and imposed on himself, with the advice of the high-priest, some penalty proportioned to his fault. (3.) The redemption of things devoted, which the law permits, is not of things devoted by anathema, but of such only as are devoted simply; in the former case they are not redeemable. "No devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast . . . . shall be sold or redeemed . . . . none devoted which shall be devoted of men shall be redeemed; but shall surely be put to death," Lev. xxvii. 28, 29. (4.) The fathers and many learned commentators have found no difficulty in acknowledging, that Jephthah did really offer up his daughter for a burnt-sacrifice. Josephus (Antiq. lib. v. cap. 9.) expressly says he did so. The Chaldee paraphrast says, "He sacrificed her without consulting the high-priest;" and that "if he had consulted him, he would have redeemed his daughter with a sum of money." Ambrose, Augustin, and others, disapprove the conduct of Jephthah, and say, that in this particular, he did what was forbidden by the law. Jerome and Chrysostom believe, that God permitted the performance of it, to punish the imprudent father for his temerity.

This is the substance of Calmet's remarks on the subject; whether they are satisfactory, must be left to the determination of the reader. We may observe, however, that the question, in some measure, depends on the acceptance of the Hebrew particle (ו) in verse 31. The text may, without doing it violence, be rendered, "Whatever comes to meet me, I will devote to the Lord, OR I will offer him up a burnt-sacrifice." Otherwise, we may read, "Whatever comes to meet me, I will devote to the Lord; AND I will offer up to him a burnt-sacrifice;" although the most obvious rendering is, "AND I will offer up to him *that* which comes out of my house;" as Calmet. We ought further to notice, that Jephthah's rashness had time to subside, since his daughter went two months into the country to bewail her virginity, (it is not said, her sacrifice,) which seems to mean her consecration to God, which obliged her to remain single, without posterity. Moreover, the Israelite women went yearly four times a year to mourn for the daughter of Jephthah; to lament her seclusion from the world, and the hardship of her situation, cut off from domestic life and enjoyment. Now, if in the course of two months nobody could have suggested to Jephthah a ransom for his daughter, yet surely she must have been alive, though dead to him and his family, (she being his only child,) and to the world, by her seclusion—if the Israelite women went to condole for or with her. It should be observed, also, that it is not said afterwards, that he sacrificed her, but, "he did with her according to his vow;" and it is added, *she knew no man.* If she were sacrificed, this remark is frivolous; but if she were consecrated to perpetual virginity, the idea coincides with the visits of the Israelitish women. If there were at this time women attendants at the tabernacle, as Calmet supposes, might not the daughter of Jephthah have joined their company?

JEPHUNNEH, father of Caleb, of Judah, Numb. xiii. 6.

JERAHMEEL, a district in the south of Judah, possessed by the descendants of Jerahmeel, son of Hezron, 1 Sam. xxvii. 10; xxx. 29. David told Achish that he invaded the country of Jerahmeel, while he was ravaging the territories of the Amalekites, Geshurites, and Jezrites.

JEREMIAH, son of Hilkiah, of a priestly family, and a native of Anathoth, of Benjamin, Jer. i. 1. Before his birth he was destined to be a prophet; but when God first sent him to speak to the kings and princes, the priests and people of Judah, he excused himself by alleging his youth. This was in the fourteenth year of his age, and the thirteenth year of Josiah, *ante* A. D. 629. He prophesied till after the destruction of Jerusalem by the Chaldeans, (A. M. 3416,) and died, as is believed, in Egypt, two years afterwards. Jeremiah preached *vivâ voce*, till the fourth year of Jehoiakim, king of Judah. When God called him to the prophetic ministry, he discovered to him, that he should suffer much from the Jews; but he at the same time promised to make him as a wall of brass against the kings, princes, and people of Judah. He also showed him, under the figure of the branch of an almond tree, and that of a pot heated by fire, blown up by a vehement north wind, that Judea was threatened by a very great and near calamity, from the Chaldeans, Jer. i. 11, &c. We may say, that this is the general subject of his

prophecies. They turn on the sins of Judah, and their punishment by Nebuchadnezzar.

The prophet begins with a sharp invective against the sins of Judah, during the first year of Josiah's reign, in which these prophecies were pronounced, and before that prince had reformed his dominions. During this time Jeremiah endured great persecutions, (2 Kings xxiii. 4, &c.) his very relations and fellow-citizens of the little town of Anathoth threatening to kill him if he continued prophesying. But he forewarned them, too, that they should perish by the sword, or by famine, chap. xii.—xvi. About this time, God forbade the prophet from taking a wife, and having children in Jerusalem; from entering any house of mirth, or of mourning, to comfort those in sorrow. Calmet is of opinion, that under the reign of Shallum, Jeremiah received God's orders to go to a potter's house, (chap. xvi.—xviii.) where he observed a pot broken in the potter's hands, who immediately made another of the same clay. Jeremiah represented this as an indication of Judah's reprobation, in whose place God would raise up another people. To render this prophecy the more striking, he was commanded to take an earthen pitcher, and to break it before the priests and elders of the people in the valley of Hinnom. From hence he went up to the temple, where he confirmed all he had said. Pashur, captain of the temple, seized and confined him in a prison belonging to the temple, till the next day, when he again foretold the captivity.

Jehoiakim, king of Judah, having succeeded Shallum, Jeremiah assured him, (chap. xxii.) that if he would be steadfast in fidelity to God, there should still be kings of Judah in his palace, with all the lustre of their dignity; but that if he persevered in his irregularities, God would reduce that palace to a wilderness. As Jehoiakim, instead of reforming, abandoned himself to cruelty and avarice, and to the raising of costly buildings, the prophet threatened him with a miserable death, deprived of the honors of burial. He further foretold against Coniah, brother of Jehoiakim, that he should be delivered to the Chaldeans, and that no prince of his family should sit on the throne of Judah, ch. xxiii. Shallum reigned about three months, Jehoiakim succeeding him the same year, A. M. 3394. The prophecies of Jeremiah against Jehoiakim may have been pronounced A. M. 3395.

About this time, Jeremiah, going up to the temple, foretold its destruction; upon which the priests seized him, and declared he deserved to die. The princes being assembled to judge him, Jeremiah undauntedly told them that he had said nothing but by God's order; and that unless they were converted, they would soon see the accomplishment of his menaces. This affecting some of his judges, they dismissed him, and justified him by the example of the prophet Micah, who had foretold the same event under Hezekiah, without suffering for it.

Before the fourth year of Jehoiakim, Jeremiah had prophesied against several people bordering on Judea, (ch. xlvi.—xlix.) against the Egyptians, Philistines, Tyrians, Phœnicians, Edomites, Ammonites, and Moabites; against Damascus, Kedar, Hazor, &c. for Jeremiah was appointed prophet of the Gentiles, as Paul was "apostle of the Gentiles." The prophet threatens all these people with the cup of God's wrath; and his prophecy was fulfilled after the destruction of Jerusalem by the Chaldeans.

In the fourth year of Jehoiakim, Nebuchadnezzar besieged Jerusalem, and took prisoners Jehoiakim and others, among whom was Daniel. He designed to carry them to Babylon; but set Jehoiakim at liberty. In this year Jeremiah again positively foretold the captivity of the Jews, and its duration for seventy years, after which he declared that God would punish the Chaldeans and Babylonians in their turn. In this year also, the prophet was ordered to write what had been revealed to him, from the thirteenth year of Josiah to this time, chap. xxxvi. He dictated his prophecies to Baruch, and directed him to read them in the temple, himself being in fetters by the king's command. Baruch went to the temple, and on the great day of expiation read, before the concourse of people, the unwelcome predictions of Jeremiah. The king was informed of the occurrence, and Baruch was examined concerning the manner in which this volume was dictated by Jeremiah. The king heard three or four columns of the prophecies read; when, being enraged, he cut the manuscript with a pen-knife, and threw it into the fire, and commanded Baruch and Jeremiah to be seized. Jeremiah received orders to dictate a second time to Baruch, what had been thus burnt; and God added many new things.

In the seventh year, the prophet, by God's order, brought the Rechabites into the temple, and presented wine to them, which they declined drinking, because Jonadab, their ancestor, had forbidden them. Jeremiah took occasion from this circumstance to reproach the Jews with their want of submission to God's laws, while the Rechabites showed so much to the orders of their ancestor. Some short time after, Jehoiakim was killed, and thrown by the Chaldeans into a common sewer. His son Jehoaichin succeeded him, and reigned only three months; when he, too, was taken by the Chaldeans, and carried captive to Babylon. Zedekiah succeeded Jehoiachin.

The countries of Moab, Ammon, Edom, Tyre, and Sidon sent ambassadors to Zedekiah in the beginning of his reign. To each of these ambassadors, Jeremiah gave a yoke to carry to their masters, with orders to tell them from God, that whosoever should refuse submission to Nebuchadnezzar, should be compelled to yield it. He said the same to Zedekiah; and as the prophet wore bonds and yokes on his neck, hinting to the Israelites their approaching captivity, Hananiah, a false prophet, laid hold of them, and breaking them publicly, said, "Thus will the Lord break the yoke which Nebuchadnezzar would impose on the Jews." As Jeremiah was retiring, God secretly directed him to return, and tell Hananiah, that instead of the wooden yoke which he had broken, Nebuchadnezzar would put on them (the Jews) another of iron. The prophet added, "Since you (Hananiah) abuse the name of God with your lies, you shall die before the end of this year." He died within two months, chap. xxviii.

In the reign of Zedekiah, as Calmet supposes, Jeremiah received God's orders to go to some cavern near the Euphrates, and hide a linen girdle. Some time afterwards he returned, and found the girdle rotted; prefiguring thereby God's desertion of Judah, which heretofore he had valued as a girdle. In the fourth year of the same prince, Seraiah, Baruch's brother, being sent to Babylon, probably to solicit of Nebuchadnezzar the restitution of the vessels belonging to the temple, Jeremiah gave him his prophecies against Babylon, with directions to read them to the captive Jews; and then to fasten them to a

stone, and throw them into the Euphrates, ch. l. li. 2—59, 61, 62. He wrote again to the same captives, by Gemariah, whom the king sent to Babylon, advising them to settle in that country, and to build houses, and marry, because their captivity was to last seventy years. Shemaiah at Babylon wrote to Zephaniah, one of the chief priests, and reproved him for permitting Jeremiah to write these things. Zephaniah read the letter to Jeremiah, and the prophet wrote again to the captives of Babylon, and foretold to Shemaiah, that he should die in captivity, and that neither he, nor any of his posterity, should see the deliverance of Judah.

While Nebuchadnezzar was besieging Jerusalem, in the tenth year of Zedekiah, Jeremiah, who was continually prophesying adversities, was imprisoned in the court of the palace. Hanameel, the son of his uncle, visited him, and told him, that the right of redeeming a certain field at Anathoth was his. Jeremiah bought the field, sealed the writings, and paid the money for it. He committed the writings to Baruch, to keep them, remarking that the time would come when the land would be again cultivated and inhabited. During the siege, the king and the inhabitants of Jerusalem liberated their slaves, because it was a sabbatical year; but Nebuchadnezzar having withdrawn, to oppose the king of Egypt, who advanced to the relief of the city, the king and people seized again their slaves, regardless of their word, or of the law of God, for which they were terribly threatened by the prophet. After the siege was suspended, Jeremiah's liberty was restored, and Zedekiah recommended himself to his prayers. The prophet sent the king word, that Nebuchadnezzar would return against the city, that he would take it, and reduce it to ashes. When he was retiring to Anathoth, the place of his nativity, the guards seized him as a deserter, and the princes threw him into a dungeon, where his life was in great danger. Zedekiah some time afterwards released him, and ordered bread for him every day while there should be any in the city.

Nebuchadnezzar returned to the siege, and the prophet continuing to foretell calamities, the great men of Jerusalem complained to Zedekiah, who permitted them to do with him what they pleased. They let him down into a muddy well, where he must have soon perished, if Ebedmelech had not informed the king, who commanded him to be taken out. He was kept in the court of the prison till the city was taken, (chap. xxxviii.) when with other captives he was carried to Ramah. Nebuzaradan gave him the choice of going to Babylon, or remaining in Judea. The prophet chose the latter, and went to Gedaliah at Mizpeh, where they lived in security, when Ishmael, son of Nethaniah, murdered Gedaliah, chap. xl. xli.

Johanan having collected together a number of Jews at Bethlehem, they consulted Jeremiah, whether they should stay in Judea, or retire into Egypt. The prophet desired time to consult God; and after ten days he answered them, that if they went into Egypt, they would there perish by the sword, famine, and pestilence; but that if they continued in Judah, God would preserve them. The chiefs of the people asserted, that this answer proceeded not from God, but from Baruch, to divert them from going into Egypt. They resolved therefore to proceed, and compelled Jeremiah and Baruch to accompany them. Here the prophet uttered several predictions against the Jews and Egyptians;—among others, that Nebuchadnezzar would invade the country, describing the very place where he would erect his throne;—and that God would give the king of Egypt into the hands of the Chaldeans, as he had given Zedekiah, chap. xlii.

The place of Jeremiah's death is uncertain. Several of the ancients maintain, that he was put to death at Taphnis in Egypt, by the Jews, who were enraged at his menaces and reproaches; and they explain Heb. xi. 37. ("They were stoned,") as relating to his death. Some think he returned into Judea; others, that he died in Babylon.

In addition to the book of Jeremiah's prophecies, we have his Lamentations, in five chapters, which are mournful songs, composed on occasion of those calamities which befell Jerusalem by the Chaldeans. He also wrote lamentations on the death of Josiah, (2 Chron. xxxv. 25.) but they have not come down to us. He is said by some also to be the author of Ps. cxxxvii: and some believe that he, with Ezekiel, composed Ps. lxv. Some have thought that he compiled the two books of Kings; because the last chapter of his prophecies is the same with the last chapter of the Second Book of Kings. But the reason of this appears to be, that the last chapter of Jeremiah was taken from the Second Book of Kings, as a supplement to his prophecy. Jerome observes, that Jeremiah's style is lower and more neglected than some others of the prophets, (Isaiah's, for example,) which he ascribes to the prophet's birth and education at Anathoth, a village or little country town. Other critics discover a sublimity and greatness in his style. Grotius thinks, that his talent lay principally in touching and exciting the tender passions; and certainly, the Lamentations are a masterpiece in this way. See LAMENTATIONS.

Mr. Harmer (vol. ii. p. 276.) has some remarks on the double evidences of Jeremiah's purchase, (chap. xxxii.) which passage he supposes he has illustrated, by an extract from Chardin. His words are these; "Both the writings were in the hands of Jeremiah, and at his disposal; (ver. 14.) for what purpose, then, were *duplicates* made? To those unacquainted with eastern usages, it must appear a question of some difficulty. 'The open, or unsealed writing,' says an eminent commentator, 'was either a copy of the sealed deed; or else a certificate of the witnesses, in whose presence the deed or purchase was signed and sealed.' But it still recurs, of what use was a copy that was to be buried in the same earthen vessel, and run exactly the same risk with the original?—Why were they separate writings, and why was one sealed, and not the other?" Mr. H. then quotes from Chardin: "After a contract is made, it is kept by the party himself, not the notary; and they cause a copy to be made, signed by the notary alone, which is shown on proper occasions, and never exhibit the other." This illustration certainly leaves much to be wished for; as appears by quoting the passage: "I bought the field, subscribed the evidence, sealed it, took witnesses, and weighed the money in the balances. I took the evidence of the purchase, that which was *sealed* according to law and custom, and that which was *open*—I gave the evidence to Baruch, and I charged Baruch, Take these evidences, the sealed and the open, and put them in an earthen vessel, that they may continue many days; for thus saith the Lord, Houses, and fields, and vineyards,

shall be possessed again in this land," ver. 44. "Men shall buy fields for money, and subscribe evidences, and seal them,—and take witnesses, in the land of Benjamin." The incident receives illustration, perhaps, from the Gentoo law of boundaries, and limits, which is thus translated:—"Dust, or bones, or *seboos*, (bran,) or cinders, or scraps of earthenware, or the hairs of a cow's tail, or the seed of the cotton plant; all these things above mentioned, being put into an earthen pot filled to the brim, a man must privately bury upon the confines of his own boundary; and there preserve stones also, or bricks, or sea sand; either of these three things may be buried by way of landmark of the limits; for all these things, upon remaining a long time in the ground, are not liable to rot, or become putrid; any other thing, also, which will remain a long time in the ground, without becoming rotten or putrid, may be buried for the same purpose. Those persons who by any of these methods *can show the line of their boundaries*, shall acquaint their sons with the respective landmarks of those boundaries; and, in the same manner, those sons also shall explain the signs of their limits to their children.—If all persons would act in this manner, there could be no dispute concerning limits and boundaries." Might not Jeremiah's *earthen pot*, which would last, "without becoming rotten," *many days*, be destined to enclose the purchase-deeds of this field, to be buried somewhere in the field itself, if possible; in order for its preservation, that it might be, at a future period, an evidence of the purchase?—This seems to be strengthened by the consideration, that, at the future period foretold by the prophet, the inhabitants should be restored to their own lands, and in order to resume them, they should seek after such concealed tokens of their forefathers' possession; at which time, being able to describe the nature of such vessels, their situation and their contents, the identity of the claimants, and their families, with the truth of their claims, should appear undeniable. If this pot were buried in the city of Jerusalem, the end would be answered, (though not so completely,) since Baruch might inform the proper heirs where to seek it, and how to describe its contents.

We may remark, further, on the method of sealing, that the word here rendered *seal* does not restrictively imply a waxen seal, or a seal for evidence only, but *to close up, to secure*, by some solid or glutinous matter. So, Deut. xxxii. 34, "Is not this laid up in store with me, and sealed up (*closed* up, secured, for preservation) among my treasures?" In Job xxxviii. 14, a seal is mentioned as being made of clay; which, indeed, is customary in the East. Suppose, then, this deed were enclosed in a roll of some strong substance, pitched over, to protect it from water, or surrounded with a coat of firm clay, for the same purpose, and placed at the bottom of an earthen vessel; while the writing not thus enclosed, or coated over, was laid among a quantity of dry matters, "stones, bricks, or sea-sand," above the vessel. In this case, both, or very probably one, of them in an earthen vessel, well closed, and carefully buried, might last a much longer period than seventy years; and the peculiarity of its contents might be much longer remembered by those to whom it was communicated, and who were concerned in claiming the property. Whoever has been conversant with the history of our civil wars, and of later times, must recollect many instances of pots of money and other treasures found in such good condition, that had they been accompanied by papers, they would have been legible, and well preserved. Now, as Jeremiah could not himself go out of his prison, he delivers these deeds to Baruch, for the purpose of their preservation from the general pillage, burning, &c. of the city, when taken; in which otherwise they had little chance of escaping total destruction; and, probably, for the purpose of being buried, as above described.

JERICHO, a city of Benjamin, about 20 miles E. N. E. from Jerusalem, and 6 from Jordan, Josh. xviii. 21. This was the first city in Canaan taken by Joshua, (Josh. ii. 1, &c.) who sent spies thither, that were received by Rahab, and preserved from the king. Joshua received God's orders to besiege Jericho, soon after his passage over Jordan, and perhaps on the evening before, or on the day of the first passover, which the Hebrews celebrated in Canaan, chap. vi. 1, &c. The manner of the siege was very extraordinary. God commanded them once a day for seven successive days to march round the city. The soldiers marched first, (probably beyond the reach of the enemy's arrows,) and after them the priests, ark, &c. On the seventh day they marched seven times round the city; and at the seventh, while the trumpets were sounding, and all the people shouting, the walls fell down. The first day, the rabbins say, was (our) Sunday, and the seventh the sabbath day. During the first six days the people continued in profound silence; but on the seventh, Joshua commanding them to shout, they all exerted their voices; and the walls being overthrown, they entered the city, every man in the place opposite to him. The city being devoted, (see ANATHEMA,) they set fire to it, and consecrated all the gold, silver, and brass. Joshua then said, "Cursed be the man before the Lord, who shall rebuild Jericho." Hiel of Bethel, about 537 years afterwards, rebuilt it, (1 Kings xvi. 34.) and lost his eldest son, Abiram, and his youngest son, Segub. See ABIRAM.

We are not to suppose, however, that there was no city of Jericho till the time of Hiel. There was a *city of palm-trees*, the same probably as Jericho, under the Judges; (Judg. iii. 13.) and David's ambassadors, who had been insulted by the Ammonites, resided at Jericho till their beards were grown again, 2 Sam. x. 4, 5. There was, therefore, a city of Jericho; but it stood, probably, in the neighborhood of the original Jericho. Josephus distinguishes these two places when he says, that in his time, near ancient Jericho, which was destroyed by Joshua, there was a fountain which abounded with water. But after Hiel of Bethel had rebuilt old Jericho, no one scrupled to dwell there. Herod built a very beautiful palace here; and our Saviour wrought some miracles on a visit to the city.

In the article BARRENNESS, we have ventured to associate Jericho with other towns producing abortion; and to what is there said may be added the testimony of Josephus, who says, (Bell. Jud. iv. 8. 3.) "Near Jericho is a very plentiful spring; it riseth near the old city; of which spring there is a report that, in former times, it did not only make the fruits of the earth and of the trees to decay, but also the offspring of women; and was universally deleterious; . . . . but this was amended by Elisha . . . . these waters have now so great a virtue in them, that wherever they are conveyed, they produce very speedy ripeness." To these observations on the nature of the soil of Jericho, we may add, that the rabbins mention another place in the mountains of

Judah, which they call Caphar-decaraim, because "unless the women departed from this town to some other place, they could not bring forth male children," —meaning they were liable to abortions. (Hieros. Taanith, fol. 69. 1.)

Jericho was the second city in Judea: in its royal palace Herod died; it had also a hippodrome and an amphitheatre. There is a tradition in the Jerusalem Talmud, that there were at least twelve thousand priests at Jericho, ready to supply any deficiency that might occur at Jerusalem. (Comp. Luke x. 31, 32.) The wheat at Jericho was gathered before the first fruits at Jerusalem; as the productions of this neighborhood were much forwarder in respect of ripeness.

D'Arvieux thus describes the state of Jericho in his time; (A. D. 1659;) but it is likely that the village he visited, and the same that is described by more modern travellers, was at some distance from the ancient town; not a vestige of which now remains, unless some tumuli, discovered by Mr. Buckingham, three or four miles nearer to Jerusalem, may be supposed to mark the course of its walls. "After having travelled a quarter of a league in the plain, we encamped near to the gardens of Jericho, by the side of a small brook; and while our supper was preparing, we walked in the gardens, and among the ruins of Jericho. This very ancient city is now desolate, and consists of only about fifty poor houses in bad condition, wherein the laborers who cultivate the gardens shelter themselves. The plain around is extremely fertile; the soil is middling fat; but it is watered by several rivulets, which flow into the Jordan. Notwithstanding these advantages, only the gardens adjacent to the town are cultivated. We saw here abundance of those trees which are called in Arabic Zacoum; they are furnished with thorns like acacias, and resemble bushes. They bear fruits the size of large plums; the stone of which resembles a rough-sided melon. These are pounded, and the kernel yields an oil, which is a kind of balsam, perfectly good against bruises, cold tumors, nervous contractions, and rheumatisms. We visited the fountain of the prophet Elisha, which, for many ages, has furnished water for the gardens; it was formerly bitter, but was healed by that prophet. The head of this water is enclosed in a basin of a triangular shape, of which each side is about three fathoms in length. It is lined with wrought stone, and is even paved in parts. There are two niches in one of its sides, which is higher than the others, and an orifice by which the water issues, in a stream sufficient to turn a mill. It is said that several sources discharge themselves into the same basin; but their depth prevents them from being explored. In returning to our tents we passed by some ruins on the side of a hill, where is a cistern and some buildings, with a channel which conveys to the Jordan the waters of a spring which issues on the mountains of Quarantania." Maundrell calls Jericho "a poor, nasty village of the Arabs."

The Plain of Jericho, in which the city lay, extends from Scythopolis to the bay of the Dead sea, and is overhung on all sides by ridges of barren and rugged mountains. The road from the city to Jerusalem is through a series of rocky defiles, and the surrounding scenery is of the most gloomy and forbidding aspect. "The whole of this road is held to be the most dangerous in Palestine; and, indeed, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. The bold projecting mass of rocks, the dark shadows in which every thing lies buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigns around, present a picture that is quite in harmony throughout all its parts. With what propriety did our Saviour choose this spot, as the scene of that delightful tale of compassion recorded by St. Luke! x. 30—34. One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller, who rushes on to catch a new view at every pass and turn; one must be alarmed at the very stamp of the horses' hoofs, resounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder, produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before that the full force and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death would be accompanied with double terror, from the frightful aspect of every thing around. Here, the unfeeling act of passing by a fellow creature in distress, as the priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavoring to rescue his fellow creature." (Buckingham's Travels, p. 292, 293, 4to.)

JERIMOTH, or Jeremoth, one of the warriors who came to David to Ziklag, 1 Chron. xii. 5. He was the son of Becher, a Benjamite, vii. 8.—Also the name of several other persons.

I. JEROBOAM, son of Nebat, who made Israel to sin, is often characterized in Scripture as the author of the schism and idolatry of the ten tribes. His mother was a widow, named Zeruah, and was born at Zereda, in Ephraim. Jeroboam was bold and enterprising, and Solomon gave him a commission to levy the taxes of Ephraim and Manasseh. As he went out of Jerusalem, one day, the prophet Ahijah met him, having on a new cloak, 1 Kings xi. 29, which he rent in twelve pieces, saying to Jeroboam, "Take ten to thyself; for the Lord will rend the kingdom of Solomon, and give ten tribes to thee," *ante* A. D. 978. Jeroboam, who was previously disaffected, soon began to incite the people to revolt; but Solomon having intelligence of his designs, he fled into Egypt, and there continued till the death of the king. His successor, Rehoboam, behaving in a haughty and menacing manner, ten of the tribes separated from the house of David; and Jeroboam returning from Egypt, they invited him among them to a general assembly, in which they appointed him king over Israel. He fixed his residence at Shechem, *ante* A. D. 975.

Forgetting the fidelity due to God, who had given him the kingdom, Jeroboam resolved to make two golden calves, in imitation, probably, of the god Apis; to place one at Dan, the other at Bethel. "Henceforth," said he to his people, "go no more to Jerusalem," chap. xii. (See Calves.) He appointed a solemn feast on the fifteenth day of the eighth month, to dedicate his new altar, and to consecrate his golden calves. Jeroboam himself went up to the altar to offer incense and sacrifices; (1 Kings xiii.) and just at that time a man of God (generally believed to be

№ The Circuit of the line Walls of the City is about Two Miles and a half English. Maundrell.

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the prophet Iddo) came from Judah to Bethel by God's direction. Upon seeing Jeroboam at the altar, he cried, "O altar, altar, thus saith the Lord, A child shall be born to the house of David, by name Josiah, and upon thee shall he sacrifice the priests of the high places, who now burn incense upon thee: he shall burn men's bones upon thee," &c. The king, stretching out his hand, commanded the prophet to be seized; but the hand became withered, and he could not draw it back. The altar was immediately broken, and the fire, with the ashes, fell on the ground. Then the king said, "Pray to God that he may restore my hand." The man of God besought the Lord, and the king's hand was restored, chap. xiii. This extraordinary event, however, did not recover Jeroboam from his impiety; this was the sin of his family, and the cause of its extirpation. He died after a reign of twenty-two years, (*ante* A. D. 953.) and Nadab, his son, succeeded him.

II. JEROBOAM the Second, king of Israel, was son of Jehoash, and succeeded his father, *ante* A. D. 825. He reigned forty-one years, but walked in the evil ways of Jeroboam, son of Nebat, 2 Kings xiv. 23. He restored the kingdom of Israel to its splendor, from which it had fallen under his predecessors; reconquered those provinces and cities which the kings of Syria had usurped; and extended his authority over all the countries beyond Jordan, to the Dead sea. The prophets Hosea, Amos, and Jonah prophesied under his reign, and we see, by their writings, that idleness, effeminacy, extravagance, and injustice, at this time, polluted Israel; that the licentiousness of the people, in point of religion, was extreme; that they not only frequented the golden calves at Dan and Bethel, but Mizpeh in Gilead, Beersheba, Tabor, Carmel, Gilgal, almost all the high places, and wherever God had at any time appeared to the patriarchs. At the same time, several articles of the ceremonial law were observed. The first-fruits and tithes were paid; the feasts and sabbaths were observed; and Nazarites were consecrated; Amos, chap. ii. iv. v. viii.

JERUBBAAL, Gideon's surname, after he had destroyed Baal's grove, and his father had said it was Baal's business to avenge it, Judg. vi. 31, 32.

JERUEL, a wilderness west of the Dead sea, and south of Judah, where Jehoshaphat obtained a great victory over the Ammonites, Moabites, &c. It was called the valley of Berachah, or blessing; and lay between Engedi and Tekoah, 2 Chron. xx. 16; compare verse 26.

JERUSALEM, Jebus, or Salem, is generally supposed to owe its origin to Melchizedek, who is called king of Salem, (Gen. xiv. 18.) and who is thought to have founded it about the year 2023, and called it Salem (*peace*). About a century after its foundation, it was captured by the Jebusites, who extended the walls, and constructed a castle, or citadel, on mount Sion. By them it was called Jebus. In the conquest of Canaan, Joshua put to death its king, (Josh. x. 23; xiii. 10.) and obtained possession of the town, which was jointly inhabited by Jews and Jebusites till the reign of David, who expelled the latter, and made it the capital of his kingdom, under the name of Jebus-Salem, or (for the sake of euphony) Jerusalem. It maintained its eminence for a period of 477 years, when it was destroyed by Nebuchadnezzar. During the seventy years' captivity, it lay in ruins, after which it was restored by Zerubbabel and his associates, and continued 562 years, when it was finally destroyed by Titus.

When Judea was made a Roman province, under the governor of Syria, the Romans kept a garrison in the citadel Antonia. The last and fatal rebellion of the Jews began by their besieging this fortress whence they forced and destroyed the Roman garrison. The year following (A. D. 70) Titus besieged the city, and reduced it to a heap of ruins. Josephus remarks, that Titus commanded his soldiers to demolish the whole city, except three of the largest and most beautiful towers—those of Phasael, Hippicus, and Mariamne, which he was desirous of preserving, as a monument of the valor and power of the Romans. He also left the city wall, on the western side, as a rampart to the Roman camp and troops. The rest of the city was so completely levelled, that it scarcely appeared to have been inhabited. Jewish authors assure us, that Terentius Rufus, whom Titus left in command, ploughed up the ground on which the temple had stood, that it might not be rebuilt: the Roman laws prohibited the rebuilding of places where this ceremony had been performed, without permission from the senate. It is generally believed, however, that this was not done till after the revolt of the Jews under Adrian, down to whose time a number of Jews certainly remained in the city. See Adrian.

The city of Jerusalem is situated in 31° 50′ north latitude, and 35° 20′ east longitude; about twenty-five miles west of Jordan, and forty-two east of the Mediterranean; 102 miles south of Damascus, and 150 north of the Elanitic gulf of the Red sea. It was built on four hills, called Sion, Acra, Moriah, and Bezetha. Indeed, the whole foundation was a high rock, formerly called Moriah, or Vision, because it could be seen afar off, especially on the south, Gen. xxii. 2—4. The mountain is a rocky limestone hill, with steep ascents on every side, except on the north; surrounded with a deep valley; again encompassed with hills, in the form of an amphitheatre, Ps. cxxv. 2. The accurate and minute account of Josephus is the highest authority to which we can resort for ascertaining the form and limits of the Jewish capital. It is as follows: "The city was built on two hills, which are opposite to each other, having a valley to divide them asunder; at which valley the corresponding rows of houses on both hills terminate. Of these hills, that which contains the upper city is much higher, and in length more direct. Accordingly, it was called 'the citadel,' by king David: he was father of that Solomon who built this temple at the first; but it is by us called 'the upper market place.' But the other hill, which is called 'Acra,' and sustains the lower city, is of the shape of the moon when she is horned; over against this there was a third hill, but naturally lower than Acra, and parted, formerly, from the other by a broad valley. In the time when the Asmoneans reigned, they filled up that valley with earth, and had a mind to join the city to the temple. They then took off part of the height of Acra, and reduced it to a less elevation than it was before, that the temple might be superior to it. Now the valley of the cheesemongers, as it was called, was that which distinguished the hill of the upper city from that of the lower, and extended as far as Siloam; for that is the name of a fountain which hath sweet water in it, and this in great plenty also. But on the outsides, these hills are surrounded by deep valleys, and, by reason of the precipices belonging to them on both sides, are every where impassable." He afterwards adds, "As the city grew more populous, it gradually crept beyond its old limits, and those parts of it that

stood northward of the temple, and joined that hill to the city, made it considerably larger, and occasioned that hill which is in number the fourth, and is called 'Bezetha,' to be inhabited also. It lies over against the tower Antonia, but is divided from it by a deep valley, which was dug on purpose. This new built part of the city was called 'Bezetha' in our language, which, if interpreted in the Grecian language, may be called 'the new city.' " (Jewish Wars, book v. ch. 4.)

This account describes the gradual extension of the holy city, from the time when the Jebusites were dispossessed, till the foundation of the northern walls was laid by Herod Agrippa. It is evident that the old city was built upon "Acra," and the "strong hold of Sion" (2 Sam. v. 7.) upon the hill bearing that name; both of which were taken from the Jebusites by David. After having possessed himself of these important places, this munificent prince appropriated the latter for the royal residence, and named it "the city of David." The extent of this "upper city," as it is called by Josephus, seems to be pointed out by an expression in 2 Sam. v. 9: "David built round about, from Millo inward." Now, whether by "Millo" we understand, with some critics, the "house of Millo," which stood on the north-east of mount Sion, or with others, the valley which divided the upper and the lower city, and which was filled up by Solomon, and called Millo, the meaning still appears to be, that David built from one side of mount Sion quite round to the opposite part.

Moriah, properly so called, which is the third hill of Josephus, lay on the eastern side of Jerusalem, over against mount Acra. This hill, on which Solomon erected the temple, was originally divided from Acra by a broad valley, subsequently filled up by the Asmoneans, and thus joined to the lower city. The valley which divided Sion from Acra and Moriah is called, by Josephus, "the valley of Cheesemongers," and extended as far as Siloam. Across this valley Solomon appears to have raised a causeway, leading from the royal palace on mount Sion to the temple on mount Moriah. The way was not level, but was an easy ascent and descent from one mountain to the other. Hence we read of "the ascent by which Solomon went up to the house of the Lord," and of "the causeway," or "going up."

On the east of the city, and stretching from north to south, stands the mount of Olives, facing the spot formerly occupied by the temple, of which it commanded a noble prospect. It is separated from the city by the valley of Jehoshaphat. On the west of the city, and formerly without the walls, stood the little hill of Calvary, or Golgotha. But so much has the city moved in that direction, that it now stands in its very centre.

When the city of Jerusalem became the capital of the kingdom, and the chosen place of Jehovah's worship, every mean was used to render it impregnable, by high walls, massy gates, and towers of observation and annoyance. But of its fortifications we have no particulars extant till after the captivity, when Nehemiah recorded the portions, which the several individuals engaged in the work, repaired. This document being of great importance in settling the circuit of the city, and its principal gates, we shall attempt to follow the patriotic governor in his description. Beginning with the *sheep gate*, (chap. iii. 1.) which was on the east side of the city, in the neighborhood of Bethesda, and through which the sheep destined for sacrifice were driven to the temple, we travel along the east wall, with our faces to the north, and come to the tower of Meah, ver. 1. Turning the north-east corner, we reach the tower of Hananeel; (ver. 1.) beyond which, further west, was the *fish gate;* (ver. 3.) and beyond this, again, the *old gate*, ver. 6. The broad wall (ver. 8.) appears to have been near the north-west corner; and so named from the lowness of the ground in that place, which required the wall to have a wide foundation, in order to raise it to an equal height with the rest. But although these are all the gates which were built by Nehemiah on the north side of the city, they did not constitute the whole number; for we have three others mentioned, viz. the *gate of Benjamin*, which is generally placed near the north-east corner, between the *sheep gate* and the *fish gate;* the *gate of Ephraim*, which is placed between the *fish gate* and the north-west corner; and the *corner gate*, which is placed at the north-west corner. On turning the north-west corner, and proceeding along the west side of the city wall, our faces southward, we come to the *tower of the furnaces;* (Neh. iii. 11.) then to the *valley gate;* (ver. 13.) a thousand cubits beyond which stood the *dung gate;* (ver. 13.) and still further south, the *gate of the fountain;* (ver. 15.) so called from its proximity to the lower fountain of Gihon. There are no gates mentioned in the south outer wall; probably from the steepness of the mount there, no public road could be made. But modern geographers mention three, as being within the city, in the wall which separates it from mount Sion, viz. one without any distinctive name on the east; the *middle gate;* and *Zion gate*, on the west. On turning the south-east corner, to travel along the east side of the city, we pass "the pool of Siloam, by the king's gardens and the king's pool," which lay at some distance from the city, on the right hand; and the wall opposite the stairs that led to the city of David, or Zion, "the wall opposite the sepulchres and the house of the mighty," within the city on the left, Neh. iii. 15, 16. Hence these are said to have been "at the turning of the wall," (ver. 19.) or near the south-east corner. A little farther on, and at the place where the inner wall, which divides between the city of Zion, touches this outer wall, geographers place the *dung gate;* but although this be its present position, it is evident from Nehemiah that it lay anciently on the other side, where we have placed it. Farther to the north was another "turning" or corner, where was "the tower which lay out from the king's high house, and near the court of the prison," ver. 24, 25. There, probably, the *prison gate*, mentioned afterwards by Nehemiah, (chap. xii. 39.) was situated. And beyond that were the *water gate*, (chap. iii. 26.) near which the waters of Etam, that were employed in the temple service, escaped to the brook Kedron; the *house gate*, (ver. 28.) where Athaliah, the queen, was slain, (2 Chron. xxiii. 15,) on this side the water gate, and joined to it by the wall that enclosed Ophel, (Neh. iii. 27, 28.) and the gate *Miphkad*, (ver. 31.) on the other side of the water gate, not far from the *sheep gate*, where we set out. Geographers place other two gates between Miphkad and the sheep gate; namely, the *golden gate* and the *sheep gate;* but they are of later date than the days of Nehemiah. During the time that elapsed between the days of Nehemiah and the destruction of the city by Titus, several important alterations were made in its fortifications. Latterly it was enclosed by three walls, on those sides that were not encompassed with impassable valleys. A particular description of them is given by Josephus, Wars, b. v. chap. 4.

Having given a slight sketch of the history and topography of the city of Jerusalem, we proceed to a more minute examination of its ichnography and antiquities, as well as of some historical incidents connected with it.

The alterations made by time on the face of the earth, though considerable, are not comparable to those produced by the labors of man; mountains, rocks, and for the most part rivers, also, remain, not greatly changed from their ancient appearances, where only acted upon by the lapse of ages; but where the devices and exertions of human art, and the varying intentions of human purpose have been directed, the consequent changes are striking, and their effect in producing dissimilarity is wonderful. Every city bears witness to the truth of this; but, as very few cities, in addition to the character of society, habitation or polity, add that of sanctity, we with difficulty make proper allowance for the power of this principle, or for the various permanent effects which inevitably follow it. Votaries who attribute to a particular locality the character of sanctity, will desire not only to honor, but also to adorn the subject of their consecration; they will dignify the place of their devotion to the utmost of their power—while this very attention will excite rivalship and enmity: and a place thus distinguished will be distinguished also by the consequences of that enmity; it will be attacked and defended, destroyed and restored, with a resolution and perseverance not always experienced by establishments merely civil. Such has been the lot of the ancient city of Jerusalem. We have already stated that we consider the ancient Salem as the nucleus of the succeeding Jerusalem, the name of which was compounded of the two more ancient appellations—Jebus-salem, or Jeru-salem.

Instances of a sacred precinct, or spot set apart for worship, giving rise to a town, are numerous, and the progress is nothing more than natural; yet must it be carefully remembered, that every sacred precinct is not a temple, nor does it imply the existence of a temple; for, in early ages, many places were allotted for religious ceremonies, and for public worship, to which no building ever was attached. Indeed, tribes who constantly dwelt in tents, and were perpetually removing from place to place, according to the seasons, might consecrate particular patches of ground, and remarkable rocks or hills, but could have no inducement to erect buildings upon them for purposes of devotion.

To treat this inquiry properly, it must be assumed that mount Moriah was one of those places esteemed sacred. It afforded, probably, a plot of ground of convenient size, for the resort of worshippers, and this obtained repute on account of its character. Such a separate hill-top being resorted to, at first a few tents were pitched; to these succeeded a few houses, and, by degrees, the village increased to a town, until at length the establishment assumed the importance of a city. In one of these stages, probably that of a small town, we first become acquainted with Salem; of which we read, that Melchizedec came forth from it; that the valley of "Shaveh," or "the King's Dale," was adjacent to it; that it was considered as a place peculiarly sacred, and where the word of the Lord was communicated to the sons of men. It is not easy to say with certainty whether this mount Moriah be that on which Abraham offered up his son Isaac, Gen. xxii. General opinion favors the affirmative; but general opinion is not decisive, though it may be accepted as presumptive, evidence. This would point to its acknowledged sanctity at a still earlier period, for it appears that Abraham did not find an altar constructed on that mountain where he sacrificed; yet it was probably a consecrated place.

That many places were distinguished in the manner described is well known in classic antiquity; and they are the most ancient high places; a kind of sacred establishments that afterwards occur frequently enough in the history of the Hebrews.

The next event of importance to the city of Salem is, apparently, in 2 Sam. v. 6, &c. (but really the incident of David's depositing there the head of Goliah, happened some years earlier; of which hereafter). It might be asked, why David should wish to establish himself in this city particularly. Was it because here had been the scene of transactions in ancient time, analogous to those which he meditated as proper for the seat of his sovereignty? or because this was the place chosen by the Lord, anciently, to put his name there? Certainly this presumed sanctity is at least plausible; and it agrees with the supposable motives by which the Jebusites were induced to refuse David. The addition of the royal residence could add nothing to its dignity, but rather the contrary, in the opinion of those whose veneration for it was inherited from their remote ancestors. But here it is necessary to inquire, Who was this Jebusite which so tauntingly insulted David? Looking back to Josh. xviii. 28, we find Jebusi the name of Jerusalem, which is varied, in Judg. xix. 10, to Jebus; it is noticed also as one of the cities of the Jebusites, a people "not of the children of Israel." In Gen. x. 16, we read, that Canaan was the father of the Jebusite; and it seems that from the early age to which that chapter refers, this family had been settled here;—a family unquestionably of the ancient Canaanites, such as those with whom Abraham and Isaac covenanted.

We are now prepared to assign reasons for two circumstances which have strangely puzzled interpreters; the first is, that in 2 Sam. xxiv. 23, Araunah the Jebusite is called "king," (and in all copies and all versions, as Geddes notes with surprise,) meaning, probably, that he derived a pedigree from the ancient Canaanite kings of the place, and even at this time held at least family authority over his clan, the inhabitants of the town. Perhaps, too, the name Ornan given him (1 Chron. xxi. 18.) was his Hebrew, or Jewish, name; while Araunah was his Canaanite, or Jebusite, appellation. The second circumstance is of greater consequence. We read (1 Chron. xxi. 29.) that the Jewish national altar, on which David certainly ought to have sacrificed, was at this time stationed at Gibeon. But if so, what could induce the angel of the Lord to tell Gad, and Gad to tell David, (verse 18.) that he should go up, and raise an altar to the Lord, in the threshing-floor of Ornan, that is, Araunah, the Jebusite, unless here had been a consecrated place formerly? Why did David go out from his royal palace, mount Zion, and pass through the interjacent city? Was there not ample space on Zion, with plenty of conveniences, the king's own property, but he must, under peremptory direction, go down mount Zion, and go up mount Moriah, to raise an altar on premises not his own? If this threshing-floor adjoined the originally consecrated spot on mount Moriah, then it was the nearest approach to that most ancient Fanum, which was in David's power; he could not enter this holy place personally; but he sacrifices as near to it as possible, close to it. This threshing-floor he purchases of

Araunah (with cattle, &c.) for "fifty shekels of silver;" but, afterwards, explaining to the Jebusite his intention of building a magnificent temple on mount Moriah, he obtains in addition, for that purpose, the whole summit of the mountain, including the site of ancient Fanum itself, from its natural guardian Araunah, for "six hundred shekels of gold," 1 Chron. xxi. 25. The price seems to have been very great; too great, indeed, for the mere value of the ground; but this view of the subject accounts for it, it was sacred property, it would not have been alienated, even for the reception of a royal establishment or a palace; but as its sacred character was to be preserved and perpetuated, as additional religious honor was the purpose for which it was resigned, objections subsided. David obtained it for perpetual consecration, yet at a great price; so that Araunah received, on occasion of this transfer, fifty shekels of silver in payment for his own private property; and six hundred shekels of gold as a consideration for the public property of his family and of his people. Thus, the sacred character of the place marks it as the proper station for an intercessory altar, under circumstances so urgent, extraordinary, and afflictive; while these very circumstances, in connection with the impulse of piety, induce David to purchase it, and Araunah to part with it; perhaps not without reluctance, and certainly at a price liberal, if not magnificent. The reader will turn to the map, and estimating the relative situations of mount Zion and mount Moriah, he will perceive to what distance David proceeded from one, that he might erect an altar on the other. It should be remarked, also, that David afterwards brought the tabernacle-altar, &c. into his own palace, mount Zion, and Solomon transferred them to the temple on mount Moriah; which seems to manifest a pretty steady adherence on the part of the Jebusite to the honor of his possession; which he did not relinquish, till every thing was ready for constructing the intended temple. It was too sacred to be made a working place, 1 Kings vi. 7.

There is another passage, which must not be overlooked in this inquiry. That it was customary for victors to carry the trophies of their victory to the temples of their deities, and there to consecrate them, is well known. So we find the Philistines (1 Sam. xxxi. 10.) suspending in triumph the bodies of Saul and his sons on the walls of Beth-Shan; but the armor of Saul they deposited in the temple of Ashtaroth. So also, (1 Sam. xvii. 54.) David carried the head of Goliath in triumph to Jerusalem; but he put his armor in the sacred tent (not in David's own tent, for he had none, being merely sent out on a message, but) in the national tabernacle, for here we find part of it (the sword) long after; and from the tabernacle he received it again, by the hand of Ahimelech, 1 Sam. xxi. 9. Now, what could induce David to carry the bloody trophy of his victory to Jerusalem, rather than to any other sacred, or public, or famous depository, unless Jerusalem were renowned for sanctity? Was the national ark there? Was this city at this time a royal residence? No. Had it a stronger claim than Bethlehem, where the victor lived? Not unless it were derived from superior sanctity, under which all becomes easy; and clearly the subsequent proceedings of the Philistines with the body of Saul, were but a repetition of David's proceedings with the head of Goliath.

The result of these considerations affirms the proposition, that here was a sacred place of worship from the most remote antiquity, and before Solomon embellished this mount, by erecting his temple on its summit. "The orientals," says Volney, "never call Jerusalem by any other name, than *Elkuds, the* HOLY. Sometimes adding the epithet *El-sheriff*, the noble. This word, *El-kuds*, seems to me the etymological origin of all the *Cassiuses* of antiquity, which, like Jerusalem, were *high places*; and had temples and holy places erected on them." (Vol. ii. p. 305.)

This extract confirms the opinion of the learned Prideaux, that the *Cadytis* of Herodotus is the city of Jerusalem. (See Connect. vol. i. p. 57, where he traces the etymology of the word.) But it is remarkable on another account:—for what reason did the orientals call Jerusalem, *the* HOLY, so early as the days of Herodotus, and why continue that title while it is under their subjection, and in a low and distressed state, unless some peculiar holiness had been generally attributed to it? It accounts also for that remarkable choice of expression, in Matt. xxvii. 53, the saints arose "and went into *the holy city*." So, chap. iv. 5, "taketh him into the holy city." It does not appear that the other evangelists have used this appellation of Jerusalem. Is it a Syriasm, remaining in Matthew? It is proper, therefore, strongly to urge the distinction between mount Zion the city of David, and mount Moriah the city of Jerusalem. These names are frequently used by theological writers, as if they were identically the same place; whereas, one of them, Zion, was distinguished as being the seat of the royal or kingly office; the other as being the seat of the national worship; and how frequently soever these may be associated by the sacred writers, after the time of David, yet they are not the same; neither are they, strictly taken, equivalent to each other, but are distinct, though combined.

We have already stated that the city was built on hills, and was encompassed with mountains, (Ps. cxxv. 2.) on a stony and barren soil. It was about sixty furlongs in length, according to Strabo, lib. xvi. Jerusalem had never been so large as when it was attacked by the Romans. It was then thirty-three furlongs in circumference:—nearly four miles and a half. Josephus informs us, that the wall of circumvallation, constructed by Titus, was thirty-nine furlongs; or four miles, eight hundred and seventy-five paces. Others describe a much larger extent. The condition of Jerusalem in the time of Christ was much the same as afterwards, when assaulted by the Romans; and what this was, Tacitus, being a Roman and a military man, may inform us. He says, "Jerusalem stood upon an eminence, difficult of approach. The natural strength of the place was increased by redoubts and bulwarks, which, even on the level plain, would have made it secure from insult. Two hills, that rose to a prodigious height, were enclosed by walls, constructed with skill, in some places projecting forward, in others retiring inwardly, with the angles so formed, that the besiegers were always liable to be annoyed in flank. The extremities of the rock were sharp, abrupt, and craggy. In convenient places, near the summit, towers were raised 60 feet high, and others, on the declivity of the sides, rose no less than 120 feet. These works presented a spectacle altogether astonishing. To the distant eye they seemed to be of equal elevation. Within the city, there were other fortifications enclosing the palace of the kings. Above all was seen, conspicuous to view, the tower

of Antonia, so called by Herod in honor of the triumvir, who had been his friend and benefactor. The temple itself was a strong fortress, in the nature of a citadel. The fortifications were built with consummate skill, surpassing in art, as well as labor, all the rest of the works. The very porticos that surrounded it were a strong defence. A perennial spring supplied the place with water. Subterraneous caverns were scooped under the rock. The rain water was saved in pools and cisterns. Since the reduction of the place by Pompey, experience had taught the Jews new modes of fortification; and the corruption and venality that pervaded the whole reign of Claudius favored all their projects. By bribery they obtained permission to rebuild their walls. The strength of their works plainly showed, that in profound peace they meditated future resistance." (Tacitus, Hist. lib. v. Mr. Murphy's translation.)

These accounts are particularly interesting, because they clearly illustrate the natural strength of Jerusalem, and justify the boastings of the native Hebrews; of which Scripture gives instances, as Ps. cxxii. 3; cxxv. 2. Under these circumstances, how very unlikely, perhaps even ridiculous, did the prophecy of our Lord appear to the Jews, (Luke xix. 43.) every word of which opposes their confidence in these defences. "Thine enemies shall cast a trench about thee (rather raise a circumvallation) and compass thee around—and shall keep thee in on every side—and shall lay thee even with the ground—and thy children within thee—and they shall not leave within thee one stone on another." It is not impossible that this was literally fulfilled in every particular, so far as regarded Jerusalem itself; though certain towers, or even lines of houses, or streets, of the cities, appended to the ancient town, might be spared, to accommodate the Roman garrison stationed in the place.

Our Lord also foretold the present state of Jerusalem, the Holy City, the Holy Temple, "trodden down by the Gentiles, till the times of the Gentiles be fulfilled." It is necessary that we should fix this idea in our minds, "till the times of the Gentiles be fulfilled"—and then the probability is, that this same spot which, during so many ages, has been distinguished, and still is distinguished, by consecration and sanctity, though degraded, shall again enjoy favors which will render it conspicuous. Different opinions may be entertained respecting the nation of the Jews, and consequently respecting the fate of their capital, Jerusalem; but the result of these inquiries is not adverse to the conjecture, that it is still to be the scene of events foretold in prophecy, which will be no less corroborative of faith, when they do happen, than those events have been which are narrated in history; events which surely no one can properly consider without feeling a persuasion, rising to expectation, of a somewhat; though to describe, or to determine, that somewhat may be difficult.

The places distinguished by any remarkable occurrence in the city of Jerusalem, may be distributed into (1.) those well ascertained; (2.) those credibly supposed to be genuine; (3.) those of little or no authority. Among places the situation of which warrants our confidence, may be reckoned the Temple with its courts, the pool of Bethesda, the house of Pilate, or fort Antonia; for it is credible that Pilate had no *house* in Jerusalem, but his residence as governor being at Cæsarea, there also was his palace; and that when he came up to the great feasts yearly, or on other occasions, he occupied the residence of the commanding officer of the Roman garrison in Jerusalem, which, no doubt, was fixed in fort Antonia. Now, we know that fort occupied the north side of the temple; and here is shown what is denominated Pilate's house; this, therefore, we may accept as such. Opposite to the house of Pilate is the palace of Herod; and tradition seems, in this respect, to agree with history. The gate of Justice is likely to maintain the true situation of one of the gates of the ancient city; as may be inferred no less from its proximity to Calvary, the place of public execution, than from the direction of the roads leading to it. The Iron gate is so generally thought to be accurately placed by travellers, that we concur in the opinion.

Most of the places without the city may be considered as certain, from their nature; such as the mount of Olives, the brook Kedron, the pool of Siloam, the Valleys, Calvary, &c. These being natural and permanent objects, cannot have changed their situation at all, nor their forms, to any considerable degree. It is also probable, that the spot where Stephen is said to have been stoned, is not far from where that fact happened; because, he seems to have been led from the presence of the council to the nearest convenient opening without the sacred precincts; and the council sat not far from this corner of the temple, in the cloisters. The house of Mark *may* be correct; and possibly the houses of Annas, and of Caiaphas, in the city of David, i. e. mount Sion.

The reader will remember that the jealousy of the Turks does not permit measurements of any kind to be taken; so that all plans of this city, and its adjacencies, being composed in a private and furtive manner, are liable to mis-recollections, and to errors of a slighter nature. There is no opportunity of surveying the city of Jerusalem, as the city of London is surveyed, by a map. Still, those who are used to estimate by the eye, or to calculate distances by the number of their steps, can form a judgment sufficiently exact to guide our inquiries, if not to satisfy precision; and, in fact, the error of a few yards, which is all that can happen, may well be excused; and is of no great importance to general purposes. We must also recollect, that, in the course of so many ages during which Jerusalem has existed, the buildings, their foundations, repairs, and alterations, the sieges which the city has suffered, its repeated conflagrations, and its numerous changes, both public and private, have so altered the site, the declivities, and the risings on which it stands, that probably neither Herod nor Caiaphas, and certainly neither David nor Solomon, could they now inspect it, would recollect the very ground on which the palaces stood, or which they labored to honor and adorn;—always excepting the temple.

Having fixed the situation of the temple, and of the Roman governor's residence, we next inquire, not so much where was the situation of the palace, that is, the stated residence of the high-priest, as of that building which the evangelists denote by the title of the high-priest's *hall*; in our translation, his "palace." We mean to ask, whether some of the buildings in the courts of the temple might not be thus denominated, either because Caiaphas had built them; or much rather, because here he sat in council with the Sanhedrim; and being his public office, this might naturally be named "the *hall* of the high-priest." To justify this idea, we should recollect, that in the time of our Lord, the Sanhedrim sat in some of the chambers, rooms, or halls, of the cloisters around the

temple; and indeed more than one of them was occupied as a court of justice; for the court of twenty-three (judges) sat in one room of the temple; but the Sanhedrim having quitted the room *gazith* forty years before the destruction of the temple, because they could no longer execute capital sentences, sat now in the room *hanoth*, or *tabernæ*, near the east gate, or the gate of Shushan. This information we derive from the rabbins, through Lightfoot.

As this is a point of some consequence in establishing the principles assumed in the following narration, the reader will compare what the evangelists say respecting it.

MATT. xxvi. 57, &c.

And they, holding Jesus in custody, led him to Caiaphas the high-priest, where the scribes and the elders were assembled. Peter followed at a distance, even to the HALL of the high-priest. Now the chief priests, elders, and all the SANHEDRIM, sought false witness against him, to put him to death.

MARK xiv. 53, &c.

And they led Jesus away to the high-priest: and with him were assembled ALL the chief priests, and elders, and scribes. And Peter followed afar off, even into the (*court* or) HALL (*atrium*) of the high-priest. And in the morning the chief priests held a council with THE WHOLE SANHEDRIM.

LUKE xxii. 54.

They took Jesus, and led him to the house of the high-priest (τὸν οἶκον.) —Peter followed afar off: they kindled a fire in the midst of the HALL. And when it became day, the elders, &c. led him into their SANHEDRIM. And the FULL BODY (πλῆθος) of them arose, and led him to Pilate, &c.

JOHN xviii. 13.

They led Jesus away first to Annas: . . . who sent him bound to Caiaphas, ver. 24.

That disciple went in with Jesus into the HALL of the high-priest . . . . ver. 15. Then led they Jesus into the *pretorium*, (or Roman hall of judgment,) but did not go in themselves, 28.

These accounts evidently imply that the examination of Jesus passed in the regular and usual *mode* before the Sanhedrim; and had it been at an unusual *place*, would not at least one of the evangelists have noticed that irregularity? We observe, that three of the evangelists use the word αὐλήν, HALL, (rather than *palace*, in the sense of residence,) but Luke uses the word οἶκον, house; and this is, we think, the only obstacle against admitting decidedly that this *hall* of the high-priest was that suite of apartments usually occupied, as a public court, by him as the public officer of his nation, with the Sanhedrim, as his council, during their sittings. However, this οἶκον does not compel us to accept this as the dwelling of Caiaphas, who most probably did not dwell in the temple, or in any part of it; and certainly at whose dwelling-house the Sanhedrim, &c. could not regularly assemble for purposes of judgment. In this view the expressions of the evangelists are remarkable; they do not say, the *house* of Caiaphas; but the hall of the high-priest, say Matthew, Mark, and John; the house of the high-priest, says Luke, which we need not scruple to consider as the official hall where the high-priest sat at the head of the Sanhedrim. If there were any difficulty in accepting the term *house*, used by Luke, (which we apprehend there is not,) as signifying the same as the *hall* of the high-priest, of the other evangelists; yet, whoever will recollect the extensive application of the Hebrew or Syriac word (בת) *house*, which Luke appears to have translated in this passage, and the import of the Greek term οἶκος, when applied to buildings, and to apartments, larger or smaller, in buildings, will perceive at once that it cannot be taken restrictively, for a house to dwell in. We conclude, therefore, that the Sanhedrim was convened, and held its sittings on this occasion, in the same place as was usual at this time; which was in that room of the temple-courts called *hanoth*.

The evangelists are understood to describe two meetings of the Sanhedrim; the first, over night; the second, early the next morning; or, one long-continued sitting might have intervals, as some commentators suppose. It should seem, that Judas had made his bargain, not with the whole Sanhedrim, but with the chief rulers; who, nevertheless, having Jesus in their custody, assembled the Sanhedrim; (whether in private, by previous appointment, or by summonses sent by the usual officers;) and when that body was convened in the customary place of its sittings, it consulted both publicly and privately, put to the vote, resolved, and executed its resolution, as it would have done the day before, or the day after, on any other business within its jurisdiction. But we suppose, the first assembling of the members by night, or so very early in the morning as the second meeting, was an accommodation to the emergency of the occasion; though it might also be designed to secure a majority of those members who adopted the sentiments of Caiaphas, on the political necessity for cutting off Jesus.

We may now state pretty correctly the management of this seizure of our Lord, by the priests. If Jesus supped that night on mount Sion, as is usually said, it follows, that he was at that time at a distance from the temple, and in a place of security, in the city; but he voluntarily retired to a privacy, Gethsemane, where he knew he could have no rescue or assistance from any of his numerous friends in the city; and this was in strict conformity to his previous declarations, and to his perfect foreknowledge of the event. Jesus (at supper, probably) having given some hint that he designed to visit the garden of Gethsemane that evening, Judas hies to the temple, which was in his way thither; or, if it be supposed, that Caiaphas was now at his own dwelling on mount Sion, the situation of that residence was equally convenient for the purposes of Judas, who might, as it were, instantly follow our Lord's monition, "What you do, do quickly," by stepping directly to the high-priest's dwelling; he acquaints the priests what an admirable opportunity they would have for arresting Jesus, who would be within their reach at a given time; that they had only to go down the temple stairs, to cross the Kedron, and they might seize him, before he was aware, and certainly before the people, from any part of the town, could assemble in his favor, or even know of his caption. To this the priests assenting, they ordered out from the temple a band, which seized Jesus in Gethsemane, and brought him into those precincts of the temple, those chambers, halls, or courts, where the Sanhedrim usually sat. Here he was examined, adjured, guarded, abused, and detained, till, having been adjudged to death by the supreme council of his nation, they remitted him to Pilate. Now Pilate, residing in fort

Antonia, which was close adjacent, (on the north side of the temple,) and had various communications with the courts of the temple, some more open, as the great staircase, (Acts xxi. 40.) and others more private, for convenience of the guards, garrison duty, &c. the Sanhedrim could easily fill the courts of the fort and pretorium with their partisans, and, by such management, make their clamors appear to the governor as the voice of the people of Jerusalem and Judea, now assembled at the feast. The governor, aware of this artifice, and desirous of gaining time, among other reasons, sent Jesus through fort Antonia, to Herod, whose palace was not far off. Herod returned Jesus to Pilate, and Pilate returned him to the Jews, who, by the Roman soldiers in fort Antonia, prepared for his crucifixion. He was led, therefore, along the Dolorous Way to Calvary, just without the gate of Justice, and there executed.

On considering this order of events, does it not assume an appearance of credibility, equally strong, at least, as that which supposes Jesus to have been led from Gethsemane, through the whole extent of the city, to and from the house of Caiaphas, on mount Sion, where the Sanhedrim were convened, though not accustomed there to hold their sittings? Is this extent of perambulation consistent with the policy of those who would not seize Jesus "on a feast-day, lest there should be an uproar among the people," and who had been sufficiently alarmed at the cries of Hosannah! a few hours before? And may this rapid execution of the plan adopted by the high-priest contribute to account for the notes of time recorded by the evangelists, q. d. "All this was performed in so short a space of time as a few hours;—from over night, to six o'clock the next morning." Is not this the import of John's note of time, chap. xix. 14, as if he had said, "It was about the sixth (Roman) hour from the seizure of Jesus?"—which was coincident with the same time from the preparation of the passover peace-offerings, to which Mr. Harmer would refer this sixth hour. (Observations, vol. iii. p. 134.) Suppose, too, that the soldiers mocked our Lord, in fort Antonia; whence they led him to be crucified: (Matt. xxvii. 31.) "And, coming out (of the fort?), they found Simon the Cyrenian;" to which Mark agrees; "they led him out, and pressed Simon, who was passing by." Luke says nearly the same.

From this statement it results, that the seizure of Jesus was conducted with all the privacy of fear, that he was hurried to condemnation and execution, with all the terrors of rulers who dreaded a popular commotion, after a decision agreed to by a partial majority only, in the Sanhedrim; and, when sentence had been wrung from the terrified mind of Pilate, it was rapidly completed; no delay, no reprieve, no after-consideration being permitted, to clear the innocent sufferer, or to allay the anguish of his friends.

The situation of Calvary demands peculiar attention, as being just without the gate;—to which the apostle alludes: (Heb. xiii. 12.) "Jesus also suffered without the gate," &c. But it was so near the walls, that possibly the priests from thence might see the whole process of the execution, without hazarding defilement either by too familiar intercourse with the Roman soldiers, or by approaching the dead or dying bodies. Here they might safely quote, "He trusted in God," &c. and here they might exclaim, "Let him descend from the cross, and we will believe on him," Matt. xxvii. 42; Mark xv. 32. Calvary appears to have been a piece of waste ground, just on the outside of the city walls, or rather beyond the ditch that surrounded those walls; being itself an elevation, and about the centre of it, perhaps, an eminence of small extent rising something above the general level, like a kind of knob in the rock, (the true Calvary,) whatever was transacted here was conspicuous at a distance. Thus the evangelist Matthew notes: (xxvii. 55.) "Many women of Galilee, beholding *afar off*;" possibly from some rising ground on the other side of the road, Mark xv. 40; Luke xxiii. 49. John observes, that the title put on the cross "was read by many of the Jews; the place where Jesus was crucified being *nigh the city*." The two roads from Bethlehem and Joppa meeting about this spot, and both entering the city by this gate, would afford enough of "those who passed by," i. e. travellers, from the country, who might "revile Jesus," Matt. xxvii. 39; Mark xv. 29.

After the destruction of the city by Titus, the history of Jerusalem presents little other than a series of struggles and desolations. The same fatal persuasion, that it was the peculiar residence of Deity, and *therefore could not be taken*, continued to influence the Jewish nation with expectations of recovering it. Many of the Jewish Christians returned to the desolated city, and were suffered to inhabit it. But in the time of Adrian, (A. D. 134 to 179.) the Jews of Judea and the neighboring countries rebelled; and the emperor completed the destruction of whatever could remind them of their former polity. He forbade them from entering the city, on pain of death. He built a new city, which he named "Ælia Adria Capitolina." He erected several temples to heathen divinities; and especially a very magnificent one to Jupiter. He placed the figure of a hog over the gate leading to Bethlehem; and did his utmost to obliterate the memorials of Christianity as well as of Judaism. This state of things continued till the time of Constantine, the first Christian emperor, (A. D. 306.) notwithstanding occasional commotions under Antoninus, Septimus Severus, and Caracalla. Helena, mother of Constantine, built many churches in Judea, and in Jerusalem, about A. D. 326; and Julian, who, after his father, succeeded to the empire of his uncle Constantine, endeavored to rebuild the temple, but his design (and that of the Jews, whom he patronized) was frustrated, A. D. 363.

The subsequent history of Jerusalem may be dismissed in a few words:—In A. D. 613, it was taken by Cosrhoes, king of the Persians, who slew 90,000 of the inhabitants, and demolished, to the utmost of his power, whatever they (the Christians) had venerated; A. D. 627, Heraclius defeated Cosrhoes, and Jerusalem was recovered by the Greeks; nine years afterwards, it was taken from the Christians, by the caliph Omar, after a siege of four months, and continued under the caliphs of Bagdad till A. D. 868, when it was taken by Ahmed, a Turkish sovereign of Egypt. During the space of 220 years, it was subject to several masters, Turkish and Saracenic, and in 1099 it was taken by the crusaders under Godfrey Bouillon, who was elected king. He was succeeded by his brother Baldwin, who died 1118, and having no son, his eldest daughter Melisandra conveyed the kingdom into her husband's family. In A. D. 1188, Saladin, sultan of the East, captured the city, assisted by the treachery of Raymond, count of Tripoli, who was found dead in his bed, on the

morning of the day in which he was to have delivered up the city. It was restored, in 1242, to the Latin princes, by Saleh Ismael, emir of Damascus; they lost it in 1291, to the sultans of Egypt, who held it till 1382. Selim, the Turkish sultan, reduced Egypt and Syria, including Jerusalem, in 1517, and his son Solyman built the present walls in 1534. It continues under the Turkish dominion, "trodden down of the Gentiles."

Thus we see that Jerusalem was destined to be subject to a neighboring power, either from the north or from the south. Amidst so many revolutions and destructions, it may well be supposed that few of its early antiquities retain their original appearance, or remain in a state to be recognized. Some have been continued by means of reparations, and restorations, by which the very heights and dimensions of the ground are changed. The mounts Sion and Moriah are greatly levelled from what they once were; and only the places around the city, as the mount of Olives, the brook Kedron, &c. retain their former character.

Of the modern city of Jerusalem we have several very full and accurate accounts in the writings of intelligent travellers. We select the following, from a German writer—Joh. Heinrich Mayr—in the Repertorium Theologicum, because it is concise, and also because it is not likely to be known to many of our readers:—

"To see the principal places, I was expected, as I might conclude from the grimaces of the keepers, to take off my boots; but being resolved, once for all, to rid myself of this inconvenience, I declared, that I would rather see nothing and return, than every where subject myself to this vexation. In which resolution I was strengthened by the intimation of the porter, that I might enter with them, who was evidently fearful, that otherwise he would lose his fee. I now found the same plan easily avail me every where.

"The city of Jerusalem, which in the time of Christ is said to have contained nearly three millions of inhabitants (?), now included from twelve to fifteen thousands. The circumference of the city itself, as we may conceive, had proportionably decreased; for within an hour I had completed its circuit. It appeared to me as if I were going round a very great fortification; and I could not explain to myself, why David, Solomon, and the kings of Israel in general, here fixed their abode; for the country is destitute of attraction and desolate, girted all round by naked blue rocks and cliffs, without water, without level ground, without any of the common recommendations of a country. Here and there, indeed, at this season, (at the beginning of April,) the fields were green; but I was assured, that in June, not the smallest vestige of this color would be seen, and that when the heat began, not even a salad would be found in the gardens.

"The streets are mostly narrow, and the paving-stones uneven, hard as marble; and when it rains, the path is as if composed of bits of soap; it is, indeed, as slippery as if it were actually made of this material; for, in walking, a person needs be as careful as if he were treading upon ice.

"From Solomon's temple, probably, the true *locale* is preserved: there, the elegant mosque now magnificently raises itself, on a clear and airy height, on a free and roomy place, as a foreground of Jerusalem. From the mount of Olives, this stupendous building forms a structure to which nothing can be compared; but it is forbidden to any but a Mussulman to enter it. Sidney Smith, however, is reported to have entered it with his followers, and when he was asked to produce the firman, to have replied, that he himself was the sultan, and therefore required no firman! [Dr. Richardson entered the mosque, of which he has given a minute description in his Travels.]

"It is also said, that since this event the Turks have become in general more tractable. Before this, it was common to spit in the faces of the Christians and foreigners resident here, as they walked in the street; to say nothing of other like contumelies. It has now ceased in a great degree; in consideration of which, however, more gold is extorted from the Christians at Easter than formerly. When the French advanced to the neighborhood, all the Christians were thrown into prison: had they actually pressed forward to the city, these would have been all put to death, without a solitary exception. Their imprisonment, notwithstanding, continued for several months, and the government availed itself of this circumstance, afterwards, to restore them to liberty on the payment of money.

* * * * *

"David's palace, also, lies outside of the present city, on the height of Sion. At present, it is converted all round into a fortification, and a firman is required before it can be entered. Nothing worthy of notice is stated to be within it: but I did not enter it.

"The convent of St. James, (St. Giacomo,) belonging to the Armenians, is of vast circumference; it is esteemed the most wealthy in the Levant. This convent, as well as that of the Greeks, contains many religious curiosities. It is the prevailing custom to adorn the walls of the churches with white and blue China plates: this sight involuntarily reminded me of the tile ovens which were formerly common among us, and is very far from being prepossessing. The appearance of the many inlays of mother-of-pearl work on a dark ground is more beautiful and is far better.

"The mount of Olives, situated on the eastern side of Jerusalem, offers a lovely prospect: on its very summit is a mosque, where the ascension is declared to have taken place. All the spots visited by the Christians are guarded by Turks: every where the caffaro or tribute is paid to them, even if it be only a few parahs. It is better to endure this than the insolence of these scoundrelly guardians.

"The mount of Olives, probably, was in another condition formerly. I had represented it to myself woody and full of bushes; but I found it bare, and where there are buildings, of a yellowish earth: possibly not more than fifty olive-trees can be found upon it. I occasionally met with some vines, almonds, and fig-trees, which, however, as yet pushed forth no leaves. In Switzerland, the mountain would only be accounted a small hill; for in a quarter of an hour I had ascended from its foot to its top.

"But there is a splendid view on its summit towards the east: in the distance, are seen the Dead sea and the course of the Jordan, which empties itself into it; the ruins of Jericho lie farther to the left, and at its feet is Jerusalem. The mosque, on the site of Solomon's temple, with the wide and spacious flat soil and green country around it, raises itself magnificently with its dark cupola and blue porcelain ornaments above the groups lying in the back-ground, and the roofless houses of Jerusalem, gradually rising

in an amphitheatrical form. The structure of the Turkish mosque is in beautiful style; the immense court, and the brilliant and parti-colored hues of this building, relieve both the monotony of the yellow stones of the houses crowded together, and the high wall of the same color which surrounds the whole with the multitude of its irregular towers.

"At a little distance below the top of the mount is the Grotto of the Apostles, as it is called, which, according to ancient taste, is built under ground. This building, with its twelve splendidly-turned arches, which are gradually sinking into the morass, assuredly belonged formerly to the finest works of architecture. Many similar remains of dwellings in this place, part of them half sunk, part of them entirely covered, prove that the mount of Olives might have been in a very different condition some centuries or thousands of years ago. Likewise at its foot is the grotto of the Madonna, almost entirely under ground: its remains even now attest the grand and rich style of its magnificent structure. Stairs, indeed, of white marble, about thirty feet broad, consisting of fifty steps, lead into this grotto, where the Greeks account devotion and the service of God their peculiar employment; all which, in fact, the burning lamps and devices in all the environs of the exterior announce.

"On a festival, I descended for the second time to inspect this beautiful building: I beheld much that was brilliant in the ceremonies, the vestments, and other appendages of divine worship; but when I returned home, and perceived the whole street beset on both sides by cripples, lame, blind, and beggars, who personified misery itself, I was indignant at the sanctified display of this external mockery, and the entire want of the chief object—relief for the afflicted.

"Not far from this grotto, the Garden of Gethsemane is said to have been situated; eight fine olive-trees, belonging to most ancient times, (whose roots are surrounded with heaps of stones, and whose preservation is effected by continual supplies of good earth,) rear their heads on this memorable spot.

"The tomb of Absalom, as it is called, lies in the lower part of this same place. It contains a tower, in Gothic taste, which raises itself on high, and in which a noble style may yet be recognized: nevertheless, the building appears much older than Gothic architecture: by its side also are found several subterranean apartments, of very great extent. Tradition avers these to have been the grottos or caves into which the disciples fled after the capture of our Saviour. Close to these cavities are shown the graves of the kings and judges of Israel: they likewise merely present fragments of arches and walls under rubbish and earth. It is almost incredible, that the Jews should not have sufficient public spirit to honor these venerable remains, even if it were but in a trifling degree.

"The entrance to these sepulchres would rather induce us to conjecture a place which led to a cloaca than to the catacombs of chiefs. In the very same district is situated the burial-place of the Jews of the present Jerusalem:—it comprises a circuit scarcely to be walked round in half an hour—this cemetery is covered with well-hewn, quadrangular flag-stones, placed one upon the other, each being furnished with inscriptions. Without the possession of a prophetic spirit, it may be easily foreseen, that this quantity of excellent stones will at some time become very useful to the building of massive edifices.

"Between the mount of Olives and the hill on which the city of Jerusalem rests, flows the brook Cedron. Here also was my expectation disappointed. I had conceived it to myself much greater, and found merely a ditch about two feet broad, which at this time was *almost*, and in summer is *totally*, dry; but in winter it becomes like a wood-torrent, which in one instant impetuously swells on its course, and in the other disappears.

"Deeper down lies the spring of the Siloe: a long, stony flight of steps leads to it, far below the earth, below which a crystalline clear water springs up. It is light, though somewhat saline; yet it is uncommonly pleasant, and tasted, in my opinion, like milk. This spring is said to have an ebbing and flowing in common with the ocean; during six hours it is full, and during six it is empty. (This is perhaps the most satisfactory solution of the phenomenon which has yet been given, and, if true, fully accounts for every legend which the Arabians have written respecting it.)

"On the left hand, on the height, is situated the village of Siloe; there but little is seen of dwelling-houses, which mostly consist of grottos or caves, which are built in rocks. This place, whose wild inhabitants are in every respect Turks, is a miserable nest:—as far as it was possible to throw a stone, boys from ten to twelve years of age were pelting us from the heights." (For a description of the holy sepulchre, see SEPULCHRE.)

How unlike the ancient city is the modern Jerusalem! "From the daughter of Sion all her beauty is departed!" Dr. Clarke, who approached Jerusalem from the direction of the Napolose, on which side it is seen to the greatest advantage, has described its first appearance in the most glowing terms. But his description is decidedly overcharged. Mr. Jolliffe says, "Were a person carried blindfold from England, and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing, perhaps, would exceed his astonishment on the sudden removal of the bandage. From the centre of the neighboring elevations he would see a wild, rugged, mountainous desert—no herds depasturing on the summit, no forests clothing the acclivities, no water flowing through the valleys; but one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation. On entering the town, the magic of the name and all his earlier associations would suffer a still greater violence, and expose him to still stronger disappointment. No 'streets of palaces and walks of state,' no high-raised arches of triumph, no fountains to cool the air, or porticos to exclude the sun, no single vestige to announce its former military greatness or commercial opulence; but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window." The following very spirited sketch of modern Jerusalem, from the pen of Mr. Buckingham, may close this account.

"Reposing beneath the shade of an olive-tree upon the brow of this hill, (the mount of Olives,) we enjoyed from hence a fine prospect of Jerusalem on the opposite one. This city occupies an irregular square, of about two miles and a half in circumference. Its shortest apparent side is that which faces the east, and in this is the supposed gate of the ancient temple, now closed up, and the small projecting stone on which Mohammed is to sit, when the world is to be assembled to judgment in the vale below. The southern side is exceedingly irregular, taking quite a

zigzag direction; the south-west extreme being terminated by the mosque built over the supposed sepulchre of David, on the summit of mount Sion. The form and exact direction of the western and southern walls are not distinctly seen from hence; but every part of this appears to be a modern work, and executed at the same time. The walls are flanked at irregular distances by square towers, and have battlements running all around on their summits, with loop-holes for arrows or musketry close to the top. The walls appear to be about fifty feet in height, but are not surrounded by a ditch. The northern wall runs over slightly declining ground; the eastern brow runs straight along the brow of mount Moriah, with the deep valley of Jehoshaphat below; the southern wall runs over the summit of the hill assumed as mount Sion, with the vale of Hinnom at its feet; and the western wall runs along on more level ground, near the summit of the high and stony mountains over which we had first approached the town. As the city is thus seated on the brow of one large hill, divided by name into several smaller hills, and the whole of these slope gently down towards the east; this view, from the mount of Olives, a position of greater height than that on which the highest part of the city stands, commands nearly the whole of it at once.

"On the north, it is bounded by a level and apparently fertile space, now covered with olive-trees, particularly near the north-east angle. On the south, the steep side of mount Sion, and the valley of Hinnom, both show patches of cultivation and little garden enclosures. On the west, the sterile summits of the hills there barely lift their outlines above the dwellings. And, on the east, the deep valley of Jehoshaphat, now at our feet, has some partial spots relieved by trees, though as forbidding in its general aspect as the vale of death could ever be desired to be, by those who have chosen it for the place of their interment.

"Within the walls of the city are seen crowded dwellings, remarkable in no respect, except being terraced by flat roofs, and generally built of stone. On the south are some gardens and vineyards, with the long red mosque of Al Sakhara, having two tiers of windows, a sloping roof, and a dark dome at one end, and the mosque of Sion and the sepulchre of David in the same quarter. On the west is seen the high, square castle, and palace of the same monarch, near the Bethlehem gate. In the centre rise the two cupolas, of unequal form and size; the one blue, and the other white, covering the church of the Holy Sepulchre. Around, in different directions, are seen the minarets of eight or ten mosques, amid an assemblage of about two thousand dwellings. And on the east is seated the great mosque of Al Harrem, or, as called by Christians, the mosque of Solomon, from being supposed, with that of Al Sakhara near it, to occupy the site of the ancient temple of that splendid and luxurious king." (Travels in Palestine, &c. p. 203—205, 4to.)

[The plan of Jerusalem which we have placed opposite the title-page of this work, is that given by Dr. Jowett, who had ample opportunity of testing its correctness. It varies from most others in representing the Kidron as bending to the south-west after passing the valley of Hinnom. Mr. Carne, however, describes the stream from Siloa [the Kidron was dry when he saw it] as passing down the valley of Jehoshaphat, and *winding* between rugged and desolate hills towards the wilderness of St. Saba. According to the same traveller, the convent of St. Saba overlooks the deep and rugged glen through which the Kidron flows in order to reach the Dead sea. The bend of this stream to the south-west upon the plan, therefore, is probably nothing more than a winding of the valley. R.

JERUSALEM, The new. The city of Jerusalem furnishes a metaphorical application of its name, in an exalted and spiritual sense. The first hint of this in the New Testament, occurs in Gal. iv. 25, where the apostle refers to the formation of the Hebrew nation into a church state, by the giving of the law from Sinai; under which terrific and slavish dispensation, the "Jerusalem that now is," he says, "continues; but the Jerusalem above is free, which is the mother of us all," Gentiles as well as Jews, (perhaps *Πάντων μήτηρ*, the *Universal Mother*,) the formation of all mankind, as it were, (not of a single nation,) into a church state, beginning at Jerusalem, the city of peace; though properly originating in heaven, the seat of the celestial Jerusalem, the mansion of complete and uninterrupted tranquillity. The metaphor is resumed and enlarged by the writer of the Revelation: (Rev. iii. 12.) "The city of my God, the new Jerusalem, which cometh down out of heaven, from my God." It appears here, by its coming down from heaven, to refer to the Christian establishment or church, which now had taken place of the Jewish. But the same writer afterwards employs it in a still superior sense: (chap. xxi.) "And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away—and I saw the holy city, new Jerusalem," ver. 1. This he describes at large, (ver. 10, et seq.) in a strain of oriental metaphor, that can only agree to the celestial state: similar allusions to certain parts of its decorations are found, Isa. liv. 11; Tobit xiii. 16.

This celestial city, called the holy city, and the great city, was to have no temple, nor other peculiarities of the Jewish service; and the whole description of it, the dimensions, the parts, and the properties of it, are symbolical in the highest degree. The new Jerusalem on earth should be carefully distinguished from the new Jerusalem in heaven, in explaining this book; nor should it be forgotten, that much of the scenery in it is conceived in the spirit of one who had been familiar with the courts, altars, &c. of that Jewish Jerusalem and temple, of which he had lived to witness the destruction.

JESHANAH, a city of Ephraim, 2 Chron. xiii. 19. Eusebius and Jerome place it seven miles north from Jericho.

JESHIMON, perhaps the same as Hesmona, Asemona, Esem, Esemon, and Esemona, a city in the wilderness of Maon, belonging to Simeon; in the south of Palestine, or Arabia Petræa, 1 Sam. xxiii. 24.

JESHUA, or Joshua, son of Jozedek, the first high-priest of the Jews, after their return from the Babylonish captivity, Ezra iii. 2; iv. 3. His first care after his arrival at Jerusalem, was to restore the sacrifices, to regulate the offices and orders of the priests and Levites, and to rebuild the temple, as far as the condition of the Jews would allow of the work. The prophets Haggai and Zechariah often mention Jesus, or Joshua, son of Jozedek. Haggai (i. 1.) addresses himself to him and Zerubbabel, exciting them to build the temple after the death of Cyrus and Cambyses. Zechariah relates, (chap. iii. 1.) that the Lord showed him the high-priest Joshua, son of Jozedek, standing before the angel of the Lord, and Satan standing at

his right hand to accuse him. The same prophet having seen a vision of two olive-trees, which furnished oil for the golden candlestick, through which the oil ran into the lamps, the angel of the Lord told him, that these two olive-trees were Joshua, son of Jozedek, and Zerubbabel, son of Salathiel, "who are the two anointed ones that stand by the Lord of the whole earth." (See also Zech. vi. 11, and the article CANDLESTICK.) Jesus, son of Sirach, in Ecclesiasticus, commends Jesus, (Joshua,) son of Jozedek, and Zerubbabel, as signets on the Lord's right hand, chap. xlix. 12. Joshua was succeeded in the high-priesthood by his son Joachim, who was high-priest in the reign of Xerxes.

JESHURUN, a poetical name given to Israel, in Deut. xxxiii. 5; xxxii. 15, &c. Translators differ in their ideas of its meaning, some rendering it, the *just*, or *upright*; others, the *beloved*; others, taking it as a diminutive, render it, "*little Israel*," i. e. the beloved, upright, little Israel. It is derived from ישר, upright.

JESSE, son of Obed, and father of David, Eliab, Abinadab, Shammah, Nethaneel, Raddai, and Ozem. David was the youngest son; but became the most illustrious, Ruth iv. 17, 22; 1 Chron. ii. 12; Matt. i. 5.

I. JESUS CHRIST, the son of God, the Messiah, and Saviour of the world, the first and principal object of the prophecies, who was prefigured and promised in the Old Testament, was expected and desired by the patriarchs; the hope and salvation of the Gentiles; the glory, happiness, and consolation of Christians. The name Jesus, or, as the Hebrews pronounce it, Jehoshuah, or Joshua, signifies, *he who shall save*. No one ever bore this name with so much justice, nor so perfectly fulfilled the signification of it, as Jesus Christ, who saves from sin and hell, and has merited heaven for us by the price of his blood. See CHRIST.

II. JESUS, or JOSHUA, which see.

III. JESUS, surnamed Justus, see JUSTUS II.

JETHRO, priest, or prince, of Midian, (for the Hebrew כהן, *cohen*, signifies a prince as well as a priest,) the father-in-law of Moses. It is believed that he was a priest of the true God, and maintained the true religion, being descended from Midian, son of Abraham and Keturah. Moses does not conceal his alliance with Jethro's family, but invites him to offer sacrifices to the Lord, on his arrival in the camp of Israel, as one who adored the same God, Exod. xviii. 11, 12. Some assert that he had four names, Jethro, Raguel or Reuel, Hobab, and Ceni. Others, that Jethro and Raguel were the same person; that Hobab was son of Jethro, and brother of Zipporah; and that Ceni is a common name, signifying the country of the Kenites, inhabited by the posterity of Hobab, south of the promised land. The Hebrew *hothen*, which Jerome translates *kinsman*, is used in Numb. x. 29, and Exod. xviii. 1, 27, to denote the relation between Moses and Hobab; in Numbers, however, Hobab is called son of Raguel, whence others are of opinion that Raguel was the father of Jethro, and Jethro the father of Hobab. On the other side, Raguel gives Zipporah to Moses, Exod. ii. 21. The signification of the Hebrew *hothen* not being fixed, it is impossible to determine this question with certainty. Moses, having killed an Egyptian who ill-treated a Hebrew, was obliged to fly from Egypt, into the land of Midian, east of the Red sea, near the gulf of Elam, where he married one of the daughters of Jethro. After he had been here forty years, he saw the vision of the burning bush, and Jethro, understanding the will of God, permitted him to return to Egypt with his wife and children. Zipporah being obliged to return to her father, Jethro brought her to Moses, at the foot of mount Sinai, about a year after the Hebrews came out of Egypt. Moses went out of the camp to meet Jethro, and falling prostrate, embraced him, introduced him into his tent, and related to him what the Lord had done for Israel. Jethro blessed God for it, offered burnt-offerings, and peace-offerings, and ate with Moses, Aaron, and the elders of Israel, in the presence of the Lord. The next day, Moses sitting to judge Israel, from morning to evening, Jethro insisted that the fatigue was too great, and advised him to appoint deputies for lesser causes.

When the Israelites were decamping on their journey, Moses importuned Jethro to accompany them; but he returned to Midian, leaving, as some believe, Hobab his son, to conduct the Israelites, Exod. xviii. 5, 27. But Hobab was more probably Jethro himself.

JEWELS, valuables, whether for store, or for apparel. This word does not mean jewelry works, gems, &c. but whatever is stored up in consequence of its superior estimation. God calls his people jewels; (Mal. iii. 17.) the lips of knowledge are a jewel, Prov. xx. 15.

JEWS, the name borne by the Jews, among foreign nations, especially after the return from Babylon, from Judah, their ancestor. See HEBREWS.

JEZEBEL, daughter of Ethbaal, king of the Zidonians, and wife of Ahab, king of Israel, (1 Kings xvi. 31.) introduced into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician deities, which the Lord had expressly forbidden; and with this impious worship, a general prevalence of those abominations which had formerly incensed God against the Canaanites, to their utter extirpation. Jezebel was so zealous, that she fed at her own table four hundred prophets belonging to the goddess Astarte; and Ahab in like manner kept four hundred of Baal's prophets, as ministers of his false gods. Jezebel seems to have undertaken the utter abolition of the worship of the Lord in Israel, by persecuting his prophets; and she had destroyed them all, if a part had not been saved by some good men. Elijah, who lived at this time, having brought fire from heaven on his burnt-offering, in sight of Ahab and of all Israel, assembled at mount Carmel, and the people having killed four hundred and fifty of Baal's prophets, Jezebel sent to Elijah, declaring, that the next day she would take care he should be despatched, 1 Kings xix. Some time afterwards, Ahab being desirous to buy Naboth's vineyard, but meeting with a refusal from him, Jezebel wrote in the king's name to the principal men of Jezreel, requiring them to accuse him of blaspheming God and the king, and to punish him capitally. These orders were but too punctually executed. Ahab returning from Jezreel, Elijah met him, and threatened his destruction in the name of God; and that Jezebel, who had been the cause of this evil, should be eaten by dogs in the field of Jezreel; or, according to the Hebrew, by the outward wall of Jezreel. These predictions were verified, when Jehu had her thrown out of her window, and left exposed by the outer wall, 2 Kings ix. 35. "And they went to bury her, but they found no more of her than the skull, and the feet, and the palms of her hands." (See JEHU.) To an English ear it sounds very surprising, that, during the time of a single meal, so many dogs should be on the spot,

ready to devour; and should so speedily despatch this business, in the very midst of a royal city, close under the royal gateway, and where a considerable train of people had so lately passed, and, no doubt, many were continually passing: this appears extremely unaccountable; but we find it well accounted for by Mr. Bruce, whose information the reader will receive with due allowance for the different manners and ideas of countries; after which, this rapid devouring of Jezebel will not appear so extraordinary as it has hitherto done: "The bodies of those killed by the sword were hewn to pieces, and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing my hunting dogs, twice let loose by the carelessness of my servants, bringing into the court-yard the heads and arms of slaughtered men, and which I could no way prevent, but by the destruction of the dogs themselves: the quantity of carrion, and the stench of it, brought down the hyænas in hundreds from the neighboring mountains; and, as few people in Gondar go out after it is dark, they enjoyed the streets to themselves, and seemed ready to dispute the possession of the city with the inhabitants. Often, when I went home late from the palace, (and it was this time the king chose chiefly for conversation,) though I had but to pass the corner of the market-place before the palace, had lanterns with me, and was surrounded with armed men, I heard them grunting by twos and threes, so near me, as to be afraid they would take some opportunity of seizing me by the leg. A pistol would have frightened them, and made them speedily run, and I constantly carried two loaded at my girdle; but the discharging a pistol in the night would have alarmed every one that heard it in the town, and it was not now the time to add any thing to people's fears. I at last scarcely ever went out, and nothing occupied my thoughts but how to escape from this bloody country, by way of Sennaar, and how I could best exert my power and influence over Yasine at Ras el Feel to pave my way, by assisting me to pass the desert, into Atbara. The king, missing me at the palace, and hearing I had not been at Ras Michael's, began to inquire who had been with me. Ayto Confu soon found Yasine, who informed him of the whole matter. Upon this I was sent for to the palace, where I found the king, without any body but menial servants. He immediately remarked, that I looked very ill; which, indeed, I found to be the case, as I had scarcely ate or slept since I saw him last, or even for some days before. He asked me, in a condoling tone, what ailed me—that, besides looking sick, I seemed as if something had ruffled me, and put me out of humor. I told him, that what he observed was true: that, coming across the market-place, I had seen Za Mariam, the Ras's door-keeper, with three men bound, one of whom he fell a-hacking to pieces in my presence, and upon seeing me running across the place, stopping my nose, he called me to stay till he should come and despatch the other two, for he wanted to speak with me, as if he had been engaged about ordinary business; that the soldiers, in consideration of his haste, immediately fell upon the other two, whose cries were still remaining in my ears; that the hyænas, at night, would scarcely let me pass in the streets, when I returned from the palace; *and the dogs fled into my house, to eat pieces of human carcasses at their leisure.*" (Travels, vol. iv. p. 81, &c.)

Without supposing that Jezreel was pestered with hyænas, like Gondar, though that is not incredible, we may easily admit of a sufficiency of dogs, accustomed to carnage, which had pulled the body of Jezebel to pieces, and had devoured it before the palace-gate, or had withdrawn with parts of it to their hiding-places. But, perhaps, the mention of the head, hands, and feet, being left on the spot, indicates that it had *not* been removed by the dogs, but was eaten where it fell, (as those parts adjoined the members most likely to be removed,) so that the prophecy of Elijah was literally fulfilled, "IN the portion of Jezreel, shall dogs eat Jezebel." See DOGS.

This account illustrates, also, the readiness of the dogs to lick the blood of Ahab, (1 Kings xxii. 38.) in perfect conformity to which is the expression of the prophet Jeremiah, (xv. 3.) "I will appoint over them . . . *the sword to slay, and the dogs to tear*, and the fowls of the heaven and the beasts of the earth, (the hyænas of Bruce, perhaps,) to devour and destroy." It also explains the mode of execution adopted by the prophet Samuel, with regard to Agag, king of the Amalekites, whom Samuel thus addresses: "In like manner as thy sword has made women barren, so shall thy mother be rendered barren [childless] among women," 1 Sam. xv. 33. If these words do not imply that Agag had ripped up pregnant women, they at least imply, that he had *hewed* many prisoners to death; for we find that "Samuel caused Agag to be *hewed in pieces* before the face of the Lord in Gilgal," directing that very same mode of punishment (hitherto, probably, unadopted in Israel) to be used towards him, which he had formerly used towards others. The character of the prophet Samuel has been vilified for cruelty on account of this history; with how little reason let the reader now judge; and compare a similar retributive justice on Adonibezek, Judg. i. 7.

In Rev. ii. 20, the angel of Thyatira is reproached with suffering Jezebel, "that woman who calleth herself a prophetess, to teach and to seduce the servants of Jesus Christ," &c. Jezebel is in this place a figurative name, and signifies some impious and cruel woman, who dogmatized and domineered in the church.

I. JEZREEL, (*whom God plants,*) a city of Judah, Josh. xv. 56.

II. JEZREEL, son of Etam, of Judah, 1 Chron. iv. 3.

III. JEZREEL, son of the prophet Hosea, i. 4. In verse 11 there is an allusion to the meaning of the name, which is there applied to *Israel.*

IV. JEZREEL, a celebrated city of Issachar, (Josh. xix. 18.) in the great plain, between Legio west, and Scythopolis east. Ahab had here a palace; and this city became famous on account of his seizure of Naboth's vineyard, and the vengeance executed on Ahab, 2 Kings ix. 10, &c. Jerome says, Jezreel was near Maximianopolis; and that not far from it was a very long vale. Josephus calls Jezreel Azarius, or Azares. In the time of William of Tyre, it was called Little Gerin. There was a fine fountain in it.

JOAB, son of Zeruiah David's sister, and brother of Abishai and Asahel, was one of the most valiant soldiers and greatest generals in David's time; but he was also one of the most cruel, revengeful, and imperious of men. He was commander in chief of his troops, when David was king of Judah only, and was always firm to his interests. He signalized himself at the battle of Gibeon against Abner, (2 Sam. ii. 13, 14, &c.) but Asahel, his brother, was killed in that engagement by Abner. To revenge his death, Joab

treacherously killed Abner, who had come to Hebron to make an alliance with David, and bring all Israel to his obedience, 2 Sam. iii. 27, 39. David abhorred the base action; but did not dare to punish Joab, who was too formidable. After David was acknowledged king by all Israel, he besieged Jebus, and promised to make captain-general of his army the man who should first mount the walls, and beat off the Jebusites, 1 Chron. xi. 6. Joab was the first who appeared on the walls, and by his valor well merited to be continued in his station. He subdued the Ammonites, and procured the destruction of the brave Uriah, at the siege of Rabbah, their capital, 2 Sam. xi. 17. He interceded for Absalom's return from exile, and his restoration to favor. But though he showed himself a friend to Absalom in his disgrace, he was his enemy at his rebellion. He overcame him in a battle near Mahanaim; and being informed that he hung by the hair on an oak, he pierced him to death with his own hands, though he well knew that David had given strict orders to preserve him. When the king discovered too much sorrow for the death of his son, Joab remonstrated with him.

When Adonijah, David's eldest son, aspired to the throne, he carefully secured the friendship and assistance of Joab, (see ADONIJAH,) who, by lending himself to the designs of the prince, increased David's aversion from him, so that, when near his end, he advised Solomon to punish him for the various misdemeanors of which he had been guilty. Some time after the death of David, Joab, being informed that Solomon had caused Adonijah to be put to death, and had banished the high-priest Abiathar to his country residence at Anathoth, thought it time to provide for his own security. He fled into the temple, and laid hold on the horns of the altar, but Solomon sent Benaiah, who put him to death at the foot of the altar. He was buried by Benaiah in his own house in the wilderness, 1 Kings ii. 28, seq.

JOACHIN, see JEHOIACHIN.

I. JOAKIM, high-priest of the Jews, succeeded Joshua, son of Jozedek, his father, after the return from the captivity.

II. JOAKIM, son of Hilkiah, high-priest of the Jews, in the reigns of Manasseh and Josiah; more generally known by the name Hilkiah, or Eliakim, Judith iv. 6, 14.

JOANNA, wife of Chuza, Herod's steward, (Luke viii. 3.) was one of those women who followed our Saviour, and assisted him with their property. Luke observes that these women had been delivered by Christ from evil spirits; or cured of diseases. It was customary among the Jews, for men who dedicated themselves to preaching, to accept services from women of piety, who attended them without any scandal.

I. JOASH, or JEHOASH, son of Ahaziah, king of Judah, was saved from the design of the impious Athaliah, by Jehoshebah, or Jehoshabath, daughter of Joram, sister of Ahaziah, and wife of the high-priest Jehoiada. In the seventh year, Jehoiada procured him to be acknowledged king, and so well concerted his plan, that the young prince was placed on the throne, and saluted king, in the temple, before the queen had notice of it, 2 Kings xi. xii. Joash received the diadem, with the book of the law, from the hands of Jehoiada, the high-priest, who, in the young king's name, made a covenant between the Lord, the king, and the people, for their future fidelity to God; and also obliged the people to take an oath to the king. Joash reigned forty years at Jerusalem, and governed with justice and piety, so long as he was guided by Jehoiada. In the king's minority, the high-priest had issued orders for collecting voluntary offerings to the holy place, with a design of repairing the temple; but his orders were ill executed, till the twentieth year of Joash, who directed chests to be placed at the entrance of the temple, and an account to be given of what money was collected, that it might be faithfully employed in reparations of the house of God. Jehoiada dying at the age of a hundred and thirty years, Joash was misled by the evil counsels of his courtiers, who had before been restrained by the high-priest's authority. They began to forsake the temple of the Lord, and to worship idols and groves, or Asteroth, goddess of the groves, which drew down wrath on Judah and Jerusalem. The Spirit of God came upon the high-priest Zechariah, son of Jehoiada, who reprimanded the people; but they who heard him, stoned him, according to orders from the king. It was not long before God inflicted on Joash the just punishment of his ingratitude to Jehoiada, and his son: Hazael, king of Syria, besieged Gath, which belonged to Judah; and, having taken it, he marched against Jerusalem. Joash, to redeem himself from the difficulties of a siege, and from the danger of being plundered, took what money he could find in the temple, which had been consecrated by Ahaziah his father, Jehoram his grandfather, and himself, with what he had in the royal treasury; all of which he gave to Hazael, to stay his hostilities. It is believed that the next year the Syrian army marched again into Judah; but Hazael was not with it in person. The Syrians made great havoc, defeated the troops of Joash, entered Jerusalem, slew the princes of Judah, and sent a great booty to the king of Syria at Damascus. They treated Joash himself with great ignominy; and left him extremely ill. Shortly afterwards, his servants revolted against him, and killed him in his bed, by which the blood of Zechariah the high-priest was avenged. He was buried in Jerusalem, but not in the royal sepulchre.

II. JOASH, king of Israel, son and successor of Jehoahaz, was declared king in his father's life-time, A. M. 3163. He reigned sixteen years, including the two that he reigned with his father; and though he did evil in the sight of the Lord, and imitated Jeroboam, son of Nebat, who made Israel to sin, the Lord re-established, during his reign, the affairs of the kingdom of Israel, which had been thrown into very great confusion under Jehoahaz his father.

Elisha falling sick, Joash went to visit him, and wept before the prophet, who directed him to shoot with arrows. The king shot three times, and ceased; he gained, therefore, only three victories over Syria.

Amaziah, king of Judah, having been victorious over the Edomites, challenged Joash, saying, "Come, let us see one another in the face;" but Joash reproved him by the fable of the cedar, and the thistle of Lebanon. Amaziah, however, would not take his counsel, and was defeated, and taken in the battle. Joash entered Jerusalem, and ordered four hundred cubits of the city walls to be demolished, from the gate of Ephraim to the corner-gate. He took all the treasures of the temple and the royal palace, and returned in triumph to Samaria, where he died in peace soon afterwards, and was succeeded by Jeroboam, 2 Kings xiii. 10.

JOB, a patriarch celebrated for his patience, constancy, piety, and virtue. He dwelt in the land of Uz, or the Ausitis, in East Edom; but there are dif-

ferent opinions concerning his family and his time. At the end of the Greek and Arabic copies of the book of Job, and in the old Latin Vulgate, we read these words, there said to be taken from the Syriac: "Job dwelt in the Ausitis, on the confines of Idumea and Arabia; his name at first was Jobab. He married an Arabian woman, by whom he had a son, called Ennon. He himself was son of Zerah, of the posterity of Esau, and a native of Bozrah; so that he was the fifth from Abraham. He reigned in Edom; and the kings before and after him reigned in this order: Balak, the son of Beor, in the city of Dinhabah; after him Job (otherwise called Jobab). Job was succeeded by Husham, prince of Teman. After him reigned Hadad, the son of Bedad, who defeated the Midianites in the fields of Moab. The name of his city was Arith. Job's friends who came to visit him were Eliphaz, of the posterity of Esau, and king of Teman; Bildad, king of the Shuhites; and Zophar, king of the Naamathites." This is the most ancient account of Job's genealogy. Aristeus, Philo, and Polyhistor acknowledged it to be true; as did the Greek and Latin fathers. The tradition is derived, probably, from the Jews. In tracing the genealogy, we find Job to have been contemporary with Moses.

Abraham.
Isaac.

Jacob.	Esau.
Levi.	Reuel.
Amram.	Zerah.
Moses.	Jobab.

1 Chron. i. 35—44.

Job was a man of great probity, virtue, and religion, and he possessed much riches in cattle and slaves; which at that time constituted the principal wealth even of princes in Arabia and Edom. He had seven sons and three daughters; and was in great repute among all people, on both sides of the Euphrates. His sons, by turns, made entertainments for each other; and when they had gone through the circle of their days of feasting, Job sent to them, purified them, and offered burnt-offerings for each one; that God might pardon any faults inadvertently committed against him during such festivities. He was wholly averse from injustice, idolatry, fraud, and adultery; he avoided evil thoughts, and dangerous looks; was compassionate to the poor; a father to the orphan, a protector to the widow, a guide to the blind, and a support to the lame.

God permitted Satan to put the virtue of Job to the test; at first giving him power over his property; but forbidding him to touch his person. Satan began with taking away his oxen; a company of Sabeans slew his husbandmen, and drove off all the beasts; one servant only escaping to bring the news. While he was reporting this misfortune, a second came, and informed Job that fire from heaven had consumed his sheep, and those who kept them; and that he alone had escaped. A third messenger arrived, who said, "The Chaldeans have carried away the camels, have killed all thy servants, and I only am escaped." He had scarcely concluded, when another came, and said, "While thy sons and thy daughters were eating and drinking in their eldest brother's house, an impetuous wind suddenly overthrew it, and they were all crushed to death under the ruins; I alone am escaped to bring thee this news." Job rent his clothes, and shaved his head, and fell down upon the ground saying, "Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

As Job endured these calamities without repining against Providence, Satan solicited permission to afflict his person, and the Lord said, "Behold he is in thine hand, but touch not his life." Satan, therefore, smote him with a dreadful disease, probably the leprosy; and Job, seated in ashes, scraped off the corruption with a potsherd. His wife incited him to "curse God, and die;" but Job answered, "Shall we receive good at the hand of God, and shall we not receive evil?" In the mean time, three of his friends, having been informed of his misfortunes, came to visit him—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. A fourth was Elihu the Buzite, who from chap. xxxii. bears a distinguished part in the dialogue. (See Elihu.) They continued seven days sitting on the ground by him, without speaking; but at last Job broke silence, and complained of his misery. His friends, not distinguishing between the evils with which God tries those whom he loves, and the afflictions with which he punishes the wicked, accused him of having indulged some secret impiety, and urged him to return to God by repentance, and humbly to submit to his justice, since he suffered only according to his demerits.

Job, convinced of his own innocence, maintained, that his sufferings were greater than his faults, and that God sometimes afflicted the righteous only to try them, to give them an opportunity of manifesting or of improving their pious dispositions; or because it was his pleasure, for reasons unknown to mankind. Elihu takes a middle path, referring strongly to the sovereignty of God. To terminate the controversy, the Deity appears in a cloud, and decides in favor of Job; but does not approve those harsh expressions, which the extremity of his sorrow, and the warmth of dispute, had excited. Job humbly acknowledges his fault, and asks forgiveness. The Lord condemns his friends, and enjoins them to expiate their sins with sacrifices, offered by his hands. He restores Job to health, gives him double the riches which he before possessed, blesses him with a beautiful and numerous family, and crowns a holy life with a happy death.

The time in which this pious man lived is much contested. But supposing him to have been contemporary with Moses, and fixing the time of his trial at some years after the departure of the Hebrews out of Egypt, (it cannot be placed earlier, because it is supposed he speaks of this event,) he might have lived till the time of Othniel. Supposing, for instance, that he was afflicted seven years after the Exodus, (A. M. 2520,) and that he lived 140 years afterwards, he must have died in 2660.

Tombs, called Job's, have been shown in several places. The most celebrated is in the Trachonitis, towards the springs of the Jordan, where for many ages a pyramid was believed to be Job's tomb. It is placed between the cities of Teman, Shuah, and Naamath, which are supposed to have been in this country. Some writers have doubted whether there ever was such a person as Job; but there is no denying his existence without contradicting Ezekiel, Tobit, and James, who speak of him as a holy man, and hold him up as a true pattern of patience; and without opposing also the current of tradition among both

Jews and Christians. Others place his history as low as the time of David or Solomon, and some even so late as the captivity of Babylon; forgetting that he is cited by Tobit and by Ezekiel as an ancient patriarch.

THE BOOK OF JOB.—Various conjectures have been made concerning the author of this book. The original work was probably more ancient than the time of Moses, and seems to have been written in the old Hebrew, or perhaps the Arabic. Our present copy is evidently altered in its style, so as to have transfused into it a Hebrew phraseology, resembling that in the age of Solomon, to the writings of which author the style bears a great resemblance. This idea, for which we are indebted to Dr. J. P. Smith, meets the difficulty that has been urged from the style of the book, against its antiquity, and unites the discordant opinions that have been entertained on the subject. It is written in verse, whose beauty consists principally in noble expressions, bold and sublime thoughts, lively emotions, fine descriptions, and great diversity of character. We believe there is not in all antiquity a piece of poetry more copious, more lofty, more magnificent, more diversified, more adorned, or more affecting. The author has practised all the beauties of his art, in the characters of the four persons whom he brings upon the stage. The history, as to the substance of it, is true; the sentiments, reasons, and arguments of the several persons are faithfully expressed; but the terms and turns of expression are the poet's own.

The canonical authority of the book of Job is generally acknowledged. Paul, in several places, seems to quote the book of Job; or, at least, to allude to it; and James commends the patience of Job, which, he says, was well known to those to whom he wrote.

JOCHEBED, wife of Amram, and mother of Miriam, Moses, and Aaron. Several difficulties are started concerning the degree of relationship between Amram and Jochebed, she being called in Ex. vi. 20, the father's sister to Amram. Some assert that she was the daughter immediately of Levi, and aunt of Amram, her husband, because (Exod. ii. 1; Numb. xxvi. 59.) she is called daughter of Levi. Others maintain, that she was only cousin-german to Amram, being daughter of one of Kohath's brethren. The Chaldee, on Exod. vi. 20, says, she was daughter of Amram's sister; the LXX say, she was the daughter of Amram's brother. Calmet thinks it most probable, that Jochebed was only cousin-german to Amram; because, (1.) had she been the immediate daughter of Levi, the disproportion between her age and Amram's would have been too great; (2.) marriages between aunt and nephew were forbidden by the law; and we have no proof that they were allowed previously; (3.) by daughter of Levi, may very well be meant granddaughter, according to the style of the Hebrews.

I. JOEL, the prophet Samuel's eldest son, who with his brother Abiah was judge over Israel, 1 Sam. viii. 1, 2, &c. They exercised their jurisdiction in Beersheba, in the south of Palestine. Their injustice induced Israel to desire a king.

II. JOEL, [one of the minor prophets. Of the circumstances of his life, and of the time in which he lived and prophesied, the Scriptures afford us no account whatever; except what may be inferred from different hints and circumstances contained in the book itself. From these it is clear, first, that he lived in the kingdom of Judah, at a time when the temple and the temple-worship still existed. (Compare chap. i. 14; ii. 1, 15, 32; iii. 1, seq.) We may, secondly, infer very nearly the time in which he prophesied, from the political circumstances and relations alluded to. He adduces as the *enemies* of Judah, only the Phenicians, Philistines, Egyptians, and Edomites. (Compare ch. iii. 4, 19.) Neither the Syrians nor Assyrians are mentioned. He must, therefore, in all probability, have written before the time when the Syrians and Assyrians had become formidable enemies of Judah; consequently before the time of Isaiah. The same nations here mentioned are also enumerated by Amos (ch. i.) as the enemies of the Jewish state; and we may, therefore, assume, that the prophet Joel was nearly or quite contemporary with him; and lived, probably, under Uzziah. He must, however, be placed somewhat early in the reign of Uzziah, and rather before Amos; because in the latter prophet the Syrians already appear as enemies of Judah. This opinion is held by Vitringa, Gesenius, Rosenmüller, and others. Credner (1831) places the date of the prophecy still earlier. Bertholdt supposes the prophet to have lived under Hezekiah; but to this is opposed the fact that the Assyrians are no where alluded to, who at that time were so powerful and so much dreaded. Still less probable is the supposition of those who place the prophet under Manasseh; since the latter was an idolater, and had abrogated the worship of Jehovah.

The whole book is made up of one oracle. The occasion of the prophecy was the devastation caused by swarms of locusts, one of the most terrible of all the plagues of the East. (See LOCUSTS.) Such a plague, accompanied with drought, the prophet vividly describes in c. i, and subjoins warnings and admonitions. He represents this calamity as a punishment sent from God; the locusts are a host which God has sent, ii. 11. He admonishes to fasting and penitence; and promises them the removal of the calamity and renewed fertility, ii. 21, seq. While describing this returning plenty and prosperity, the prophet casts his view forward on a future still more remote, and predicts the outpourings of the Holy Spirit, and the signs, and wonders, and spiritual prosperity of the Messiah's reign, ii. 28, seq. This passage is quoted by the apostle Peter, in Acts ii. 16, seq. Returning to the immediate circumstances of the kingdom of Judah, the prophet in c. iii. proclaims the vengeance which Jehovah will take upon its enemies,—those who have hitherto trampled the nation under foot; he will bring them together into the valley of Jehoshaphat or judgment, (iii. 2, 14.) and there sit in judgment upon them and punish them with destruction.

Many commentators, as Jerome, Grotius, Bertholdt, &c. have preferred to understand the description of the swarms of locusts in c. i. as an *allegory*, and suppose it is intended as a figurative representation of the march of a hostile army, e. g. that of Sennacharib. (Compare Amos vii. 1, seq.) In this way the antithesis between the commencement and the end of the book would become very striking; but there are no clear traces of any allegory or any metaphorical sense whatever, and such an interpretation must ever remain arbitrary, forced, and unnatural.

The style and manner of the book are excellent. The language is pure, elegant, and flowing. In short, the book belongs among the most splendid exhibitions of Hebrew poetry.

The best commentaries are by Pococke, in his Works, vol. i; Rosenmüller, 1827; Justi, 1792; Credner, 1831. *R.

JOHANAN, high-priest, son of Azariah the high-

priest, and father of another Azariah, 1 Chron. vi. 9, 10. Some believe him to be Jehoiada, the father of Zechariah, in the reign of Joash, king of Judah, 2 Chron. xxiv. 11, &c.

I. JOHN, father of Mattathias, the celebrated Maccabee, 1 Mac. ii. 1.

II. JOHN, a son of Mattathias, and brother of Judas, Jonathan, and Simon Maccabæus. He was treacherously killed by the sons of Jambri, as he was conducting the baggage belonging to his brethren the Maccabees to the Nebathites, their allies, 1 Mac. ix. 36.

III. JOHN HIRCANUS, son of Simon Maccabæus, was by his father made governor of the sea-coast of Judea, where he defeated Cendebeus, general of Antiochus Sidetes, then besieging Tryphon in Dora. He escaped from the intended slaughter of the Maccabee family by his brother-in-law Ptolemy, in which his father Simon fell; after whose death, John was acknowledged prince and high-priest of his nation. He was attacked in Jerusalem by Antiochus; but defended the city vigorously, and took occasion of the Feast of Tabernacles to negotiate a peace; which he effected, paying the king a great sum of money (300 talents); which, some say, he obtained from David's sepulchre. John accompanied Antiochus in his war against the Parthians; which, however favorable at first, at length issued in the defeat of the king; and John seized the opportunity to render himself independent of the kings of Syria. In the following year, he conquered the Idumeans, and compelled them to receive circumcision after the Jewish manner, with other Jewish rites. He sent ambassadors to Rome, to renew the alliance with that people; and, some years afterwards, besieged Samaria, which was taken by his sons Antigonus and Aristobulus, after a year's resistance. John ordered the city to be demolished, in which state it continued to the time of Gabinius. He was now master of all Judea, Samaria, Galilee, and many frontier towns; so that he was one of the most powerful princes of his time. At home, however, he was troubled by the Pharisees, who envied his exaltation, and at length their mutual ill-will broke out into open enmity. John forbade the observance of such ceremonies as were founded on tradition only; and he enforced his orders by penalties on the contumacious. He is said to have built the castle of Baris, on the mount of the temple, which became the palace of the Asmonean princes; and where the pontifical vestments were kept. After having been high-priest twenty-nine years, John died, *ante* A. D. 107. Josephus says he was endowed with the spirit of prophecy, Antiq. lib. xiii. 17, 18; xviii. 6. 2 Mac. iii. 11. et al.

IV. JOHN THE BAPTIST, the forerunner of our Lord Jesus Christ, and son of Zacharias and Elisabeth, was born A. M. 4000, about six months before Jesus Christ. His birth, name, and office were foretold to his father Zacharias, when he was performing his functions as a priest in the temple of Jerusalem, Luke i. 10, 11, &c. (See ANNUNCIATION.) On the eighth day after the birth of the child, when the time for circumcising him was come, they called him by his father's name, Zacharias; but his mother told them his name should be John, which his father confirmed. The child grew, and was strengthened in spirit, and dwelt in the wilderness till the day of his manifestation to Israel, ver. 59—81.

Chrysostom and Jerome believe that John was brought up from his infancy in the wilderness, where he abode without eating or drinking, as Jesus says, Matt. xi. 18, (that is, eating and drinking little, and things of a plain kind,) and being clothed only with camel's hair, and a leathern girdle about his loins, Matt. iii. 4. (See CAMEL'S HAIR.) When he had arrived at thirty years of age, God manifested him to the world, in the fifteenth year of Tiberius, A. D. 28; and he began his ministry, by publishing the approach of the Messiah, in the country along and beyond Jordan, preaching repentance. He induced many persons to confess their sins; whom he baptized in the river Jordan, exhorting them to believe in him who was coming after him; and who would baptize with the Holy Ghost and with fire. From this baptism, John derived the surname of Baptist, or Baptizer. Many persons became his disciples, exercising themselves in acts of repentance, and urging it on others. When Jesus presented himself to receive baptism from him, John excused himself, saying, "I need rather being baptized by thee;" but Jesus declaring that it became them to fulfil all righteousness, John complied. This was A. D. 30. The next day John publicly announced Jesus, as the Lamb of God, that taketh away the sins of the world, John i. 19—29.

Herod Antipas having married his brother Philip's wife, John, with his usual boldness, reproved him to his face. Herod, incensed, ordered him into custody, in the castle of Machærus, where he remained a long time, Herod fearing to do him further harm, knowing that he was much beloved by the people. Herodias, however, sought an opportunity of putting him to death, which she accomplished (Matt. xiv. 1—12.) about the end of A. D. 31, or early in A. D. 32. The Gospels do not say where John was buried; but in the time of Julian the Apostate, his tomb was shown at Samaria, where the inhabitants opened it, and burnt part of his bones; the rest were saved by some Christians, who carried them to an abbot of Jerusalem, named Philip. (Eccl. lib. iii. cap. 3. Chronic. Alex. p. 686.)

V. JOHN THE EVANGELIST, son of Zebedee, was a native of Bethsaida in Galilee, and by trade a fisherman. Our Saviour called him and his brother James, Boanerges, sons of thunder. It is believed that John was the youngest of the apostles. Our Saviour had a particular friendship for him, and he describes himself by the phrase of "that disciple whom Jesus loved." He was present at the transfiguration, and at the last supper, when he lay in his master's bosom, who discovered to him who should betray him, John xiii. 25; xxi. 20. Jesus also chose James and John, with Peter, as witnesses of his agony in the olive-garden. After the soldiers had seized his master, it is believed that John was the disciple who followed him to Caiaphas's house, where he went in, and afterwards introduced Peter. He attended our Saviour to the cross; and Jesus observing him, said to his mother, "Woman, behold thy son;" and then to his disciple, "Behold thy mother," xix. 26, 27. After the resurrection, and while several of the disciples were fishing on the sea of Tiberias, Jesus appeared on the shore, where John first discovered him, and told Peter. They came on shore, dined with their risen Lord, and after dinner, as John was following him, Peter asked Jesus, what was to become of John. Jesus answered, "If I will that he tarry till I come, what is that to thee?"—a remark which induced the disciples to believe, that Jesus had said he should not die. John himself, however, confutes this opinion. The period referred to was, no doubt, the punishment of Jerusalem, which this evangelist lived to see; not the general judgment, which is yet distant.

Within a few days after the apostles had received the Holy Ghost, Peter and John went up to the temple, and near it cured a man lame from his birth, Acts iii. 1—10. This miracle occasioned their imprisonment, but the next day they were liberated, and forbidden to speak in the name of Jesus Christ. They continued preaching, however, and were again imprisoned several times.

Peter and John were sent to Samaria, to confer the Holy Ghost on those whom Philip the deacon had baptized, Acts viii. 5—14. John was of the council of Jerusalem, and was evidently one of the pillars of the church. It is believed that he preached to the Parthians, and the Indians maintain, that he published the gospel in that country. There is no doubt of his preaching in Asia, and of his remaining some time at Ephesus, and near it, though we do not know the exact time. It could scarcely be before A. D. 66. Jerome says, he founded and governed the churches of Asia.

The emperor Domitian persecuted the church in the fifteenth year of his reign; (A. D. 95.) and John, it is said, was carried to Rome, where he was plunged into boiling oil, without being hurt, and afterwards exiled to the isle of Patmos, in the Ægean sea, where he wrote his Revelations. (See Apocalypse.) Domitian being killed in A. D. 96, his successor, Nerva, recalled all who had been banished; and John returned to Ephesus, A. D. 97, being about ninety years of age. The bishops and Christians of Asia pressing him to write what he had heard from our Saviour, he complied, and wrote his Gospel, after a public fast and prayers. His principal view in this narration was, to relate such things as might confirm the divinity of the Son, in opposition to heretics of that time. See Gospel.

John lived to a very great age, so that he could scarcely go to the assembly of the church, without being carried by his disciples. Being now unable to make long discourses, his custom was to say, in all assemblies, to the people, "My dear children, love one another." At length they grew weary of this concise exhortation; and when he was informed of this, his answer was, "This is what the Lord commands you; and this, if you do it, is sufficient." He died at Ephesus, in the third year of Trajan, the 100th of Jesus Christ, being then, according to Epiphanius, ninety-four; though some say he was 98 or 99; others 104, 106, or 120. He was buried near that city; and several of the fathers mention his sepulchre as being there.

We have three Epistles by John. The first is a kind of tract, designed to refute certain erroneous doctrines, which had been propounded in the church, similar to, if not the same with, those of the Cerinthians and the Gnostics. The second is addressed to a lady of rank, named Electa; or, as others think, to a Christian church. The third letter is directed to Gaius, whom John praises for hospitality to the faithful, and exhorts to continue his pious practice. It should be remarked, that the intention of these two epistles is directly contrary one to the other. In that to Electa, the apostle cautions her against receiving and patronizing travelling teachers who held not the truth correctly; whereas in that to Gaius, the apostle greatly commends him for receiving travelling teachers, generally; censures Diotrephes for rejecting some; and praises Demetrius for his candor. It should seem, therefore, that these epistles are misplaced. If Gaius be Paul's host, the epistle to him may be placed the earliest in point of time; and to this agrees the absence of allusion to heretical opinions, which had not yet infected the church: but, in later days, not a few discordant symptoms were propagated, and consequently Christian hospitality was exposed to imposition. It seems likely, also, that Gaius, living at Corinth, was visited by sea, by John; but as John had met (probably) at Ephesus, with "the children of Electa, whom he found walking in the truth," to his great joy, and to their mother's praise, it is very credible, if not rather certain, that this lady lived at no great distance from that city, that is, in Asia Minor; so that notwithstanding his advanced age, he might easily, "having many things to say, come unto her, and speak face to face." Her sister probably lived at Ephesus, near, or possibly with, the apostle.

Several apocryphal writings are attributed to John; as, a book of his supposed travels, another of his acts used by the Encratites, Manichees, and Priscillianists; a book concerning the death and assumption of the Virgin, &c. John is generally surnamed "the Divine," from the sublimity of his knowledge, particularly in the beginning of his Gospel. He is painted with a cup and a serpent issuing out of it, in allusion to a story of poison given to him by some heretics in a glass, the venom of which he dispelled under the form of a serpent, by making a sign of the cross over it.

VI. JOHN MARK, cousin to Barnabas, and his disciple, was the son of a Christian woman named Mary, who had a house in Jerusalem, where the disciples and apostles met. Here they were at prayers in the night, when Peter, who was delivered out of prison by an angel, knocked at the door, (Acts xii. 15.) and in the same house the celebrated church of Sion is said to have been afterwards established. John attached himself to Paul and Barnabas, whom he followed to Antioch, and thence to Perga and Pamphylia, where he left them, and returned to Jerusalem, Acts xv. 38. A. D. 45.

Six years afterwards, he accompanied Barnabas to the isle of Cyprus; and, in A. D. 63, we find him at Rome, performing signal services for Paul during his imprisonment. The apostle speaks advantageously of him, in Col. iv. 10, and again in his epistle to Philemon, (ver. 24.) written A. D. 62. Two years afterwards he was in Asia, and with Timothy: Paul desires him to bring him to Rome; adding, that he was useful to him for the ministry of the gospel, 2 Tim. iv. 11. It is thought that John Mark died at Ephesus; but the year of his death, and the manner of it, are unknown.

Calmet is of opinion, that John Mark is a different person from Mark the evangelist; but they are considered to have been the same person by Jones, Lightfoot, Wetstein, Lardner, Michaëlis, and Taylor. To strengthen this opinion, Mr. Taylor remarks that it should be observed, that throughout the Acts he is spoken of as "John whose surname was Mark;" that is, Luke, writing in Italy, *Latinizes;* it being customary for Jews, when in foreign countries, to use names more familiar to those countries than their Hebrew appellations; and if Mark, as is beyond a doubt, accompanied Peter to Rome, he would be known there by his surname only.

JOIADA, or Judas, high-priest of the Jews, succeeded Eliashib, or Joashib, who lived under Nehemiah, about *ante* A. D. 454, Neh. xiii. 28.

JOKMEAM, a city of Ephraim, afterwards given to the Levites of Kohath's family, 1 Chron. vi. 68.

JOKNEAM, a city of Zebulun, given to the Le-

vites of Merari's family; (Josh. xxi. 34; xix. 11.) surnamed Jokneam, of Carmel, (Josh. xii. 22.) because adjacent to that mountain.

JOKSHAN, second son of Abraham and Keturah, (Gen. xxv. 2.) is thought to have peopled part of Arabia, and to be the person whom the Arabians call Cahtan, and acknowledge as the head of their nation. He dwelt in part of Arabia Felix, and part of Arabia Deserta. This Moses expressly mentions, Gen. xxv. 6. Jokshan's sons were Sheba and Dedan, who dwelt in the same country, ver. 3.

JOKTAN, the eldest son of Eber, who had for his portion all the land which lies "from Mesha, as thou goest unto Sephar, a mount of the East," or Kedem, Gen. x. 25. Mesha, Calmet takes to be the place where Masias was situated, in Mesopotamia, and Sephar the country of the Sepharvaim, or Sepharenians, or Sapiores, or Serapares; for these all denote the same; that is, a people which, according to Herodotus, were placed between the Colchians and the Medes. Now this was in the provinces which Moses commonly describes by the name of Kedem, or the East. We find traces in this country of the names of Joktan's sons, which is a further confirmation of this opinion. These sons were Almohad, Shaleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimeel, Sheba, Ophir, Havilah, and Jobab, Gen. x. 26, &c. The Arabians believe that their country was originally peopled by Joktan, the son of Eber, and brother of Peleg; who, after the division of languages, came and dwelt in the peninsula of Asia, which might take its name from Jarab the son of Joktan, or from a large plain in the province of Tehema called Arabat. These ancient Arabians lived here without mingling with other people, till Ishmael, son of Abraham and Hagar, and his sons, settled here, who, mixing with them, were called Mos-arabes, or Mostæ-arabes, that is, mixed Arabians.

I. JOKTHEEL, a city of Judah, Josh. xv. 38.

II. JOKTHEEL, *obedience to the Lord*, a place previously called Selah, which Amaziah, king of Judah, took from the Edomites, and which is supposed to have been the city of Petra, the celebrated capital of the Nabathæi, in Arabia Petræa, by the Syrians called Rekem, 2 Kings xiv. 7. There are two places, however, which dispute this honor, Kerek, a town two days' journey south of Syalt, the see of a Greek bishop, who resides at Jerusalem; and Wady-Mousa, a city which is situated in a deep valley at the foot of mount Hor, and where Burckhardt and more recent travellers describe the remains of a magnificent and extensive city. The latter is no doubt the Petra described by Strabo and Pliny. See SELA.

I. JONADAB, son of Shimeah, David's nephew. He was a very subtle man, and the adviser of Amnon in the violation of Tamar, 2 Sam. xiii. 3.

II. JONADAB, or JEHONADAB, son of Rechab, and head of the Rechabites, lived in the time of Jehu, king of Israel. He is thought to have added to the ancient austerity of the Rechabites, that of abstinence from wine; and to have introduced the non-cultivation of their lands, 2 Kings x. 15, 16. Jehu being raised up to punish the sins of Ahab's house, came to Samaria, to destroy the false prophets and priests of Baal, where he met with Jonadab, whom he carried with him to Samaria, and before him executed all that remained of Ahab's family, with the ministers of Baal's temple.

JONAH, son of Amittai, and one of the minor prophets, was a Galilean, of Gath-hepher, which is supposed to be Jotapata. Jonah was ordered first to prophesy at Nineveh, which he endeavored to avoid by voyaging to Tarshish; but, being overtaken by a storm, he was thrown overboard, and miraculously preserved, by being swallowed by a large fish. This fish, in the New Testament, is called κῆτος, (Matt. xii. 40, Eng. tr. *whale*); but it more probably refers to the large shark, common in the Mediterranean, the *Canis carcharius* of naturalists, whose size and habits correspond entirely to the representation given of Jonah's being swallowed. The fish afterwards cast him out again upon the land. The word of the Lord a second time directed him to visit Nineveh. He went thither, therefore, and walked through it for a whole day, crying, "In forty days Nineveh shall be destroyed." The Ninevites believed his word, and appointed a public fast, from the meanest of the people to the greatest; the king himself putting on sackcloth, and sitting in ashes. God, being moved with their repentance, did not execute at that time the sentence pronounced against them.

Jonah, from a notion, probably, that his divine mission would be disputed, was afflicted at this result, and complained to God that he had always questioned, whether, as being a God of mercy, he would not yield to their prayers; after which he retired out of the city, and made a shelter for himself, waiting the event. The Lord caused a plant to grow over his booth, (see GOURD,) but a worm bit its root, and it withered. Jonah, being now exposed to the burning heat of the sun, became faint, and desired that God would take him out of the world. The Lord said unto him, "Hast thou reason to be thus concerned at the death of a plant, which cost thee nothing, which rises one night, and dies the next; yet wouldest thou not have me pardon such a city as Nineveh, in which are 120,000 persons not able to distinguish their right hand from their left?" that is, children not arrived at the use of reason; nor having offended God by actual sin. As children make, generally, about one fifth part of the inhabitants of cities, it is presumed that Nineveh contained above 600,000 persons.

We know not at what time Jonah foretold how Jeroboam II. king of Israel, should restore the kingdom of Samaria, from the entrance of Hamath to the Dead sea, (2 Kings xiv. 25.) whether before or after his journey to Nineveh. Our Saviour mentions him, (Matt. xii. 41; Luke xii. 32.) and says that the Ninevites should rise in judgment against the Jews, and condemn them, because they repented at the preaching of Jonah. When the Pharisees required a sign from him, his answer referred them to that of the prophet Jonah; that is, his resurrection.

I. JONATHAN, a Levite, son of Gershom, and grandson of Moses, dwelt some time at Laish, with Micah, (Judg. xvii. 10.) ministering as a Levite, with an ephod, and images, which Micah had made, and placed in his house. Some years afterwards, six hundred men, of the tribe of Dan, seeking a new settlement in the territories of the Sidonians, engaged Jonathan to accompany them. He settled at Dan, where that tribe placed the images they had taken out of Micah's house, and appointed Jonathan to be their priest, and his son to succeed him, Judg. xviii. 30. Their idols remained at Dan while the ark of the Lord was at Shiloh, and till the captivity of Dan; that is, as Calmet thinks, till the last year of Eli, the high-priest, when the ark was taken by the Philistines, *ante* A. D. 1116. But the captivity of Dan may denote either the oppression of this tribe by the

Philistines, after the ark was taken, or the more remarkable captivity of the ten tribes, which were carried away beyond the Euphrates by the Assyrian kings.

II. JONATHAN, son of Saul, and the faithful friend of David, was a prince of great valor and piety. During the war between Saul and the Philistines, Jonathan, intent upon following up the victory, with his armor-bearer, attacked the camp of the enemy, and threw them into such disorder, that they killed one another. Saul pursued the enemy, and pronounced a curse on the man who should hinder the pursuit by taking of food. Jonathan, who was absent when this anathema was uttered, ate of some honey which he found in the wood, and was only saved from death by the firmness of the people, 1 Sam. xiv.

War breaking out between the Hebrews and the Philistines, Saul and Jonathan encamped on mount Gilboa with the army of Israel; but their camp was forced, their troops routed, and themselves slain, ch. xxxi. *ante* A. D. 1055. The news being brought to David, he mourned for a year, and composed a funeral song to their honor, thus evincing his tenderness toward his friend Jonathan, 2 Sam. i. He left a son named Mephibosheth, on whom David conferred various favors.

III. JONATHAN, son of Abiathar, the high-priest, who gave notice to Adonijah and his party, near the fountain of Rogel, that David had declared Solomon his successor, 1 Kings i. 42, 43.

IV. JONATHAN, or JOHANAN, or JOHN, high-priest of the Jews, son of Jehoiada, and father of Jeddoa, or Jaddus, celebrated in the time of Alexander the Great, Neh. xii. 11. He lived under Ezra and Nehemiah. He died, after having exercised the high-priesthood thirty-two years, and was succeeded by Jeddoa, his son.

V. JONATHAN, a scribe, and keeper of the prisons in Jerusalem under Zedekiah, Jer. xxxvii. 15, 20. He was very severe to the prophet Jeremiah, who therefore earnestly desired Zedekiah that he might not be sent back into that dungeon, where his life was in danger.

VI. JONATHAN BEN UZZIEL, see TARGUM.

VII. JONATHAN, surnamed Apphus, son of Mattathias, and brother of Judas Maccabæus, was, after the death of Judas, appointed general of the troops of Israel, and, after a number of feats of valor, was basely killed by Tryphon, *ante* A. D. 144, 1 Mac. ii. &c. There are several other persons of this name mentioned in Scripture, but they have no important relation to such events as we are required to notice.

JOPPA, JAPHO, or JAFFA, is one of the most ancient seaports in the world; its traditional history stretching far back into the twilight of time. Pliny assigns it a date anterior to the deluge. It was a border town of the tribe of Dan, and is situated in a fine plain, on the coast of the Mediterranean sea, thirty miles south of Cæsarea, and forty-five north-west of Jerusalem. It owes all the circumstances of its celebrity, as the principal port of Judea, to its situation with regard to Jerusalem.—As a station for vessels, its harbor is one of the worst on the coast. Josephus speaks of it as "not fit for a haven, on account of the impetuous south winds which beat upon it; which, rolling the sands that come from the sea against the shores, do not admit of ships lying in their station: but the merchants are generally there forced to ride at their anchors on the sea itself." D'Arvieux, however, is of opinion that this port was anciently much superior to what it is at present. He observed, in the sea, south of the port, the vestiges of a wall, which extended to a chain of rocks at some distance from the shore, by which the port was formed, and protected against the violence of the south-west winds. "This port," he remarks, "was, no doubt, sufficiently good before it was filled up, although its entrance was exposed to winds from the north." As it was used by Solomon for receiving his timber from Tyre, and by the succeeding kings of Judah, as their port of communication with foreign nations, they would unquestionably bestow upon it all the advantages within their power.

The present town of Jaffa is seated on a promontory, jutting out into the sea, rising to the height of about 150 feet above its level, and offering, on all sides, picturesque and varied prospects. Towards the west is extended the open sea; towards the south spread fertile plains, reaching as far as Gaza; towards the north, as far as Carmel, the flowery meads of Sharon present themselves; and to the east, the hills of Ephraim and Judah raise their towering heads. The town is walled round on the south and east, towards the land, and partially so on the north and west, towards the sea. Mr. Buckingham describes the approach to Jaffa as quite destitute of interest. The town, seated on a promontory, and facing chiefly to the northward, looks like a heap of buildings, crowded as closely as possible into a given space; and, from the steepness of its site, they appear in some places to stand one on the other. The interior of the town corresponds with its outward mien, and has all the appearance of a poor village. The streets are very narrow, uneven, and dirty; and are rather entitled to the appellation of alleys. The inhabitants are estimated at between four and five thousand, of whom the greater part are Turks and Arabs; the Christians are stated to be about six hundred, consisting of Roman Catholics, Greeks, Maronites, and Armenians. The Latins, Greeks, and Armenians have each a small convent for the reception of pilgrims.

The high antiquity attributed to the town of Joppa, as well as the remarkable circumstances connected with its history, excites a laudable curiosity regarding it. We have already stated that Pliny assigns its foundation to a period anterior to the flood; and a tradition is preserved, that here Noah lived and built his ark.—Some authors ascribe its origin to Japheth, son of Noah, and thence derive its name. However fabulous such accounts may be justly deemed, they afford proofs of the great antiquity of the place, having been recorded by historians, for so many ages, as the only traditions extant concerning its origin. In the time of Pliny and of Jerome the inhabitants pretended to exhibit the marks of the chains with which Andromeda was fastened to a rock. The skeleton of the huge sea-monster, to which she was exposed, is said by Pliny to have been brought to Rome by Scaurus, and there carefully preserved. Pausanias, too, insists that near Joppa was to be seen a fountain, where Perseus washed off the blood with which he had been covered from the wounds received in his combat with the monster; and adds that, from this circumstance, the water ever afterwards remained of a red color. This fable has been ingeniously explained, by supposing that this daughter of the Ethiopian king was courted by the captain of a ship, who attempted to carry her off, but was prevented by the interposition of another more faithful lover. From this port the

disobedient prophet embarked, to flee to Tarsus from the presence of the Lord; (Jonah i. 3.) and it is more than probable, that the profane account of the sea-monster may have some connection with the sacred one of the large fish that swallowed up the prophet. Dr. E. D. Clarke has concluded, from the ribs of forty feet in length, and the other anatomical proportions given of the sea-monster to which Andromeda was exposed, that it was really a whale. These conjectures, coupled with the fact of that fish having been, from the earliest times, an object of worship at Joppa, though it by no means proves the foundation of this city before the deluge, as has been assumed, gives the appearance of some affinity between the accounts of the Jews and Gentiles regarding it.

In the wars of the Maccabees, when Judea was a scene of great contention, a deed of treachery is laid to the charge of the men of Joppa, in destroying the innocent with the guilty. This was so completely in the spirit of the early wars that deluged this country with blood, as almost to justify the exemplary vengeance which was taken on their town for such an act. It was burnt and exposed to pillage by Judas Maccabæus, who called on God, the righteous judge, to avenge him on the murderers of his brethren, 2 Mac. xii. 3—7. About this time, Joppa appears as sustaining a siege, and at length falling before the arms of Jonathan, the high-priest, who had invested it. It was soon afterwards entered a second time by an officer of Simon, the brother of Jonathan, who had been entrapped at Ptolemais. He had been elected, by acclamation, to become the captain and leader of the Jews, instead of Jonathan, and had sent down a force from Jerusalem, to cast out those who were in Joppa, and to remain therein, 1 Mac. x. 74. It is afterwards enumerated among the cities desired to be restored to the Jews, by a decree of the Roman senate, after having been taken from them by Antiochus, as expressed in a letter sent by the ambassadors of the Jews, from Jerusalem to Rome. It was about this time, also, peculiarly privileged by a decree of Caius Julius Cæsar, imperator and dictator, in being exempted from the yearly tribute, which all the other cities of the Jews were obliged to pay, for the city Jerusalem. Its history, in the days of the apostles, is more familiar to us; and the vision of Peter, who saw a sheet descending from heaven, covered with animals, clean and unclean, and heard a voice exclaiming, "Rise, Peter, kill and eat;" as well as the raising of Tabitha, the female disciple, from the dead, and the reception of the messengers from Cæsarea there, need only be mentioned to be remembered. The history of the taking of this place from the pirates, by Vespasian, (Joseph. Ant. iii. c. 9. s. 2.) is worthy of being consulted; particularly as the operations strikingly illustrate the local description by which the account of them is accompanied, and which is remarkable for its clearness and fidelity.

About two centuries after this, it was visited by Jerome, who speaks of it under its original name of Japho, which it still retained, with very little corruption, when it was held by the Saracens, into whose hands it had fallen during the Syrian war. It was necessarily a contested point with the crusaders, as the port of debarkation for Jerusalem; and it therefore figures in all the naval operations of their wars. The rabbi Benjamin, who has been so often accused of magnifying the numbers of the Jews, in all parts of the world, with a view to enhance the importance of his own nation, found here, about this period, only one solitary individual, who was a dyer of linen, seemingly the most common occupation of the laboring Jews in those days, as that of money-changing is at present.

After the last crusade of Louis IX. of France, Jaffa fell, with the other maritime towns of Syria, under the power of the Mamelouks of Egypt, who first shut up the Franks within their last hold at Acre, and soon after closed, by its capture, the bloody history of these holy wars. In 1776, it again suffered all the horrors of war, having its population, young and old, male and female, barbarously cut to pieces, and a pyramid formed of their bleeding heads, as a monument of a monster's victory. (Volney, Trav. vol. i. p. 150.) Its history, since that period, is numbered among the events of our own day.

I. JORAM, son of Toi, king of Hamath, was sent to David by his father, to congratulate him on his victory over Hadadezer, 2 Sam. viii. 10.

II. JORAM, or JEHORAM, son of Ahab, king of Israel, and successor to his eldest brother, Ahaziah, who died without children, 2 Kings iii. 1, &c. He did evil before the Lord; but not like Ahab, his father, and Jezebel, his mother. He removed the statues of Baal which Ahab had erected; but he continued to worship the golden calves. Mesha, king of Moab, having refused to pay his tribute, Joram warred against him, and invited Jehoshaphat, king of Judah, to accompany him, who also brought the king of Edom, his tributary. These princes advanced through the wilderness of Edom; but were soon in danger of perishing for want of water, from which they were relieved by Elisha. The prophet afterwards rendered very important services to Joram, during his wars with Syria, by discovering to him the designs of Benhadad. During the siege of Samaria, the famine was so terrible, that a woman ate her own son. Joram, being informed of the calamity, rent his clothes, wore sackcloth, and ordered a servant to go and cut off Elisha's head; as if the cause of these distresses had been with the prophet. Elisha, who was then in his house, desired his friends to hold the door, and to prevent such a person from entering; adding, that Joram was close at his heels, to revoke the order. Accordingly, the king came almost at the same instant, and complained to Elisha, who comforted him, and foretold a great plenty for the morrow, which came to pass, 2 Kings vii.

At the siege of Ramoth-Gilead, Joram, being dangerously wounded, was obliged to return to Jezreel. He left Jehu in command of his army, but he, having been anointed king by a young prophet, hastened to Jezreel, and destroyed Joram, (2 Kings ix.) in the twelfth year of his reign, *ante* A. D. 884.

III. JORAM, see JEHORAM II.

JORDAN, the principal river of Canaan. It was formerly believed, chiefly on the authority of the Jewish historian, that the source of the Jordan was in the lake Phiala, about 12 miles distant from Paneas or Cæsarea Philippi, whence it passed under ground, and emerged again from the cave of Paneas, in the vicinity of the town. This double source of the river is now, however, generally exploded. Burckhardt says, it rises an hour and a quarter, or about 4 miles, north-east from Panias, in the plain, near a hill called Tel-el-Radi: it is soon after joined by the river of Panias, which runs east of the Jordan for some distance, and the united streams, now a considerable piece of water, fall into the Bahr-el-Houly, or the lake Merom, or Semechonitis, which has several other tributary streams, and is, perhaps, better entitled to be considered as the source of the Jordan than

any other place to which this honor is assigned. Leaving this lake, the river runs in a southerly direction for about 120 or 130 miles; in its way passing through the lake of Tiberias, and loses itself in the Dead sea. See CANAAN, p. 232.

It is not to be expected that we should have a very accurate description of the dimensions of this celebrated river, considering the great disadvantages under which travellers are obliged to make their observations. Modern writers vary much in their accounts as to its breadth; a comparison of their statements induce a belief that it is about thirty yards in breadth, having a very rapid current, and therefore discharging a great body of water. The course and channel of the river are accurately described by Maundrell, Burckhardt, and Buckingham. "The whole of the plain," says the last mentioned writer, "from the mountains of Judea on the west, to those of Arabia on the east, may be called the vale of Jordan, in a general way; but in the centre of the plain, which is at least 10 miles broad, the Jordan runs in another, still lower valley, perhaps a mile broad, in some of the widest parts, and a furlong in the narrowest. There are close thickets all along the edge of the stream, as well as upon this lower plain, which would afford ample shelter for wild beasts; and, as the Jordan might overflow its banks when swollen with rains, sufficiently to inundate this lower plain, though it could never reach the upper one, it was, most probably, from these that the lions were driven out from the inundations, which gave rise to the prophet's simile, 'Behold, he shall come up like a lion from the swelling of Jordan, against the habitation of the strong,' Jer. xlix. 19; l. 44." (Trav. p. 313.) Volney is positive as to this fact. He says, "In winter it overflows its narrow channel; and, swelled by the rains, forms a sheet of water sometimes a quarter of a league broad. The time of its overflowing is generally in March, when the snows melt on the mountains of the Shaik: at which time, more than any other, its waters are troubled, and of a yellow hue, and its course is impetuous. Its banks are covered with a thick forest of reeds, willows, and various shrubs, which serve as an asylum for wild boars, ounces, jackals, hares, and different kinds of birds." (Travels, vol. ii. p. 300.) Burckhardt, however, is more particular as to the exact course of the river: "The valley of the Jordan, or El Ghor, which may be said to begin at the northern extremity of the lake of Tiberias, has, near Bysan, a direction of north by east and south by west. Its breadth is about two hours. The great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant waters, produce, in many places, a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedouins .... The river Jordan, on issuing from the lake of Tiberias, flows for about three hours near the western hills, and then turns toward the eastern, on which side it continues its course for several hours. The river flows in a valley of about a quarter of an hour in breadth, which is considerably lower than the rest of the plain of the Ghor: this low valley is covered with high trees of a luxuriant verdure, which afford a striking contrast with the sandy slopes that border it on both sides. The river, where we passed it, was about eighty paces broad, and about three feet deep: this, it must be recollected, was in the midst of summer. In the winter it inundates the plain in the bottom of the narrow valley; but never rises to the level of the upper plain of the Ghor, which is at least 40 feet above the level of the river." (Trav. p. 344, 345.)

[The general course of the Jordan has also been described under the article CANAAN, pp. 232 and 233, in which latter passage the great valley El Ghor and El Araba, stretching from the Dead sea to the Elanitic gulf, is described. This is also done, with still more particularity, under the article EXODUS, p. 414. Through this valley it is highly probable that the Jordan, in very ancient times, pursued its course to the Red sea, until the convulsions occasioned by the destruction of Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. See under CANAAN, p. 238, and ELATH, p. 380. R.

The Talmudists say that "the waters of the Jordan are not fit to sprinkle the unclean, because they are mixed waters;" meaning, mixed with the waters of other rivers and brooks, which empty themselves into it. The reader will compare with this the opinion of Naaman the Syrian, (2 Kings v. 11, 12.) who probably had received the same notion. Perhaps, too, this their inferiority was well understood, and not forgotten by the prophet of Israel.

The regular passages over the Jordan were, (1.) Jacob's bridge, between the lakes Merom and Gennesareth, said to be the place where Jacob met his brother Esau, and where he wrestled with an angel.—(2.) A bridge at Chammath, at the issue of the river from the lake of Gennesareth.—(3.) A ferry at Beth-abara, 2 Sam. xix. 18; 2 Kings ii. 8.—(4.) It is probable that there was another at Bethshan, or Scythopolis.

The phrase "beyond Jordan," in the early books of Moses and in Joshua, sometimes means the west of the river; but subsequently, that is, when the Hebrews had taken possession of the country, the term has the opposite meaning, denoting the country east of the river.

I. JOSEPH, son of Jacob and Rachel, was born in Mesopotamia. He was favored by God, in his youth, with prophetic dreams, and his father, Jacob, loved him tenderly, and gave him a coat of many colors; or rather a *long robe*, as a mark of partial paternal affection. His brothers became jealous of these marks of affection; and Joseph unconsciously increased the evil disposition in them, by accusing them of some crime, or by reporting to his father their wicked discourses; but, above all, by relating to them certain dreams, in one of which he had seen twelve sheaves, belonging to them, bow before his sheaf, which stood upright in the field. His father heard the relation without remark; but his brethren could not bear the allusion. Being sent by his father to visit his brethren, they conspired against him, and would have slain him; but Reuben opposing this, they threw him into an old well, which had no water; and soon after, perceiving a caravan of Midianite merchants going into Egypt, they sold him, and deceived Jacob into a belief of his destruction by a wild beast.

The merchants carried Joseph into Egypt, and sold him as a slave to Potiphar, an officer of Pharaoh, whose confidence he soon obtained, and was by him made steward of his house, and director of all his domestic affairs, Gen. xxxix. But Potiphar's wife, conceiving a criminal passion for him, solicited him to gratify her desires; and at last pressed him so closely, that he could only escape by leaving his cloak in her possession. Seeing herself thus de-

spised, she cried out, and complained that the young Hebrew had offered her violence, showing his cloak as evidence against him. Potiphar, believing him to be guilty, threw Joseph into prison, where by his conduct he soon obtained the confidence of the warden, and was made overseer. It so happened that two of the king's officers, his butler and baker, having incurred his displeasure, were put into the same prison with Joseph. Each of them had a dream in reference to himself, which Joseph explained, and his interpretation of both was fulfilled. The butler was restored to his dignity, but did not remember Joseph. Two years after this event, Pharaoh had dreams by which he was perplexed, but which none of his wise men were able to explain. His butler at length remembered Joseph, whom Pharaoh commanded to be brought into his presence. The king related his dreams, and Joseph interpreted them; foretelling a prodigious plenty, which would be succeeded by exhausting famine; to guard against the consequences of which he recommended that a prudent man should be appointed to lay up stores, during the season of plenty. His counsel was approved by Pharaoh, and himself appointed to the office. The king also put his own ring on Joseph's finger, clothed him in fine linen, or cotton, put a chain of gold about his neck, made him ride in the chariot next to his own, and gave orders to proclaim him governor of all Egypt. He changed his name to Zaphnath-paaneah, which in Egyptian signifies "Saviour of the world," a high-sounding title, like those given to oriental princes at the present day. Joseph married Asenath, daughter of Potipherah, priest of On, or Heliopolis, by whom he had two sons, Manasseh and Ephraim.

During the famine which had been foretold, and which extended to Canaan, Jacob, reduced to extremities, sent his sons into Egypt to purchase corn, retaining only Benjamin, his beloved one, at home. On their arrival they were introduced to Joseph, and stated the nature of their errand. Joseph immediately recognized his brethren, but being desirous to obtain from them an artless statement of their family circumstances, and especially an account of his father Jacob and his brother Benjamin, he assumed a great sternness of manners, affected to doubt the truth of their story, and accused them of being spies. This had the desired effect; the sons of Jacob prostrated themselves before him, and related their artless tale. Joseph, however, detained them three days in custody, probably to observe them more narrowly, or to awaken in them a proper sense of the misconduct which had marked their past lives, and then consented that they should, with the exception of Simeon, return to their father, and bring back Benjamin. Feelings of remorse were now awakened in their minds, and they exclaimed with one voice, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Jacob was greatly afflicted at the command to send Benjamin into Egypt, the reason for which he could not comprehend, but after a severe struggle with his feelings, consented that he should depart with his brothers. They again arrived in Egypt, and were introduced into the presence of Joseph, who, scarcely able to conceal the yearnings of his affection towards Benjamin, ordered a dinner to be prepared. After this they were sent off on their journey, but an expedient was resorted to by Joseph again to bring them back. Their corn was loaded, and in Benjamin's sack was concealed, by Joseph's orders, his silver cup. Scarcely had they left the city, therefore, when they were pursued, charged with robbery, and brought back trembling into the presence of their brother. The time had now arrived for the discovery to be made. The hearts of his brethren had been fully laid bare before Joseph, and he felt convinced that they had deeply bewailed and deprecated their former cruel demeanor towards him. He threw off his disguise, embraced them with all the ardor of genuine affection, and such a scene ensued as only the pen of inspiration could portray. (See Gen. xliii. xliv. xlv.) Joseph immediately, with the approbation of Pharaoh, sent for his father, and the land of Goshen was appropriated for the residence of the family.

But we must glance at the affairs of Egypt during this period, in relation to Joseph's administration. During the years of famine the Egyptians necessarily purchased their supplies of corn from the royal granaries; and in order to obtain these they parted first with their money, next with their cattle, and then with their lands and persons. Their lands and cattle were restored, on condition of the payment of a fifth part of their crops to the king.

Joseph attended the death-bed of his venerable parent, who gave to the two children of his favorite son—Ephraim and Manasseh—portions among the tribes, and assured Joseph that the Lord would again bring his family into the land of his fathers. At this time Joseph was about 56 years of age; he is supposed to have lived 54 years afterwards, and then died in Egypt, "by faith making mention of the departing of the children of Israel, and giving commandment concerning his bones"—i. e. that his brethren should carry them up into Canaan when they departed thence, Heb. xi. 22; Gen. xlvi.—l. After his death, his body was put into a stone coffin, and was carried away at the exodus, Exod. xiii. 19. The tribe of Ephraim buried it near Shechem, in the field which Jacob had given to Joseph, Josh. xxiv. 32.

There are one or two incidents in the life of Joseph that seem to require further notice than we could give them in this brief narrative.

A difficulty has suggested itself to the minds of some persons with reference to Joseph's cup, mentioned in Gen. xlv. 5. In our translation it is said, not only that it was the cup out of which he drank, but the one also "whereby he divineth." Now, as divination is by no means a study which reflects honor on the character of Joseph, interpreters, who are jealous of the patriarch's piety, give another rendering to the passage—"and for which he would *search accurately*." So ver. 5, instead of "know you not that such a man as I can certainly *divine*?" they render, "I would *search carefully*;" i. e. for the cup. Without disputing these ideas, Mr. Taylor proposes a different import of the passage. Dining one day, he remarks, with a relation, he took particular notice of a SILVER CUP, used as a salt-cellar, which was a present from a friend, who had received it from a governor of Madras. This cup was three inches long, and two inches and a third wide at the brim; which at bottom was diminished to an inch and three quarters long, and an inch and one third wide. It had two handles, one at each end; and was ornamented with compartments, filled with flowers, &c. in relief, on the sides. The centre compartments contained Arabic inscriptions, in relief also. It was an inch and a half in depth; and was cut off oblique-

ly at the corners. It was the custom, it seems, for the town of Madras (probably not the European-part of it) to make every new governor, as a token of respect, a present of a similar cup, out of which to drink his arrack after dinner. The governor's name and titles, with those of the parties who presented it, compose, probably, the Arabic inscriptions upon it. Now such was, as he thinks, Joseph's cup; i. e. like this, small, fit for the hand to cover and slip away; (turned bottom upward, it exactly fills the hand; thereby rendering Benjamin's theft plausible;) it was a cup used at table, in the cheerful hours of drinking, after the meal was ended; so that Benjamin was charged with having abused the hospitality and confidence of Joseph; it was a cup of privilege, such as the town could not be supposed to furnish the fellow of; so that Benjamin could not pretend he had *bought it;* but all the citizens must have been witnesses, that this was their present (properly inscribed) to their governor, and must have been interested accordingly. [But there is no necessity for this far-fetched attempt at illustration. The Hebrew word נחש, *nachash*, translated *to divine*, has this meaning also in the *intellectual* sense, i. e. *to conjecture, guess out*, e. g. *divine* that some one would take the cup, or who had got the cup. R.

This view of the subject absolves Joseph from the crime and folly of divination. The following extract, however, may serve to show that, at any rate, a particular cup, annexed to his office by way of distinction, was neither peculiar to the ancient governor of the Egyptian metropolis, nor to the modern governor of Madras: "One day, Ras Michael, [who was governor of the province of Tigré, and prime-minister of the kingdom,] dining with Kasmati Gita, the queen's brother, who was governor of Samen, and drinking out of a common glass decanter, called Brulhé, when *it is the privilege and custom of the governor of Tigré to use a gold cup;* being asked why he did not claim his privilege, he said, '*All the gold he had was in heaven;*' alluding to the name of the mountain *Samayat*, where his gold was surrendered, which word signifies *heaven*. The king, who liked this kind of jests, of which Michael was full, on hearing this, sent him a gold cup, with a note written, and placed within it, 'Happy are they who place their riches in heaven;' which Michael directed to be engraved by one of the Greeks upon the cup itself. What became of it, I know not; I saw it the first day he dined after coming from council, at his return from Tigré, after the execution of *Abba Salamana;* but I never observed it at Serbraxos, nor since. I heard, indeed, a Greek say, he had sent it as a present to a church of Saint Michael, in Tigré." (Bruce's Travels, vol. ii. p. 657.) The reader will notice the engraving, the inscription, on this cup of privilege.

Joseph has been severely censured by some writers for his method of procuring, for the king of Egypt, the property and persons of the inhabitants in exchange for food; but it should not be overlooked, that the thought seemed to originate with the people themselves, and that probably it was not uncommon in those times. The subjoined extract from the Gentoo Laws, (p. 140.) will support this idea, and inform us, further, on what terms the slave might regain that liberty which he had been induced to pledge, in the hour of distress. This institute certainly differs in this respect from that of Joseph, who laid a perpetual land-tax of four shillings in the pound on the Egyptians, but suffered them to retain the use of their property. "Whoever, having received his victuals from a person *during the time of a famine*, hath become his slave, upon giving to his provider whatever he received from him during the time of the famine, and also two head of cattle, may become free from his servitude, according to the ordination of Pàcheshputtee Misr.—Approved. Chendusar upon this head speaks thus: 'that he who has received victuals during a famine, and hath, by those means, become a slave, on giving two head of cattle to his provider, may become free.' Whoever, having been given up *as a pledge for money lent*, performs service to the creditor, recovers his liberty whenever the debtor discharges the debt; if the debtor neglects to pay the creditor his money, and takes no thought of the person whom he left as a pledge, that person becomes the purchased slave of the creditor. Whoever, being unable to pay his creditor a debt, hath borrowed a sum of money from another person, and paid his former creditor therewith, and hath thus *become a slave* to the second creditor; or who, to silence the importunities of his creditor's demands, *hath yielded himself a slave* to that creditor, such kind of slaves shall not be released from servitude, until payment of the debts.

May not these principles suggest some sort of reason why Pharaoh retained the Israelites in bondage? i. e. that their fathers had originally been supported in Egypt, and their lives preserved in time of famine, by Egyptian benevolence? It is true, the Pharaohs of the former dynasty might have considered the sustaining of Israel as a small return for advantages derived by Egypt from the wisdom of Joseph; but this Pharaoh "knew not Joseph;" he either was wilfully ignorant of past events, or disregarded, disacknowledged Joseph; or was of a new race, from a distant country, and treated as a fable the services that "Saviour of the Egyptian world" had formerly rendered the kingdom. That the Israelites were considered in the light of bondmen is openly acknowledged, "Thou shalt say to thy son, We were Pharaoh's bondmen, in Egypt:" "Thou shalt remember thou wast a bondman in the land of Egypt, and JEHOVAH, thy God, redeemed thee," Deut. vi. 21; xv. 15. That bondmen were taken for debt appears from the fears of Jacob's sons: (Gen. xliii. 18.) "Because of the money that was in our sacks—he may take us for bondmen." So (chap. xliv. 33.) Judah offers himself to be a bondman, instead of Benjamin; and that this custom continued long after, we learn from 2 Kings iv. 1, where the prophet's widow complains, "the creditor may take my children for bond-slaves, we being unable to pay him;" and from Matt. xviii. 25: "But, whereas, he had not property to pay with, his lord commanded him to be sold, his wife, and his children, and all that he had."

But another consideration presents itself in looking at the payment imposed on the Egyptians by Joseph. Was this the *only* tax they paid to Pharaoh in support of his government? If it were, it is much more easily vindicated than some have thought; it being evident that the nation could not repay what they had received, in kind; or, indeed, in any mode, except by their productive labor, which operated as an annuity in favor of Pharaoh.

II. JOSEPH, son of Jacob, and grandson of Matthan, husband of Mary, and foster-father of Christ, Matt. i. 15, 16. His age, and other circumstances of his life, excepting what are related in the Gospels, are uncertain. Many of the ancients be-

lieved that before his marriage with the Virgin, he had a wife, named Escha, or Mary, by whom he had James the Less, and those who are called in Scripture, "brethren" of our Lord. But this opinion is not maintainable, since Mary the mother of James was living at the time of our Saviour's passion, and it is not probable that she had been divorced by Joseph, to marry the Virgin, or that he was married at the same time to two sisters; which is contrary to the law, Lev. xviii. 18. Joseph (Matt. i. 19.) was a just man; (see ANNUNCIATION;) his ordinary abode was at Nazareth, particularly after his marriage; and he lived by labor, at a trade, (Matt. xiii. 55, *Οὐχ οὗτός ἐστιν ὁ τοῦ τεκτόνος υἱός*,) which has been generally thought to be that of a carpenter. It is thought that he died before Jesus entered upon his public ministry.

III. JOSEPH BARSABAS, the Just, who was proposed to fill up the traitor Judas's place, Acts i. 23.

IV. JOSEPH of Arimathea was a Jewish senator, and privately a disciple of Christ, John xix. 38. He did not consent to the acts of the Sanhedrim, who condemned Jesus; and when our Saviour was dead, he went boldly to Pilate and desired the body, that he might bury it, which he did, in his own tomb, Mark xv. 43; John xix. 38, &c.

I. JOSES, son of Mary and Cleophas, was brother of James the Less, and nearly related to our Lord, being son of the Virgin's sister, and of Cleophas, Joseph's brother, Mark xv. 40, 47.

II. JOSES, see BARNABAS.

I. JOSHUA, son of Nun, by the Greeks called Jesus, son of Navè, was of the tribe of Ephraim; and is commonly called the servant of Moses. His first name was Oshea, (Numb. xiii. 8, 16.) which some believe Moses changed, by adding that of God to it. Oshea signifies *saviour*; JEHOSHUA, *the salvation of God*, or *he will save*. In the New Testament he is called JESUS, which signifies the same, Acts vii. 45; Heb. iv. 8. Joshua displayed his valor against the Amalekites, and routed their whole army. When Moses went up mount Sinai, to receive the law, and remained there forty days and forty nights, Joshua abode with him, though in all probability not in the same place, nor with the same abstinence; and when Moses descended from the mountain, Joshua heard the noise of the people, shouting about the golden calf, and thought it was the cry of battle, Exod. xxxii. 17.

Joshua was very constant at the tabernacle of the congregation; of which he had the care and custody, (Exod. xxxiii. 11.) and seems to have dwelt in or near it. When the people came to Kadesh-Barnea, he, with others, was deputed to survey the land of Canaan; and when these deputies returned, and represented the difficulties of conquering the country as extremely great, Joshua and Caleb maintained, that the conquest was easy, if the Lord were with them. The murmurers were all excluded from the land of promise; but God promised Joshua and Caleb that they should enter and possess it.

When Moses was near his end, God commanded him to lay his hands on Joshua, to communicate to him part of his spirit, and his glory, that the people might obey him. After the death of Moses, he took the command of the Israelites; and after leading them into the promised land, subduing their enemies, and dividing the country among the tribes, he called them together, recapitulated the favors they had received from God, and exhorted them to continue faithful. He then made a covenant on the part of God with them, and the people reciprocally engaged to serve the Lord. Joshua wrote it in the book of the law of the Lord; and to preserve the memory of this transaction, he erected a very large stone, under the oak, near Shechem. He died, aged a hundred and ten, A. M. 2570.

II. JOSHUA, a high-priest, see JESHUA.

III. JOSHUA, THE BOOK OF, is generally attributed to the person whose name it bears, though it contains certain terms, names of places, and particular circumstances, which do not agree with his time. These are accounted for, by supposing that the book has been revised, and that additions and corrections were made by Ezra in his edition.

The Samaritans have a copy of this book, which they preserve with respect, and use in support of their pretensions against the Jews. It contains forty-seven chapters, filled with fables and childish stories, commencing where Moses chooses Joshua to succeed him. It relates the history of Balaam; of the war of Moses against the Midianites, with the occasion of it; of Balaam's death; of the death of Moses, and the lamentation made for him. It relates the passage of the river Jordan at large; the taking of Jericho; and adds a great number of miracles which are not in the genuine book of Joshua. It describes a certain war which it mentions to have been carried on against Saúbec, son of Heman, king of Persia, with the addition of a thousand fabulous circumstances. After the death of Joshua, it names one Terfico, of the tribe of Ephraim, for his successor. There are some other apocryphal works ascribed to Joshua; but they carry their own refutation.

Upon the miracle wrought at the word of Joshua, recorded in Josh. x. 12—14, much has been written. Objectors have urged that the language of Joshua, in correspondence with which the miracle is said to have occurred, is not in accordance with the ascertained economy of the universe; and that if even this objection could be disposed of, an unanswerable one against the fact would remain, because such an occurrence must have involved the whole system in a common ruin. To these objections it has been replied, (1.) that the Hebrew general expressed himself in popular language, as, indeed, he was compelled to do, unless he would have incurred the charge of insanity; and, (2.) that the miracle consisted in an extraordinary refraction of the solar and lunar rays, and did not imply any cessation of the motion of the heavenly bodies. In support of this view of the transaction, Mr. Taylor has an essay, the close of which we lay before the reader.

It must be granted, that Joshua *saw* the objects respecting which he spake. E. g. that looking toward the sun, he beheld the place of that luminary, and its rays shining abroad; then turning towards the place of the moon in the heavens, he beheld that luminary also; so that both luminaries were above the horizon (therefore visible) at the time when he uttered these words: "Thou sun—thou moon." This supposition is reasonable enough, and, indeed, undeniable; but its consequences are important, and influence the whole history. It shows, (1.) that the time of the year was about midsummer, when the sun is at its highest northern station; (2.) that it was at nearly full moon, because then the moon would be visible in the heavens at the close of the day; yet would shine all night till the next morning; (3.) that it was toward the close of day, because before the evening of the day, there was no occasion for the desire of prolonged light.

Now, if the light of the moon were wanted, she could dispense *that* while pursuing her course; so that there was no need for her standing still, in order to shine on any supposed spot, whether Ajalon, or elsewhere. If the light of the sun were wanted, his rays might be so *inflected* as to enlighten parts much more south than they otherwise would have done; and their motion might accompany that of his orb along the horizon. Consequently, there was no need for keeping him standing still, in order to his shining on any particular spot, whether Gibeon, or elsewhere. At London the length of the longest day, and those adjacent to it, is sixteen hours and a half; and the twilight (not night) is only seven hours and a half:—if we transfer this idea from the latitude of London, 52 deg. 30 min. to that of Judea, 35 deg. 30 min. we shall find that the longest day at Jerusalem is about fifteen hours: to this add a twilight of an hour and a half; which doubled for evening and morning, makes three hours; in all *eighteen hours* of *natural* light:—so that, to maintain the solar light, during the remaining *six* hours, until it would *naturally* have risen again in the morning, would answer the nature and the purposes of the miracle. Having adverted to the natural annual situation and effect of the sun at midsummer, in the latitude of London, we may now perceive, that what was a miracle of protracted light in Judea, would have been a much less (a shorter) miracle at London; since, had the solar light by any means been elevated ten or fifteen degrees, during an hour or two, it would have shone all night upon London. Advancing, therefore, toward the pole, if at the north of Scotland, or the Shetland islands, the light had been elevated *half* that quantity, and during *half* that time, it would have shone all night there; as at Iceland, Norway, Sweden, &c. without *any* unusual elevation, it actually does shine all night at the midsummer time of the year. This fact does not rest on astronomical calculations only; there are hundreds of witnesses of it; any person who has been a Greenland voyage is sufficient evidence, and will confirm it; he will describe the course of the sun as circulating all round the horizon, but not sinking below it; not merely during one night, but during a whole month, or two months; making perpetual day, and being constantly visible.

It is well known that the chief, if not the only, objection, to this miracle is, that it disturbed the whole progress of nature; if it stopped the sun in his course, it must, it is said, have made a double day to a whole hemisphere; and a double night to the other hemisphere; with all their attendant effects. So, if it delayed the moon in her course, it must have made this month (or lunar revolution) longer than any other; must have kept the *tides* stationary, or have increased them so exceedingly where it was high tide, that great inundations must have ensued; while the want of water would have been equally felt where it was low water. The object of this reasoning, then, is to show that the lunar orb was not stopped one moment, but kept on her course; yet maintaining her brightest beams on the valley of Ajalon, and the country adjacent, where the enemy were flying;—for the history itself expresses that they did not stay all night in the valley of Ajalon, or on any other spot, but fled to a great distance; consequently, when they were gone, the moon's light might be spared from the valley. On the same principle is suggested, the perfect indifference to Joshua, whether the solar light were fixed in one point, or whether it kept moving along the horizon; provided it gave him light, that was all he wanted; and this it would equally do, in motion, as at rest.

This statement of the subject answers, in Mr. Taylor's opinion, every objection respecting the injury done, by disturbing the progress of nature, since it shows that, in fact, the progress of nature was neither delayed nor accelerated, but maintained its regular proceeding. The moon was not delayed in her course; neither was the sun, but his light kept moving along the horizon that night, in Judea, as it does now annually in the Shetland islands, or at Tornea, in Lapland; where the *body* of the sun (which is not necessary in this miracle) is visible at midnight, before and after the solstice.

JOSIAH, son of Amon, king of Judah, and Jedidah, daughter of Adaiah, of Boscath, (2 Kings xxii.) began to reign when eight years of age, *ante* A. D. 641. He did right in the sight of the Lord, and walked in the ways of David. He began to seek after God from the eighth year of his reign, which was the sixteenth year of his age; and in the twelfth year of his reign, he cleared Judah and Jerusalem from high places, groves, idols, and superstitious images; and visited, for the same purpose, the cities of Ephraim, Manasseh, Simeon, and Naphtali, which he is thought to have held under the kings of Chaldea. He next proceeded to repair the temple of the Lord, which in the preceding reigns had been neglected. As the workmen were removing the money which had been offered by the Israelites at the temple, the high-priest Hilkiah found in the treasury-chamber "a book of the law of the Lord given by Moses," which is thought to have been the ORIGINAL of the law, found either in some wall, or chest,—for it appears, that the ark was not then in the sanctuary, since Josiah commands the priests to restore it to its place, and forbids them to carry it about any more. Josiah, having heard this book read, rent his clothes, and sent to Huldah the prophetess for advice; after which he convened the elders of Judah and Jerusalem, and went up with them to the temple of the Lord. Here he read to them the book lately found, and made a covenant with God, engaging to walk in his ways, and to observe his precepts and ordinances; and he made the assembly promise the same. He afterwards ordered the destruction of all the remains of superstitious and idolatrous monuments in Jerusalem and Judah: he cut off the soothsayers, those who worshipped the stars, and the sodomites; and enjoined those priests who had offered sacrifices on the high places, to desist. He defiled Tophet and the valley of Hinnom, and profaned all places which had been consecrated to superstition and idolatry, filling them with dead men's bones, and breaking down the statues which were in them. He demolished the altar erected by Jeroboam at Bethel, and dug up the bones of the false prophets and priests of the golden calves, but spared the sepulchre of the prophet whom the Lord had sent to prophesy against Jeroboam, 1 Kings xiii. 31, 32. Josiah afterwards commanded all his people to keep the passover according to the law, and Scripture says, that from the time of the judges, and during the reigns of all the kings, no passover had been kept like this; and that no king before Josiah turned as he did to the Lord with all his heart, with all his soul, and with all his strength.

Some years afterwards, Pharaoh Necho, king of Egypt, desiring to pass through Judea, to attack the city of Carchemish on the Euphrates, Josiah opposed

his passage at Megiddo, at the foot of Carmel, and was mortally wounded; he died at Jerusalem, *ante* A. D. 610. The people mourned very much for his death, and Jeremiah composed an elegy on the occasion. Josiah was buried with the kings his predecessors at Jerusalem, and the people made Jehoahaz, or Shallum, one of his sons, king in his stead. Jesus, the son of Sirach, speaks highly of king Josiah, Ecclus. xlix. 1, &c.

There were several prophets in Judah while Josiah reigned; Jeremiah and Baruch, Joel and Zephaniah; as also the prophetess Huldah. Some critics have been of opinion, that the Lamentations of Jeremiah, which are now extant, were composed on the death of Josiah; and that these are the Lamentations mentioned in 2 Chron. xxxv. 24, 25, which were so celebrated, that they continued to be sung long after. But this opinion is certainly wrong. The mourning of the people on the death of this prince, passed, as it were, into a proverb; and the prophet Zechariah, (xii. 11.) speaking of the lamentation of future ages at the death of the Messiah, alludes to that of Josiah, as "the mourning of Hadadrimmon in the valley of Megiddo."

JOTBATHAH, an encampment of Israel, in the wilderness, between Gidgad and Ebronah, Numb. xxxiii. 34. See Exodus.

I. JOTHAM, Gideon's youngest son, escaped the slaughter which the inhabitants of Ophrah made of his seventy brethren, Judg. ix. 5. The men and soldiers of Shechem, having made Abimelech, who had executed this bloody deed, king because he was their countryman, Jotham went up to the top of mount Gerizim, whence he addressed them in the famous fable of the trees, and then fled to Beer. We know not what became of him after this, but his prediction against Shechem and Abimelech was soon accomplished, Judg. ix. 5, &c.

II. JOTHAM, son and successor of Uzziah, or Azariah, king of Judah, who having been smitten with a leprosy for attempting to offer incense, (2 Chron. xxvi. 16, 17.) the government was committed to Jotham his son, *ante* A. D. 783. After having governed twenty-five years he assumed the title of king, and reigned alone sixteen years, to *ante* A. D. 742; so that he governed Judah forty-one years. He did right in the sight of the Lord, and imitated the piety of his father Uzziah, but did not destroy the high places. He built the great gate of the temple, and other works on the walls of Jerusalem, in Ophel, and also caused forts and castles to be erected in the mountains and in the forests of Judah. The Ammonites, who had been brought into subjection by Uzziah his father, having attempted to revolt, he defeated them, and imposed on them a tribute of a hundred talents of silver, and ten thousand measures of wheat, with as many of barley. Towards the end of his reign, the Lord sent Rezin, king of Syria, and Pekah, king of Israel, against him; and it appears from Isa. i. that Judah was in a very melancholy condition in the beginning of the reign of Ahaz, his son and successor.

JUBAL, son of Lamech and Adah, and the inventor of musical instruments, Gen. iv. 21.

JUBILEE, a Hebrew festival, celebrated in the fiftieth year which occurred after seven weeks of years, or seven times seven years, Lev. xxv. 10. Several commentators, however, maintain that it was celebrated in the forty-ninth year, the last year of the seventh week of years, and Lev. xxv. 8, favors this opinion: "Thou shalt number seven sabbaths of years, seven times seven years, and the space of seven sabbaths of years shall be unto thee forty and nine years." It is also remarked, that it would have involved many inconveniences to have celebrated the jubilee in the fiftieth year, after the sabbatical rest of the forty-ninth year. Our limits will not permit of entering into this controversy, which, after all, involves no question of moment.

If we were certain that the civil year began at a different time from the ecclesiastical year, that would solve the difficulty; that is, the fiftieth year, by one account, might *begin* before the forty-ninth year, by the other account, was *fully completed.* Besides, we know that any part of a year was reckoned as a whole year, by the Hebrews, as it commonly is in the East.

The jubilee year began on the first day of Tizri, (the first month of the civil year,) and about the autumnal equinox. During the year no one either sowed or reaped; but all were satisfied with what the earth and the trees produced spontaneously. Each resumed possession of his inheritance, whether it were sold, mortgaged, or alienated; and Hebrew slaves of every description were set free, with their wives and children, Lev. xxv. The first nine days were spent in festivity, during which no one worked, and every one put a crown on his head. On the tenth day, which was the day of solemn expiation, the Sanhedrim ordered the trumpets to sound, and instantly the slaves were declared free, and the lands returned to their hereditary owners. This law was mercifully designed to prevent the rich from oppressing the poor, and reducing them to perpetual slavery; and also to prevent their getting possession of all the lands by purchase, mortgage, or usurpation; that debts should not be multiplied too much; and that slaves should not continue, with their wives and children, in perpetual bondage. Besides, Moses intended to preserve, as much as possible, the liberty of persons, a due proportion of fortunes, and the order of families; as well as that the people should be bound to their country, their lands, and inheritances; and that they should cherish an affection for them, as estates descended from their ancestors, and to be transmitted to their posterity.

There were several privileges belonging to the jubilee year, which did not belong to the sabbatical year; though the latter had some advantage above the former. The sabbatical year annulled debts, which the jubilee did not; but the jubilee restored slaves to their liberty, and lands to their owners; besides which, it made restitution of the lands immediately on the beginning of the jubilee; whereas, in the sabbatical year, debts were not discharged till its close. Houses and other edifices built in walled towns did not return to the proprietor in the jubilee year.

After the captivity of Babylon, the Jews continued to observe the sabbatical, but not the jubilee, year. Alexander the Great granted the Jews an exemption from tribute every seventh year, by reason of the rest which they then observed. But as the jubilee was instituted only to prevent the utter destruction of the partition made by Joshua, and the confusion of tribes and families, it was no longer practicable as before the dispersion of the tribes; those which returned from the captivity settling as they could, and where they could, while a great number of families, and perhaps whole tribes, continued in the place of their captivity. Usher places the first jubilee after the promulgation of the law by Moses, A. M. 2609; the second, A. M. 2658; the third, A. M. 2707.

JUDAH, or JEHUDA, the fourth son of Jacob and Leah, was born in Mesopotamia, A. M. 2249. He advised his brethren to sell Joseph to the Ishmaelite merchants, rather than to imbrue their hands in his blood. He married Shuah, daughter of a Canaanite, named Hirah, and had three sons by her, Er, Onan, and Shelah, Gen. xxxvii. 26. He married Er to a young woman named Tamar; but Er died prematurely. Judah required Onan his second son to marry his brother's widow, and to raise up seed to him; but Onan eluded the purpose of his father, and the law, and was punished with death. Judah, being afraid to give Shelah his third son to Tamar, amused her with promises, till at length she disguised herself, and taking her seat in a way by which Judah was to pass, she imposed upon his ignorance, and obtained two children by him. See TAMAR.

Judah was always considered as the chief of Jacob's children, and his tribe was the most powerful and numerous. The blessing given by Jacob on his death-bed to Judah was as follows: "Judah, thou art he whom thy brethren shall praise, thy hand shall be on the neck of thine enemies, thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." This seems to imply a transfer of the birth-right to Judah, Reuben having forfeited it; and it also includes a promise that the regal power should not go out of his family, and that the Messiah should derive his birth from him. See SHILOH.

The southern part of Palestine fell to the lot of Judah. (See CANAAN.) His tribe was at the exodus composed of 74,600 men capable of bearing arms. After the return from the captivity, this tribe in some sort united in itself the whole Hebrew nation, who from that time were known only as *Judæi*, Jews, descendants of Judah. Judah, when named in contradistinction to Israel, or the kingdom of the ten tribes, or Samaria, denotes that of Judah, and of David's descendants. One of the principal prerogatives of this tribe was, that it preserved the true religion, and the public exercise of the priesthood, with the legal ceremonies in the temple at Jerusalem; while the ten tribes gave themselves up to idolatry, and the worship of the golden calves.

I. JUDAS MACCABÆUS, son of Mattathias, succeeded his father as captain of the people during the persecution of Antiochus Epiphanes, 1 Mac. iii. 1. He gave numberless proofs of his valor, and of his zeal for God's law, by opposing those who forsook the Lord, and sacrificed to idols; and at last fell nobly in battle while opposing the Syrian army, under Bacchides. Calmet thinks that this great man was one of the figures of the Messiah, the true Saviour of Israel; and in his opinion, the prediction of Isaiah prophetically referred to him, as a figure of Christ: (chap. lxiii.) "Who is he that cometh from Edom, with dyed garments from Bozrah?" &c.

II. JUDAS ISCARIOT, being chosen by Christ as one of his apostles, and appointed their treasurer, was so wicked as to betray his Lord into the hands of his enemies, for thirty shekels, about fifteen dollars.

It has been disputed whether Judas partook of the eucharist in the last supper. The affirmative of this opinion is the most general, but it is not recommended by considerations of propriety or convenience. That the feet of Judas were washed by our Lord is clear; and it is equally clear that our Lord marks him as an exception, by saying, "Ye are clean; *but not all.*" This action was in the introductory part of the supper. Subsequently, our Lord observes, "I speak not of you all;—but he that eateth bread with me, hath lift up his heel against me." The traitor was still more distinctly pointed at, when, as they reclined during the supper, the hand of Judas happened to be placed on the table, at the same time as our Lord's hand was so placed; and to John he was personally marked by the sop given to him, which sop was dipped in the sauce composed of bitter herbs, that accompanied the paschal lamb. A moment after, he was discovered to all the company, by the answer to his question, "Lord, is it I?" This was so instant on his receiving the sop, that the evangelist John observes, "Jesus said to him, *What you do, do directly;*" and "he, having received the sop, went *immediately* out." It is therefore evident, that Judas went out *during* the paschal supper, but the eucharist was not instituted till *after* the paschal supper had been concluded; and the last action of that supper was what gave opportunity to the institution of the new rite. To suppose that Jesus would give to Judas the sacramental cup in token of his blood "shed *for the remission of sins*,"—of sins which Judas had traitorously committed, or which he designed traitorously to commit,—is to trifle with this most solemn of subjects; and, indeed, is a contradiction to the evangelist, who says, "When he (Judas) was gone out, Jesus said, Now is the Son of man glorified," &c. He then gave warning to Peter of his frailty; and to all his disciples of their instability. Some of the fathers seem to speak favorably of Judas's repentance; others think it absolutely defective and unprofitable, since he despaired of mercy. Origen and Theophylact, writing on Matthew, say, that Judas, seeing his master was condemned, and that he could not obtain pardon from him in this life, made haste to get the start of him, and wait for him in the other world, in order to beg mercy of him there.

There are some difficulties concerning the manner in which Judas died. Matthew says, simply, that he hanged himself; whereas Luke (Acts i. 18.) says, further, that "falling headlong, he burst asunder in the midst, and all his bowels gushed out." This apparent discrepancy has occasioned much controversy, and various solutions have been offered. Mr. Hewlett, we think, has hit upon the true one. He considers the narrative of Luke to be supplemental to that of Matthew's, and to state an additional fact. Matthew having related that Judas departed, and went and hanged himself, Luke had not the least doubt respecting the fact, but knew that all suicides, who hang themselves, are cut down sooner or later by those who find them. It is at this point that Mr. Hewlett supposes the short, supplementary narrative in the Acts to begin. The rope being cut, or untied, (πρηνὴς γενομένος,) "falling headlong," or rather, "falling on his face, he burst asunder," &c. It was perfectly natural for Luke, on this occasion, if not as an evangelist, yet as a physician, to relate, by way of parenthesis, the pathological fact here recorded; which is so far from being incredible, that it is very natural, and not unlikely to happen. A skilful physician informed Mr. Hewlett, that in cases of violent and painful death there is usually an effusion of lymph, or lymph mixed with blood, into the cavities of the

chest and abdomen. If the body be kept till putrescence takes place, a gas is evolved from the fluid in such quantity as to distend enormously, and sometimes to rupture, the peritonæum and abdominal muscles: this effect has been observed in bodies hung on gibbets in England; and it would take place much more readily in warmer climates.

III. JUDAS, or JUDE, surnamed Barsabas, was sent from Jerusalem, with Paul and Barnabas, to the church at Antioch, to report the resolution of the apostles at Jerusalem, concerning the non-observance of the law by the Gentiles, Acts xv. 22, 23. A. D. 54. Some think, that this Judas was the brother of Joseph, surnamed also Barsabas, who was proposed, with Matthias, to fill up the place of the traitor Judas, Acts i. 23. Luke says that Judas Barsabas was a prophet, and one of the chief among the brethren; and it is also believed that he was one of the seventy disciples.

IV. JUDAS, or JUDE, surnamed Thaddeus, or Lebbeus, or the Zealot, is called the Lord's brother, (Matt. xiii. 55.) because he was, as is believed, son of Mary, sister to the Virgin, and brother to James the Less. In the last supper he asked Jesus "how he could manifest himself to his apostles, and not to the world?" Paulinus says, that he preached in Libya, and seems to say, that his body remained there. Jerome affirms, that after the ascension, he was sent to Edessa, to king Abgarus; and the modern Greeks say that he preached in that city, and throughout Mesopotamia; and in Judea, Samaria, Idumea, Syria, and principally in Armenia, and Persia. But we know no particulars of his life.

We have a canonical EPISTLE written by Jude, addressed to all the saints who are beloved by the Father, and called by the Son, our Lord. It appears by the 17th verse, where he cites the Second Epistle of Peter, and thoughout the letter, in which he intimates that the expressions of that apostle were already known to those whom he writes to, that he had principally in view the converted Jews, who were scattered throughout the East, in Asia Minor, and beyond the Euphrates. He contends against false teachers, the Gnostics, Nicolaitans, and Simonians, who corrupted the doctrine, and disturbed the peace of the church. The date of the Epistle is uncertain; but Jude speaks of the apostles as of persons who had been some time dead. He quotes the Second Epistle of Peter, and alludes to Paul's Second Epistle to Timothy; whence it appears, that it was not written till after the death of these apostles, and consequently after A. D. 66. It is credible that he did not write it till after the destruction of Jerusalem. (Comp. Jude 17, with 2 Pet. ii. &c.; and 2 Tim. iii. 1. with Jude 18.)

V. JUDAS GAULANITIS, or the GAULANITE, opposed the enrolment of the people made by Cyrenius in Judea; (see CYRENIUS;) and raised a very great rebellion, pretending that the Jews, being free, ought to acknowledge no dominion besides that of God. His followers chose rather to suffer extreme torments than to call any power on earth lord or master. The same Judas is named Judas the Galilean, (Acts v. 37.) because he was a native of the city of Gamala in the Gaulanitis, which was comprised in Galilee. Calmet believes that the Herodians were the followers of Judas.

JUDE, see JUDAS IV.

JUDEA, a province of Asia, successively called Canaan, Palestine, the Land of Promise, the Land of Israel, and Judea after the Jews returned from the Babylonish captivity; because then the tribe of Judah was the principal; the territories belonging to the other tribes being possessed by the Samaritans, Idumeans, Arabians, and Philistines. The Jews, when returned from the captivity, settled about Jerusalem, and in Judah, from whence they spread over the whole country.

Judea may be considered as divided into four parts: (1.) the western district, Palestine, inhabited by the Philistines; on the east of this, (2.) the mountainous district, called the hill country, (Josh. xxi. 11; Luke i. 39.) which the rabbins affect to call the king's mountain; whether because on the northern part of this ridge Jerusalem is situated, or for any other reason, is not known. East of these mountains was, (3.) the wilderness of Judea, along the shore of the Dead sea: (4.) the valleys, &c. west of Jerusalem, towards the Mediterranean. Judea, no doubt, derived its name from Judah, which tribe was settled in the south of the land, and maintained its kingdom after the northern tribes had been expatriated. This circumstance, together with that of Judah being principally peopled with Israelites after the return from the captivity, and being first settled, on account of the temple being established in it, accounts for the general name of Jews being given to the Hebrew nation. Judea was one of the principal divisions of the Holy Land in the days of Christ: it included from the Mediterranean sea west, to the Dead sea east, and was bounded north by Samaria, and south by Edom, or the Desert. It is extremely mountainous in some parts, as from Hebron to Jerusalem. West of these mountains is the principal extent of country; but this has many hills. East of them, running along the western shore of the Dead sea, is a wilderness, viz.

THE WILDERNESS OF JUDEA. Here John Baptist first taught, (Matt. iii. 1.) and Christ was tempted; probably towards the north of it, not far from Jericho. Some parts of it were not absolutely barren or uninhabited; of other parts the following descriptions are, we believe, very accurate. Dr. Carlyle, who visited the monastery of St. Saba, which stands in this wilderness, says, "The valley of St. Saba is an immense chasm in a rifted mountain of marble. It is not only destitute of trees, but of every other species of vegetation; and its sole inhabitants, except the wretched monks in the convent, are eagles, tigers, and wild Arabs." Chateaubriand describes it in truly melancholy terms: "I doubt whether any convent can be situated in a more dreary and desolate spot than the monastery of St. Saba. . . . As we advanced, the aspect of the mountains continued the same—that is, white, dusty, without shade, without tree, without herbage, without moss." Mr Buckingham says, "Nothing can be more forbidding than the aspect of the hills; not a blade of verdure is to be seen over their whole surface, and not the sound of any living being is to be heard throughout their whole extent." What a scene surrounded the Saviour when he dwelt in this wilderness, with the wild beasts! Matt. iv; Luke iv. See CANAAN.

There are several medals of Judea extant, representing a woman (the daughter of Zion) sitting under a palm-tree, in a mournful attitude, and having around her a heap of arms, shields, &c. on which she is seated. The legend is JUDÆA CAPTA. S. C. This may remind us of the captives in Babylon, who "sat down and wept." "But what is more remarkable," says Mr. Addison, "we find Judea represented as a woman in sorrow, sitting on the ground, in a

passage of the prophet which foretells the very captivity recorded on these medals." (See Isa. iii. 26; xlvii. 1.)

[The name Judea was applied in different ages either to the whole or to a part of Palestine. In the time of David it denoted that portion of the country which belonged to the tribes of Judah and Benjamin, Josh. xi. 21; comp. verse 16; 2 Sam. v. 5; 1 Chron. xxi. 5. After the secession of the ten tribes, the territory of the kingdom of Judah was called Judea, including the tracts belonging to Judah and Benjamin, and also part of that which appertained to the tribes of Dan and Simeon. Hence it became at length a general name for the southern part of Palestine, while the northern part was called Galilee, and the middle Samaria. After the captivity, as most of those who returned were of the kingdom of Judah, the name Judea was applied generally to the whole of Palestine, Hag. i. 1, 14; ii. 3. When the whole country fell into the power of the Romans, the former division into Galilee, Samaria, and Judea, seems to have again become current. Josephus describes Judea in his day as bounded north by Samaria, its northern extremity being the village of Anouath, east by the Jordan, west by the Mediterranean, and south by the territory of the Arabs. These boundaries would seem to include a part at least of Idumea. Judea in this extent constituted part of the kingdom of Herod the Great, and afterwards belonged to his son Archelaus. When the latter was banished for his cruelties, Judea was reduced to the form of a Roman province, annexed to the proconsulate of Syria, and governed by procurators, until it was at length given as part of his kingdom to Herod Agrippa II. During all this time the boundaries of the province were often varied, by the addition or abstraction of different towns and cities. See Jos. B. J. iii. 3. 5, et passim. Relandi Palæst. p. 31, 174, 178 ff. Jahn § 25. § 13 ff. R.

JUDGES (שפטים, *shophetim*) governed the Israelites from Joshua to Saul. The Carthaginians, a colony of the Tyrians, had likewise governors, whom they called Suffetes, or Sophetim, with authority like those of the Hebrews, almost equal to that of kings. Some are of opinion, that the archontes among the Athenians, and dictators among the Romans, were similar to the judges among the Hebrews. Grotius compares the government of the Hebrews, under the judges, to that of Gaul, Germany, and Britain, before the Romans changed it. This office was not hereditary among the Israelites; they were no more than God's vicegerents. When the Hebrews desired a king, God said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them," 1 Sam. viii. 7. (See also Judg. viii. 23.)

The dignity of judge was for life, but the succession was not always constant. There were anarchies, or intervals, during which the commonwealth was without rulers. There were likewise long intervals of servitude and oppression, under which the Hebrews groaned, and were without either judges or governors. Although God only did regularly appoint the judges, yet the people, on some occasions, chose that individual who appeared to them most proper to deliver them from oppression; and as it often happened, that the oppressions which occasioned recourse to the election of a judge, were not felt over all Israel, the power of such judge extended only over that province which he had delivered. We do not find that Jephthah exercised his authority on this side Jordan; nor that Barak extended his beyond it. The authority of judges was not inferior to that of kings: it extended to peace and war: they decided causes with absolute authority; but had no power to make new laws, or to impose new burdens on the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry: they were without pomp or splendor; and without guards, train, or equipage, unless their own wealth might enable them to appear answerable to their dignity. Their revenue consisted in presents exclusively.—The time of the judges from Joshua to Saul is 399 years. For their succession see the CHRONOLOGICAL TABLES. See also TRIBUNALS.

JUDGES, THE BOOK OF, is by some ascribed to Phinehas, by others to Ezra, or to Hezekiah, and by others to Samuel, or to all the judges, who wrote each the history of his time and judicature. But it appears to be the work of one author, who lived after the time of the judges; and he is generally thought to be Samuel, for the following reasons:—(1.) The author lived at a time when the Jebusites were masters of Jerusalem, and consequently before David, Judg. i. 21. (2.) It appears that the Hebrew commonwealth was then governed by kings, since the author observes, in several places, that at such a time, there was no king in Israel.

There are considerable difficulties, however, against this opinion, as Judg. xviii. 30, 31: "And the children of Dan made Jonathan and his sons priests in the tribe of Dan, until the day of the captivity of the land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh." Now, the tabernacle or house of God was not at Shiloh till about the time of Samuel's first appearance as a prophet; for then it was brought from Shiloh and carried to the camp, where it was taken by the Philistines; and after this time it was sent back to Kirjath-jearim, 1 Sam. iv. 4, 5, &c.; vi. 21. As to the captivity of the tribe of Dan, it can scarcely, one would think, be understood of any other than that under Tiglath-pileser, many hundred years after Samuel, and, consequently, he could not write this book; unless it be supposed that this passage has been added since.

JUDGMENT is taken (1.) for the power of judging absolutely; (Deut. i. 17; John v. 27.) (2.) for rectitude, equity, and the other good qualities of a judge; (Ps. lxxii. 1; xcix. 4; lxxxix. 14.) (3.) the vindictive justice and rigor of God's judgment. For example, Exod. xii. 12; Ps. cxix. 84; Isa. xxvi. 9. (4.) To do judgment and justice denotes the exercise of all virtues—justice, equity, truth, and fidelity, Gen. xviii. 19; Ps. cxix. 121; Isa. v. 7. (5.) Judgment is often put for the laws of God, and particularly for judicial laws, Exod. xxi. 1; xxiv. 3; Ps. cxlvii. 20. (6.) For a court of justice. See TRIBUNALS.

It is not improbable, that the decisions given from the oracle, or by the priests, in cases of difficulty,

which had been brought to Jerusalem, according to the law, formed, in process of time, a body of judgments, distinguished as being divine: hence, in the Psalms, we frequently read of the judgment of God being according to truth, to justice, to equity; meaning, not his judgment, in the sense of punishment inflicted on individuals, or on nations; but his legal or discriminative decisions. On the other hand, care should be taken not to confound the divine judgments in the sense of punishments—evils inflicted—with those decisions which were merely judicial and administrative.

JUDGMENT is taken for the last judgment. "It is appointed that all men should die, and that judgment should follow," Heb. ix. 27. In Joel iii. 2, the Lord says, "that he will gather together all the nations in the valley of Jehoshaphat, and will enter into judgment with them, to avenge his people, whom they have oppressed." (See also Ecclus. xi. 9; Ps. cxliii. 2.)

JUDGMENT OF ZEAL. The Jews affirm, that under particular circumstances, when any one saw a Jew offending against God, or violating the law, or even if any one saw a heathen, who would engage the people in irregularities, in idolatry, or in the breach of God's laws, they might with impunity kill him; and, without any form of justice, remove this scandal from the people. They cite the example of Phinehas, son of Eleazar, who, having seen an Israelite enter the tent of a Midianitish woman, took a javelin, followed them, and killed them both, (Numb. xxv. 6, &c.) and also the example of Mattathias, the father of the Maccabees, who, in his transport of zeal, killed an Israelite while he was sacrificing to false gods, 1 Mac. ii. 24, 25. But the inconveniences of this sort of judgment are very evident: an inconsiderate multitude, a provoked Israelite, or a fanatic, might believe themselves allowed to kill any man whom they wildly fancy to be an enemy to the interests of God and religion. With this mistaken zeal the Jews stoned Stephen, they laid hands on Paul, determined on his death, and more than forty men made a vow, neither to eat nor drink till they had killed him. James, bishop of Jerusalem, was executed in this manner; and Christ had not escaped death in the temple, when they imagined he uttered blasphemy, had he not retired, John viii. 59.

JUDGMENT, FOUNTAIN OF, is the same as the Fountain of Kadesh, south of the land of promise, the waters of which were called the Waters of Strife, because Moses was here contradicted and provoked by the murmurs of the Israelites. It was also called the Fountain of Judgment, as here God displayed his displeasure against his prophet, and warned him that he should not enter the promised land, because he had not honored him in the eyes of Israel. Engl. version, EN-MISHPAL.

JUDITH, of Reuben, daughter of Merari, and widow of Manasseh, is celebrated for her beauty, and for the deliverance of Bethulia, when besieged by Holofernes. Being informed that Ozias had promised to deliver the town up, within five days, to Holofernes, she sent for Chabris and Carmis, elders of the people, and informed them of her purpose, but without explaining the mode by which it was to be effected. She then prayed, dressed herself in her best apparel, and pretending to have fled from the city, went over to the camp of Holofernes, and prostrated herself before him. As soon as he saw her, he was captivated, and, ordering her to be raised, assured her of protection.

Judith continued with Holofernes, but had liberty of going out of the camp at night. On the fourth day, he sent Bagoas, his eunuch, to invite her to pass the night with him. Judith went, decorated with all her ornaments, and Holofernes was so transported, that he indulged largely in wine. In the evening, his servants retired, and Bagoas shut the chamber doors and departed. Holofernes, being overcome with drink, slept very soundly. Judith, therefore, placed her maid on the watch, and having put up her prayer to God, took down the general's sabre, and, having severed his head from his body, wrapped him up in the curtains of his bed, and, giving the head to her maid, directed her steps to Bethulia. The head of Holofernes being exhibited on the walls of the city, his army was seized with dismay; and their defeat was so extraordinary, that the whole country was enriched with their spoils. The high-priest Jehoiakim came from Jerusalem to Bethulia, to compliment Judith; and every thing belonging to Holofernes was presented to her, and afterwards consecrated to the Lord. Having lived 105 years at Bethulia, and made her maid free, she died; and was buried with her husband. All the people lamented for her seven days, and the day on which the victory was obtained was placed among the Hebrew festivals.

There is great difficulty relating to the time of this history. The Greek and Syriac seem to decide, that it was after the captivity of Babylon; but the Vulgate may be explained as referring to a time preceding that captivity. To remove all difficulties, and answer all objections, seems impossible. Those who maintain that the history of Judith passed before the captivity, and in Manasseh's time, think it sufficient to demonstrate, that there is nothing in the narrative repugnant to this assertion. They suppose the Nabuchodonozor in the text to be the Saosduchinus in Ptolemy; that Arphaxad is the Phraortes of Herodotus; that these two princes made war with one another in the twelfth year of Saosduchinus; that Arphaxad being overcome, Saosduchinus sent Holofernes to reduce by force those who refused to acknowledge him for sovereign; and that at this time Manasseh, then recently delivered from captivity, in Babylon, now dwelt at Jerusalem, concerning himself little with the government, but leaving it mostly to Joachim, or Eliakim, the high-priest. Supposing all this, there is nothing in it against the laws of history or chronology. The war between Nabuchodonozor and Arphaxad is placed A. M. 3347, the expedition and death of Holofernes in 3348. Manasseh was carried to Babylon in 3329. He returned some years afterwards, and died in 3361.

The opinion which places the history of Judith after the captivity of Babylon is founded principally on the authority of the Greek copy, which is certainly very ancient. This translation says in chap. iv. 2, "that the Israelites were newly returned from the captivity, and all the people of Judea were lately gathered together, and the vessels, and the altar, and the house, were sanctified after the profanation." Achior, general of the Ammonites, says the same to Holofernes: "They were destroyed in many battles very sore, and were led captives into a land that was not theirs; but now they are returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is." This last passage is taken from the Vulgate; but the Greek adds, "And the temple of their God was overthrown;" literally, reduced to the pavement, or trampled under foot, "and their cities were taken by the enemies, and they dwell again in

the mountains which were not inhabited." It is in vain to endeavor to correct the sense of these passages; the bare reading of them naturally leads us to say, that this history was translated after the return from the captivity; and thus almost all the ancients, and many of the moderns, have believed. Eusebius places it in the reign of Cambyses; Syncellus in that of Xerxes; Sulpitius Severus in that of Ochus; others under Antiochus Epiphanes, and in the time of the Maccabees.

The last opinion, Calmet thinks, is the most easy to maintain. Grotius, and other learned writers, are of opinion that this book is rather a parabolical than a real history; (*Præfatio ad Annotationes in Librum Judith*;) and Prideaux almost gives up its authenticity, in consequence of the historical difficulties it involves.

JULIA, a female Christian, mentioned Rom. xvi. 15.

JULIAS, a name given by Philip to Bethsaida, in honor of Augustus's wife. See BETHSAIDA.

I. JULIUS CÆSAR, the first Roman emperor, had some connection with Jewish affairs, although he is not mentioned in the New Testament. He was the son of Lucius Cæsar and Aurelia, daughter of Cotta, and born in the year of Rome 654; 98 years before Jesus Christ. After having passed through the offices of tribune, quæstor, ædile, high-priest, and prætor or governor of Spain, he obtained the consulship in the year of Rome 695, and chose the government of Gaul, which he reduced into the form of a province, after nine or ten years of government. After the death of his daughter Julia, he went to war with Pompey, but when he entered Italy with his victorious army, he so terrified his enemies, that they fled. He set at liberty Aristobulus, king of Judea, and sent him with two legions to support his interests in Syria, Phœnicia, and Arabia. But Pompey's party found means to poison him by the way. Alexander, son of Aristobulus, had already levied troops in Syria, to join his father, but Pompey sent orders to Scipio in Syria, to have him killed, which was done. Passing into Egypt, Cæsar was shut up in Alexandria, with some troops, where he was very much embarrassed, and pressed by the Egyptian army. He therefore sent Mithridates into Syria and Cilicia, to procure succors; and Antipater, father of Herod the Great, who governed the high-priest Hircanus, prince of the Jews, engaged assistance for him. He himself marched into Egypt with 3000 men, and, joining Mithridates, they together attacked Pelusium, which they carried; and afterwards advanced towards Alexandria, where Antipater induced the Jews in the canton of Onion, to open the passages, and declare for Cæsar, who obtained a complete victory, and thus became master of Egypt. Cæsar always preserved a grateful recollection of the important service which Antipater had rendered him. He confirmed all the privileges of the Jews in Egypt, and caused a pillar to be erected, on which he ordered them all to be engraved, with the decree which confirmed them. As he passed through Palestine, Antigonus, son of Aristobulus, threw himself at his feet, and represented to him in a very affecting manner the death of his father and brother. The first had been poisoned, and the second beheaded, for supporting his interests. He desired to be restored to his father's principality, and also complained of the wrong done him by Antipater and Hircanus. Antipater, however, who was still in Cæsar's retinue, justified their conduct. In his fifth and last consulship, Cæsar permitted Hircanus to rebuild the walls of Jerusalem, which Pompey had demolished. He was killed March 15, *ante* A. D. 54.

II. JULIUS, a centurion of the cohort of Augustus, to whom Festus, governor of Judea, committed Paul, to be conveyed to Rome. Julius had great regard for Paul, Acts xxvii. 1, &c. He suffered him to land at Sidon, and to visit his friends there; and in a subsequent part of the voyage he opposed the violence of the soldiers directed against the prisoners, generally, in order to save the apostle. When he delivered his charge to the custody of the chief captain of the guard, there can be no doubt but that his favorable report of the apostle contributed essentially to the indulgences he afterwards met with, and by which his imprisonment was greatly moderated.

JUNIA, or, as some copies read, JULIA, is joined with Andronicus, in Rom. xvi. 7, "Salute Andronicus and Junia, my kinsmen and fellow-prisoners, who are of note among the apostles."

JUSTICE is generally put for goodness, equity; that virtue which renders to every man his due. Sometimes for virtue and piety in general; or for the conjunction of all those virtues which make a good man, Ezek. xviii. 5—9. It branches out into so many significations, and is applied so differently to men and things, that it deserves peculiar and even anxious investigation. In general, it seems to refer to some rule, law, or standard, by which a quality, an intention, or an action, may be estimated. So Xenophon speaks of a car as being just, meaning, what it ought to be, fit for the use intended: and Pollux calls good and fertile land just, and barren land unjust. The same idea may be transferred to man. Hence one who fulfils the law is a just man; he answers the intention of the lawgiver. Cicero says, justice is used for conduct as it regards man, but piety is the proper term as referring to God; whence we may learn that the heathen acknowledged the impotence of man to equal what God had a right to expect; though man might be just toward his fellow man. Still, those who "hunger and thirst after righteousness;" who earnestly desire complete rectitude of heart and life; who endeavor after perfect conformity with the rule of action, as well in the sight of God as men, are pronounced blessed.

As parts of righteousness, or justice, due from man to man, single virtues are sometimes put for the whole; as truth, clemency, integrity, &c. So alms are a species of righteousness, that is, from man to man; so kindness and moderation, not pushing to the utmost, whether of strictness or severity, those demands which we have a right to make on others; or not pressing them unseasonably, or at all events; and in these respects, and the like, it may well be, that our Lord insists on the righteousness of his disciples surpassing that of the scribes and Pharisees, whom he frequently brands with the appellation of hypocrites.

It requires considerable skill in the Greek language to trace the correct import of this word in the several places where it occurs, either in its direct forms, or in collateral phraseology; and to distinguish when it is used in a more classical or in a more Hebraical sense:—not omitting its sacerdotal application, in various parts of holy writ.

We ought not to pass over a personification of the justice of God, rendered "vengeance" in our public version, but properly importing the power commissioned by the Deity to punish malefactors, the divine *nemesis*. The barbarians said among themselves, when they saw the viper fasten on the hand of Paul,

"No doubt this man is a murderer, whom, though he hath escaped the sea, yet justice, divine justice, suffereth not to live," Acts xxviii. 4; a sentiment which was founded in the nature of things, and in a deep sense of the divine government, and which was expressed in terms the evangelist has not scrupled to repeat.

JUSTIFICATION is a term which implies that the party has been, or is, charged with some matter of complaint, from which he vindicates himself, or is vindicated by another, either by producing proofs of his innocence, or of his having already suffered the penalty of that transgression; (*autrefois acquit*, of our lawyers;) or referring to some other person who has allegations on his behalf, which will effect his justification. Justification, then, is a law term, that was used in ancient times, and is greatly analogous to our term acquitted. When sinners are charged with their sins before God, they cannot in any wise prove their innocence, since they are accused of only *bonâ fide* crimes. They cannot say they have been formerly acquitted, in any other sense than by reference to an expected pardon through God's grace, and his proposals of mercy. Though some sins are evidently punished in this life, all are not, as is equally evident; but the allegations which may be offered by a mediator-party remain in full force. When an Israelite had transgressed against any divine law, he acknowledged his transgression, brought his sacrifice to the altar, confessed over it his fault, thereby symbolically transferring his guilt; and the victim was the substituted sufferer, which being sacrificially offered, the offerer had complied with the appointments of the law; so that should he be afterwards charged with that crime, he might plead *autrefois acquit*. But sacrifices were not in their nature capable of making absolute reconciliation between God and man; they could only refer to a nobler blood, which should accomplish that perfectly which they did imperfectly, should effectually vindicate the guilty from the consequences of their guilt, and should justify, when appealed to, from accusations of conscience, of the world, of human laws, or of the divine law, through the gracious acceptance of the divine Lawgiver.

I. JUSTUS, surnamed Barsabas, see Joseph.

II. JUSTUS, a Jew, who was at Rome with Paul (A. D. 62.) when he wrote to the Colossians. The apostle says that Jesus, called Justus, and Marcus, were his only fellow-workers unto the kingdom of God, Col. iv. 11.

JUTTAH, a city of Judah, (Josh. xv. 55.) which Calmet takes to be the Ithnam of Josh. xv. 23. Eusebius places it eight miles from Hebron, east.

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KABZEEL, a city in the southern part of Judah, (Josh. xv. 21.) called Jekabseel, Neh. xi. 25.

KADESH, or Kadesh-Barnea, or En-Mishphat, (Gen. xiv. 7.) a city and desert around it, in the south-eastern border of the promised land, Numb. xxxiv. 4; Josh. xv. 3. Here Miriam died; (Numb. xx. 1.) and here Moses and Aaron, distrusting God's power, when they smote the rock at the waters of strife, were appointed to die without the satisfaction of entering the promised land, Numb. xxvii. 14. The king of Kadesh was killed by Joshua, (Josh. xii. 22.) and the city given to Judah. The situation of Kadesh has been fully treated of in the article Exodus, p. 419.

KADMONITES, (Gen. xv. 19.) a tribe of people who inhabited the promised land east of the Jordan, about mount Hermon. They were descended from Canaan the son of Ham. Cadmus, the founder of Thebes in Bœotia, has been conjectured to have been originally a Kadmonite, and his wife Hermione to have been so named from mount Hermon. The Kadmonites, says Calmet, were Hivites: the word Hivites is derived from a root which signifies a serpent; and fable says, that Cadmus sowed serpents' teeth, from which sprung up armed men; because he settled at Thebes, his Hivites, or Kadmonites, who were valiant and martial.

I. KANAH, a brook on the borders of Ephraim and Manasseh, (Josh. xvi. 8; xvii. 9.) which falls into the Mediterranean, a few miles south of Cesarea.

II. KANAH, a city of Asher, Josh. xix. 28.

KARKAA, a town on the southern confines of the tribe of Judah, Josh. xv. 3.

KATTATH, the limit of the tribe of Zebulun, (Josh. xix. 15.) in Judg. i. 30, called Kithron, which is the same in sense. The Vulgate, LXX, Syriac, and Arabic, render these names, which are from the

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same root, by *small, trifling, insignificant things*: the Chaldee to the same effect; whence the name of this city, perhaps, might be analogous to our name *little-town*, Littleton.

I. KEDAR, a region in the desert of the Agarenes, Gen. xxv. 13; 1 Chron. i. 29.

II. KEDAR, a city, as some think, called by Josephus, Camala, Isa. xlii. 11; lx. 7; Ezek. xxvii. 21; Ps. cxx. 5; Jer. ii. 10; xlix. 28.

III. KEDAR, a son of Ishmael, (Gen. xxv. 13.) the father of the Kedarenians, *Cedrei*, mentioned by Pliny, (H. N. v. 11.) who dwelt in the neighborhood of the Nabathæans, in Arabia Deserta. These people living in tents, it is not possible to show the place of their habitation, because they often changed it. Arabia Deserta is sometimes called Kedar; but the Kedarenians dwelt principally in the south of Arabia Deserta, or in the north of Arabia Petræa: there were some as far as the Red sea, Cant. i. 5; Isa. xlii. 11.

KEDEM, see East.

KEDEMAH, Ishmael's youngest son, who dwelt, as did his brethren, east of the mountains of Gilead, Gen. xxv. 15. The town of Kedemoth might at first, perhaps, belong to his descendants; but we cannot consider him as father of the Kadmonites; (Gen. xv. 19.) for these were ancient inhabitants of Canaan, and already powerful in the time of Abraham.

KEDEMOTH, a town of Reuben, east of the brook Arnon, (Josh. xiii. 18.) and one of the stations of the Hebrews in the wilderness; (Deut. ii. 26.) given to the sons of Merari, the Levite, 1 Chron. vi. 79. The name also included the desert around it.

I. KEDESH, a city in Judah, Josh. xv. 23.

II. KEDESH, a city in Naphtali, Josh. xii. 22; xix. 37; xxi. 32; Judg. iv. 6, 9; 1 Chron. vi. 76.

III. KEDESH, a city in Issachar, 1 Chron. vi. 72; called Kishion, Josh. xix. 20; xxi. 28.

IV. KEDESH NAPHTALI, called by Josephus Cadesa, or Cædesa, and in the Greek of Tobit (i. 2.) Cadis, lay in Upper Galilee, above Naasson, having Saphet to the north. It was given to Naphtali, and afterwards ceded to the Levites of Gershom's family, (Josh. xix. 37.) and became a city of refuge, Josh. xx. 7.

KEDRON, see KIDRON.

KEHELATHAH, an encampment of Israel in the wilderness, Numb. xxxiii. 22. As it appears to denote "the place of assembly," some have thought the gathering and revolt of Korah, Dathan and Abiram happened here.

KEILAH, a town of Judah, (Josh. xv. 44.) which Eusebius places seventeen miles from Eleutheropolis, on the side of Hebron; and Jerome eight miles from the late city. It is said that the prophet Habakkuk's tomb was shown there.

KEMUEL, the third son of Nahor, and father of the Syrians; or rather of Aram, Gen. xxii. 21. He had a son surnamed "the Syrian," or "the Aramite;" for the Syrians were really derived from Aram, a son of Shem. Kemuel may have given name to the Kamilites, a people of Syria lying west of the Euphrates.

KENATH, a town of Manasseh, beyond Jordan, (Numb. xxxii. 42.) named Nobah, after Nobah, an Israelite, had conquered it. Eusebius places it in the Trachonitis, about Bozra; and Pliny in the Decapolis, lib. v. cap. 18.

I. KENAZ, father of Othniel and Caleb, Josh. xv. 17; Judg. i. 13; iii. 9, &c.

II. KENAZ, the fourth son of Eliphaz, a duke, or chief, of Edom, Gen. xxxvi. 15.

KENI, a region of the Philistine country, 1 Sam. xxvii. 10; Judg. i. 16. "The children of the Kenite," should be, according to the LXX, "of Jethro, the Kenite."

KENITES, a people who dwelt west of the Dead sea, and extended themselves far into Arabia Petræa. Jethro, the father-in-law of Moses, was a Kenite, and out of regard to him all of this tribe who submitted to the Hebrews were suffered to live in their own country. The rest fled, in all probability, to the Edomites and Amalekites. (See 1 Sam. xv. 6.) The lands of the Kenites were in Judah's lot. Balaam, when invited by Balak to curse Israel, stood on a mountain, whence, addressing himself to the Kenites, he said, "Strong is thy dwelling-place, and thou puttest thy nest in a rock; nevertheless the Kenite shall be wasted until Ashur shall carry thee away captive," Numb. xxiv. 21. They were carried into captivity by Nebuchadnezzar.

KENIZZITES, an ancient people of Canaan, whose land God promised to the descendants of Abraham, (Gen. xv. 19.) and who dwelt, it is thought, in Idumæa. Kenaz, son of Eliphaz, probably took his name from the Kenizzites, among whom he settled.

KETURAH, Abraham's second wife, (Gen. xxv. 1, 2.) is thought by the Jews to be the same as Hagar. We know nothing of her, except as the mother of Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. Abraham gave presents to these, and sent them east into Arabia Deserta.

KEY, an instrument frequently mentioned in Scripture, as well in a natural as in a figurative sense. The keys of the ancients were very different from ours; because their doors and trunks were generally closed with bands, and the key served only to loosen or fasten those bands. Chardin says, that a lock in the East is like a little harrow, which enters half way into a wooden staple, and that the key is a wooden handle, with points at the end of it, which are pushed into the staple, and so raise this little harrow. A key was a symbol of power or authority. Isa. xxii. 22, "And the key of the house of David will I lay upon his shoulder: he shall open and none shall shut; he shall shut and none shall open," i. e. he shall be grand master and principal officer of his prince's house. Christ gives Peter authority in his church, (Matt. xvi. 19.) the key of the kingdom of heaven, the power of binding and loosing; that is, of opening and shutting; for this frequently consisted only, as we have said, in tying and untying. Isaiah remarks, that Eliakim should wear his key upon his shoulder, as a mark of office, of his power to open and shut with authority. Callimachus says, that Ceres carried a key upon her shoulder; a custom which appears very strange to us; but the ancients had large keys in the form of a sickle, and which, from their weight and shape, could not otherwise be carried conveniently.

Christ reproaches the scribes and Pharisees with having taken away the key of knowledge; (Luke xi. 52.) that is, with reading and studying the Scriptures, without advantage to themselves, and without discovering to others the truth; which in some sort they held captive in unrighteousness, Rom. i. 18. He also says (Rev. i. 18.) that he has the key of death and hell; that is, power to bring to the grave, or to deliver from it; to appoint to life or to death. The rabbins say, that God has reserved to himself four keys; the key of rain, the key of the grave, the key of fruitfulness, and the key of barrenness.

KEZIZ, a valley, and perhaps a city, in Benjamin, Josh. xviii. 21.

KIBEROTH-AVAH, or KIBEROTH-HATTAAVAH, *the graves of lust*, was one of the encampments of Israel in the wilderness, where they desired of God flesh for their sustenance, declaring they were tired of manna, Numb. xi. 34, 35. Quails were sent in great quantities, but while the meat was in their mouths, (Ps. lxxviii. 30.) God smote so great a number of them, that the place was called the graves of those who lusted.

KIBZAIM, a city of Ephraim, (Josh. xxi. 22.) but as the name is in the dual form, it is probable there were two cities comprehended under it, adjoining each other.

KID, see LAMB.

KIDRON, a brook in the valley east of Jerusalem, between the city and the mount of Olives, and which discharges itself along the valley of Jehoshaphat, and winding between rugged and desolate hills through the wilderness of St. Saba, into the Dead sea. It has generally but little water, and often none; but after storms, or heavy rains, it swells, and runs with much impetuosity. A branch of the valley of Kidron was the sink of Jerusalem, and here Asa, Hezekiah, and Josiah burnt the idols and abominations of the apostate Jews, 2 Kings xxiii. 4. (See GEHENNA.) The blood poured out at the foot of the altar in the temple, as well as other filth, ran by a drain into the brook Kidron; a fact which confutes the notion, that virtue was imparted to the pool of Bethesda from the blood of the sacrifices, as some have supposed. (Babyl. Jom. 58. 2.)

KINAH, a town of Judah, Josh. xv. 22.

KINGDOM OF HEAVEN is an expression used in the New Testament, to signify the reign, dispen-

sation, or administration, of Jesus Christ. The ancient prophets, when describing the characters of the Messiah, scarcely ever failed to use the name of king or deliverer; so that when they spoke of his humiliations and sufferings, they interspersed hints of his power, his reign, and his divinity. Thus Zachariah, foretelling his entry into Jerusalem, says, "Behold, thy King cometh unto thee. He is just, and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass." The Jews and the apostles, accustomed to this way of speaking, expected the kingdom of the Messiah to resemble that of a temporal king, exercising power on his enemies, restoring the Hebrew monarchy, and the throne of David to all its splendor; subduing the nations, and rewarding his friends and faithful servants, in proportion to their fidelity and services. Hence the contests among the apostles about precedency in his kingdom; and hence the sons of Zebedee desired the two chief places in it. Jesus, to prove that he was the true Messiah, often declared, that the kingdom of heaven was at hand, or was come; and when he spoke of what was to happen after his resurrection, he said, such a thing would be seen in the kingdom of heaven. He frequently began his parables, "The kingdom of heaven is like unto—a rich man—a father of a family—a treasure," &c.

"The kingdom of heaven" sometimes denotes eternal bliss, (Matt. vii. 21; xix. 14.) and sometimes, and more frequently, the church of Christ, Matt. xiii. 47, 48. [Our Saviour designates usually by the phrase *kingdom of heaven*, the community of those, who, united through his Spirit under him, as their Head, rejoice in the truth, and enjoy a holy and blissful life, in communion with him. R.

THE KINGDOM OF GOD is often synonymous with the kingdom of heaven; but in the Old Testament the kingdom, or reign, of God, signifies his infinite power, or, more properly, his sovereign authority over all creatures, kingdoms, and hearts. Wisdom says, (x. 10.) God showed his kingdom to Jacob; i. e. he opened the kingdom of heaven to him in showing him the mysterious ladder by which the angels ascended and descended; and Ecclesiasticus (xlvii. 13.) says, God gave to David the covenant assurance, or promise of the kingdom, for himself and his successors.

KING. The Israelites had no kings till Saul; having been governed, first, by elders, as in Egypt; then by rulers of God's appointment, as Moses and Joshua; then by judges, as Othniel, Ehud, Shamgar, Gideon, Jephthah, Samson, Eli, Samuel; and lastly, by kings, as Saul, David, Solomon. For the succession of the kings, see the CHRONOLOGICAL TABLES.

After their return from captivity, (A. M. 3468,) the Jews lived under the dominion of the Persians 140 years, till Alexander the Great, who came to Jerusalem, 3672. After his death, (3681,) Judea submitted to the kings of Egypt, and then to the kings of Syria; but Antiochus Epiphanes having forced them to take arms for the defence of their religion, in 3836, the Maccabees recovered by degrees their ancient liberty, and lived independent, from the government of John Hircanus, in 3874, till Judea was reduced into a province by the Romans.

In Scripture, the word king does not always imply the same degree of power, or importance; neither does it imply the magnitude of the dominion or territory of this national officer. Many persons are called kings in Scripture, whom we should rather denominate chiefs or leaders; and many single towns, or towns with their adjacent villages, are said to have had kings. Being unaware of this lower sense of the word king, many persons have been embarrassed by the passage, Deut. xxxiii. 4, 5, "Moses commanded us a law—he was king in Jeshurun," or king among the upright; i. e. he was the principal among the assembly of the heads of the Israelites. He was the chief, the leader, the guide of his people, fulfilling the duties of a king, though not king in the same sense as David or Solomon. This also explains Gen. xxxiv. 31, "These kings reigned in Edom, before there reigned any king over the children of Israel: for Moses, though he was king in an inferior sense, yet did not reign, in the higher sense, over the children of Israel," the constitution not being monarchical under him. These remarks will remove the surprise which some persons have felt, at seeing that so small a country as Canaan contained thirty-one kings, who were conquered, (Josh. xii. 9—24.) beside many who, no doubt, escaped the arms of Joshua. Adonizedek, himself no very powerful king, mentions seventy kings, whom he had subdued and mutilated. (See also 1 Kings iv. 20.)

Idolatrous nations, and even the Hebrews, sometimes called their gods kings; thus, Moloch, Milchom, Adramelech, and Anamelech, are names of deities importing the title of king. The words of Isaiah, (xxxvii. 13.) "Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Henah, and Ivah?" seem parallel to those of chap. xxxvi. 19, "Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim?" In Amos i. 15, God threatens Milchom, the god of the Moabites, with sending him and his princes into captivity. In Scripture, God is called in every page almost, the king of the Hebrews. See HEBREWS (*government.*)

KING is used metaphorically by Job, (chap. xviii. 14.) "the king of terrors;" i. e. death; the ruler, the supreme of terrors. So chap. xli. 34, "The Leviathan is king; i. e. chief, principal, superior over all the children of pride;" those who most pride themselves on their stations, or qualities, are nevertheless compelled to acknowledge, that the Leviathan is their superior; and to refrain from comparing, or equalling, their powers to those of that tyrant of the waters. The word is also used figuratively by our Lord: (John xviii. 37.) Pilate said, "Art thou a king then?" Jesus answered, "Thou sayest," thou expressest what is the fact; I am a king, but not of this world. Accordingly, in Rev. i. 15, we read of Jesus Christ the prince of the kings of the earth, i. e. superior to all earthly monarchs;—and in 1 Tim. i. 17, of "The King eternal, immortal;" and again, (vi. 15.) "Our Lord Jesus Christ, the blessed and only potentate: King of kings and Lord of lords." See also Rev. xvii. 14. This application of the title "king" to our Saviour, subjected the primitive Christians to many inconveniences; as appears, among other places, from Acts xvii. 7, where they are accused of acting "contrary to the decree of Cæsar, saying, there is another king, one Jesus."

KING sometimes signifies government, such as a king usually exercises; even though it be not conducted under one person. Rev. xvii. 10, "There are (rather, have been) seven kings—forms of government; five are fallen, one is; the other is not come;" so ver. 12.

We may now proceed to give an account of the person and office, with other circumstances connected with the Hebrew kings.

It appears to have been a maxim of the Hebrew law, that the person of the king was inviolable, whatever his character may have been, 1 Sam. xxiv. 5—8; 2 Sam. i. 14. We have already seen, that by the law of Moses the Israelitish monarchy was to be hereditary, and the history of the Jews shows that this law was strictly attended to. Nevertheless, it appears from the history of David, that the succession did not necessarily go by the right of primogeniture, for he appointed Solomon as his successor, in preference to Adonijah, his elder brother. In this the people yielded to the will of the king; and that the subjects really considered the right as inherent in him, appears the more clearly from the circumstance, that David at the time he caused Solomon to be anointed, was scarcely more than nominally king, while Adonijah, his eldest son, had Joab, the commander-in-chief of the army, on his side. No sooner, however, was the king's mandate made known, than it was obeyed, and Solomon seated on the throne. This right, exercised by David in a matter undetermined by the Mosaic laws, and which he probably derived from a capitulation, wherein the Israelites, from their great partiality to him, acceded to his wishes, in order to have rather the *best* than the *eldest* of his sons for their king, seems to have been the great cause of all the commotions which arose during his reign. His first-born son was Amnon, whom Absalom despatched, probably not so much to revenge the disgrace of his beloved sister, Tamar, as to become eldest son himself. As soon as he was so, and had regained his father's favor, he set on foot a rebellion; because he saw that he had otherwise no chance of succeeding to the throne, from the preference his father gave to Solomon. He was slain in battle: and then the eldest son, Adonijah, formed in his father's old age a fresh conspiracy, in order to become king. From all this it is plain, that such a despotic right as allows a king thus to determine his successor arbitrarily, and not according to an invariable law, is extremely prejudicial to his own curiosity, as well as to the peace of the state. After David's time, we find none of the kings exercising it; because probably it had been altered, from an observation of its unhappy effects.

The inauguration of the king next demands our attention. The first thing in this pompous ceremony was the anointing. Godwyn, following the Talmudical rabbins, asserts, that all kings were not anointed, but those only in whom the succession was broken; and then the first of the family was anointed for his successors, except in cases of dissension, where there was required a renewed unction, for the confirmation of his authority. There can be little doubt, however, that all the kings were anointed; hence, *king* and *anointed* seem to have been used as synonymous terms, 1 Sam. ii. 10; 2 Sam. i. 14, 21. This anointing was sometimes performed privately by a prophet, (1 Sam. x. 1; xvi. 1—13; 1 Kings xix. 16; 2 Kings ix. 1—6.) and was a symbolical prediction that the person so anointed would, at some future period, ascend the throne. After the monarchy was established, this unction was performed by a priest, (1 Kings i. 39.) at first in some public place, (1 Kings i. 32—34.) and afterwards, in the temple, the monarch elect being surrounded by his guards, 2 Kings xi. 12, 13; 2 Chron. xiii. Some are of opinion that he was at the same time girded with a sword, Ps. xlv. 3. The manner of performing this ceremony appears to have been by pouring the oil upon the head, 1 Sam. x. 1; 2 Kings ix. 6. From these passages it appears probable, that the kings were anointed in the same plentiful manner, at their coronation, as the priests were; the ointment, or oil, was poured upon the head in such a quantity, as to run down upon the beard, and even to the skirts of the garment, Ps. cxxxiii. 2. The next step was to place the diadem, or crown, upon the sovereign's head, and the sceptre in his hand. To the former of these there is an allusion in Ps. xxi. 3, "Thou preventest him (the king) with the blessings of thy goodness; thou settest a crown of pure gold on his head;" and also in Ezek. xxi. 26, and to the latter in Ps. xlv. 6, "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre." It appears to have been the custom of the Jewish kings, as well as those of the neighboring nations, to wear the crown constantly when they were dressed. Saul had a crown or diadem when slain at the battle of Gilboa, (2 Sam. i. 10.) as also the king of the Ammonites, when he headed his army in battle, 2 Sam. xii. 30. When the diadem was placed on the head of the monarch, he entered into a solemn covenant with his subjects, that he would govern according to the law; (2 Sam. v. 3; 1 Chron. xi. 3.) after which the nobles pledged themselves to obedience, and confirmed the pledge with the kiss of homage, or, as the Jews call it, the kiss of majesty, 1 Sam. x. 1. This ceremony is probably alluded to in the following passage of the psalmist, "Kiss the Son, lest he be angry," &c. (Ps. ii. 12.) that is, acknowledge him as your king, pay him homage, and yield him subjection. Loud acclamations, accompanied with music, then followed, after which the king entered the city, 1 Kings i. 39, 40; 2 Kings xi. 12, 19; 2 Chron. xxiii. 11. To this practice there are numerous allusions both in the Old Testament (Ps. xlvii. 2—9; xcvii. 1; xcix. 9, &c.) as well as in the New; (Matt. xxi. 9, 10; Mark xi. 9, 10; Luke xix. 35, 38.) in which last cited passages the Jews, by welcoming our Saviour in the same manner as their kings were formerly, manifestly acknowledged him to be the Messiah whom they expected.

The ceremonies attending the inauguration of a king among the Abyssinians have evidently been derived from the Hebrews. Of one considerable part of this ceremony, however, we find no direct mention made as forming part of the installation of Hebrew monarchs, although there certainly appears to be some allusions to such a practice in Psalms xxiv. and xlv.

"On the 18th of March, (according to their account, the day of our Saviour's first coming to Jerusalem,) this festival began. All the great officers, all the officers of state, and the court, then present, were every one dressed in the richest and gayest manner, nor was the other sex behind-hand in the splendor of their appearance. The king, dressed in crimson damask, with a great chain of gold about his neck, his head bare, mounted on a horse richly caparisoned, advanced at the head of his nobility, passed the outer court, and came to the paved way before the church. Here he was met by a number of young girls, daughters of the Umbares, or supreme judges, together with many noble virgins standing on the right and left of the court. Two of the noblest of these held in their hands a crimson cord of silk, somewhat thicker than a common whipcord, but of a looser texture, stretched across from one company to another, as if to shut up the road by which the king was approaching the church. When this cord was prepared and drawn tight, about breast-high, by

the girls, the king entered, advancing at a moderate pace, curveting, and showing the management of his horse. He was stopped by the tension of the string, while the damsels on each side, asking *who he was*, were answered, '*I am your king, the king of Ethiopia.*' To which they replied, with one voice, '*You shall not pass, you are not our king.*' The king then retires some paces, and then presents himself as to pass, and the cord is again drawn across this way by the young women, so as to prevent him; and the question again repeated, '*Who are you?*' The king answered, '*I am* your king, the king of Israel.' But the damsels resolved, even on this second attack, not to surrender but upon their own terms: they again answer, '*You shall not pass; you are not our king.*' The third time, after retiring, the king advances with a pace and air more determined; and the cruel virgins, again presenting the cord, and asking *who he is*, he answers, '*I am your king, the king of Sion;*' and drawing his sword, cuts the silk asunder. Immediately upon this, the young women cry, '*It is a truth*, you are our *king; truly you are the king of Sion.*' Upon which they begin to sing *Hallelujah*, and in this they are joined by the court and army on the plain; fire-arms are discharged, drums and trumpets sound; and the king, amidst these acclamations and rejoicings, advances to the foot of the stair of the church, where he dismounts, and there sits down upon a stone, which, by its remains, was apparently an altar of Anubis, or the dog-star. At his feet there is a large slab of freestone, on which is the inscription mentioned by Poulet.

"The king is first anointed, then crowned, and is accompanied half up the steps by the singing priests, called Dipteras, chanting hymns and psalms. Here he stops at a hole, made for the purpose, in one of the steps, and there is fumigated with incense and myrrh, aloes and cassia: divine service is then celebrated; and, after receiving the sacrament, he returns to the camp, where fourteen days should be regularly spent in feasting, and all manner of rejoicing, and military exercise. After the king comes the Norbit, or keeper of the book of the law in Axum, supposed to represent Azarias, the son of Zadock; then the twelve Umbares, or supreme judges, who, with Azarias, accompany Menilek, the son of Solomon, when he brought the book of the law from Jerusalem, and these are supposed to represent the twelve tribes. After these follow the Albuna at the head of the priests, and the Itcheque at the head of the monks; then the whole court, who pass through the aperture made by the division of the silk which remains still upon the ground. The king then gives and receives presents, according to established custom and value; of which a list is kept." (Bruce.)

This extract will, if we mistake not, serve to illustrate the forty-fifth Psalm, where the writer speaks of things "touching the king." He is thus represented as in great splendor, magnificently dressed, his sword girded on his thigh, mounted on horseback, equipped with the bow, &c. anointed with the oil of gladness above his fellows, his garments smelling with myrrh, aloes, and cassia, out of the ivory palaces, (curious inlaid boxes of ivory,) the virgins—"kings' daughters," on his one side, and his consort on the other, the rich and honorable presenting gifts, and the acclamations and rejoicing of the people.

The apparel of the Jewish monarchs was rich and splendid. Hence our Saviour, speaking of the beauty which God had imparted to the lilies of the field, remarks, "Even Solomon in all his glory was not arrayed like one of these." Josephus and the rabbins assert, that the robes of the Jewish kings were white; this, however, wants better support than their criticisms upon the word λαμπρός, which is applied by the Greek writers to any gay color. Xenophon applies the word to such as are clothed in purples, or who are adorned with bracelets and jewels, and splendidly dressed. It is much more probable that the king's robes were made of purple and fine white linen, Esth. viii. 15; Luke xvi. 19. The royal diadem was made most probably of gold, the shape of which resembled those worn by the ancient Romans, and was inlaid with precious stones, 2 Sam. xii. 30; Zech. vi. 11. Nor was the throne less magnificent. That of Solomon was made of ivory, overlaid with fine gold, raised on six steps, and adorned with the images of lions, 1 Kings xi. 18—20. In noticing the state and grandeur of the Jewish monarchs, we must not omit mentioning their attendants and guards; particularly the Cherethites and Pelethites, of whom there is frequent mention in the histories of David and Solomon. That they were soldiers, appears from their making part of David's army, when he marched out of Jerusalem on occasion of Absalom's rebellion; (2 Sam. xv. 18.) and likewise when they were sent against the rebel, Sheba the son of Bichri, chap. xx. 7. That they were a distinct class from the common soldiers, is evident from their having a peculiar commander, and not being under Joab the general of the army, 2 Sam. viii. 16, 18. They seem, therefore, to have been the king's body-guard, like the prætorian band among the Romans. These guards appear to have been skilful archers. The Chaldee paraphrase every where calls them archers and slingers. Their number may probably be gathered from the targets and shields of gold, which Solomon made for his guards; which were five hundred, 1 Kings x. 16, 17, compared with 2 Chron. xii. 9—11.

The eastern monarchs, and indeed the whole of their great men, were never approached but with presents. This is particularly noticed by Solomon: "A man's gift maketh room for him, and bringeth him before great men," Prov. xviii. 16. Thus the sons of Jacob were instructed to carry a present to Joseph when they went down to Egypt, to buy food, (Gen. xliii. 11, 26.) and in like manner, the Magi who came from the East to worship Christ, brought him gold, frankincense, and myrrh, Matt. ii. 11. It was also usual to pay them the most marked respect, by prostrations to the ground, Gen. xxxvii. 10; 1 Sam. xxiv. 8; 2 Sam. xiv. 4. Morier informs us, that a similar practice obtains amongst the Persians at the present day: "As soon as we approached the throne of the Christian emperor," says Brands, "we were obliged to kneel down, and slowly to bow our heads to the ground." Ovington tells us that "the mark of respect which is paid to the kings in the East approaches very near to adoration. The manner of saluting the great mogul is, to touch with the hand first the earth, then the heart, and then to lift it above, which is repeated three times in succession as you approach him." The last honors paid the king were at his death. The royal corpse, it is said, was carried by nobles to the sepulchre, though it were at a considerable distance. However this be, we read of public mourning observed for good kings, 2 Chron. xxxv. 24; Jer. xxii. 18; xxxiv. 5. Yet, notwithstanding all this royal state and grandeur, they were only God's viceroys, bound to govern according to the statute-law of the land, which they, as well as their subjects, were required to obey.

The king was forbidden keeping a large body of cavalry, or an immoderate number of horses. These were unnecessary for the defence of Palestine, being a mountainous country, and could only be resorted to for the purpose of conquest, than which nothing could be more opposed to the views of the divine Lawgiver. The king is forbidden "multiplying wives to himself, that his heart turn not away," (Deut. xvii. 17.) but no law was less observed than this. (See 2 Sam. iii 2—8; v. 13; ii. 8; xv. 16, &c.) He was likewise forbidden "greatly to multiply to himself silver and gold," (Deut. xvii. 17.) lest he should make himself absolute and despotic. This prohibition, however, did not extend to the formation of a public treasury, or of one appropriated to the service of the sanctuary and tabernacle. It only lay against the king amassing treasures for his own use alone, lest he should employ them as engines of despotism, and for crushing the liberties of the people. In order that the monarch might not be ignorant of religion and of the Israelitish law, he was commanded to have by him a copy of the law carefully taken from the Levitical exemplars, and to read it daily, Deut. xvii. 18. Nor was a *knowledge* of the law enough; he was to govern by it, (Deut. xvii. 19, also 1 Kings xxi. 1—16.) and to rule his subjects with lenity and kindness, not as slaves but as brethren, Deut. xvii. 20.

Besides this original and fundamental law, a special capitulation was sworn to by the kings of Israel, 1 Sam. x. 25; 2 Sam. v. 3. Their power had, nevertheless, a tendency to despotism. They had the right of making war and concluding peace; they had not only the power of life and death, but could, on particular occasions, put criminals to death, without the formalities of justice, (1 Sam. xxi. 11—19; xxii. 17, 18; 2 Sam. i. 5—15, &c.) though they generally administered judges, duly constituted, to hear and determine causes in their name, 1 Chron. xxiii. 4; xxvi. 29—32. In Jerusalem there might probably be superior courts, wherein David's sons presided, (see Ps. cxxii. 5.) but no mention is made of a supreme tribunal erected in that city earlier than the reign of Jehoshaphat, 2 Chron. xix. 8—11. It was composed of priests and heads of families, and had two presidents, one in the person of the high-priest, and another who sat in the name of the king. Although the kings enjoyed the privilege of granting pardons to offenders at their pleasure, and in ecclesiastical affairs exercised great power, sometimes deposing or condemning to death even the high-priest himself; (1 Sam. xxii. 17, 18; 1 Kings ii. 26, 27.) and at other times reforming great abuses in religion; yet this power was enjoyed by them not as *absolute* sovereigns in their own right, but as the viceroys of Jehovah, who was the sole Legislator of Israel.

Concerning the royal revenues, Moses left no ordinances, having appointed no king; the following particulars may be collected as the sources of these revenues from the writings of the Old Testament:—(1.) Voluntary offerings, or presents, which were made conformably to the oriental custom, Gen. xxiii. 11—25; 1 Sam. ix. 27; xvi. 20. This was the most ancient source of the king's revenue, and was probably abolished by David. (2.) One tenth part of all the produce of all the fields and vineyards, was given to the king. There is an allusion in Mal. i. 8, and Neh. v. 18, to the custom of paying dues in kind to government, which obtains to this day in Abyssinia. (3.) The produce of the royal demesnes, consisting of arable lands, vineyards, olive and sycamore grounds, &c. which had originally been unenclosed and uncultivated, or were the property of state criminals confiscated to the sovereign: these demesnes were cultivated by bondsmen, and perhaps also by the people of conquered countries, (1 Chron. xxvii. 26—31; 2 Chron. xxvi. 10.) and it appears from 1 Sam. viii. 14; xxii. 7. and Ezek. xlvi. 17, that the kings assigned part of their domains to their servants in lieu of salary. (4.) To the cultivation of their demesnes, the kings must have required bond services; and accordingly we find these mentioned by Samuel among the royal rights established by use among the neighboring nations, 1 Sam. viii. 12, 16. These services seem to have been increased by Solomon, (1 Kings v. 17, 18.) and it was probably Rehoboam's having refused to lessen them that gave occasion first to the complaints, and then to the rebellion, of the ten tribes against him. (5.) Another source of the king's revenue was the produce of the royal flocks. The Arabian deserts being common to the king and his subjects, for the pasturage of cattle, they did not neglect to take advantage of this privilege, but kept large herds of oxen, sheep, goats, asses and camels there, 1 Chron. xxxvii. 29—31. (6.) Michaëlis is of opinion that a passage in Amos (viii. 1.) refers to a royal right of *mowing the pastures*. If this be correct, the kings must have arrogated, at this time, the right of cutting the first and best grass of the public pastures, leaving only the after-growth to the Israelitish herdsmen. (7.) Not only did the most considerable part of the plunder of the conquered nations flow into the royal treasury, (2 Sam. viii.) but the latter also paid tributes, which were imposed on them partly in money and partly in agricultural produce, 1 Kings iv. 21; Ps. lxxii. 10. It is probable, from 1 Kings x. 14, that the *Israelites* also paid a tax in money. (8.) Lastly, Solomon discovered a source of revenue entirely new to the Israelitish monarchs, and which must have been very productive. As the Mosaic law did not encourage foreign commerce for the subject, it became an object of attention to the crown. Michaëlis is of opinion that Africa was circumnavigated by Solomon's fleets; be this as it may, it is certain that he carried on a most extensive and lucrative trade in gold, silver, Egyptian horses, and the byssus or fine linen of Egypt, 1 Kings x. 22, 28, 29. The foreign merchants, who carried on other branches of trade, and passed through the dominions of Solomon, paid him customs, which afforded a considerable revenue to that monarch, 1 Kings x. 15.

KINGS, Books of. The Vulgate has four books under this name, viz. the two Books of Samuel and those of Kings, as they stand in the English version, and also in the Hebrew Bibles. Under this name the Greeks cite them all four as the Books of Kingdoms, the Latins as the Books of Kings.

The First Book of Kings, i. e. the First Book of Samuel, in the English Bible, contains the history of 100 years; from the birth of Samuel, A. M. 2849, to the death of Saul, in 2949. It comprises an account of the birth of Samuel, the war between the Philistines and Hebrews, in which the ark of the Lord was taken; the death of Eli, the high-priest, and of his sons Hophni and Phinehas; the restoration of the ark by the Philistines; Samuel's being acknowledged judge of Israel; Saul's election to be king, his successful beginning, his wars and victories; his rejection; the anointing of David, his valor, his misfortunes, his flight; the war between the Philistines and Saul, with the death of that prince.

The Second Book of Kings, i. e. the Second Book

of Samuel in the English Bible, contains the history of 39 years; from the second anointing of David at Hebron, A. M. 2949, to 2988, in which David appointed Solomon to be his successor, two years before his death, in 2990. It includes an account of David's being acknowledged king by the tribe of Judah, while the other tribes of Israel obeyed Ishbosheth, son of Saul. Ishbosheth being killed seven years afterwards, (2956,) David was acknowledged king of all Israel. He received the royal unction a third time; took Jerusalem from the Jebusites; brought back the ark from Kirjath-jearim to the city of David, and defeated the Philistines, Moabites, Syrians, and Edomites, on several occasions. Hanun, king of the Ammonites, having insulted David's ambassadors, he made war on Hanun's country, and subjected it. During this war David lived with Bathsheba, and procured the murder of Uriah; Nathan reproved him for his adultery and murder; David repented; but God punished him by the rebellion of Absalom. After this contest, in which his unnatural son perished miserably, David, being quiet in his dominions, ordered the people to be numbered. The Lord punished his curiosity with a plague. Lastly, David prepared every thing necessary for the erection of the temple.

The Third Book of Kings, or the *First* in the English Bible, comprises the history of 126 years, from Solomon's anointing, A. M. 2989, to the death of Jehoshaphat, king of Judah, in 3115. It gives an account of Adonijah's aiming at the crown, of Solomon's association with David in the throne, of David's death, of the deaths of Adonijah, Joab, and Shimei; of the building the temple by Solomon; of his riches, wisdom, reputation, fall, and death; of his son Rehoboam's alienating the minds of the Israelites; of the separation of the ten tribes, and of their choice of Jeroboam for their king; of Rehoboam's successors, Abijam, Asa, and Jehoshaphat, who died A. M. 3115; and of Jeroboam's successors, Nadab, Baasha, Elah, Zimri, Omri, Tibni, Ahab, and Ahaziah, who died in 3108.

The Fourth Book of Kings, or the *Second* in the English Bible, includes the history of 227 years; from the death of Jehoshaphat, king of Judah, and the beginning of Jehoram in 3115, to the beginning of the reign of Evilmerodach, king of Babylon, who delivered Jechoniah out of prison in 3443.

In the kingdom of Judah we find a few pious princes among many who were corrupt. Jehoshaphat was succeeded by Jehoram, Ahaziah, Athaliah, Joash, Amaziah, Uzziah, or Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Eliakim, or Jehoiakim, Jechoniah, or Jehoiachin, Mattaniah, or Zedekiah, in whose reign Jerusalem was taken by the Chaldeans, the temple burnt, and the people carried to Babylon, A. M. 3416. After this we read of the sad death of Gedaliah, whom the Chaldeans had left in the country to govern the remains of the people; of their retreat into Egypt, and the favor shown by Evilmerodach, king of Babylon, to Jehoiachin, or Jechoniah, king of Judah, whom he took out of prison, and placed in his palace. In the interval God raised up many prophets in Judah; as Iddo, Ahijah, Shemaiah, Hanani, Azariah, Jehu, Isaiah, Jeremiah, Zephaniah, Huldah, Micaiah, Joel, &c. The fourth book of Kings has preserved several particulars of the lives of these great men, as well as of the prophets who lived at the same time in the kingdom of Israel, or the ten tribes. This book presents a long succession of wicked princes in the kingdom of Israel—Ahaziah, Jehoram son of Ahab Jehu, Jehoahaz, Joash, Jeroboam, Zachariah, Shallum, Menahem, Pekaiah, Pekah, Hosea son of Elah, in whose reign Samaria was taken by Salmanezer, and the ten tribes carried captive into Assyria. Several eminent prophets are named during this interval in the kingdom of the ten tribes; as Iddo, Oded, Ahijah, Elisha, Hosea, Amos, Jonah, &c.

As to the author or authors of the four books of Kings, critics are not agreed. Many ascribe the first two to Samuel, whose name we find in their titles in the Hebrew. The Jews assign him only twenty-seven chapters in the first book, which include the history of his life, and a recital of the actions of Saul and David, while Samuel was living; the rest they believe was continued by Gad and Nathan, according to 1 Chron. xxix. 29. This opinion is very probable; notwithstanding that we find certain remarks, which do not properly belong to the time of Samuel, or the time of Nathan: e. g. it is said, 1 Sam. iii. 1. that while Samuel was living, "prophecy was rare in Israel;" which intimates, that when the author wrote, it was more frequent. 1 Sam. xiv. 23, Bethel is called Bethaven, or "the House of Iniquity;" a name not given to it till Jeroboam had set up one of his golden calves there. The author observes also on David's invading the Geshurites and Gezrites, that "this country of old was well peopled, from Shur even unto the land of Egypt;" (1 Sam. xxvii. 8.) that is, it was so in David's time, but not when the author was living. In 1 Sam. ix. 9, they who formerly were called seers, were in his time termed nabi, or prophets. Now in Samuel's time the name of seer was common; the author, therefore, of these books is later than that prophet. He speaks of Samuel as of a person dead long before, and praises him, 1 Sam. xxviii. 3. He observes that the city of Ziklag belonged to the kings of Judah, ever since the cession of it by Achish to David; (1 Sam. xxvii. 6.) which remark must have been made after the separation of the kingdoms of Judah and Israel; and shows the writer to have lived not only after Samuel, but after David and Solomon.

From several other observations of this nature, some have concluded, that David, Hezekiah, Jeremiah, or Ezra, compiled these books from memoirs composed in the time of Samuel and the prophets, of David and Solomon; and if we compare the different characters of the books, we shall on one side see that circumstances, facts, and remarks, are mostly the same; while the uniformity of the style, and the course of the narration, prove that they both had one author, who was contemporary with the persons of whom he speaks. On the other side, however, there are circumstances which support the opinion, that a later writer revised them, and added some particulars, and certain terms, intended to explain what the distance of time had rendered obscure. Now, if we suppose that Ezra, an inspired author, had in his hands original writings of Samuel, and the ancient writers of Saul and David's times, that he digested them into order, and connected them, all difficulties are easily solved, and the seeming contradictions are reconciled. That these works are authentic and canonical it is not disputed: both the Jewish and the Christian church unanimously receive them as inspired Scripture; and Christ quotes them in the Gospel, Matt. xii. 3; Mark ii. 25; Luke vi. 3. There are much the same remarks to be made with relation to the third and fourth books of Kings. Some have imagined that David, Solomon and Hezekiah wrote

the history of their own reigns. Others, that the prophets who lived under their government, in Israel and Judah, took this office upon them; as Isaiah and Jeremiah, Gad and Nathan. We know that several of the prophets wrote the lives of those kings who reigned in their times; and the names and writings of these prophets are mentioned in several places of the books of Kings and Chronicles. Besides, the memoirs and annals of the kings of Judah and Israel are cited in almost every chapter, and these included the particulars of those princes' actions, of which the sacred books have handed down only summaries and abridgments.

It must be admitted, therefore, that two descriptions of writers were concerned in the books of Kings. (1.) Those original, primitive and contemporary authors, who wrote the annals, journals and memoirs of their own times; from which the matter and substance of our sacred history has been formed; and from which the authors who came afterwards have taken what they record. (See SEER.) These ancient memoirs have not descended down to us, but were certainly in the hands of those sacred penmen, whose writings are in our possession, since they cite them, and refer to them: but (2.) Who compiled and digested these ancient writings? and when did they live? It is generally believed that Ezra is the editor of the books of Kings and Chronicles, as we have them at present; and the proofs are these: (1.) The author lived after the captivity of Babylon. At the end of the fourth book of Kings he speaks of the return from that captivity, 2 Kings xxv. 22, 23, &c. (2.) He describes the ten tribes as still captive in Assyria, whither they were carried as a punishment for their sins. (3.) In the seventeenth chapter of the fourth book of Kings, he introduces reflections on the calamities of Judah and Israel, which demonstrate that he wrote after the event. (4.) He refers almost every where to ancient memoirs, which he had before him, and abridged. (5.) The author, as far as we are able to judge, was a priest, and much attached to the house of David. All these marks agree well with Ezra, a learned and very inquisitive priest, who lived during the captivity, and after it; who might have collected a great number of documents, of which time and the persecutions suffered by the Jews, have deprived us. See EZRA.

There are a few particulars in these books which do not seem to agree with the time of Ezra: he says, that in his time the ark of the covenant was still in the temple, (1 Kings viii. 8.) that the kingdoms of Judah and Israel were still subsisting, (chap. xii. 19.) he speaks of the months Sif and Bul, (vi. 1, 37, 38.) names which in the time of Ezra were no longer in use. He also expresses himself throughout as a contemporary and as a writer who had witnessed what he wrote. But these discrepancies may be easily removed. Ezra generally transcribes word for word the memoirs which he had in his possession; and this is a proof of his fidelity and honesty. In other places, he inserts reflections or illustrations, which naturally arise from his subject; and this shows that he was master of the subject on which he was engaged, and that, being inspired, he was not afraid of intermixing his own words with those of the prophets, whose writings lay before him.

KING'S MOTHER. Nothing is more agreeable than to establish the conjectures of learning and ingenuity; and a favorable opportunity for this purpose, combining illustrations of a passage of Scripture, is afforded by the learned work of Mr. Raphael Baruh, who thus expresses his sentiments on the passage, 1 Kings xv. 1, 2, 7, 8, collated with the same facts in 2 Chron. xiii. 1, 2: "There is a very remarkable variation in this collation, in the name of king Abijam's (or Abijah's) mother: in the book of Kings she is called Maaca, the daughter of Absalom; and even in Chronicles, (chap. ix. 20.) she is also called by this same name; but in this passage, Chronicles calls her by the name of Micayau, the daughter of Uriel, of Gibea. To solve this difficulty, I beg leave to offer, that the title אם המלך, (*am ham-melek,*) *king's mother;* and that of הגבירה, (*hag-gebirah,*) translated *queen,* (2 Kings x. 13; 2 Chron. xv. 16.) describe one and the same thing: I mean, that the phrase, "And his mother's name was," &c. when expressed on a king's accession to the throne, at the beginning of his history, does not always imply, that the lady whose name is then mentioned was the king's [natural] mother; I apprehend, that (אמו) '*the* king's mother,' when so introduced, is only a title of honor and dignity enjoyed by one lady, solely, of the royal family at a time, denoting her to be the first in rank, chief sultana, or queen dowager, whether she happened to be the king's [natural] mother or not. This remark seems to be corroborated by the history of king Asa, (1 Kings xv. 10, and 2 Chron. xv. 16.) who was Abijah's son. In the book of Kings, at his accession, this same Maaca, Absalom's daughter, is said to be his mother, and Asa afterwards deprived her of the dignity of גבירה, (*gebirah,*) or chiefest in rank, on account of her idolatrous proceedings. But it is certain that Maaca was his grandmother, and not his mother, as here described; therefore, if we look upon the expression of the King's Mother to be only a title of dignity, all the difficulty will cease: for this Maaca was really Abijah's mother, the dearly beloved wife of his father Rehoboam, who, for her sake, appointed her son, Abijah, to be his successor to the throne; but when Abijah came to be king, that dignity of the king's mother, or the first in rank of the royal family, was, for some reason, perhaps for seniority, given to Micayau, the daughter of Uriel of Gibea; and afterwards, on the death of Micayau, that dignity devolved to Maaca, and she enjoyed it at the accession of Asa, her grandson, who afterwards degraded her for her idolatry. This I submit as a rational way of reconciling all these passages, which seem so contradictory and repugnant to each other. The better to prove this assertion, let it be observed, that in 2 Kings xxiv. 12, it is said, 'And Jehoiachim, the king of Judah, went out to the king of Babylon, he and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him,' &c.; and, verse 15, 'and he carried away Jehoiachim to Babylon, and the king's mother, and the king's wives, and his officers,' &c. Jeremiah, (xxix. 2.) mentioning the same circumstances, says, 'After that, Jeconiah the king, and the queen, and the eunuchs, the princes of Judah, &c. departed from Jerusalem.' Now it is evident, that the queen, in this verse, cannot mean the king's wife, as it would seem, by the translators' rendering always the word הגבירה, (*hag-gebirah,*) *queen;* but means the lady that is invested with that dignity, of being called the *king's mother;* the phrase הגבירה, (*hag-gebirah,*) in Jeremiah, corresponding with אם המלך, (*am ham-melek,*) the king's mother; and אמי, AMMO, *his mother,* in Kings. The Vulgate translates the word גבירה (*gebirah*) (1 Kings xi. 19, and 2 Kings x. 13.) *Regina,* (1 Kings xv. 13.) *Princeps,* (2 Chron. xv. 16.) *Deposuit Imperio,* (Jer. xxix. 2.) *Domana,* (ibid. xiii. 18.) *Dominatrici;*—and the English trans-

lators always render it *queen*. That 'king's mother' was a title of dignity is obvious by 1 Kings ii. 19: 'Bathsheba, therefore, went in to king Solomon, to speak unto him for Adonijah; and the king rose to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand;' for it was better to say, 'and caused a seat to be set for *her*:' but he says, '*for the king's mother*;' and, perhaps, it was on this occasion that Bathsheba was first invested with the honor of that dignity." These conjectures of Mr. Baruh are established beyond any reasonable doubt, by the following extracts: "The Oloo Kani is not governess of the Crimea. This title, the literal translation of which is 'GREAT QUEEN,' simply denotes a dignity in the harem, which the khan usually confers on one of his sisters; or, if he has none, on one of his daughters, or relations. To this dignity are attached the revenues arising from several villages, and other rights." (Baron du Tott, vol. ii. p. 64.) "On this occasion, the king crowned his mother Malacotawit; conferring upon her the dignity and title of ITEGHE, the consequence of which station I have often described:—i. e. as king's mother, regent, governess of the king when under age." (Bruce's Travels, vol. ii. p. 531.) "Gusho had confiscated, in the name of the king, all the *queen's* [i. e. the ITEGHE] or king's mother's villages, which made her believe, that this offer of the king to bring her to Gondar was an insidious one. In order to make the breach the wider, he had also prevailed upon the king's [natural] mother to come to Gondar, and insist with her son *to be crowned*, and take the title and estate of ITEGHE. The king was prevailed upon to gratify his [natural] mother, under pretence that the ITEGHE had refused to come upon his invitation; but this, as it was a pretence only, so it was expressly a violation of the law of the land, which permits of but ONE ITEGHE, and never allows the nomination of a new one, while the former is in life, HOWEVER DISTANT A RELATION *she may be to the then reigning king*. In consequence of this *new* coronation, two large villages, Tshemmera and Tocussa, which belonged to the Iteghé, as appendages of her royalty, of course devolved upon the king's own mother, newly crowned, who sending her people to take possession, the inhabitants not only refused to admit her officers, but forcibly drove them away, declaring they would acknowledge no other mistress but their old one, to whom they were bound by the laws of the land." (Ibid. vol. iv. p. 244.)

From these extracts, we perceive, (1.) that the title and place of "King's mother" is of great consequence; and, in reading Bruce, we find the Iteghé interfering much in public affairs, keeping a separate palace and court, possessing great influence and authority; (2.) that while any Iteghé is living, it is contrary to law to crown another; which accounts at once for Asa's Iteghé, or king's mother, being his grandmother, the same person as held that dignity before he came to the crown; (3.) that this title occurs also in other parts of the East; and is given without consideration of natural maternity. (4.) It should seem, that "Queen," in our sense of the word, is a title and station unknown in the royal harem throughout the East. If it be taken at all, it is by that wife who brings a son after the king's coronation; such son being presumptive heir to the crown, his mother is sometimes entitled "Sultana Queen," or "prime Sultaness;" but not with our English ideas annexed to the title queen. (5.) That this person is called indifferently, "Queen," or "Iteghé," or "King's Mother," even by Bruce; whence arises the very same ambiguity in our extracts from him, as has been remarked in Scripture. This illustration also sets in its proper light the interference of the "queen," in the story of Belshazzar; (Dan. v. 10.) who, by her reference to former events, appears not to have been any of the wives of Belshazzar; neither, indeed, could any of his wives have come to that banquet, (see Esther iv. 16.) or have appeared there under those circumstances, even had such a one been acquainted with the powers and talents of Daniel, as a prophet, or as a public man, or servant of the king; or, if intelligence of what passed at the banquet had been carried into the harem, both of which ideas are very unlikely. Whereas, the queen evidently speaks with much influence, if not authority; and was a proper person to be informed, and consulted also, on any emergency. Besides, as her palace was separate and distant from the king's, (though it might be within the circuit of Babylon, and certainly was, at this time, as Babylon was now under siege,) it allows for the interval of confusion, conjecture, introduction of the wise men, &c. before the queen's coming. Accounts must have been carried to her, and her coming from her own palace to the king's must have taken up time. In order, therefore, to determine who was this "queen," which has been a *desideratum* among learned men, it is not enough to know, who might be Belshazzar's wife, or wives, at the time: but also who was Iteghé, or king's mother, before he came to the crown; and who, therefore, being well acquainted with former events, and continuing in the same dignity, might naturally allude to them on this occasion. Had inquiry into this matter been conducted on these principles, in all probability, it had been more conformable to the manners of the East, and had superseded many ineffectual conjectures.

I. KIR, a city of Moab, probably the modern KEREK, Isa. xv. 1.

II. KIR, part of Media, where the river Kyrus, or Cyrus, flows, 2 Kings xvi. 9; Isa. xxii. 6; Amos i. 5; ix. 7.

KIR-HARESHETH, probably the same with KIR. See AR.

I. KIRIATH, a city in Judah, Josh. xv. 25.

II. KIRIATH, a city of Moab, Jer. xlviii. 24, 41; Amos ii. 2.

III. KIRIATH, a city of Benjamin, Josh. xviii. 28.

KIRIATHAIM, a town beyond Jordan, ten miles from Medaba, west, Josh. xiii. 19.

I. KIRJATHAIM, a city of Naphtali, 1 Chron. vi. 76. Thought to be the Karthan of Josh. xxi. 32.

II. KIRJATHAIM, a city of Moab, or partly in the lot of Reuben, Gen. xiv. 5; Numb. xxxii. 37; Josh. xiii. 19; Jer. xlviii. 1, 23; Ezek. xxv. 9.

KIRJATH-ARBA, or HEBRON, a city of Judah, (Josh. xv. 13.) so called from its founder, Arba. See HEBRON.

KIRJATH-BAAL, a city in Judah, called also Kirjath-jearim, (Josh. xv. 60; xviii. 14; Jer. xxvi. 20.) and also Baalah

KIRJATH-HUZOTH, *the city of squares*, was the royal seat of Balak, king of Moab; and therefore may well be supposed to have had handsome streets, &c. Numb. xxii. 39.

KIRJATH-JEARIM, a city of the Gibeonites, afterwards given to Judah. It was on the confines of Benjamin, (Josh. xv. 9.) about nine miles from Jerusalem, in the way to Lydda. Here the ark was lodged for many years in the house of Abinadab; till David removed it to Jerusalem, 1 Chron. xiii.

KIRJATH-SANNAH, a city of Judah, Joshua xv. 49.

KIRJATH-SEPHER, *the city of books*, otherwise Debir, Kirjath-debir, *the city of words*, a city in the tribe of Judah, afterwards given to Caleb. It was taken by Othniel, to whom Caleb for his reward gave his daughter Achsah in marriage, Josh. xv. 15; Judg. i. 11, &c. This city was so called long before Moses; at least it would seem so by the manner of mentioning it, which proves that books were known before that legislator, and that he is not the oldest writer, as the fathers have asserted; a character which, it is to be observed, he never assumes. It is possible that the Canaanites might lodge their records in this city, and those few monuments of antiquity which they had preserved; or it might be something like the cities of the priests in Israel, the residence of the learned; a kind of college. This idea receives confirmation from its other name *Debir*, which designates an oracle; and seems to hint at a seat of learning; an establishment, probably, of priests, for the purpose of educating the younger members of their body. The circumstance is very remarkable, because it occurs so early as the days of Joshua; and is evidently an establishment by the Canaanites, previous to the Hebrew invasion. It contributes, therefore, greatly to prove that the origin of letters was not the revelation of them to Moses on mount Sinai, as some have imagined; since, beside the silence of Moses on that matter, we find indications of their being already in use elsewhere. See DEBIR.

I. KISH, son of Abi Gibeon and Maachah, 1 Chron. viii. 30.

II. KISH, son of Ner, and father of king Saul, 1 Sam. ix. 1; 1 Chron. viii. 33; ix. 38, 39.

III. KISH, son of Abdi, a Levite of Merari's family, 2 Chron. xxix. 12.

KISHION, a city of the tribe of Issachar, yielded to the Levites of Gershom's family, Josh. xix. 20. It is the same with KEDESH III.

KISHON, a brook which rises in the plain of Jezreel, near the foot of mount Tabor. After passing through the great plain and receiving the waters of various smaller streams, it passes along the foot of mount Carmel, and discharges itself into the Mediterranean, a short distance south of Acco, or Acre, Judges v. 21. (See CARMEL II.) For a more particular account of the Kishon, see the Biblical Repository, vol. i. p. 601. R.

KISS. There are in the language of Scripture, kisses of friendship, adoration, homage, and respect; kisses of peace and reconciliation. Paul speaks frequently of the kiss of peace, used among believers, and given by them to one another, as a token of love and union, publicly in their religious assemblies, Rom. xvi. 16. See ADORE.

Pharaoh tells Joseph, "Thou shalt be over my house; and upon thy mouth shall all my people kiss;" our translation reads, "according to thy word shall all my people be ruled;" but places in the margin, "at thy word shall all my people kiss." We read in Prov. xxiv. 26, "The lips shall be kissed that give right words in answer;" and as this seems to express the same action as is referred to Joseph, it may be proper to examine the import of the phrase. It is probable that it refers, ultimately, to the mode of kissing the roll of a decree, or writing, which contains the orders of a sovereign prince, as is still the custom in the East, that is, the written orders of Joseph should be treated with the same respect, by inferior officers, as those of the king. The passage in Proverbs is rendered by the LXX, "Lips shall kiss those things that answer to right words;"—that is, those writings, those decrees, which correspond to principles of equity and justice, shall be treated with the utmost reverence, even to kissing. The mode of honoring a writing from a sovereign in the East, is by kissing it, and then putting it up to the forehead. See LETTERS.

It deserves notice, that various parts of the person were occasionally, and still are, kissed in the East; probably according to the degree of intimacy of the parties, or to their relative stations—as the lips, the hands, the feet, the garments, the earth where the feet had trodden, &c. and in many instances, things sent by a superior to an inferior. So Isaac says to his son, "Come near and kiss me;" (Gen. xxvii. 26.) so Joseph fell on his father's face, and kissed it; (Gen. l. 1.) so Joab took Amasa by the beard, to kiss it; (2 Sam. xx. 9.) and so the woman kissed the feet of Christ, Luke vii. 45. We should remark, also, that not only men who were related kissed each other, as Laban and Jacob, (Gen. xxix. 14.) Esau and Jacob, (Gen. xxxiii. 4.) and Joseph and his brethren; but Samuel kissed Saul, (1 Sam. x. 1.) as a token of respect to the king elect; in like manner, when the Son is declared king, (Ps. ii. 12.) the kings and judges of the earth are directed to kiss him; no doubt to show their submission, veneration and affection. Jonathan and David kissed each other, (1 Sam. xx. 41.) and "Absalom kissed any man—of whatever rank, or situation—that came near to him," 2 Sam. xv. 5. This custom long continued, for "the brethren fell on Paul's neck, and kissed him," Acts xv. 37. This accounts, very naturally, for the custom of the "kiss of peace," among the primitive Christians; which, however it might seem to us to be unadvisable, was in those days esteemed merely as a mode of expressing affectionate honor. It should be remembered, too, that the sexes sat apart in Jewish and in Christian places of worship; though the heathen took occasion from the use of this salutation, to raise reports injurious to Christian purity. It did not long continue to be practised in public assemblies, being probably gradually relinquished. There is some reason, however, to think that it continued among several of the sects denominated heretics; where it gave occasion to the same reports of promiscuous embraces, as it had done when in general use among Christians.

KITE, a bird of prey, and therefore placed by Moses among the unclean birds, Lev. xi. 14. See BIRDS

KITHLISH, a city of Judah, Josh. xv. 40.

KITRON, a city of Zebulun, which that tribe could not take from the Canaanites, Judg. i. 30. Kitron is Sippor, (Sepphoris,) says Bab. Megill. (fol. 6. 1.) a very strong place, and the largest city in Galilee. It is noted in the Talmuds for being a university; in which taught rabbi Judah the Holy, who died here.

KITTIM, son of Javan, and grandson of Noah, Gen. x. 4. See CHITTIM.

KNEADING-TROUGHS. In the description of the departure of the Israelites from Egypt, (Exod. xii. 34.) we read that "the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders." Persons who know how cumbersome our kneading-troughs are, and how much less important they are than many other utensils, may wonder at this statement, and find a difficulty in accounting for it. But

this wonder will cease, when it is understood that the vessels which the Arabs make use of, for kneading the unleavened cakes they prepare for those who travel in the very desert through which Israel passed, are only small wooden bowls; and that they seem to use no other in their own tents for that purpose or any other; these bowls being used by them for kneading their bread, and serving up their provisions when cooked. It will appear, that nothing could be more convenient than kneading-troughs of this sort for the Israelites in their journey. Mr. Harmer, however, expresses himself as being a little doubtful, whether these were the things that Moses meant, since it seems that the Israelites had made a provision of corn sufficient for their consumption for about a month, which they were preparing to bake all at once; but which their own little wooden bowls, used to knead the bread in they wanted for a single day, could not contain, nor yet well carry a number of those things they had borrowed of the Egyptians. Besides, he adds, Dr. Pococke informs us, that the Arabs actually carry their dough in something else; for, after having spoken of their copper dishes put one within another, and their wooden bowls, in which they make their bread, and which make up all the kitchen furniture of an Arab, even where he is settled; he gives us a description of a round leather coverlet, which they lay on the ground, and which serves them to eat from. This piece of furniture has, he says, rings round it, by which it is drawn together with a chain, that has a hook to it, to hang it by. It is drawn together, and in this manner they bring it full of bread, and when the repast is over, carry it away at once, with all that is left. (Vol. i. p. 182.) Whether this utensil is rather to be understood by the word translated kneading-troughs, than the Arab wooden bowl, Mr. Harmer does not positively determine; but he remarks that there is nothing, in the other three places in which the word occurs, to contradict this explanation. These places are Exod. viii. 3; Deut. xxviii. 5 and 17. in the two last of which places it is translated *store*. See also under CARAVANSERAI.

Niebuhr's description of this travelling equipage, in which we find a piece of furniture of the same nature as that just spoken of, and suitable, not only for the same purpose, but for others also, may be useful. We observe, that this is usually slung on the camels, in travelling; which accounts for the remark of the Israelite writer, that the people "carried their kneading-bags on their shoulders" knapsack-fashion, bound up, that is, drawn close; which may be ascribed to two coincident causes, (1.) they had not camels sufficient to transport the baggage of such a numerous host; (2.) they were sent away with speed, and had no time allowed them to procure travelling animals for general accommodation; they must either carry their food themselves, or relinquish it. "In the deserts through which we were to travel, (says Niebuhr,) a tent and beds were indispensably necessary. We had a neat collection of kitchen utensils made of copper, and tinned without and within. Instead of glasses, which are so liable to be broken, we used also copper bowls completely tinned. A bottle of thick leather served us as a caraffe. Our butter we put up in a leathern jar. In a wooden box, covered with leather, and parted out into shelves, we stored our spiceries of all sorts; and in another similar box we laid our candles; in the lid of the latter, we fixed an iron socket which served us for a candlestick. We had large lanterns of folded linen, with the lid and bottom of tin. For a table, with table linen, we had a round piece of leather, with iron rings at certain distances round it, through which cords were passed, after our meals; and the table hung, in the form of a purse, upon one of our camels. But we imprudently put our wine into great flasks, called in the East damasjanes, and large enough, each of them, to contain twenty ordinary bottles. These vases are very liable to be broken by the jolting of the camels, as we found by the loss of a part of our wine. It is much better to put your wine, when you are to carry it upon camels, into goat-skin bottles. This species of vessels may at first appear little suitable for the purpose; but they communicate no bad taste to the liquor, if the skins have been properly dressed. The same vessels answer best to carry the store of water that is requisite in travelling through dry and desert countries." (Vol. i. p. 163. Eng. edit.) The reader may now have a much clearer idea of the article designed by the Hebrew historian, than was possible for him to conceive from the rendering of the English version —kneading-trough. The notion of a kneading-trough, and that of an open leather cover, forming a bag, are so dissimilar, that it seems absolutely necessary, were it only to avoid that ridicule to which scepticism is ever prompt, that a different word should be substituted; a word more expressive of the subject and utensil intended, and also of its state, as "bound up." In fact, if proper terms were selected to particularize, if not to describe, the utensils of the East, as well domestic as others, with which we are now much more intimately acquainted than our worthy and venerable translators were, many of the sneers that pass for wit, while they are nothing better than sheer ignorance, would lose even that shadow of support to their profaneness at which they catch, for want of more correct information.

KNOWLEDGE. To consider this word fully, would make a very extensive article; a few remarks must suffice. (1.) It imports, *to understand*—to have acquired information respecting a subject. (2.) It implies discernment, judgment, discretion; the power of discrimination. It may be partial; we see but in part, we know but in part, 1 Cor. xiii. 9. (3.) To have ascertained by experiment, Gen. xxii. 12. (4.) It implies discovery, detection; by the law is the knowledge of sin, Rom. iii. 20.

Natural knowledge is acquired by the senses, by sight, hearing, feeling, &c.; by reflection; by the proper use of our reasoning powers; by natural genius; dexterity improved by assiduity and cultivation into great skill. So of husbandry, (Isa. xxviii. 36.) of art and elegance, (Exod. xxxv. 31.) in the instance of Bezaleel. Spiritual knowledge is the gift of God; but may be improved by study, consideration, &c.

The priests' lips should keep knowledge; (Mal. ii. 7.) not keep it to themselves, but keep it in store for others; to communicate knowledge is the way to preserve it.

Knowledge is spoken of as an emblematical person, as riches, and treasures, as excellency, and as the gift of God.

"Knowledge puffeth up, but charity edifieth; (1 Cor. viii. 1.) i. e. the knowledge of speculative and useless things, which tend only to gratify curiosity and vanity, which contribute neither to our own salvation nor to our neighbor's, neither to the public good, nor to God's glory; such knowledge is much more dangerous than profitable. The true science

is that of salvation; the best employment of our knowledge is in sanctifying ourselves, in glorifying God, and in edifying our neighbor: this is the only sound knowledge.

God is the source and fountain of knowledge; He knows all things, at all times, and in all places. Jesus Christ is possessed of universal knowledge; knows the heart of man, and whatever appertains to his mediatorial kingdom. Men know progressively; and ought to follow on to know the Lord; what we know not now we may know hereafter. Holy angels know in a manner much superior to man; and, occasionally, reveal part of their knowledge to him. Unholy angels may know many things, of which man is ignorant. The great discretion of life and of godliness is, to discern what is desirable to be known, and what is best unknown; lest the knowledge of "good lost and evil got," as in the case of our first parents, should prove the lamentable source of innumerable evils.

Knowledge of God is indispensable, self-knowledge is important, knowledge of others is desirable; to be too knowing in worldly matters is often accessory to sinful knowledge; the knowledge of our Lord Jesus Christ is a mean of escaping the pollutions which are in the world. Workers of iniquity have no knowledge; no proper conviction of the divine presence. Some men are brutish in their knowledge; e. g. he who knows that a wooden image is but a shapely-formed stump of a tree, yet worships it; he boasts of his deity, which, in fact, is an instance of his want of discernment, degrading even to brutality. Some are wicked in their knowledge, "knowing the depths of Satan, as they speak," Rev. ii. 20. Strange indeed! that men should boast of what is to their detriment, and pride themselves on knowing that the absence of which were their greatest felicity!

KOHATH, son of Levi, and father of Amram, Jehar, Hebron, and Uzziel, Gen. xlvi. 11. Kohath's family was appointed to carry the ark and sacred vessels of the tabernacle, while Israel marched through the wilderness, Exod. vi. 18; Numb. iv. 4—6, &c.

I. KORAH, son of Esau and Aholibamah, succeeded Kenaz in part of the kingdom of Edom, Gen. xxxvi. 15, 16.

II. KORAH, a son of Jehar, and head of the Korites, a celebrated family among the Levites. Korah being dissatisfied with the rank he held among the sons of Levi, and envying the authority of Moses and Aaron, formed a party against them; in which he engaged Dathan, Abiram, and On, with 250 of the principal Levites, Numb. xvi. 1—3, &c. At the head of these rebels, Korah complained to Moses and Aaron, that they arrogated to themselves all authority over the people of the Lord. Moses, falling with his face upon the earth, answered them, "Let every one of you take his censer, and to-morrow he shall put incense into it; and offer it before the Lord; and he shall be acknowledged priest whom the Lord shall choose and approve." The next day Korah, with 250 of his faction, presenting themselves with their censers, the glory of the Lord appeared visibly over the tabernacle; and a voice was heard, "Separate yourselves from among this congregation, that I may consume them in a moment." Moses and Aaron, hereupon, falling with their faces to the ground, interceded for the people; and the Lord commanded them all to depart from about the tents of Korah, Dathan, and Abiram. When the people were retired, Moses said, "If these men die the common death of all men, then the Lord hath not sent me; but if the earth open and swallow them up alive, then ye shall know that they have blasphemed the Lord." As soon as he had spoken, the earth opened and swallowed the rebels up, with all that belonged to them. One thing which added to this surprising occurrence was, that when Korah was swallowed up in the earth, his sons were preserved. David appointed them their office in the temple, to guard the doors, and to sing praises. Several psalms are inscribed to them, under the name of Korah; as the 42, 44, 45, 46, 47, 48, 49, and the 84, 85, 87 88.

L

LABAN, son of Bethuel, and grandson of Nahor, brother to Rebekah, and father to Rachel and Leah. See Jacob.

LABOR is sometimes taken for the fruit of labor, Ps. cv. 44, "And they inherited the labor of the people." And elsewhere, "Let strangers spoil his labor, and the first-fruits of their labors;" that is, what they have acquired by their labor.

LACHISH, a city in the south of Judah, Josh. x. 23; xv. 39. It was rebuilt and fortified by Rehoboam, 2 Chron. xi. 9. Sennacherib besieged but did not take it, 2 Kings xviii. 17; xix. 8; 2 Chron. xxxii. 9.

LAISH, a city in the northern border of Palestine, acquired by the tribe of Dan, from whom it was subsequently called Dan, Judg. xviii. 7, 29. (See Dan.) The Laish mentioned Isa. x. 30. may, or may not, be the Laish of Dan. The prophet commands the daughter of Gallim to lift up her voice, so that it may be heard to a distance; but whether to so great a distance as Dan, may be doubted. Indeed, it does not appear for what purpose her screams should be heard so far off; but if this Laish were a town nearer to Geba, Gibeah, and the other places mentioned, then this alarm might be intended to reach Laish, for the purpose of inducing its inhabitants to join in the general flight.

LAKE, a confluence of waters. The principal lakes in Judea were the lake Asphaltites, or Dead sea, the lake of Tiberias, and the lake Semechon, or Merom. See the respective articles.

LAMB, the young of a sheep; but in Scripture it sometimes comprehends the kid; the Hebrews at the passover were at liberty to choose either for a victim. The original, *seh*, in general signifies a youngling, whether of a goat or ewe. "A lamb of a year old," may be interpreted a lamb of the year, born in the year, but which does not suck; for to sacrifice the paschal lamb while it used the teat, or to seethe it in the milk of its dam, was prohibited, Exod. xii. 5; Lev. xxiii. 12. On other occasions the law required, that the young should be left eight

days with its dam before it was offered, Exod. xxii. 30; Lev. xxii. 27. The prophets represent the Messiah, in meekness, like a lamb which is sheared, or carried to the altar, without complaint, Isa. liii. 7; Jer. xi. 19. In the Revelation our Saviour is symbolized as a lamb that had been sacrificed. The wicked at the judgment are compared to goats, the righteous to lambs.

LAMB OF GOD. By this name John the Baptist called our Saviour, (John i. 29, 36.) to signify his innocence, and his quality as a victim to be offered for the sins of the world. Or, he might allude to these words of the prophet: "He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth," Isa. liii. 7. If it were a little before the passover—then the sight of a number of lambs going to Jerusalem to be slain on that occasion, might suggest the idea; as if he had said, "Behold the true, the most excellent Lamb of God," &c.

I. LAMECH, son of Methuselah, and father of Noah. He was 182 years old at the birth of Noah; and he lived after it 595 years; his whole life was 777; being born A. M. 874, and dying 1651.

II. LAMECH, son of Methusael, and father of Jabal, Jubal, Tubal-Cain, and Naamah, Gen. iv. 18, &c. He is conspicuous for his polygamy, of which he is thought to be the author, having married Adah and Zillah. There is some obscurity in Lamech's address to his wives: "Hear me, ye wives of Lamech; have I slain a man to my wounding, and a young man to my hurt! If Cain shall be avenged seven-fold, truly Lamech seventy-seven fold." A tradition among the Hebrews says, that Lamech, growing blind, when hunting, killed Cain ignorantly, believing that he killed some beast; and that afterwards he slew his own son Tubal-Cain, who had been the cause of this murder, because he had directed him to shoot at a certain place in the thicket where he heard something stir. Other conjectures have been formed to explain the passage, almost all equally uncertain and absurd. Josephus says, Lamech had seventy-seven sons by his two wives; but Scripture mentions only three sons and one daughter. [The following would seem to be a more appropriate translation of Lamech's address: "Hear me, ye wives of Lamech; I have slain a man who wounded me; a young man who smote me. If Cain, &c." It is not to be understood that Lamech had slain two persons; it is merely the repetition of poetic parallelism. R.

LAMENTATIONS OF JEREMIAH, a mournful poem, composed by the prophet, on occasion of the destruction of Jerusalem by Nebuchadnezzar. The first two chapters principally describe the calamities of the siege of Jerusalem; the third deplores the persecutions which Jeremiah himself had suffered; the fourth adverts to the ruin and desolation of the city and temple, and the misfortune of Zedekiah; and the fifth is a kind of form of prayer for the Jews in their captivity. At the close the prophet speaks of the cruelty of the Edomites, who had insulted Jerusalem in her misery, and threatens them with the wrath of God.

The first four chapters of the Lamentations are in the acrostic form; every verse or couplet beginning with a letter of the Hebrew alphabet, in regular order. The first and second chapters contain twenty-two verses, according to the letters of the alphabet; the third chapter has triplets beginning with the same letter; and the fourth is like the first two, having twenty-two verses. The fifth chapter is not an acrostic. The style of Jeremiah's Lamentations is lively, tender, pathetic and affecting. It was the talent of this prophet to write melancholy and moving elegies; and never was a subject more worthy of tears, nor written with more tender and affecting sentiments.

The Hebrews used to compose lamentations or mournful songs on the death of great men, princes and heroes, and on occasion of public miseries and calamities. (See 2 Chron. xxxv. 25.) "Behold they are written in the Lamentations." These, however, are lost, but we have those which were composed by David on the death of Absalom and Jonathan. The prophets Isaiah, Jeremiah, and Ezekiel, having foretold the desolations of Egypt, Tyre, Sidon and Babylon, made lamentations on their fall. It seems by Jeremiah, that they had women hired to weep: "Call for the mourning women, and send for cunning women, and let them take up a wailing for us," &c, (See Isaiah xiv. 4, 5; xv. xvi.; Jer. vii. 29; ix. 10, 17; xlviii. 32; Ezek. xix. 1; xxviii. 11; xxxii. 2.)

LAMPS are frequently mentioned in Scripture. That with seven branches, which Moses placed in the holy place, and those which Solomon placed afterwards in the temple of Jerusalem, are described in the article CANDLESTICK.

This article will embrace the other kinds of lamps or lanterns mentioned in Scripture. The subject, though of the most familiar nature, has its difficulties and its variations.

It is evident, that lamps intended for the interior of dwellings, for what may be described as "chamber use," are likely to be very different in construction, in form, and in management also, from those which are expected to meet the impulse of the open air, the evening breeze, and, occasionally, the ruder blasts of strong winds. The necessity for proper distinction appeared urgent to Mr. Harmer; but as that ingenious writer refers only to the New Testament for instances of the application of his remarks, there is at least an equal necessity for ascertaining the kinds mentioned in the Old Testament, nor less propriety in distinguishing them, and in maintaining that distinction, according to their application.

The following extract is from this writer's Observations: (vol. ii. p. 429, or iv. p. 274, Amer. ed.) "Captain Norden, among other particulars he thought worthy of notice, has given some account (part i. p. 83.) of the lamps and lanterns that they make use of commonly at Cairo. 'The lamp,' he tells us, 'is of the palm-tree wood, of the height of twenty-three inches, and made in a very gross manner. The glass, that hangs in the middle, is half filled with water, and has oil on the top, about three fingers in depth. The wick is preserved dry at the bottom of the glass, where they have contrived a place for it, and ascends through a pipe. These lamps do not give much light; yet they are very commodious, because they are transported easily from one place to another. With regard to the lanterns, they have pretty nearly the figure of the cage, and are made with reeds. It is a collection of five or six glasses, like to that of the lamp which has been just described. They suspend them by cords in the middle of the streets, when there is any great festival at Cairo, and they put painted paper in the place of the reeds.' Were these the lanterns that those who came to take Jesus made use of? or were they such lamps as these that Christ referred to in the parable of the virgins? or are we rather to suppose that these lanterns are appropriated to the Egyptian illuminations, and that Dr. Pococke's account of the lanterns of this country will give us a

better idea of the lanterns that were anciently made use of at Jerusalem? 'By night,' says that author, (Descript. of the East, vol. i.) speaking of the travelling of the people of Egypt, 'they rarely make use of tents, but lie in the open air, having large lanterns, made like a pocket paper lantern, the bottom and top being of copper, tinned over: and instead of paper, they are made with linen, which is extended by hoops of wire, so that when it is put together it serves as a candlestick, &c. . . . . and they have a contrivance to hang it up abroad, by means of three staves.' It appears from travellers, that lamps, wax-candles, torches, lanterns, and cresset-lights, (a kind of movable beacon,) are all made use of among the eastern people. (Thevenot, part ii. p. 35 and 37; Norden, part i. p. 124; Hanway.) I think also, that there are only three words in the New Testament to express these things by, of which λύχνος seems to signify the common lamps that are used in ordinary life, (Luke xv. 8.) which, according to Norden, afford but little light. Λάμπας, which is one of the words made use of, (John xviii. 3.) seems to mean any sort of light that shines brighter than common, whether torches, blazing resinous pieces of wood, or lamps that are supplied with more than ordinary quantities of oil, or other unctuous substances; such as that mentioned by Hanway, in his Travels, (vol. i. p. 223.) which stood in the court-yard of a person of some distinction in Persia, was supplied with tallow, and was sufficient to enlighten the whole place, as a single wax-candle served for the illumination of the room where he was entertained; and such, I presume, were the lamps our Lord speaks of in the parable of the virgins, which were something of the nature of common lamps, for they were supplied with oil; but then were supposed to be sufficient for enlightening the company they went to meet, on a very joyful occasion, which required the most vigorous lights. Sir J. Chardin, in his MS. note on Matt. xxv. 44, informs us, that in many parts of the East, and in particular in the Indies, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp full of oily rags in the other. This seems to be a very happy illustration of this part of the parable. He observes, in another of the MSS. that they seldom make use of candles in the East, especially among the great; candles casting but little light, and they sitting at a considerable distance from them. Ezek. i. 13, represents the light of lamps accordingly as very lively. The other word, (φανὸς,) which occurs in John xviii. 3, is no where else to be found in the New Testament; and whether it precisely means lanterns, as our translators render the word, I do not certainly know. If it do, I conclude, without much hesitation, that it signifies such linen lanterns as Pococke gives an account of, rather than those mentioned by Norden, which seem rather to be machines more proper for illuminations than for common use; and if so, the evangelist perhaps means, that they came with such lanterns as people were wont to make use of when abroad in the night; but lest the weakness of the light should give an opportunity to Jesus to escape, many of them had torches, or such large and bright burning lamps as were made use of on nuptial solemnities, the more effectually to secure him. Such was the treachery of Judas and the zeal of his attendants!"

The remarks introduced in explanation of marriage processions, (see MARRIAGE,) have furnished materials for a correct judgment on the nature and form of the lamps used in evening perambulations, on such public occasions. Mr. Harmer is more happy in referring those described by Chardin to the parable of the virgins, than in some other of his conjectures. To do this subject justice, it might be considered under several distinctions: as, (1.) Military lamps, those intended to meet the exigencies of night, in the external air, when the breeze is lively, or when the wind is high. (2.) Domestic lamps, those intended for service in the interior of a dwelling, or to be carried about into all parts of it; but not powerful enough to resist a gale of wind in the open air. (3.) Lamps for religious uses; those hung up in temples, or deposited in the sacred recesses of edifices, public or private, &c. We shall, however, attend only to the distinction between lamps for the exterior, the open air; and lamps for the interior, domestic purposes. It is the more necessary to institute a distinction of this kind, because Scripture uniformly maintains it, by employing two very different terms to express artificial lights; as well in the Old Testament as in the New. We might add, because Schleusner has been somewhat too liberal in his definition of the term *lampas*, of which he says, "generatim *omne, quod lucet*, notat." But whatever shines is not a lamp in Scripture, as may appear from comparing certain passages.

1. We meet with the Hebrew term לפיד, *lapid*, properly *lampid*, (whence the word lamp,) in that remarkable history of the "smoking furnace and the burning lamp," which ratified the covenant made with Abraham, (Gen. xv. 17.) where the meaning is simply *a flame*. The text observes, that, (1.) it was after the sun was gone down, (2.) when it was dark, what is rendered a furnace, passed; and this is expressly noted as (3.) smoking. Whatever light, or splendor, overcame the darkness of the evening, with the much greater darkness occasioned by the density of the smoke by which it was immediately surrounded, and in the centre of which it blazed, was certainly not feeble, or dim, but lively, vigorous, and even powerful. The action took place in the open air; and this lamp, described as burning, was competent to resist, and more than resist, every impulse of the atmosphere. With this we may compare the appearances at the giving of the law, (Exod. xx. 18.) when we read (ver. 21.) of "the thick darkness" where God was; of the 'mountain smoking," and of the "thunderings"—implying the concussion of dense clouds—but, notwithstanding these powerful impediments to the passage of light, yet the *lampadim*—less properly "lightnings" than glowing flames—distinguished themselves by the intensity and the continuance of their effulgence; to the great terror of all the people. The impropriety of rendering *lampadim* by "lightnings," is evident, on considering a passage where the two words meet, and must be distinguished in the description of a majestic person, (Dan. x. 6.) whose countenance had the brightness of lightning, (ברק, the regular term for the flashes of this meteor,) and his eyes were as *lampadi* of fire; that is, glowing, clear, steady, conspicuous flames; not vibrating, not blazing, but compact and still. It would manifest a deplorable deficiency in taste and propriety, to compare an earthly production with these celestial appearances; but whoever has contemplated a great body of gas lights, purposely combined, will at least be prepared to admit the overpowering effulgence of a brightness very different from that of lightning.

We must now descend to the humbler walks of humanity. We read in Judg. vii. 16, that the inventive Gideon gave to his soldiers, at his surprise of the Midianites, by night—"pitchers, and lamps within the pitchers." There can be no doubt but what this

hero would adopt the most powerful lights he could obtain. Weak rush lights would not answer his purpose. His intention was to make the most tremendous noise possible with his trumpets; and the most terrific display of blazing brightness by means of his lamps, suddenly beaming with malignant splendor, in several parts of the Midianite host, at the same moment. They were, therefore, strong luminaries. We may say the same of the *lampid* of Samson; (Judg. xv. 4.)—it was a burner not to be extinguished by the rude blast of night. Moreover, the *lampid* is made an object of comparison in Isa. lxii. 1, "I will not hold my peace—till the salvation of Zion go forth as a lamp that burneth." (Comp. Ezek. i. 13; Zech. xii. 6, et al.) Certainly, these comparisons imply a vehement, or at least a glowing, brilliant illuminator.

There is a passage in Job xii. 5, which should be illustrated in the present article; but the critics are by no means agreed on its import; whether this attempt to explain it be satisfactory must be left for others to determine. Our translation reads, "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." Scott renders,

> Contempt pursues the fall'n; exalted ease
> With scornful eye unhappy virtue sees.

Good takes an unjustifiable liberty with the text, and transfers the first word of this verse to the end of the preceding one: he reads,

> The just, the perfect man, is a laughing-stock to the proud;
> A derision, amidst the sunshine of the prosperous,
> While ready to slip with his feet.

[The simplest interpretation, however, is that of the common translation. The sense plainly is, that a man in adversity is, to the prosperous man, as a lamp about to expire, which gives but a fainter and fainter light, and is, therefore, of no value. R.

The LXX have constantly rendered the Hebrew term *lampid* by the Greek *lampas;* which we shall find employed in the New Testament, as well as in the Old, to signify a light for exterior service. Having noticed the effulgent appearances attendant on celestial powers descending upon earth, we shall be excused for calling the attention of the reader, in the first place, to a like phenomenon in heaven, Rev. iv. 5. "Out of the throne proceeded lightnings, and thunderings, and voices; and there were seven lamps of fire (ἑπτὰ λαμπάδες πυρὸς) burning before the throne, which are the seven Spirits of God." This appearance is sufficiently explained by comparison with what has been said on Exod. xx. 18. Again, in chap. viii. 10, There fell from heaven a great star, burning as it were a lamp, ἀστὴρ μέγας καιόμενος ὡς λαμπάς;—the comparison implies a flame sufficiently vigorous to resist the effect of the velocity with which the meteor travelled, to resist the extinguishing powers of the atmosphere, incalculably increased by that velocity. The allusion is, probably, to a comet, said to fall to the earth. Comets were reckoned among stars by the ancients; and the Romans sometimes called a comet, *fax*, a torch, or *fax cœlestis*, a heavenly torch. The term *lamp*, however, adding the notion of a long train of fire streaming behind it, seems more appropriate in this place than that of torch.

The parable of the virgins (Matt. xxv.) can give us no trouble, after what has been said: the allusion is, plainly, to lamps of sufficient strength to retain their flame however agitated, whether by the bearer, or by the wind. And the same we must conceive of the lamps, not "torches," of John xviii. 3, where we read, "Judas, having received a band of men and officers from the chief priests and Pharisees, came with lanterns, and torches, and weapons"—μετὰ φανῶν καὶ λαμπάδων. The term *phanos* probably means a light-holder, that is, having the light within it; the term *lampas* certainly means a luminary, having the light on the outside; but it is not easy to fix on the form of the lamp. If this band of men and officers were Roman soldiers, the lamp might be the same as the Romans employed in their armies; one of which is carried among other necessaries attending the army of Trajan, at the commencement of his military expedition across the Danube, represented on his memorial pillar at Rome. It is a square pot (of iron, no doubt) fixed on the end of a tall pole: it is close on the sides, and open only at the top, in which it differs from implements used for the same purposes by modern inhabitants of the East. Major Hope says, "A Turkish camp is lighted up, at night, by a kind of large lanterns, formed of iron hoops, and fastened on long poles. Several of these lights, in which rags impregnated with grease, oil, or resinous substance, are burned, are placed in front of the tent of each of the pachas."—The greater number implies the greater dignity.

Baron du Tott (p. iii. 114.) describes the means used by the Turks to surprise their enemies as passing strange: "The high treasurer, commanding a detachment in the night, was lighted by the flame of resinous wood, burning in iron chafing-dishes fixed to long poles. He therefore got the surname of The Blazer." If the detachment sent to seize Jesus were Jewish guards, rather than Roman, it might be thought that open cages, as Hill calls them, or chafing-dishes, as Baron du Tott describes them, were the lamps they carried; but the term does not appear to determine their form or construction.

2. A lamp for domestic use is called נר, ניר, נור, *Ner*, *Nir*, or *Nur*, in the Hebrew; a word which is frequently rendered "candle" in our version. It imports apparently a weaker kind of light. We read of the industrious woman, (Prov. xxxi. 18.) "Her candle (נר) goeth not out by night." Whether the term "candle" be unexceptionable here, might be questioned; but, certainly, the busy housewife's light is understood to be in the inside of her house. Candles, among us, are columns of solid tallow, wax, &c. surrounding a wick; but in countries where oil is plentiful, and especially in hot countries, the preference will naturally be given to small, portable oil lamps; and perhaps it were to be wished that our language afforded a diminutive to express this piece of domestic furniture;—as in Spanish, *lampara*, *lamparilla*. When we read of the "golden candlestick," in Exodus and Leviticus, we naturally connect with it the idea of a stand for holding candles, but we find directions for trimming and filling the lamps, which shows this idea to be erroneous. See CANDLESTICK.

This restriction of the term *Ner* to an interior light, corrects the usual acceptation of a passage in Job xxix. 3, which is commonly understood of the benefit derived from the light of a lamp, by a man who is walking abroad in a dark night; thus rendered in our English translation:

> When his (God's) candle shined upon my head,
> And when by his light I walked through darkness.

But Scott saw the application of this to a domestic incident: "His candle, or rather his lamp, is probably an allusion to the lamps which hung from the ceiling of the wealthy Arabs." He adds, 'The latter phrase, 'by his light I walked through darkness,' refers, it is likely, to the fires, or other lights, which were carried before the caravans in their night travels through the deserts," such as we have already noticed.—Good, slightly changing the tense of the verb, reads,

When he suffered his lamp to shine upon my head,
And by its light I illumined the darkness!

The reference is probably to the mode by which the palaces and mansions of the great were illuminated in ancient times, of which we have an excellent description in Lucretius, well known to have been afterwards closely copied by Virgil. (De Rer. Nat. ii. 24.)

Good's change of the agent has the air of an imperfection in this passage: after the action, or supposed action, of Deity, the party honored should be perfectly quiet; he should not affirm, "I illumined the darkness." Job means to say, "I was admitted to the interior of his residence, his splendid abode; and lamps for interior illumination enabled me to pass through those approaches to his presence, which, without such irradiation, were absolute darkness." This differs something from Scott's conception of the latter verse; yet, if the lights of that verse be referred to those which stand before the tents of Turkish grandees, as already stated, the difference would disappear. Such luminaries would direct the person who approached, however dark the night might be.

A similar conception verifies the import of another passage:

The light of the wicked shall be cast out,
And the spark of his fire shall not shine:
The light shall be dark in his tabernacle,
And his candle shall be put out with him.
Job xviii. 5, 6.

"In his tabernacle"—rather, in his most splendid tent (אהל); that of his dignity and grandeur. "His candle," rather his lamp, (נר) "which is hung high over him in the ceiling of his tent, even that shall be extinguished." The term here, also, preserves its import, as marking an interior light. Scott's note on the passage is characteristic of the manners of the country: "These metaphors denote, in general, the splendor and festivity in which such men live. There is, however, an allusion, we think, in the fifth verse, to what an Arabian poet calls the *fires of hospitality*—beacons lighted on the tops of hills by persons of distinction among the Arabs, to direct and invite travellers to their houses and table. Hospitality was their national glory; and the loftier and larger these fires were, the greater was the magnificence thought to be: a wicked rich man, therefore, would affect this piece of state, from vanity and ostentation. Another Arabian poet expresses the permanent prosperity of his family almost in the very words of our author: 'Neither is our fire, lighted for the benefit of the night stranger, extinguished.'" It is but just to call the attention of the reader to his choice between this illustration and that we have above suggested from major Hope.

This term occurs so frequently, that much time might be spent in tracing it; but what has been said is sufficient to justify the analogy that derives from this domestic lamp the metaphor of life, and of renewed life, rather than from the external lamp, though that were much more powerful. So when we read (2 Sam. xxi. 17.) that David's servants forbade his exposing himself any more in battle—that thou quench not the light (the lamp, נר) of Israel—this allusion to the king's life is, with the greatest propriety, drawn from the domestic, the family lamp. Again, (1 Kings xi. 36,) God says, "And unto his son will I give one tribe, that David my servant may have a light (נר, a domestic lamp) always before me in Jerusalem, the city which I have chosen to put my name there." This certainly implies the continuance of David's family; but when the ten tribes were broken off from his regal descendants, the simile would have been without resemblance, in fact, contradictory, had it referred to the splendid blaze of the more conspicuous illuminator, the greater lamp. Hence arises something of difficulty, to distinguish whether the term be used literally, or metaphorically, in certain passages. When we read, that the light, the domestic lamp, of the wicked shall be put out, we are not always sure that it means a luminary; it may mean posterity—his family shall fail; or, on the contrary, what seems at first sight to imply posterity, may refer to the light, the lamp of the tent, tabernacle, or dwelling.

We come now to the consideration of the representative of this domestic lamp, in the New Testament, where, we believe, there is no instance of the word *lampas* being applied to an article of interior use. Λύχνος, a *light*, whence λύχνια, a *light-holder*, badly rendered in the English version, a candle, and a candlestick, imports an illuminator proper to an apartment; and when we read (Rev. i. 12, &c.) of the "seven golden candlesticks," and of "one walking in the midst of the seven golden candlesticks," we should by no means conceive of loose, isolated candlesticks, like those in use among ourselves, but of the seven-branched lamp-stand, a principal article of furniture in the Mosaic tabernacle. (See CANDLESTICK.) So we read (Matt. v. 15.) "Neither do men light a candle, (λύχνον, a lamp,) and put it under a bushel, (a measure less than a peck,) but put it on a candlestick, (λύχνιαν, a lamp-stand,) and it giveth light to all in the house." This passage would read more correctly, "Neither do they light *the* lamp, and place it under a small measure, but on *the* lamp-stand, and it is competent to give light to all the residence." It seems to import the customary lamp of the family, and one only; like that of the poor widow, (Luke xv. 8.) who, having lost one piece of silver out of ten, lights *the* lamp, (λύχνον,) which she carries about into all parts of her residence, searching every creek and corner. The simplicity, not to say the poverty, of the family, is very expressive in this simile; they surely would not conceal the only lamp they had. A more wealthy establishment had many lamps, Luke xii. 35. Let your loins be girded about, and your lights (οἱ λύχνοι, *the lamps*) brightly burning, (καιομένοι, because fresh trimmed,) like servants expecting their lord's return from a wedding-feast, that at whatever time of night he come home, they may open to him instantly; and he may find all things in order.

These passages prove sufficiently that λύχνος denotes a household implement, a domestic lamp; a lamp that shines in a dark place; (2 Pet. i. 19.) a lamp, the services of which may be dispensed with in the heavenly Jerusalem; (Rev. xxii. 5.) for there shall be no night there: and they need no candle,

λύχνον, lamp. No, the Lamb is the lamp (ὁ λύχνος) thereof, chap. xxi. 23.

The description given of John the Baptist may seem to militate against this notion: He was a burning and a shining light; (John v. 35.) properly, he was *the* lamp, ὁ λύχνος, the burning and shining; also, he certainly was much in the desert, and at no time very domestic. As to the term burning (καιόμενος,) Campbell dissents from the opinion of those who would make it refer to the ardor, zeal, or power of John's example: he observes, very properly, that a lamp is used, not for warming people, but for giving them light. And certainly, the good servants (Luke xii. 35.) are not expected to have their lamps burning for the purpose of warming their lord, but for enlightening the apartments, or the passages to the apartments, and giving him an honorable reception. Moreover, since the days of Campbell, we are able to give a further account of John, whom his followers boasted of as the light, the apostle of light, (see ZABIANS,) insomuch, that the evangelist found it necessary to say explicitly, "He was not that light; but came to bear witness," &c. Since, then, the phrase was current among the Jews, concerning John, our Lord takes it in their sense and application, implying splendor, brilliancy; but we may well question, with Campbell, whether it implies heat, or any thing beyond the brightness of which a domestic lamp is susceptbile. If this be correct, the other part of the objection of course falls.

Another metaphorical use of this lamp respects the eye; the light, lamp, of the body is the eye, (Matt. vi. 22.) but as the eyes of some have been compared to burning lamps, (*lampadim*,) should not the same comparison be maintained here? We apprehend not; because this lamp is understood to illuminate only the body itself; not beyond it; and as a domestic lamp may enlighten all parts of a house, being properly directed, so may the eye be directed to all the members of the body, and inspect them all in succession; which it is not the intention of the comparison employed by Daniel, and in the Revelation, to express.

This article may be closed by remarking, that we are so much accustomed to the use of glass for transparency, in every form and application, that it is with some difficulty we conceive of a light-holder, or lantern, as complete without it. But we should not forget the horn lanterns used by our carriers, ostlers, watchmen, &c. horn being much safer, because less brittle, than glass; and though it is certain that the ancients had glass equally perfect with our own, yet we are at a loss to prove that they used it in the construction of lanterns. That they employed a transparent substance of some kind, is evident, from a ship's lantern hanging from the aplustrum of a vessel in which Trajan is voyaging. It seems to distinguish the ship of the commander-in-chief; as the vessels in company have it not.

The torches of antiquity were of all sizes, from a foot in length to six feet; and the largest of these were employed not only in military affairs, for signals, &c. but also in religious processions. It may be questioned, whether lights of either of these kinds are really mentioned in Scripture, but as commentators have inclined to find both torches and lanterns there, they could not well be passed over without notice.

LAND, in the Old Testament, often denotes the country of the Israelites, or the particular country, or district, spoken of; the land of Canaan, the land of Egypt, the land of Ashur, the land of Moab. "Behold, my land is before thee;" (Gen. xx. 15.) settle where you please. In many places of our public version the phrase "all the earth" is used, where the meaning should be restricted to the land, or all the land.

LANGUAGE. Several questions are proposed on this subject, as (1.) Whether God was the author of the original language. (2.) Whether Adam received it from him by infusion; or formed and invented it by his own industry and labor. (3.) Whether this language is still in being. (4.) Where it is to be found.

The ancients, who were unacquainted with the true history of the world's creation, affirm, that under the happy reign of Saturn, not only all men, but all terrestrial animals, birds, and even fishes, spoke the same language; that mankind, not sufficiently sensible of their happiness, sent a deputation to Saturn, desiring immortality, representing, that it was not just that they should be without a prerogative granted by him to serpents, which are yearly renewed by shedding their old skin, and assuming a new one. Saturn, in great anger, not only refused their request, but punished their ingratitude, by depriving them of that unity of language which kept them associated. He confounded their language, and thereby put them under a necessity of separating. Hence we learn that the heathen attributed the confusion of tongues to a divine interposition; and so far they confirm the history of what took place at Babel.

Moses represents Adam and Eve as the stock whence all nations spring. He describes them as reasonable and intelligent persons, speaking, and giving names to things. Now, if we admit God as a Creator, there is no difficulty in acknowledging him to be the Author of the language of the first man; and it is difficult to conceive of his attaining the power of language without a divine inspiration. There is scarcely any eastern language which has not aspired to the honor of having been the original; but the majority of critics decide for the Hebrew, or its cognate, the Arabic; the conciseness, simplicity, energy, and fertility of which; their relation to the most ancient oriental languages, which seem to derive from them the etymologies of the earliest names borne by mankind; the names of animals, which are all significant in them, and describe the nature and property of the animals, (particulars not observed in other languages;)—all these characters uniting, incline us much in favor of their primacy and excellency. The Hebrew has another privilege, that the most ancient and venerable books in the world are written in it.

Language is the medium of communication between the material animal life and the spiritual rational power, in man; it is the link that connects the senses with the understanding. Whatever faculties we may suppose belong to animals, we see no proof of their drawing inferences, conclusions, and determinations consequent on the exercise of language. In respect to vocal sounds man may have taken hints and lessons from animals; but animals have taken no discursive lessons from man. It is well worth while, then, to consider this invaluable gift of the Almighty; and the rather, as it forms one of the chains of evidence that all the families of mankind are derived from the same origin; and are made, as the apostle's expression is, "of one blood." Late years have brought us acquainted with ancient

languages which were formerly unknown to the learned of Europe; among them the most venerable is the Sanscrit of India. Its structure is, apparently, too perfect, too refined and artificial, to warrant our admitting it as the first language of mankind; yet in point of antiquity, it may compete with the Hebrew, as current in the days of Moses; and it is remarkable that the Mosaic writings seem to contain several words of Sanscrit origin; (chiefly in the history of Baalam;) which may give occasion to various reflections.

The following extracts from Niebuhr will show the fate of language, when those who speak it are subjected to foreigners of another tongue: nevertheless, that some remains of it may survive the general wreck, in different places, is not incredible; and such an account, with the manner in which it is preserved, is subjoined from the same author: "Many people living under the dominion of the Arabians and Turks, have lost the use of their mother tongue. The Greeks and Armenians settled in Egypt and Syria speak Arabic; and the services of their public worship are performed in two languages at once. In Natolia, these nations speak their own languages in several different dialects. The Turkish officers sometimes extend their despotism to the language of their subjects. A pacha of Kaysar, who could not endure to hear the Greek language spoken, forbade the Greeks in his pachalic, under pain of death, to use any language but the Turkish. Since that prohibition was issued, the Christians of Kaysar and Angora have continued to speak the Turkish, and at present do not even understand their original language." (Vol. ii. p. 259.) "In Syria and Palestine, indeed, no language is to be heard but the Arabic; and yet the Syriac is not absolutely a dead language, but is still spoken in several villages in the pachalic of Damascus. In many places, in the neighborhood of Merdin and Mosul, the Christians still speak in the Chaldean language; and the inhabitants of the villages who do not frequent towns, never hear any other than their mother tongue. The Christians born in the cities of Merdin and Mosul, although they speak Arabic, write in the Chaldean characters, just as the Maronites write their Arabic in Syriac letters, and the Greeks write their Turkish in Greek letters."

Many languages now spoken may be traced to one common and primitive stock, as the original. Sir W. Jones has demonstrated, that three great branches of language are sufficient to account for all the varieties extant: and this hypothesis forms a very strong, as well as a new, argument in favor of the Mosaic history of the early post-diluvian ages, which represents the three great families as being implicated in the confusion of languages at Babel. But, should we allow a fourth branch, we should do violence to the narration of Moses. It is now, perhaps, impossible to combine, or even to ascertain, what words remaining in either, or in all, of the three branches, should be considered as belonging to the primitive language; but, by way of showing how words may sometimes be traced into different dialects, to which at first sight they appear to have little relation, the reader will accept the following note from a popular work: "—Numberless instances might be given, but our limits permit us to produce only a few. In the Sanscrit, or ancient language of the Gentoos, *our* signifies a *day*. (See Halhed's preface to the Code of Gentoo Laws.) In other eastern languages, the same word was used to denote both *light* and *fire*. Thus in the Chaldee, *ur* is *fire*; in the Egyptian, *or* is the *sun*, or *light*; (Plut. de Osir. et Isid;) in the Hebrew, *aor* is *light*; in Greek, ἀήρ (*aer*) is the *air*, often *light*; in Latin, *aura* is the *air*, from the Æolic Greek; and in Irish it is *aear*."

From what appears on this subject, we may warrantably suppose, (1.) That the ancient Hebrew language retained a considerable portion of original words, and expressions, or modes of expression. (2.) That some of these may occur in the Hebrew Scriptures. (3.) That the sister dialects to the Hebrew, the Chaldee, the Arabic, &c. may also have retained many original words; and when these radical words are similar to those retained by the Hebrew, an adequate knowledge of these languages cannot but contribute essentially to our understanding of passages where derivatives from such words occur in the Hebrew. And this is particularly fortunate, when such words occur but once in Holy Scripture; when they have, as we may say, neither friend nor brother in the Holy language, the advantage to be derived from their relations, in foreign but kindred dialects, becomes invaluable. See LETTERS.

[To the student of the Bible one of the most important subjects is the character and history of the original languages in which that holy book was written. In respect to the original Greek of the New Testament, some remarks have been made, and the best sources of information pointed out, under the article GREECE. For the Hebrew language a reference has been made to the present article. The Hebrew is but one of the cluster of cognate languages which anciently prevailed in western Asia; commonly called the *oriental* languages, or in late years the *Semitish*, or *Shemitish*, languages, as belonging particularly to the descendants of Shem. A proper knowledge of the Hebrew, therefore, implies also an acquaintance with these other kindred dialects. The principal source of information on these points is the work of Gesenius entitled *Geschichte der hebräischen Sprache und Schrift*, History of the Hebrew Language and Letters, Leipsic, 1815. An abstract of the results detailed in this work, accompanied with remarks of his own, was given by professor Stuart in the Introduction prefixed to the first and second editions of his Hebrew Grammar. From these sources the following statements have been condensed.

ORIENTAL OR SHEMITISH LANGUAGES.—The languages of western Asia, though differing in respect to dialect, are *radically* the same; and have been so as far back as any historical records enable us to trace them. Palestine, Syria, Phenicia, Mesopotamia, Babylonia, Arabia, and also Ethiopia, are reckoned as the countries where the languages commonly denominated *oriental* have been spoken. Of late, many critics have rejected the appellation *oriental*, as being too comprehensive, and substituted that of *Shemitish*. Against this appellation, however, objections of a similar nature may be urged; for no inconsiderable portion of those who spoke the languages in question, were not descendants of Shem. It is doubtless a matter of indifference which appellation is used, if it be first defined.

The oriental languages may be divided into three principal dialects; viz. the Aramæan, the Hebrew, and the Arabic.—(1.) The Aramæan, spoken in Syria, Mesopotamia, and Babylonia, or Chaldea, is subdivided into the Syriac and Chaldee dialects, sometimes called also the west and east Aramæan. —(2.) The Hebrew or Canaanitish dialect (Isa. xix.

18.) was spoken in Palestine, and probably, with little variation, in Phenicia and the Phenician colonies, e. g. at Carthage and other places. The remains of the Phenician and Punic dialects are too few and too much disfigured, to enable us to judge with certainty how extensively these languages were the *same* as the dialect of Palestine.—(3.) The Arabic, to which the Ethiopic bears a special resemblance, comprises, in modern times, a great variety of dialects as a spoken language, and is spread over a vast extent of country; but so far as we are acquainted with its former state, it appears, more anciently, to have been limited principally to Arabia and Ethiopia.

The Arabic is very rich in words and forms; the Syriac, so far as it is yet known, is comparatively limited in both; the Hebrew holds a middle place between them, both as to copiousness of words and variety of forms.

The Samaritan dialect appears to be made up, as one might expect, (see 2 Kings xvii.) of Aramæan and Hebrew. And the slighter varieties of Arabic are as numerous as the provinces where the language is spoken. In all these cases, however, we commonly name the slighter differences *provincialisms* rather than *dialects*.

It is uncertain whether any of the oriental or Shemitish dialects were spoken in Assyria proper, or in Asia Minor. The probability seems to be against the supposition that the Assyrians used them; and a great part of Asia Minor, before it was subjugated by the Greeks, most probably spoke the same language with Assyria, i. e. perhaps a dialect of the Persian. A small part only of this section of Asia seem to have spoken a Shemitish dialect. (Gesen. Geschichte, § 4. 1. and § 17. 3.) When western Asia is described, therefore, as speaking the Shemitish languages, the exceptions just made are to be uniformly understood.

Of all the oriental languages, the Hebrew bears marks of being the most ancient. The oldest records that are known to exist are composed in this language; and there are other reasons which render it probable, that it preceded its kindred dialects. It flourished in Palestine, among the Phenicians and Hebrews, until the period of the Babylonish exile; soon after which it declined, and finally was succeeded by a kind of Hebræo-Aramæan dialect, such as was spoken in the time of our Saviour among the Jews. (See Biblical Repository, vol. i. p. 309, 317.) The west Aramæan had flourished before this, for a long time, in the east and north of Palestine; but it now advanced farther west, and during the period that the Christian churches of Syria flourished, it was widely extended. It is at present almost a dead language, and has been so for several centuries. The Hebrew may be regarded as having been a dead language, except among a small circle of *literati*, for about the space of two thousand years.—Our knowledge of Arabic literature extends back very little beyond the time of Mohammed. But the followers of this pretended prophet have spread the dialect of the Koran over almost half the population of the world. Arabic is now the vernacular language of Arabia, Syria, Egypt, and in a great measure of Palestine and all the northern coast of Africa; while it is read and understood wherever the Koran has gone, in Turkey, Persia, India, and Tartary.

The remains of the ancient Hebrew tongue are contained in the Old Testament, and in the few Phenician and Punic words and inscriptions that have been here and there discovered.—The remains of the Aramæan are extant in a variety of books. In Chaldee, we have a part of the books of Daniel and Ezra, (Dan. ii. 4—vii. 28. Ezra iv. 8—vi. 19, and vii. 12—27.) which are the most ancient of any specimens of this dialect. The Targum of Onkelos, i. e. the translation of the Pentateuch into Chaldee, affords the next and purest specimen of that language. All the other Targums, the Mishna and Gemara are a mixture of Aramæan and Hebrew. It has been said that there are still some small districts in the East, where the Chaldee is a vernacular language. In Syriac, there is a considerable number of books and MSS. extant. The oldest specimen of this language, that we have, is contained in the *Peshito*, or Syriac, version of the Old and New Testament. A multitude of writers in this dialect have flourished, (vid. Assemani Bibliotheca Orientalis,) many of whose writings probably are still extant, although but few have been printed in Europe.—In Arabic, there exists a great variety of MSS. and books, historical, scientific and literary. The means of illustrating this living language are now very ample and satisfactory. See Talmud, and Versions.

It is quite obvious from the statement made above, that a knowledge of the kindred dialects of the Hebrew is very important, for the illustration of that language. Who can, even now, have a very extensive and accurate understanding of the English language, that is unacquainted with the Latin, Greek, Norman, French and Saxon? Supposing, then, that the English had been a dead language for more than two thousand years, and that all the remains of it were comprised in one moderate volume; who could well explain this volume, that did not understand the languages with which it is closely connected? The answer to this question will decide whether the study of the languages, kindred with the Hebrew, is important to the thorough understanding and illustration of the Hebrew Scriptures.

The relation of the Hebrew to the Aramæan and Arabic is not such as exists between the Attic and other dialects of Greece. The diversity is much greater. It bears more resemblance to the diversity between German and Dutch, or German and Swedish. The idiom of all is *substantially* the same. The fundamental words are of common origin. But the inflections differ in some considerable measure: derivative words are diverse in point of form; and not a few words have been adopted in each of the dialects, which either are not common to the others, or are used in a different sense.—The affinity between the Chaldee and Syriac is very great, in every respect.

The oriental languages are distinguished from the western or European tongues, in general, by a number of peculiar traits; viz. (1.) Several kinds of guttural letters are found in them, which we cannot distinctly mark; and some of which our organs are inacapable of pronouncing, after the age of maturity.—(2.) In general, the roots are triliteral, and of two syllables. By far the greater part of the roots are verbs.—(3.) Pronouns, whether personal or adjective, are, in the oblique cases, united in the same word with the noun or verb to which they have a relation.—(4.) The verbs have but two tenses, the past and future; and in general, there are no optative or subjunctive moods definitely marked.—(5.) The genders are only masculine and feminine; and these are extended to the verb, as well as to the noun. (6.) For the most part, the cases are marked by

prepositions. Two nouns coming together, the latter of which is in the genitive, the *first*, in most cases, suffers a change which indicates this state of relation, while the latter noun remains unchanged; i. e. the *governing* noun suffers the change, and not the noun *governed*. (7.) To mark the comparative and superlative degrees, no special forms of adjectives exist. From this observation the Arabic must be excepted, which, for the most part, has an intensive form of adjectives that marks both the comparative and superlative. (8.) Scarcely any composite words exist in these languages, if we except proper names. (9.) Verbs are not only distinguished into *active* and *passive*, by their forms; but additional forms are made, by the inflections of the same verb with small variations, to signify the cause of action, or the frequency of it, or that it is reflexive, or reciprocal, or intensive, &c. (10.) Lastly, all these dialects (the Ethiopic excepted) are written and read from the right hand to the left; the alphabets consisting of consonants only, and the vowels being generally written above or below the consonants.

Hebrew Language.—The appellation of *Hebrew*, (עברי,) so far as we can learn from history, was first given to Abraham by the people of Canaan among whom he dwelt, Gen. xiv. 13. As the first names of nations were commonly *appellatives*, it is quite probable that this epithet was applied to Abraham because he came from beyond the Euphrates, עבר meaning *over* or *beyond*; so that עברי, *Hebrew*, meant as much as *one who came from beyond the Euphrates*. But whatever extent of meaning was attached to the appellation *Hebrew* before the time of Jacob, it appears afterwards to have been limited only to his posterity, and to be synonymous with *Israelite*.

The origin of the Hebrew language must be dated further back than the period to which we can trace the appellation *Hebrew*. It is plain from the history of Abraham, that wherever he sojourned he found a language in which he could easily converse. That Hebrew was originally the language of Palestine appears plain, moreover, from the names of persons and places in Canaan, and from other facts in respect to the formation of this dialect. E. g. the *west* is in Hebrew ים, which means *the sea*, i. e. towards the Mediterranean sea. As the Hebrew has no other proper word for *west*, so it must be evident that the language, in its distinctive and peculiar form, must have been formed in Palestine. That this dialect was the original language of mankind, is not established by any historical evidence, which may not admit of some doubt. But it seems highly probable, that if the original parents of mankind were placed in western Asia, they spoke *substantially* the language which has for more than fifty centuries pervaded those countries. This probability is greatly increased, by the manner in which the book of Genesis makes use of appellatives, as applied to the antediluvians; which are nearly all explicable by Hebrew etymology, and would probably all be so, if we had that part of the Hebrew which is lost.

How far back then the Hebrew dialect in its distinctive form is to be dated, we have no sure means of ascertaining. At the time when the Pentateuch was written, it had reached nearly, if not quite, its highest point of culture and grammatical structure. The usual mode of reasoning would lead us to say, therefore, that it must, for a long time before, have been spoken and cultivated, in order to attain so much regularity of structure and syntax. But reasoning on this subject, except from facts, is very uncertain. Many of the savage tribes in the wilds of America possess languages which, as to variety in combinations, declensions and expression, are said to surpass the most cultivated languages of Asia or Europe. Homer was as little embarrassed in respect to variety of form, combination or structure, as any Greek poet who followed a thousand years later. The best pledge for the great antiquity of the Hebrew is, that there never has been, so far as we have any knowledge, but one language *substantially* in western Asia; and of the various dialects of this, the Hebrew has the highest claims to be regarded as the most ancient.

Sketch of the Hebrew language.—From the time when the Pentateuch was composed until the Babylonish exile, the language, as presented to us in the Old Testament, wears a very uniform appearance; if we except the variety of style, which belongs of course to different writers. This period has been usually called the *golden age* of the Hebrew. On account of this uniformity, many critics deny that the Pentateuch could have been composed five hundred years before the time of David and Solomon, or even long before the captivity. They are willing to admit the antiquity of a few laws, and of some fragments of history in Genesis and some other books. But it is against all analogy, they aver, that a language should continue so nearly the same, as the Hebrew of the Pentateuch and of the historical books, for a space of time so great as this. And besides, they affirm, there are many internal evidences of a later origin, contained in occasional notices of later events, which could not possibly be known in the time of Moses.

In regard to this last allegation, only a single consideration can be here stated. It may be safely admitted, that some things were added to the Pentateuch by writers in later times; such as a completion of the genealogy of the Edomitish princes, Gen. xxxvi. an account of the death and burial of Moses, Deut. xxxiv; and a few other things of a similar nature. But the other allegation, that *universal* analogy, in respect to other languages, renders it highly improbable that such uniformity in the Hebrew could have been preserved, so long as from the time of Moses down to that of David, or down to the period of the captivity, we may be permitted to doubt; for a greater philological wonder than this, which so much excites their incredulity, can be produced.

Dr. Marshman is very extensively acquainted with the Chinese language, and has published a copious grammar and dictionary of it, with a translation of the works of Confucius, which were written about 550 years before Christ, or, according to the Chinese, much earlier. He asserts, that there is very little difference between the style of Confucius and that of the best Chinese writers of the present day. One commentary on his works was written 1500 years after the text, and another still later, which Dr. Marshman consulted. He found no difference between them and the works of Confucius, except that the original was somewhat more concise. The documents of this philologist, gathered from Chinese records, prove that the written and spoken language of the Chinese (nearly one fourth part of the human race) has not varied, in any important respect for more than 2000 years. (Quarterly Review, May, 1811, p. 401, &c. Marshman's Chinese Gram. in var. loc.) In respect to seclusion from other nations, the Jews bore a very exact resemblance to the Chinese. Like them, they had no foreign commerce or intercourse to corrupt their language. New inventions and improvements in the arts and sciences there

were not. What then was there to change the language? And why should not David and Solomon, and others write in the same manner, substantially as Moses did?

In respect to the argument, which concludes against the composition of the Pentateuch by Moses, because there are some things in it, which, if written by him, must be admitted to be *predictions*, it can here be observed only, that if the inspiration of the Scriptures be admitted, criticism has no right to reject it in any investigations respecting these books; for inspiration constitutes one of the circumstances in which the books were composed, and cannot, therefore, be omitted in the critical consideration of them, without virtually denying the fact of inspiration, and conducting the investigation in an uncritical manner.

The second or *silver age* of the Hebrew, reaches from the period of the captivity down to the time when it ceased to be a living language. The distinguishing trait of Hebrew writings belonging to this age is, that they approximate to the Chaldee dialect. Nothing is more natural, than that the language of exiles, in a foreign country for seventy years, should approximate to that of their conquerors who held them in subjection. To this period belong many of the Psalms, and the whole books of Jeremiah, Ezekiel, Daniel, Zechariah, Haggai, Malachi, Chronicles, Ezra, Nehemiah, Esther, and perhaps some others. The books of Job and Ecclesiastes abound in Aramæisms; and Canticles exhibits a considerable number. The age of these three last books, as also that of Jonah, Daniel, and the Pentateuch, has been the subject of animated contest among critics on the continent of Europe, for almost half a century. The Chaldaisms, or Aramæisms, of the silver age, consist, either in adopting both the *form* and *meaning* of Aramæan words, or in preserving the Hebrew form, but assigning to it an Aramæan signification. (Ges. Gesch. § 10. 4, 5.) What is called the younger or later Hebrew is somewhat distinct from Aramæism. It does not consist in using foreign words, but in a departure from the customary idiom of the older Hebrew, by the adoption of different expressions to convey the same idea. E. g. the early Hebrew calls the *shew-bread* לחם הפנים; the younger Hebrew לחם מערכת. The Hebrew of the Talmud, and of the rabbins, has a close affinity with the later Hebrew.

All the books belonging to the second age are not of the same character in respect to idiom. The book of Job, if it be set down to a later age, though full of Aramæisms, in other respects is a peculiar example of the ancient simplicity of diction. Such is the case with many Psalms, which belong, as their contents plainly show, to the second period. Of the other authors comprised in this period, Jeremiah and Ezekiel merely border upon the silver age in regard to diction. Esther, Canticles, Chronicles and Daniel are strongly tinctured with the characteristics of later Hebrew; and the remaining later books are not less strongly marked. Nearly half of the books of Daniel and Ezra is composed in pure Chaldee. In general, the earlier Hebrew writers are entitled to preëminence in respect to their compositions, when considered merely in a rhetorical point of view. But still, among the later class are some of most exquisite taste and genius. Some parts of Jeremiah have scarcely been excelled. Psalms cxxxix, xliv, lxxxiv, lxxxv; several of the Psalms of degrees, cxx, &c. Dan. vii, &c. and other parts of later authors, are fine specimens of writing; and some of them may challenge competition, in reespct to excellence of style, with the writings of any age or country.

The Hebrew language throughout, both earlier and later, exhibits a twofold *diction*, viz. the prosaic and the poetic. Hebrew poetry, so far as we can ascertain, never comprised any thing of the Roman and Grecian measure of long and short syllables, and the varieties of verse arising from this cause. Its distinguishing characteristics are four; viz. a rhythmical conformation of periods or distichs; a parallelism of the same in regard to sense or expression; a figurative, parabolic style; and a diction peculiar to this species of composition. (See Lowth's Lectures on Heb. Poetry, Lec. xviii.—xx; also the Introduction to his Commentary on Isaiah. De Wette's Commentär über den Psalmen, Einleit. § 7.)

The poetic *diction* displays itself in the choice of words, the meaning assigned to them, and the forms which it gives them. In other respects, too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpael are sometimes used intransitively; the apocopated future stands for the common future; the participle is often used for the verb; and anomalies in respect to concord, ellipsis, &c. are more frequent than in prose.

As the Aramæan dialect was learned by the Jews during their captivity, and a mixture of this and the Hebrew, ever after their return, was perhaps spoken in Palestine by the people at large; so it is evident, that many words of the old Hebrew, in consequence of this, must fall into desuetude, and the meaning of them become obscured. Of course, the later Hebrew writers were obliged to avoid such words. A comparison of the books of Kings with those of the Chronicles, where they are parallel, is full of instruction in respect to this subject. It will be found, that the author of the Chronicles has introduced the later orthography and forms of words; substituted new words for old ones; given explanations of the ancient text from which he drew the materials of his history; and inserted grammatical glosses of the same, so as to accommodate his style to the times in which he wrote. (Ges. Gesch. § 12.)

There is no probability that the Hebrew language ceased, during the captivity, to be cultivated and understood, in a good degree, by those who were well educated among the Jews. The number of books already extant in it at this period; the reverence with which they were regarded; the care with which they were preserved; all render such a supposition entirely inadmissible. Every nation subjected to a foreign yoke and to exile, does indeed gradually lose its own language and approximate to that of its conquerors. Yet the Jews, who held all foreign nations in abhorrence, were less exposed to this than most others would be. The fact, that after the return from exile, so many authors wrote in the Hebrew dialect, and for public use, demonstrates that the knowledge of the language was not generally lost, although the dialect *spoken* may have been a mixed one. After the worship of God was renewed in the second temple, the ancient Hebrew Scriptures were unquestionably used in it. In the synagogues, which appear to have been erected not long after this, the Hebrew Scriptures were always used. Even so late as the time of the apostles, this was the case, (Acts xv. 21.) as it has continued to be ever since.

How long the Hebrew was retained, both in writing and conversation, or in writing, after it ceased to be the language of conversation, it is impossible to determine. The coins stamped in the time of th

Maccabees are all the oriental monuments we have, of the period that elapsed between the latest canonical writers and the advent of Christ; and the inscriptions on these are in Hebrew. At the time of the Maccabees, then, Hebrew was understood, at least as the language of books; perhaps in some measure also among the better informed, as the language of conversation. But soon after this, the dominion of the Seleucidæ in Syria over the Jewish nation, uniting with the former influence of the Babylonish captivity to diffuse the Aramæan dialect among them, appears to have destroyed the remains of proper Hebrew, as a living language, and to have universally substituted, in its stead, the Hebræo-Aramæan as it was spoken in the time of our Saviour. A representation very different from this has been made by the Talmudists and Jewish grammarians; and, in following them, by a multitude of Christian critics. This is, that the Hebrew became altogether a dead language during the Babylonish exile; which, say they, is manifest from Neh. viii. 8. But as this sentiment is wholly built on a mistaken interpretation of the verse, and as facts speak so plainly against such an opinion, it cannot be admitted. (Ges. Gesch. § 13.)

From the time when Hebrew ceased to be vernacular, down to the present day, a portion of this dialect has been preserved in the Old Testament. It has always been the subject of study among learned Jews. Before and at the time of Christ, there were flourishing Jewish academies at Jerusalem. Those of Hillel and Shammai are the most celebrated. After Jerusalem was destroyed, schools were set up in various places; but particularly they flourished at Tiberias, until the death of rabbi Judah, surnamed Hakkodesh, or *the Holy*, the author of the Mishna, about A. D. 230. Some of his pupils set up other schools in Babylonia, which became the rivals of these. The Babylonish academies flourished until near the tenth century. From the schools at Tiberias and in Babylonia, we have received the Targums, the Talmud, the Masora, and the written vowels and accents of the Hebrew language.

The Mishna or second law, i. e. the oral traditions of the fathers, was reduced to writing by rabbi Judah Hakkodesh, in the beginning of the third century, as above stated. This constitutes the *text* of both the Jerusalem and Babylonish Talmuds; and though tinctured with Aramæism, still exhibits a style of Hebrew that is pretty pure.

The Gemara or commentary on the Mishna is later. The Jerusalem Gemara belongs, perhaps, to the latter part of the third century; that of Babylon is about three centuries later. Both exhibit a very corrupted state of the Hebrew language. Other Jewish writings, composed about this period, are similar as to their dialect.

The Targums, or translations of the Old Testament, are confessedly Chaldee; but they are quite impure, if you except that of Onkelos. See Versions.

The Masora consists of critical remarks on the text of the Old Testament. A part of it is older than the Targums; but it was not completed, or reduced to its present form, until the eighth or ninth century. Its contents or criticisms show, that already the substantial principles of Hebrew grammar, and the analogical structure of the language, had been an object of particular study and attention.

Among Christians, during the first twelve centuries after the apostolic age, the knowledge of Hebrew could scarcely be said to exist. Epiphanius, who before his conversion was a Jew, probably had a knowledge of the Hebrew tongue; and perhaps Theodoret and Ephrem Syrus whose native language was Syriac, may have understood it. But among all the fathers of the Christian churches, none have acquired any reputation for the knowledge of Hebrew, except Origen and Jerome. In regard to the former, it is very doubtful whether he possessed any thing more than a superficial knowledge of it. (Ges. Gesch. § 27. 1.) But Jerome spent about twenty years in Palestine, in order to acquire a knowledge of this tongue, and has left the fruits of his knowledge behind him, in the celebrated translation of the Hebrew Scriptures called the Vulgate. See Versions.

In consequence of the persecutions and vexations of the Jews in the East, by Christians, and especially by Mohammedans, in the tenth and eleventh centuries, their literati emigrated to the west, and their schools in Babylonia were destroyed. The north of Africa, but particularly Spain, and afterwards France and Germany, became places of resort for the Jews; and here, during the eleventh and twelfth centuries, almost all those important Jewish works in grammar and lexicography were composed, which have been the means of preserving a knowledge of the Hebrew language in the world, and eventually of rousing Christians to the study of this sacred tongue. It was during this period, that the Kimchis, Jarchi, Aben Ezra, and Maimonides flourished; and somewhat later appeared Ben Gerson, Ben Melech, Abarbanel, Elias Levita, and others; who, by their philological labors, prepared the way for the diffusion of Hebrew learning over the Christian world.

During the dark ages, the knowledge of Hebrew appears to have been banished from the Christian world, and to have been commonly regarded as a proof of heresy. But in the fourteenth century, some glimmerings of light appeared. The council at Vienna, in A. D. 1311, ordered the establishment of professorships of oriental literature in the universities. After this, slow but gradual progress was made among Christians in the study of Hebrew, until the sixteenth century; when the reformation, operating with other causes, served to increase the attention among the learned to the original Scriptures. But as yet, the study of Hebrew was embarrassed by many Jewish traditions and conceits, which had been propagated by the rabbins among their christian pupils. Nor was it until about the middle of the seventeenth century, that Hebrew philology made real advances, beyond the limits by which it had as yet been circumscribed. During this century, many grammars and lexicons of the Hebrew and its cognate dialects were published, which increased the means of investigation for future philologists. In the first part of the succeeding century, Schultens published his philological works, which exhibited deeper researches into the structure and nature of the Shemitish languages than had hitherto appeared. The application of the kindred dialects, especially of the Arabic, to the illustration of the Hebrew, was urged much beyond what had before been done. Many eminent philologists were nurtured in his school at Leyden. The great body of critics, almost until the present time, have followed in the path which he trod. Many of them have made an excessive use of the Arabic languages in tracing the *signification* of Hebrew words. Some of the best lexicographers, such as Eichhorn and Michaëlis, are not free from this fault.

Of late years, a new and much better method of Hebrew philology has commenced, and is still advan-

cing, in a great measure, under the patronage and by the labors of Gesenius at Halle. A temperate use of *all* the kindred dialects is allowed by this method, or rather enjoined, in illustrating the *sense* of words; but the most copious illustrations, borrowed from the kindred languages, are those which respect the *forms* of words, their significancy as connected with the forms, and the syntax of the Hebrew language. There is reason to hope that the present age will advance greatly beyond preceding ones, in respect to a fundamental and critical knowledge of the Shemitish languages. See further under LETTERS I. *R.

LAODICEA. There are several cities of this name, but Scripture speaks only of that on the confines of Phrygia and Lydia. Its ancient name was Diospolis, then Rhoas, and lastly, Laodicea. It was situated on the river Lycus, not far above its junction with the Meander; and was the metropolis of Phrygia Pacatiana. Paul had never been in this city, nor had the Laodiceans ever seen his face in the flesh; (Col. ii. 1.) but on information from Epaphras their messenger, that false teachers had propagated pernicious doctrines there and at Colossæ, he wrote to the inhabitants of the latter, and desired them, when they had read his letter, to send it to the Laodiceans. He writes also, as is thought, in the same epistle, that the Laodiceans should also send their letter to the Colossians. "That ye likewise read the epistle from Laodicea," *καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε*, Col. iv. 16. This expression, however, is ambiguous. It may either signify the letter which the apostle wrote to Laodicea, or that which the Laodiceans wrote to him. The letter to the Laodiceans, which has been attributed to Paul, is universally admitted to be spurious.

Laodicea was long an inconsiderable place, but it increased towards the time of Augustus Cæsar. The fertility of the soil, and the good fortune of some of its citizens, raised it to greatness. Hiero, who adorned it with many offerings, bequeathed to the people more than two thousand talents; and though an inland town, it grew more potent than the cities on the coast, and became one of the largest towns in Phrygia, as its present ruins prove. Among the ruins seen by doctor Chandler, was an oblong amphitheatre, the area of which was about one thousand feet in extent, with a number of other splendid ruins.

"Laodicea was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruin. About the year 1097, it was possessed by the Turks, and submitted to Ducas, general of the emperor Alexis. In 1120, the Turks sacked some of the cities of Phrygia by the Meander, but were defeated by the emperor John Comnenus, who took Laodicea, and repaired and built anew the walls. About 1161, it was again unfortified. Many of the inhabitants were then killed, with their bishop, or carried with their cattle into captivity by the Turkish sultan. In 1190, the German emperor Frederick Barbarossa, going by Laodicea with his army toward Syria on a croisade, was received so kindly, that he prayed on his knees for the prosperity of the people. About 1196, this region, with Caria, was dreadfully ravaged by the Turks. The sultan, on the invasion of the Tartars in 1255, gave Laodicea to the Romans, but they were unable to defend it, and it soon returned to the Turks. We saw no traces either of houses, churches or mosques. All was silence and solitude. Several strings of camels passed eastward of the hill; but a fox, which we first discovered by his ears peeping over a brow, was the only inhabitant of Laodicea." (Trav. p. 225.)

The grandeur of this city in A. D. 79, is sufficiently attested by these ruins; whence we infer, that at the date of the Epistle to the Colossians, (A. D. 60, or 61,) it was a place of consequence. Whether the church here were numerous we know not; but, from the epistle in the Revelations addressed to its minister, it should seem to have fallen into a lukewarm state, (about A. D. 96,) and it is threatened accordingly. It seems, also, that the Laodiceans boasted of their wealth, and knowledge, and garments; which agrees with their history, that they were enriched by the fleeces of their sheep, and eminent in polite studies, as evinced by the odéum, the theatre, the amphitheatre, and the magnified sculptures, the the remains of which are still descernible.

LAPIDOTH, the prophetess Deborah's husband, Judg. iv. 4.

LAPWING, a bird by Moses declared to be unclean, Lev. xi. 19. It is about the size of a thrush; its beak is long, black, thin, and a little hooked; its legs gray and short. On its head is a tuft of feathers of different colors, which it raises or lowers as it pleases. Its neck and stomach are something reddish; and its wings and tail black with white streaks. See BIRDS, p. 188.

LASHA. Moses, describing the limits of the land of Canaan, says, that it reaches south to Lasha, Gen. x. 19. The Chaldee and Jerome take this to be the place Callirhoë, east of the Dead sea, where are warm springs, (see ANAH,) and this is the more probable opinion; but Calmet thinks it is the city of Lasha, Lusa, or Elusa, at nearly an equal distance between the Dead sea and the Red sea. Ptolemy mentions this city of Lusa, as do Stephens the geographer, and Josephus.

LATTICE, see HOUSE, p. 506.

LAVER, BRAZEN. Moses was directed (Exod. xxx. 18.) to make, among other articles of furniture for the services of the tabernacle, a laver of brass. This is not particularly described as to form; but the lavers made for the temple were borne by four cherubim, standing upon bases or pedestals mounted on brazen wheels, and having handles belonging to them, by means of which they might be drawn, and conveyed from one place to another, as they should be wanted. These lavers were double, that is to say, composed of a basin, which received the water that fell from another square vessel above it, from which they drew water with cocks. The whole work was of brass; the square vessel was adorned with the heads of a lion, an ox, and a cherub; that is to say, of extraordinary hieroglyphic creatures. Each of the lavers contained forty baths, or four bushels, forty-one pints, and forty cubic inches of Paris measure. There were ten made in this form, and of this capacity; five of them were placed to the right, and five to the left of the temple, between the altar of burnt-offerings and the steps which led to the porch of the temple.

In describing the laver made for the tabernacle, the sacred writer says, Moses "made it of brass, and the foot of it of brass, and of the *looking-glasses* of the women assembling, which assembled at the door of the tabernacle of the congregation," Exod. xxxviii. 8. The impropriety of introducing *looking-glasses* here is obvious, since a laver of *brass* could never have been formed out of these; besides, our glass

mirrors are quite a modern invention. Dr. A. Clarke conceives, therefore, that the Hebrew word מראה, *maroth*, denotes *mirrors* simply, and here, mirrors of polished metal, such as were known to be in common use among the ancients; and which Dr. Shaw states to be still used by the Arab women in Barbary. (Jahn, Bib. Arch. § 132. Hartmann. Hebräerinn, ii. p. 240. Adam's Rom. Antiq. p. 423.)

LAUGHTER is an indication of joy, insult, mockery, assurance, or admiration. Sarah in her transport of joy called her son Isaac, that is, laughter, Gen. xxi. 6. "At destruction and famine thou shalt laugh;" i. e. thou shalt not fear it, thou shalt be perfectly secure against those evils. God laughs at the wicked; he despises their vain efforts. Ishmael laughed at Isaac; he insulted him, he vexed him. (See Gal. iv. 29.) Laughter in general implies rejoicing. "There is a time to laugh, and a time to weep;" that is, a time to rejoice, and a time to be afflicted, Eccl. iii. 4. "Blessed are ye who weep now, for ye shall laugh," Luke vi. 21, 25. "I said of laughter," of joy, pleasure, "it is mad," Eccl. ii. 2. "Your laughter shall be turned into mourning;" your joy shall terminate in sorrow, repentance, remorse, James iv. 9. Laughter does not become a wise man. "A fool lifteth up his voice with laughter, but a wise man doth scarcely smile a little. The laughter of a fool is as noisy as the crackling of thorns," Ecclus. viii. 8. Abraham's laughter, when God promised him a son, was an expression of admiration and gratitude, not of doubt; the Scripture, which relates it, does not disapprove of it, as it does of Sarah's, Gen. xvii. 17.

LAW denotes in general a rule by which actions are to be determined; and is either natural or positive; the former is founded on the unchangeable nature of things, and is therefore immutable; the latter is founded on the circumstances in which rational creatures may happen to be placed, and is therefore changeable. The former is called moral; the latter ritual.

The rabbins pretend that Noah's sons received certain laws which compose the law of nature, and bind all people, in all countries. Maimonides believes, that the first six were given to Adam, and that God added a seventh to Noah. Of these precepts the first ordains submission to judges and magistrates; the second forbids blasphemy against God; the third, idolatry and superstition; the fourth, incest, sodomy, bestiality, and sins against nature; the fifth, murder, and all effusions of blood; the sixth, theft; the seventh, the eating of the limb of an animal while living, that is, of crude blood, &c.

A distinction is generally made between the law of nature and positive laws. The law of nature is impressed on our hearts; such are our obligations to worship the Supreme Being, to honor our parents, to obey superiors, to do to no man what we would not have done to us, &c. Positive laws are of several kinds; civil and political or ceremonial. Judicial, civil and political laws regard principally the duties of men in society, and the order and polity of the state; they restrain the violence of wicked men, defend the weak from the oppression of the strong, and regulate duties, rights and powers. Ceremonial laws respect the external worship of God, the duties of ministers and people towards God, and their reciprocal obligations to one another, with relation to the Divine Being.

The law was given to the Hebrews, by the intervention of Moses, on mount Sinai, fifty days after their departure out of Egypt, A. M. 2513, *ante* A. D. 1491. (See Exod. xx. &c.)

Some learned men have been of opinion, that Moses in most of his laws intended either to imitate those of the Egyptians, or to reverse their customs and maxims, or to circumscribe the Hebrews, to prevent their falling into those errors, idolatries, and superstitions, which they had seen in Egypt. Others, on the contrary, have asserted, that the Egyptians imitated, in part, at least, the Hebrew laws. Calmet most reasonably concludes, that there was a reciprocal imitation; bearing in mind that the practices of the Mosaic laws, which oppose the superstition of Egypt, were not instituted without design, and that the Jewish legislator intended to cure the Israelites of their proneness to idolatry, and to correct the evil habits which they had contracted in Egypt. What was useful among those of Egypt, might be retained; and such as had been perverted, might be restored to their purity.

The law of Moses being the shadow only of good things to come, (see TYPE,) but bringing nothing to perfection, (Heb. x. 1; vii. 19.) it was necessary that Jesus Christ should complete what was imperfect in it, reform what abuses it tolerated, and fulfil what it only promised and typified. This he has executed with great precision. He declares, (Matt. v. 17.) that he came not to destroy the law, but to perfect it. He has enlarged, modified, or restrained it, more particularly the explanations which the rabbins, and masters in Israel, had given of it; explanations, which were rather corruptions than illustrations. Paul has, in some sort, finished what our Saviour had begun; or rather, he has set in their full light the purposes of his Master. E. g. that the law of Moses is superseded or abrogated by the gospel; that since the death of the Messiah the legal ceremonies are of no obligation; that believers are no longer under the yoke of the law, but under grace; (Rom. vi. 14.) that Christ has procured for us the liberty of sons, instead of the spirit of bondage, which reigned under the Old Testament; in a word, that it is neither the law, nor the works of it, that justify Christians, (Rom. viii.) but faith animated by love, and accompanied with good works, Gal. iv. 31; v. 13. When we say that the gospel has rescued us from the yoke of the law, we understand only the appointments of the ceremonial and judicial law; not those moral precepts, whose obligation is indispensable, and whose observation is much more perfect, and extensive, and enforced, under the law of grace, than it was under the old law.

The Jews affirm, that Moses received with the written code, on mount Sinai, an oral law; that the latter was given only by word of mouth, and has been transmitted by the elders. They give a preference to the oral law, before the written law; for this, they say, is in many places obscure, imperfect, or defective, and could not be used as a rule without the assistance of the oral law, which supplies all that is wanting in the written law, and removes all difficulties. They therefore add to the written law the explanations, modifications and glosses of the oral law, and it is a sort of maxim among them, that the covenant which God made with them at Sinai, consists less in the precepts of the written law than in those of the oral law; and to the latter they generally give the preference. They say that the words of the Levites are more lovely than those of the law; that the words of the law are sometimes weighty and

sometimes light; whereas those of the doctors are always weighty; that the words of the elders were of greater weight than those of the prophets. They compare the sacred text to water, and the Mishna, or Talmud, which contains their tradition, to wine; or the written law to salt, but the Mishna and Talmud to most exquisite spices; the law is only, as it were, the body, but the oral law or tradition, is the soul of religion. They have been justly reproached with making the word of God of no effect by their traditions, Mark vii. 13.

The word "law" often implies the Scriptures of the Old Testament. [In the Jewish division of the Old Testament into the law, the prophets and the hagiography, the *law*, or *torah*, designates the Pentateuch. R.

LAWYERS. These functionaries, so often mentioned in the New Testament, were men who devoted themselves to the study and explanation of the Jewish law; particularly of the traditionary or oral law. They belonged to the sect of the Pharisees, and fell under the reproof of our Saviour for having taken from the people the key of knowledge. They were as the blind leading the blind. See Scribes.

I. LAZARUS, brother of Martha and Mary, dwelt with his sisters at Bethany, near Jerusalem; and our Saviour sometimes lodged with them, when he visited that city. While he was beyond Jordan with his apostles, Lazarus fell sick; and his sisters sent information to him. He remarked, "This sickness is not unto death, but for the glory of God;" and after two days he said to his disciples, "Lazarus is asleep, but I go to awake him;" meaning, that he was dead, but that he would restore him to life. On his arrival at Bethany, he found that he had been already four days in the grave, but proceeding to the sepulchre, he commanded those who stood by to take away the stone; and having returned thanks to his Father for always hearing him, cried with a loud voice, "Lazarus, come forth!" Lazarus came forth bound hand and foot with grave-clothes, and his face wrapped up in a napkin, and returned home to his family, John xi.

Six days before his last passover, Jesus again visited Bethany, and Lazarus reclined at table with him. The Jews, observing that the resurrection of Lazarus had made a great impression on the people's minds, took a wicked and foolish resolution to effect the death of both. That part of their design which related to our Saviour, they executed; but Scripture does not inform us what became of Lazarus.

II. LAZARUS. In Luke xvi. 19, Jesus in a parable speaks of a poor man, named Lazarus, who lay at a rich man's gate full of sores, and desired the crumbs which fell from his table, without finding relief or pity; while the rich man enjoyed great plenty, was clothed in purple and fine linen, and fared sumptuously every day. Lazarus having died, was carried by angels into Abraham's bosom; the rich man also died, and while he was in hell amidst his torments, he saw Lazarus afar off, and cried out, Father Abraham, have pity on me, and send Lazarus, that he may dip the end of his finger in water to refresh my tongue. But Abraham answered him, Son, thou in thy life-time receivedst thy good things, and Lazarus his evil things; now he is happy, thou art miserable.

LEAD is a very heavy metal, sufficiently well known. The mode of purifying it from the dross which is mixed with it, by subjecting it to a fierce flame, and melting off its *scoria*, furnishes several allusions in Scripture to God's purifying, or punishing, his people. The prophet Ezekiel (xxii. 18, 20.) compares the Jews to lead, because of their guilt, and dross, from which they must be purged as by fire. Mention is made of a talent of lead in Zech. v. 7, 8, which probably was of a figure and size as well known as any of our weights in ordinary use; so that though weights are usually called in Hebrew stones, yet, perhaps, they had some of metal only; as this talent of lead, for instance.

Lead was one of the substances used for writing upon by the ancients. See Book.

LEAH, wife of Jacob, and Laban's eldest daughter. See Jacob.

LEAVEN was forbidden to the Hebrews, during the seven days of the passover, in memory of what their ancestors did, when they went out of Egypt; they being then obliged to carry unleavened meal with them, and to make bread in haste; the Egyptians pressing them to be gone, Exod. xii. 15, 19; Lev. ii. 11. They were very careful in cleansing their houses from it before this feast began. God forbade either leaven or honey to be offered to him in his temple; that is, in cakes, or in any baked meats. But on other occasions they might offer leavened bread, or honey. See Numb. xv. 20, 21, where God requires them to give the first fruits of the bread, which was kneaded in all the cities of Israel, to the priests and Levites. Paul (1 Cor. v. 7, 8.) expresses his desire, that Christians should celebrate their passover with unleavened bread; which figuratively signifies sincerity and truth. The apostle here teaches us two things; first, that the law which obliged the Jews to a literal observance of the passover is no longer in force; secondly, that by unleavened bread, truth and purity of heart were denoted.

Paul alludes to the care with which the Hebrews cleansed their houses from leaven, when he says, "A little leaven leaveneth the whole lump;" that is, if there were but a small portion of leaven in a quantity of bread or paste, during the passover, it was thereby rendered unclean, and was to be thrown away and burned. Our Saviour (Matt. xvi. 11.) warns his apostles to avoid the leaven of the Pharisees, Sadducees, and Herodians; meaning their doctrine.

LEBANON, see Libanus.

LEBAOTH, a town in Judah and Simeon, (Josh. xv 32.) called Beth Lebaoth, in Josh. xix. 6.

LEBBÆUS, otherwise Judas, or Thaddeus, brother of James the Less, son of Mary, sister of the Virgin, and of Cleophas, and brother of Joseph. He was married and had children. Nicephorus calls his wife Mary. The Muscovites believe, that they received the faith from him. See Judas IV.

LEBONAH, (Judg. xxi. 19.) a place which Maundrell takes for Chan-Leban, four leagues from Sichem southward, and two from Bethel.

LEECH, see Horse-leach.

LEEK, a pot-herb generally known. The Hebrews complained in the wilderness, that manna grew insipid to them; they longed for the leeks and onions of Egypt. Hasselquist says the *karrat*, or leek, is surely one of those after which the Israelites repined; for it has been cultivated in Egypt from time immemorial. The favorable seasons for this plant are winter and spring. The Egyptians are extremely fond of it.

LEES, *fæces*. To drink up the cup of God's

wrath, "even to the lees," is to drink the whole cup to the bottom, Ps. lxxv. 8; Isa. li. 17; Ezek. xxiii. 34. The rabbins say that Zedekiah, the last king of Judah, drank the lees of all the foregoing ages. "The lees of the people," signifies the vilest part of them, Isa. xlix. 6, 7. God threatens by Zephaniah, to visit those who are settled on their lees; i. e. hardened in their sins, Zeph. i. 12.

LEGION. The Roman legions were composed each of ten cohorts, a cohort of fifty maniples, and a maniple of fifteen men; consequently, a full legion contained six thousand soldiers. But the number varied at different times. In the time of Polybius it was 4200. (See Adam's Rom. Antiq. p. 367.) Jesus cured a demoniac who called himself "legion," as if possessed by a legion of devils, Mark v. 9. He also said to Peter, who drew his sword to defend him in the olive-garden: "Thinkest thou that I cannot now pray to my Father, who shall presently give me more than twelve legions of angels?" Matt. xxvi. 53.

LEGS are properly those limbs of an animal, by which it moves from place to place; yet, to manifest the divine omnipotence, and that God is not confined to one mode of action, many creatures have no legs, though they move, (and some swiftly too,) as serpents, worms, snails, &c. and various kinds of fishes, which pass from one place to another, not having even the rudiments of legs. Linnæus classes some kinds of fishes by the situation of their fins, which he considers as answering the purposes of legs, or feet, to land-animals. But, beside being the instruments of motion, the legs of the human frame are the supporters of the body, and great means of strength they are, when in health, firm, stable, secure. As such Scripture often alludes to them, Ps. cxlvii. 10. "Leg" is sometimes used modestly, in the same manner as foot, which see.

LEHABIM, the third son of Mizraim, Gen. x. 13. Some think that Lehabim denotes the Libyans, one of the most ancient people in Africa. In Nah. iii. 9, and Dan. xi. 43, we find mention of the Lubim, which the Vulgate and LXX. every where render Libyans; or, what comes to the same in Nahum and Daniel, they render Nubians. It is clear that this name describes colonies of Egyptians; whether to the west or south, is the question. (See Ludim.) It is probable that we should restrain our researches after them to the continent of Africa. Certainly we ought to distinguish them from the Lydians of Lesser Asia. The Targum of Jerusalem reads Pentapolitanos, which was a region in the country of Cyrene, including the cities of Berenice, Arsinoe, Ptolemais, and Cyrene; and this is usually considered as a very probable situation for the Lehabim. These and the Lubim are doubtless the same.

LEHI, the *jaw-bone*. Samson, having vanquished the Philistines with the jaw-bone of an ass, after the conflict threw away the jaw which had been his weapon, and called the spot where it fell, "the place of the lifting up of the jaw-bone—Ramath Lehi." Becoming, soon after, very thirsty, he cried to the Lord, and said, "It is thou, Lord, who hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hands of the uncircumcised?" Upon which God opened one of the large teeth in *lehi*, the *jaw-bone*, and a fountain sprung out of it, to allay Samson's thirst; and the place retained the name of Lehi, or the Jaw-bone, Judg. xv. 18. To explain this, Calmet remarks, that the Hebrews sometimes called naked, sharp, and steep rocks, teeth, (1 Sam. xiv. 4, 5; Job xxxix. 28.) and that in this case God opened a rock called Machtes, or the Cheek-tooth, which was at the place where Samson obtained his victory, and which, for this reason, he called Lehi, the Jaw-bone. This fountain issuing out of a rock called the Cheek-tooth, at a place named Lehi, or the Jaw-bone, has induced some to believe that it came immediately out of a tooth-hole in the ass's jaw-bone, which would be a surprising miracle indeed. But as Calmet explains the matter, the miracle of the fountain issuing out of the rock at Samson's prayer is acknowledged; and wonders are not to be multiplied without necessity. This opinion is adopted by Josephus, by the paraphrast Jonathan, and by many commentators. The fountain subsisted long, and still subsists, probably, in Palestine. Glycas, and the martyr Antoninus, speak of it as in the suburbs of Eleutheropolis.

Mr. Taylor has observed, that perhaps this fountain gushed out at the very point in the rock where the jaw-bone of the ass struck when thrown away by Samson; and thus, though the water really issued from the rock, it might seem to issue from under the jaw-bone. He queries, in fact, whether the violence with which the jaw-bone was thrown away by Samson, did not make a breach, or open a crevice in the rock, from which issued water; that part of the rock which before confined it being broken off. If this be just, we see the reason of the name of the fountain, with the veracity of the remark, "it exists to this day;" which, if it had issued merely from the *alveole*, the hole of a tooth in the jaw-bone of the ass, is not within the compass of credibility; as the jaw itself must have perished in a few years at furthest.

LENTIL, a species of pulse; or a kind of bean. We find Esau longing for a mess of pottage made of lentiles, (Gen. xxv. 34.) and Augustin says, "Lentiles are used as food in Egypt, for this plant grows abundantly in that country; which is what renders the lentiles of Alexandria so valuable, that they are brought from thence to us, as if none were grown among us." In Barbary, Dr. Shaw says, that "lentiles are dressed in the same manner as beans, dissolving easily into a mass, and making a pottage of a chocolate color." This we find was the red pottage which Esau, from thence called Edom, (אדום, *red*, Gen. xxxv. 30.) exchanged for his birthright.

LEOPARD, a fierce animal, spotted with a diversity of colors; it has small white eyes, wide jaws, sharp teeth, round ears, a large tail; five claws on his fore feet, four on those behind. It is said to be extremely cruel to man. Its name, leo-pard, implies that it has something of the lion and of the panther in its nature. It seems from Scripture, that the leopard could not be rare in Palestine. Isaiah, describing the happy reign of the Messiah, says, (chap. xi. 6.) "The leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together." Jeremiah says, (chap. v. 6.) that the leopard lies in ambuscade near the cities of the wicked; that all they who go out thence shall be torn in pieces by it. And Hosea (chap. xiii. 7.) affirms that the Lord will be unto them as a lion, and as a leopard, lurking in the way of the Assyrians, to devour those who pass by. Jeremiah speaks of the leopard's spots: "Can the Æthiopian change his color, or the leopard his spots?" Scripture often joins the leopard with the lion, as animals of equal fierceness. Habakkuk says, (i. 8.) that the Chaldean horses are swifter than leop-

ards. The spouse in the Canticles speaks of the mountains of the leopards, (Cant. iv. 8.) that is to say, of mountains such as Libanus, Shenir, and Hermon, where wild beasts dwelt. Brocard says, that the mountain called by the name of Leopards is two leagues from Tripoli northwards, and one league from Libanus; but we can scarcely believe that Solomon in the Canticles had this mountain in view.

LEPER, a person afflicted with the leprosy. The law excluded such from society; banishing them into the country, and to places uninhabited, Lev. xiii. 45, 46. This law was observed so punctually, that even kings, under the disease, were expelled their palaces, shut out of society, and deprived of the government, as Uzziah, or Azariah, king of Judah, who was afflicted with this malady for attempting to offer incense in the temple, 2 Kings xv. 5; 2 Chron. xxvi. 20. When a leper was cured, he appeared at the city gate, and the priest examined whether he were truly healed, Lev. xiv. 1, &c. After this he went to the temple, took two clean birds, made a wisp with a branch of cedar, and another of hyssop, tied together with a scarlet riband made of wool; an earthen vessel was then filled with water, and one of these birds was fastened alive to the wisp we have mentioned. The leper who was cured killed the other bird, and let the blood of it run into the vessel filled with water. The priest then took the wisp with the live bird, dipped both into the water tinged with the blood of one of the birds, and sprinkled the leper with it. After this the live bird was set at liberty, and the person healed, and purified in this manner, was again admitted to the society of the healthy, and to the use of sacred things.

Many commentators are of opinion, that Job's disease was a leprosy, but in a degree of malignity which rendered it incurable, and produced a complication of diseases.

LEPROSY. Moses mentions three sorts of leprosies; in (1.) men; (2.) houses; and (3.) clothes.

1. *Leprosy in men.* This disease affects the skin, and sometimes increases in such a manner, as to produce scurf, scabs, and violent itchings, and to corrupt the whole mass of blood. At other times it is only a deformity. The Jews regarded the leprosy as a disease sent from God, and Moses prescribes no natural remedy for the cure of it. He requires only that the diseased person should show himself to the priest, and that the priest should judge of his leprosy; if it appeared to be a real leprosy, capable of being communicated to others, he separated the leper from the company of mankind. He appoints certain sacrifices and particular ceremonies already mentioned for the purification of a leper, and for restoring him to society. The marks which Moses gives for the better distinguishing a leprosy, are signs of the increase of this disease. An outward swelling, a pimple, a white spot, bright, and somewhat reddish, created just suspicions of a man's being attacked with it. When a bright spot, something reddish or whitish, appeared, and the hair of that place was of a pale red, and the place itself something deeper than the rest of the skin, this was a certain mark of leprosy. Those who have treated of this disease, have made the same remarks, but have distinguished a recent leprosy from one already formed and become inveterate. A recent leprosy may be healed, but an inveterate one is incurable. Travellers who have seen lepers in the East, say, that the disease attacks principally the feet. Maundrell, who had seen lepers in Palestine, says, that their feet are swelled like those of elephants, or horses' feet swelled with the farcy. The common marks by which, as physicians tell us, an inveterate leprosy may be discerned, are these: The voice becomes hoarse, like that of a dog which has been long barking, and comes through the nose rather than the mouth: the pulse is small and heavy, slow and disordered: the blood abounds with white and bright corpuscles, like millet-seeds; is, in fact, all a scurfy serum, without due mixture; so that salt put into it does not melt, and is so dry, that vinegar mixed with it bubbles up; the urine is undigested, settled, ash-colored, and thick; the sediment like meal mixed with bran: the face is like a coal half extinguished, shining, unctuous, bloated, full of very hard pimples, with small kernels round about the bottom of them: the eyes are red and inflamed, and project out of the head, but cannot be moved either to the right or left: the ears are swelled and red, corroded with ulcers about the root of them, and encompassed with small kernels: the nose sinks, because the cartilage rots: the nostrils are open, and the passages stopped with ulcers at the bottom: the tongue is dry, black, swelled, ulcerated, shortened, divided in ridges, and beset with little white pimples; the skin of it is uneven, hard and insensible; even if a hole be made in it, or it be cut, a putrefied sanies issues from it instead of blood. Leprosy is very easily communicated; and hence Moses has taken so much precaution to prevent lepers from communication with persons in health. His care extended even to dead bodies thus infected, which he directed should not be buried with others.

We can hardly fail of observing the character, and terror in consequence, of this disease. How dreadful is the leprosy in Scripture! how justly dreadful, when so fatal, and so hopeless of cure! Mungo Park states that the negroes are subject to a leprosy of the very worst kind; and Mr. Grey Jackson, in his "Account of Morocco," (p. 192.) informs us, that the species of leprosy called jeddem, is very prevalent in Barbary. "At Morocco there is a separate quarter, outside of the walls, inhabited by lepers only. Those who are affected with it are obliged to wear a badge of distinction whenever they leave their habitations, so that a straw hat, with a very wide brim, tied on in a particular manner, is the signal for persons not to approach the wearer. Lepers are seen in many parts of Barbary, sitting on the ground, with a wooden bowl before them, begging. They intermarry with each other."

[To the above somewhat meagre account of this terrible disease, it may not be improper to subjoin the accounts given us by some other writers. The following extract from Jahn's Archæology, as translated by professor Upham, affords, perhaps, sufficiently full information: (see p. 189, seq.)

"The leprosy exhibits itself on the exterior surface of the skin, but it infects, at the same time, the marrow and the bones; so much so that the farthest joints in the system gradually lose their powers, and the members fall together in such a manner, as to give the body a mutilated and dreadful appearance From these circumstances, there can be no doubt, that the disease originates and spreads its ravages internally, before it makes its appearance on the external parts of the body. Indeed, we have reason to believe, that it is concealed in the internal parts of the system a *number of years*, for instance, in infants commonly till they arrive at the age of puberty, and in adults as many as three or four years, till at last it gives the fearful indications on the *skin*, of having

already gained a well-rooted and permanent existence.

"Its progress subsequently to its appearance on the external surface of the body is far from being rapid; in a number of years it arrives at its middle, and in a number after to its final, state. A person who is leprous from his nativity may live fifty years; one who in after life is infected with it may live twenty years, but they will be such years of dreadful misery as rarely fall to the lot of man in any other situation.

"The appearance of the disease externally, is not always the same. The spot is commonly small, resembling in its appearance the small red spot that would be the consequence of a puncture from a needle, or the pustules of a ringworm. The spots for the most part make their appearance very suddenly, especially if the infected person, at the period when the disease shows itself externally, happens to be in great fear, or to be intoxicated with anger, Numb. xii. 10; 2 Chron. xxvi. 19. They commonly exhibit themselves, in the first instance, on the face, about the nose and eyes; they gradually increase in size for a number of years, till they become, as respects the extent of surface which they embrace on the skin, as large as a pea or bean. The white spot or pustule, MORPHEA ALBA, and also the dark spot, MORPHEA NIGRA, are indications of the existence of the real leprosy, Lev. xiii. 2, 39; xiv. 56. From these it is necessary to distinguish the spot, which, whatever resemblance there may be in form, is so different in its effects, called *Bohak*, and also the harmless sort of scab, which occurs under the word מִסְפַּחַת, *mispahath*, Lev. xiii. 6—8, 29.

"Moses, in the thirteenth chapter of Leviticus, lays down very explicit rules for the purpose of distinguishing between those spots which are proofs of the actual existence of the leprosy, and those spots which are harmless, and result from some other cause. Those spots which are the genuine effects and marks of the leprosy, gradually dilate themselves, till at length they cover the whole body. Not only the skin is subject to a total destruction, but the whole body is affected in every part. The pain, it is true, is not very great, but there is a great debility of the system, and great uneasiness and grief, so much so, as almost to drive the victim of the disease to self-destruction, Job vii. 15.

"There are four kinds of the real leprosy. The first kind is of so virulent and powerful a nature, that it separates the joints and limbs, and mutilates the body in the most awful manner. The second is the *white leprosy*. The third is the *black leprosy*, or *Psora*, Deut. xxviii. 27, 35; Lev. xxi. 20—22. The fourth description of leprosy is the *alopecia*, or red leprosy.

"The person who is infected with the leprosy, however long the disease may be in passing through its several stages, is at last taken away suddenly, and, for the most part, unexpectedly. But the evils which fall upon the living leper, are not terminated by the event of his death. The disease is, to a certain extent, hereditary, and is transmitted down to the third and fourth generation: to this fact there seems to be an allusion in Exod. xx. 4—6; iii. 7; Deut. v. 9; xxiv. 8, 9. If any one should undertake to say, that in the fourth generation it is not the real leprosy, still it will not be denied, there is something, which bears no little resemblance to it, in the shape of defective teeth, of fetid breath, and a diseased hue. Leprous persons, notwithstanding the deformities and mutilation of their bodies, give no special evidence of a liberation from the strength of the sensual passions, and cannot be influenced to abstain from the procreation of children, when at the same time they clearly foresee the misery of which their offspring will be the inheritors. The disease of leprosy is communicated not only by transmission from the parents to the children, and not only by sexual cohabitation, but also by much intercourse with the leprous person in any way whatever. Whence Moses acted the part of a wise legislator in making those laws, which have come down to us, concerning the inspection and separation of leprous persons. The object of these laws will appear peculiarly worthy, when it was considered, that they were designed, not wantonly to fix the charge of being a leper upon an innocent person, and thus to impose upon him those restraints and inconveniences which the truth of such a charge naturally implies; but to ascertain in the fairest and most satisfactory manner, and to separate those, and those only, who were truly and really leprous. As this was the prominent object of his laws, that have come down to us on this subject, viz. to secure a fair and impartial decision on a question of this kind, he has not mentioned those signs of leprosy which admitted of no doubt, but those only which might be the subject of contention; and left it to the priests, who also fulfilled the office of physicians, to distinguish between the really leprous, and those who had only the *appearance* of being such. In the opinion of Hensler, (Geschichte der abendländischen Aussatzes, p. 273,) Moses, in the laws to which we have alluded, discovers a great knowledge of the disease. Every species of leprosy is not equally malignant; the most virulent species defies the skill and power of physicians. That which is less so, if taken at its commencement, can be healed. But in the latter case also, if the disease has been of long continuance, there is no remedy.

"*Bohak.*—We find mention, in the rules laid down by Moses for the purpose of ascertaining the true tokens of leprosy, of a cutaneous disorder, which is denominated by him *Bohak*, and of which there is a slight mention above. It was thought by the translator, that it might be interesting to the reader to have some further account of this disorder, and he has accordingly introduced here the answer of Niebuhr, found at page 135 of his Description of Arabia, to the inquiry of Michaëlis on this subject. The words of Moses, which may be found in Leviticus xiii. 38, 39, are as follows: '*If a man or woman have white spots on the skin, and the priest see that the color of these spots is faint and pale, it is, in this case, the* Bohak, *that has broken out on the skin, and they are clean.*' A person, accordingly, who was attacked with this disease, the Bohak, was not declared unclean, and the reason of it was, that it is not only harmless in itself, but is free from that infectious and hereditary character, which belongs to the true leprosy.

"Niebuhr says, 'The Bohak is neither infectious nor dangerous. A black boy at Mocha, who was attacked with this sort of leprosy, had white spots here and there on his body. It was said, that the use of sulphur had been for some time of service to this boy, but had not altogether removed the disease.' He then adds the following extract from the papers of Dr. Forskal. 'May 15th, 1763, I myself saw a case of the *Bohak* in a Jew at Mocha. The spots in this disease are of unequal size. They have no shining appearance, nor are they perceptibly elevated above the skin; and they do not change the color of the hair. Their color is an *obscure white* or somewhat reddish. The rest of the skin of this patient

was blacker than that of the people of the country in general, but the spots were not so white as the skin of a European when not sunburnt. The spots in this species of leprosy, do not appear on the hands, nor about the navel, but on the neck and face; not, however, on that part of the head where the hair grows very thick. They gradually spread, and continue sometimes only about two months; but in some cases, indeed, as long as two years, and then disappear, by degrees, of themselves. This disorder is neither infectious nor hereditary, nor does it occasion *any* inconvenience.' 'That all this,' remarks Michaëlis, 'should still be found exactly to hold at the distance of three thousand five hundred years from the time of Moses, ought certainly to gain some credit to his laws, even with those who will not allow them to be of divine authority.' (Commentaries on the Laws of Moses, Smith's translation, vol. iii. p. 283, art. 210.)

"Michaëlis, in discussing the subject of leprosies, expresses his gratitude to God, that the *Lepra Arabum*, as it is termed by the learned, is known to the physicians of Germany only from books and by name. But this disease, although it is very unfrequent in Europe, indeed almost extinct, made its appearance about the year 1730, on the western continent, and spread its ravages among the sugar islands of the West Indies, particularly Guadaloupe. The inhabitants of this island, alarmed and terrified at the introduction of so pernicious a disorder among them, petitioned the court of France to send to the island persons qualified to institute an inspection of those who labored under suspicion of being infected, in order that those who were in fact lepers, might be removed into lazarettos.

"M. Peyssonel, who was sent to Guadaloupe on this business, writes as follows on the third of February, 1757: 'It is now about twenty-five or thirty years since a singular disease appeared on many of the inhabitants of this island. Its commencement is imperceptible. There appear only some few white spots on the skin, which, in the whites, are of a blackish red color, and in the blacks, of a copper red. At first, they are attended neither with pain, nor any sort of inconvenience; but no means whatever will remove them. The disease imperceptibly increases, and continues for many years to manifest itself more and more. The spots become larger, and spread over the skin of the whole body indiscriminately; sometimes a little elevated, though flat. When the disease advances, the upper part of the nose swells, the nostrils become enlarged, and the nose itself soft. Tumors appear on the jaws; the eye-brows swell; the ears become thick; the points of the fingers, as also the feet and toes, swell; the nails become scaly; the joints of the hands and feet separate, and drop off. On the palms of the hands, and on the soles of the feet, appear deep, dry ulcers, which increase rapidly, and then disappear again. In short, in the last stage of the disease, the patient becomes a hideous spectacle, and falls in pieces. These symptoms supervene by very slow and successive steps, requiring often many years before they all occur. The patient suffers no violent pain, but feels a sort of numbness in his hands and feet. During the whole period of the disorder, those afflicted with it experience no obstructions in what are called the *naturalia*. They eat and drink as usual; and even when their fingers and toes mortify, the loss of the mortified part is the only consequence that ensues; for the wound heals of itself without any medical treatment or application. When, however, the unfortunate wretches come to the last period of the disease, they are hideously disfigured, and objects of the greatest compassion.

"'It has been remarked, that this horrible disorder has, besides, some very lamentable properties; as, in the *first* place, that it is *hereditary;* and hence some families are more affected with it than others: *secondly*, that it is *infectious*, being propagated by coition, and even by long-continued intercourse: *thirdly*, that it is *incurable*, or at least no means of cure have hitherto been discovered. Mercurial medicines, and diaphoretics, and all the usual prescriptions and plans of regimen for venereal complaints, have been tried, from an idea that the infection might be venereal, but in vain: for instead of relieving, they only hastened the destruction of the patients. The medicines serviceable in *lues venerea*, had no other effect than to bring the disease to its *acmè;* inducing all its most formidable symptoms, and making those thus treated die some years sooner than other victims to it.'" *R.

2. *The leprosy of houses*, mentioned in Lev. xiv. 34, &c. must have been known to the Israelites, who had lived in Egypt, and must have been common in the land of Canaan, whither they were going, since Moses says to them: "When ye come into the land of Canaan, which I give you for a possession, if there be a house infected with a leprosy, he to whom the house belongs shall give notice of it to the priest, who shall go thither. If he sees as it were little holes in the wall, and places disfigured with pale or reddish spots, which in sight are lower than the wall, he shall go out of the house, and direct it to be shut up for seven days. At the end of this time, if he find that the leprosy is increased, he shall command the stones infected with the leprosy to be taken away, and thrown without the city into some unclean place. New stones shall be put in the room of those which were plucked out, and the wall shall be again roughcast. If the leprosy do not return, the house shall be thought clean; but if it return, it is then an inveterate leprosy; the house shall be declared unclean, and immediately be demolished: all the wood, stone, mortar and dust shall be cast out of the city into an unclean place."

The rabbins and others conclude, that this leprosy of houses was not natural, but was a punishment inflicted by God on wicked Israelites; but Calmet is of opinion that it was caused by *animalculæ*, which erode the stones like mites in a cheese. Might it be similar to the dry-rot in timber? Or, rather, it arose more probably from the effects of saltpetre, which shows itself in greenish or reddish spots on the walls of stone houses, and spreads wider and wider. In the long run it injures the walls; and at all times corrupts the air and is injurious to the health. Hence the propriety of the strict regulations of Moses. (See Michaëlis's Mos. Recht, or Commentary on the Laws of Moses.)

3. *The leprosy in clothes* is also noticed by Moses, as common in his time. He says, if any greenish or red spots be observed on any woollen or linen stuffs, or on any thing made of skin, they shall be carried to the priest, who shall shut them up for seven days; and if at the end of this time the spots increase, and spread, he shall burn them, as infected with a real leprosy. If these spots are not increased, the priest shall command the clothes to be washed, and if he afterwards observe nothing extraordinary in them, he shall declare them to be clean. If the greenish or red spots remain, he shall order the garments so

spotted to be burnt, as unclean, or if they spread and increase, he shall order the garment to be burnt; or if the place suspected of a leprosy be in color like a singed garment, and deeper than the rest, this part of the garment shall be taken away, and the rest preserved. Calmet thinks it very credible, that the leprosy in clothes and skins was caused by vermin. More probably it was a mould or mildew arising from dampness.

LESHEM, probably Laish, or Dan.

LETECH, a Hebrew measure, half an omer; containing sixteen pecks, or four bushels, Hos. iii. 2.

LETTER, THE. Paul places the letter in opposition to the spirit; a way of speaking very common in the ecclesiastical style, Rom. ii. 27, 29; vii. 6; 2 Cor. iii. 6, 7. "God hath made us ministers of the New Testament, not by the letter, but by the spirit; for the letter killeth, but the spirit quickeneth;" that is, the law of Moses is incapable of giving life to the soul, and justifying before God those who are most servilely addicted to the literal observance of it. To obtain holiness, we must join with it the spirit of faith, hope and charity; must supply what is deficient in literal observances, by spiritual actions of a more sublime, perfect and excellent nature; for example, instead of bloody sacrifices, the sacrifice of an humble and contrite heart; the mortification of the passions; death unto sin, &c.

I. LETTERS. We know not who was the inventor of letters and writing. All agree that it is an admirable and divine art, to paint speech, and speak to the eyes, and, by tracing out characters in different forms, to give color and body to thought. Some have been of opinion, that God, when he inspired man with reason and speech, communicated to him also a knowledge of writing. Josephus speaks of certain columns, erected before the deluge, by the sons of Seth, upon which they had written astronomical observations and inventions. Adam and Enoch have been reputed authors of certain books, by some, who consequently supposed that they had the use of writing. Others maintain, that the use of letters is much later: some give the honor of them to Abraham; others, to Moses; others, to the Phœnicians; others, to Saturn; others, to the Egyptians. Others, more rationally, divide the honor of the invention among several, and acknowledge that it began among the eastern people, and was much later among those in the west; that some invented, and others perfected the invention; that letters at first were uncommon in their use, and imperfect in their forms; and that afterwards they were perfected, and their use rendered more familiar.

The Egyptian writing was originally hieroglyphics, or figures of animals, and other things, engraven on stone, or painted on wood. This way of writing is, perhaps, the most ancient; and we still see many instances of it on Egyptian obelisks and marbles. Marsham is of opinion, that this way of writing was invented by the second king of Memphis, Thauth, whom the Greeks call the first Mercury; and that another Thauth, or the second Mercury, put into common characters what the first had written in hieroglyphics. All this was in times of the most remote antiquity, if Menes, the first king of Memphis, were Ham, the son of Noah.

Lucan affirms, that the Phœnicians invented the common letters before the Egyptians were acquainted with the use of paper, or with the art of writing in hieroglyphical characters; (lib. iii.) it was probably in imitation of the Phœnicians, therefore, that the Egyptians used letters in their writing. Of this we cannot be certain, but two things we know; first, that there were great resemblances in the ancient characters of the two people; and secondly, that Moses, who was instructed in all the learning of Egypt, wrote in Phœnician characters. The old Egyptian letters are at present unknown, though many of them remain. This people lost the use of their writing when under the dominion of the Greeks, and the Coptic, or modern Egyptian character, is formed from the Greek.

The Phœnicians spread the use of their letters throughout all their colonies. Cadmus carried them into Greece; the Greeks perfected them, and added others. They communicated them to the Latins, and after the conquests of Alexander, extended them over Egypt and Syria. So that the Phœnician writing, which is so ancient, and the parent of so many others, would at this day have been entirely forgotten, had not the Samaritans preserved the Pentateuch of Moses, written in the old Canaanite, or Hebrew, character; by the help of which, medals, and the small remains of Phœnician monuments, have been deciphered.

Some learned men, however, maintain that the square Hebrew character still in use, is the same as was used by Moses; but the greater number suppose that the Jews gradually abandoned the original character while in captivity at Babylon, and that ultimately Ezra substituted the Chaldee, which is now used; while the Samaritans preserved their Pentateuch, written in old Hebrew and Phœnician characters.

It is generally said that the Hebrews have no vowels, and that to supply the want of them, they invented the vowel-points, sometimes used by them in their books. The vowel-points are modern, and the invention of the Massorets, probably from the sixth to the eighth century. They are ten in number, and express the five vowels according to their different changes and pronunciations. The inquisitive reader may find the substance of the dispute for and against the antiquity of the vowel-points clearly and concisely represented by Prideaux, in the first part of his Connection, book v. and from thence may have a distinct view of the chief arguments produced pro and con in this controversy, by those eminent antagonists, Capellus, the two Buxtorfs, &c.

[The subject of the Hebrew letters and vowel points is too important to the biblical student, to be passed over thus slightly. The best source of information on these topics is the work of Gesenius, *Geschichte der Heb. Sprache ü. Schrift*, the results of which are also given by professor Stuart in the Introduction to his Hebrew Grammar, first and second editions. From this the following statements have been condensed. See also LANGUAGE.

The origin of letters is lost in remote antiquity. But in tracing the history of them, we arrive at a very satisfactory degree of evidence, that in hither Asia they originated among those who spoke the Hebrew language; that they passed from them to the Greeks; and through these to the European nations in general. The *ancient* Shemitish alphabets may be divided into two kinds:

I. *The Phœnician character.* To this belong: (*a*) Inscriptions discovered at Malta, Cyprus, &c. and upon Phœnician coins. (*b*) Inscriptions upon Hebrew coins. (*c*) Phœnico-Egyptian inscriptions on the bandages of mummies. (*d.*) The Samaritan letters. (*e*) The most ancient Greek alphabet.

II. *The Hebræo-Chaldaic character.* To this belong: (*a*) The square character of our present Hebrew Bibles. (*b*) The Palmyrene inscriptions. (*c*) The old Syriac, or Estrangelo. (*d*) The old Arabic or Kufish character, which preceded the Nishi or common character of Arabia at the present time.

To all these characters it is common, that they are read from the right to the left; and that the vowels constitute no part of the alphabet, but are written above, in, or below the line. The old Greek character is, in part, an exception to this remark.

There are three kinds of characters, in which the remains of the ancient Hebrew are presented to us, viz. (1.) *The square character in common use.* This is sometimes called the Chaldee, or Assyrian, character, because (as the Talmud avers, Gem. Sanh. fol. 21. c. 2.) the Jews brought it from Assyria, or Babylon, on their return from the captivity.—(2.) *The inscription character.* This is found on ancient Hebrew coins, stamped under the Maccabees.—(3.) *The Samaritan character.* This is only a variety, or degenerate kind, of the inscription character.

Although it is highly probable, that the present square character was introduced among the Jews by means of the exile, yet it is not likely, that it usurped the place of the more ancient character at once, but came into gradual use, on account of its superior beauty, and the tendency of the language towards what was Aramæan. It is most probable, that the inscription-character approximates the nearest of all the alphabets now known, to the ancient Hebrew, or Phœnician. The square character gradually expelled this from use among the Hebrews; as the Nishi did the Kufish among the Arabians; the present Syriac, the old Estrangelo among the Syrians; or the Roman type, the old black letter among the English. The Palmyrene inscriptions seem to mark the character *in transitu;* about one half of them resembling the square character, and the other half the inscription-letters. It was very natural for the Maccabees, when they stamped coins as an independent government, to use the old characters which the nation had used when it was free and independent.

The square character was the common one in the time of our Saviour; as in Matt. v. 8, *Yodh* is evidently referred to, as being the least letter of the alphabet. It is highly probable, that it was the common character in Hebrew MSS. when the Sept. version was made; because the departures from the Hebrew text in that version, so far as they have respect to the letters, can mostly be accounted for, on the ground that the square character was then used, and that the *final letters*, which vary from the medial or initial form, were then wanting. (Ges. Gesch. § 40—43.)

Manner of writing.—It has commonly been advanced as an established position, that all the ancient Greek and Hebrew MSS. are without any division of words, i. e. are written *continua serie.* But the Eugubine tables, and the Sigean inscriptions, have one or two points to divide words; others, still more: which, however, are not used at the end of lines, nor when the words are very closely connected in sense, as a preposition with its noun. Most of the old Greek is written without any division of words. Most of the Phœnician inscriptions are written in a similar way, but not all. Some have the words separated by a point. In this manner, the Samaritan, and the wedge-character among the Persians, are separated. The Kufish, or old Arabic, had spaces between words. So have all known Hebrew MSS. now extant. It is probable, however, that the *scriptio continua*, i. e. writing without any division of words, was found in the MSS. used by the LXX, because many errors, which they have committed, arise from an incorrect division of words. The synagogue-rolls of the Jews, written in imitation of the ancient Hebrew manuscripts, have no vowel-points, but exhibit a small space between the words. The Samaritan Pentateuch is also destitute of vowels, but divides the words.

The final letters with a distinctive form are not coeval with the alphabet. The LXX manifestly were unacquainted with them; as they often divide words in a manner different from that which would accord with these final letters. But the Talmud, Jerome, and Epiphanius acknowledge them.

It can hardly be supposed that the square character now in use, and which has become uniform in consequence of appearing only in printed books, was altogether immutable while it was transmitted only by MSS. Jerome complains of the smallness of the Hebrew characters; but whether this was owing to the scribe who wrote his manuscript, or to the form of writing then generally used, cannot be determined. From what Origen and Jerome both say of the similarity and relation of Hebrew letters to each other, it appears that the characters were then *essentially* the same as they now are. (Ges. Gesch. § 46. 1.)

Hebrew MSS. exhibit two kinds of writing:

(1.) The *Tam letter*, probably so named from Tam, a grandson of Jarchi, about A. D. 1200, with sharp corners and perpendicular coronulæ, used particularly in the synagogue-rolls of the German and Polish Jews.—(2.) The *Velshe letter;* such as we see in the Hebrew Bibles of Simonis and Van der Hooght. In MSS. however, this species of character has coronulæ upon some of the letters. The Spanish printed Hebrew character resembles the *Velshe;* the German resembles the *Tam* letter. The coronulæ in both are omitted. The Spanish letters are square and upright; the German, sharp-cornered and leaning. The Italian and French Hebrew character is a medium between both.

Hebrew vowels.—It has been mentioned that the Shemitish languages exhibit alphabets destitute of vowels; and that these, when added to the text of any book, are placed above, in, or below the line of the consonants. The question whether the *written* vowels of the Hebrew language were coeval with the consonants, or at least very ancient, has been agitated by many critics, for three centuries past, with great interest and much learning. On the one side it has been maintained, that the vowel-points are coeval with the writings of the Old Testament, or at least with the time of Ezra; on the other, that they are an invention of the Masorites, at some period between the fifth and tenth centuries. A few, however, have taken a middle path, and maintained that some of the vowel-points (probably three) are very ancient; and that in the oldest MSS. they were appended to doubtful words.

The position that the written *vowel signs* are of comparatively recent date, is now considered, by all critics of any note, as settled. The principal reasons for this opinion may be summarily stated, in a short compass.

(1.) The kindred Shemitish languages *anciently* had no written vowels. The most ancient Estrangelo and Kufish characters, i. e. the ancient characters of the

Syrians and Arabians, it is generally agreed, were destitute of vowels. The Palmyrene, and nearly all the Phœnician inscriptions, are destitute of them. Some of the Maltese inscriptions, however, and a few of the Phœnician, have marks which probably were intended as vowels. The Koran was, at first, confessedly destitute of them. The punctuation of it occasioned great dispute among Mohammedans. In some of the older Syriac writings is found a single point, which, by being placed in different positions with regard to words, served as a diacritical sign. The present vowel system of the Syrians was introduced so late as the time of Theophilus and Jacob of Edessa, about A. D. 800. The Arabic vowels were adopted soon after the Koran was written; but their other diacritical marks did not come into use, until they were introduced by Ibn Mokla about A. D. 900, together with the Nishi character now in common use. It should be added here, that the inscriptions on the Hebrew coins have no vowel-points.—(2.) Jewish tradition generally admits, that the vowels were not written until the time of Ezra. —(3.) The synagogue-rolls of the Pentateuch, written with the greatest possible care, and agreeably to ancient usage as handed down by tradition, have never had any vowel-points.—(4.) The LXX most manifestly used a text destitute of vowel-points; as they have not only departed, in a multitude of instances, from the sense of the pointed text, but even pronounce the proper names in a manner dialectically different from that in which they must be read, according to the vowel-system.—(5.) No explicit mention is made in the Talmud of vowel-points or accents; not even in all the disputes among the rabbins about the sense of words, which are there recorded. Doubtful names of some kind of diacritical signs have been produced from the Talmud, and repeatedly discussed; but no definite and satisfactory proof has been educed from them, that they respect *written* vowel-points.—(6.) The various readings in our Hebrew Bibles, called *Keri*, many of which are quite ancient, have no reference to the vowel-points of words.—(7.) Neither Origen nor Jerome makes any mention of the present vowel-marks, or of any technical expressions of Hebrew grammar. Jerome says expressly, that "the Hebrews very rarely use vowels in the middle of words, but pronounce (according to the will of the reader and the difference of countries) the same words with different sounds and accents." (Epist. 126. ad Evagr.) On Hab. iii. 5, he says of דבר, "tres literæ positæ sunt in Hebræo *absque ulla vocali*." In other places, he speaks of a *diversitas accentuum* upon words; but whether he means a difference in pronouncing them, or that some diacritical sign was occasionally used, which he thus names, it is difficult to determine.

Objections against this view of the subject may be readily answered. The allegation that a language cannot be read without written vowels, is certainly unfounded; for hundreds of Jewish and Arabic volumes are every day read, that were never pointed; not to mention, that in all the Shemitish languages there are unpointed books, manuscripts or inscriptions. Nor has the objection, that an alphabet without vowels is an absurdity, any more weight; for the question is merely a matter of fact, not a discussion respecting what a perfect alphabet ought to be. Besides, even in our own language, one of the first principles in stenography is, *to omit all the vowels*, and write only the consonants; nor does any difficulty arise from this circumstance.

The allegation that the Targums approximate very closely to the sense of our present Hebrew text as furnished with vowels, is true; but the inference therefrom, that the Targumists must have used MSS. with vowel-points, does not follow. On the contrary, we may draw the conclusion with more probability, that the vowel-points were conformed to the sense which the Targums gave. Both merely convey the traditionary explications of the Jewish schools; and the same thing is done by Origen and Jerome in their commentaries. All that can be proved by such arguments is, that the vowel-points have faithfully transmitted to us the sense which the Jews very early affixed to the words of the Hebrew Scriptures.

Laying aside Jewish traditionary stories, the first certain marks of our present vowel-system may be found in the Masora, compiled, though not concluded, about the fifth century. Most of the vowels are there named. A few of the occidental and oriental *readings*, collected in the eighth century and printed in some of our Hebrew Bibles, respect the diacritical points; e. g. two of them respect Mappik in *He*. The various readings of Ben Asher and Ben Naphthali (about A. D. 1034) have exclusive regard to the vowels and accents. The Arabic version of Saadias, made about this time, is predicated upon a pointed text; and the Jewish grammarians of the ninth century appear plainly to proceed on the ground of such a text. The time when the vowel-system was *completed* cannot be definitely fixed, for want of historical data. Most probably, it was during the sixth or seventh century. Probably, too, it first began, as the accentuation of Greek did, in the schools; and gradually spread, on account of its utility in a dead language, into a great part of the Hebrew manuscripts.

The importance of the vowel-points to learners, can be fully estimated only by those who have studied Hebrew without and with the use of them. In respect to their being a constituent part of the Hebrew language, it may be observed, (1.) That no language can exist without vowels; although it is not necessary that they should be *written*; and originally, as we have seen, they were not written in the Hebrew.—(2.) It is certain that the vowel-points exhibit a very consistent, deep, and fundamental view of the structure of the Hebrew, which cannot well be obtained without them, by those who study it as a dead language.—(3.) Comparison with the Syriac and Arabic, the latter of which is a living language, shows that the vowel-system, as to its principles, is altogether accordant with the structure of those languages.—(4.) It is quite certain, from comparing the sense of the Hebrew Scriptures as given in the Targums and in the version and notes of Jerome, that the vowel-points do give us an accurate, and for the most part, clear account of the manner in which the Jews of the first four centuries of the Christian era understood the text of the Old Testament. Indeed, it is very remarkable, that there should be so exact a coincidence between the vowel-system and commentaries, or rather versions, of so remote an age; and this only serves to show with how great exactness the vowel-system has been arranged, agreeably to the ancient Jewish ideas of the sense of the Old Testament. The importance, then, of the written vowels, as conveying to us a definite idea of the ancient commentary of the Jewish church, in regard to a great number of difficult and dubious passages, is obviously great.—(5.) The critic and interpreter, being satisfied that the written vowel-system is not

coeval with the composition of the Hebrew Scriptures, will not feel himself bound to follow it in cases where it makes no sense, or a sense inconsistent with the context.

The unwary student who is betrayed into the system of Masclef and Parkhurst, which rejects the vowel-points of the Shemitish languages, can scarcely conceive how much loss and disappointment he will experience, by pursuing the study of Hebrew in this method. In a period of one year, the progress by the use of the vowel-points is considerably greater than without them. In two years it is doubled. Moreover, if the student uses the points from the first, he will be able, with almost no trouble, to pass to the reading of Chaldee, Syriac and Arabic. One thing is pretty evident; there never was, and it may be doubted whether there ever will be, a *thorough* Hebrew scholar, who is ignorant of the vowel-system.

Hebrew accents.—The system of accents, as it now appears in our Hebrew Bibles, is inseparably connected with the present state of the vowel-points; inasmuch as these points are often changed by virtue of the accents. The latter, therefore, must have originated cotemporaneously with the written vowels; at least, with the completion of the vowel-system. Respecting the design of the accents, there has been great diversity of opinion, and much dispute. Three uses have been assigned them, viz. (1.) To mark the tone-syllable of a word. (2.) To mark the interpunction. (3.) To regulate the reading or cantillation of the Scriptures. This latter seems to have been their primitive and most important use; just as similar marks are now found in the Koran to indicate the manner in which it is to be read or cantillated. The cantillation must necessarily have reference to the tone-syllables of every word; and also, in a greater or less degree, to the divisions of the sense; and so far as this, the use of the accents serves to mark these two particulars. *R.

The Hebrews have certain acrostic verses, which begin with the letters of the alphabet, ranged in order.

The most considerable of these is Psalm cxix. which contains twenty-two stanzas of eight verses each, all acrostic; that is, the first eight begin with א, *Aleph*, the next eight with ב, *Beth*, and so on. Other Psalms, as xxv. xxxiii. have but twenty-two verses each, beginning with one of the twenty-two letters of the alphabet. Others, as cxi. cxii. have one half of the verse beginning with one letter, and the other half with another. Thus:

. . . . Blessed is the man who feareth the Lord.
. . . . Who delighteth greatly in his commandments,

The first half of the verse begins with א, *Aleph*; the second with ב, *Beth*. The Lamentations of Jeremiah are also in acrostic verse, as well as the thirty-first chapter of Proverbs, from the eighth verse to the end.

The Jews use their characters not only for writing, but for numbers, as did the Greeks, who, in their arithmetical computations, fixed a numerical value on their letters. But we do not believe the ancient Hebrews did so, nor that letters were numerical among them. The sacred authors always write the numbers entire and without abbreviation. We know that some learned men have attempted to rectify dates, or supply years, on a supposition that the letters served for numerals in the Scripture; but it was incumbent on them, first, to prove that the ancient Hebrews used that manner.

II. LETTERS, written messages, or other communications, sent from one person to another, and generally implying some matters of secrecy, or at least, of importance. Norden states, that when he and his company were at Essuan, an express arrived there, despatched by an Arab prince, who brought a letter directed to the Reys (or master of their barque.) "The letter, however, according to the usage of the Turks," says the author, "was open; and as the Reys was not on board, the pilot carried it to one of our fathers to read it." (p. 109.) Sanballat sending his servant, then, with an open letter, which is mentioned in Neh. vi. 5, does not appear an odd thing, it should seem; but if it were according to their usages, why is this circumstance complained of, as it visibly is? Why, indeed, is it mentioned at all? Because, however, the sending letters *open* to *common people* may be customary in these countries, it is not according to their usages to send them so to *people of distinction*. So Pococke, in his account of that very country where Norden was when his letter was brought, gives us, among other things, in the 57th plate, the figure of a Turkish letter put into a satin bag to be sent to *a great man*, with a paper tied to it directed and *sealed*, and an ivory button tied on the wax. So Lady Montague says, the Bassa of Belgrade's answer to the English ambassador, going to Constantinople, was brought to him in a purse of scarlet satin. (Letters, vol. i. p. 136.) The great Emir, indeed, of the Arabs, according to D'Arvieux, was not wont to enclose his letters in these bags, any more than to have them adorned with flourishes; but that is supposed to have been attributable to the unpoliteness of the Arabs; and he tells us, that when he acted as secretary to the Emir he supplied these defects, and that his doing so was highly acceptable to the Emir. (Voy. dans la Pal. p. 58, 59.) Had this open letter then come from Geshem, who was an Arab, (Neh. vi. 1.) it might have passed unnoticed; but as it was from Sanballat, the enclosing it in a handsome bag was a ceremony Nehemiah had reason to expect from him, since he was a person of distinction in the Persian court, and then governor of Judea; and the not observing it was the greatest insult, insinuating, that though Nehemiah was, according to him, preparing to assume the royal dignity, he should be so far from acknowledging him in that character, that he would not even pay him the compliment due to every person of distinction. If this be the true representation of the affair, commentators have given but a poor account of it. Sanballat sent Nehemiah a message, says one of them, "pretending, it is likely, special respect and kindness to him, informing him what was laid to his charge." (Harmer, Obs. vol. ii. p. 129.)

Contrast with this open letter to Nehemiah the closed, rolled or folded letter sent by Sennacherib to Hezekiah, 2 Kings xix. 14. We read, verse 9, "He sent messengers to Hezekiah, saying"—"And Hezekiah received the letter at the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord." It was therefore folded or rolled, and no doubt enclosed in a proper envelope. Consider also the passage in Isa. xxix. 11, "And the vision shall be to you, as the words of a letter that is sealed—sealed up in a bag, closely—which is given to a man of learning to read, but he says, 'It is sealed'—how should I know what information it contains? I merely can discover to whom it is directed;" while the unlearned cannot even read the address. We see such occurrences daily

in the streets of London; messengers, sent with letters, desire passengers to read the directions for them. The messengers sent to Hezekiah are described as *saying*, when in fact they say nothing; but only deliver a letter containing the message.

It is proper to add something relative to the customary kind of homage which, in the East, is paid not only to sovereignty, but to communications of the sovereign's will, whether by word or by letter. "When the Mogul, by letters, sends his commands to any of his governors, those papers are entertained with as much respect as if himself were present; for the governor, having intelligence that such letters are come near him, himself, with other inferior officers, rides forth to meet the Patamar, or messenger, that brings them; and as soon as he sees those letters, he alights from his horse, falls down on the earth, and takes them from the messenger, and lays them on his head, whereon he binds them fast: then, retiring to his place of public meeting, he reads, and answers them." (Sir Thomas Roe's Embassy, p. 453.) This binding of these letters on his head is, no doubt, to do them honor. What then shall we think of the force of Job's expressions, chap. xxxi. 35: "O that mine adversary had written a book, roll, accusation, *bill*; surely I would take it on my shoulder, and would *bind it as a crown* upon me," that is, on my head. This idea, then, of the poet, was drawn from real observation of life; not from fancy, but from fact; though to us it seems singular, if not extravagant. "The letter which was to be presented to the new monarch was delivered to the general of the slaves. It was put up in a purse of cloth of gold, drawn together with strings of twisted gold and silk, with tassels of the same; and the chief minister put his own seal [upon it, to close it.] Nor was any omitted of all those knacks and curiosities, which the oriental people make use of in making up their epistles. The general threw himself at his majesty's feet, bowing to the very ground; then, rising upon his knees, he drew out of the bosom of his garment the bag wherein was the letter which the assembly had sent to the new monarch. Presently he opened the bag, took out the letter, kissed *it*, laid it on his forehead, presented it to his majesty, and then rose up." (Chardin's Coron. of Soleiman, p. 44.) This is a clear confirmation of the sense given to the passages quoted in the article Kiss.

LEVI, the third son of Jacob and Leah, was born in Mesopotamia, A. M. 2248, Gen. xxix. 34. After Sichem, the son of Hamor, had violated Dinah, sister to Levi and Simeon, these two brethren fraudulently engaged him to receive circumcision, and on the third day, when the pain was greatest, they entered the town, slew all the males, carried off their sister Dinah, and pillaged the place, chap. xxxiv. 25, 26. This action was very displeasing to their father Jacob, who characterized it as one of extreme cruelty and abhorrence, Gen. xlvi. 11; xlix. 5, 6.

Levi was, according to his father's prediction, scattered over all Israel, having no share in the division of Canaan, but certain cities in the portions of other tribes. He was not the worse provided for, however, since God chose the tribe for the service of the temple and priesthood, and bestowed on it many privileges above the other tribes, in dignity, and in the advantages of life. All the tithes, first-fruits, and offerings, presented at the temple, as well as several parts of all the victims that were offered, belonged to the tribe of Levi. See Levites.

LEVIATHAN. This word (לויתן) occurs in four places in the Old Testament, and is variously translated, whale, dragon, serpent, and sea-monster; not improperly, probably, since it appears to be employed by the sacred writers to describe all these, and perhaps other animals also; though one description of animal appears to be marked out more particularly by the term.

Many of the old commentators were of opinion that the whale was the animal described by Job; (chap. xli.) but Beza, Diodati, and some other writers, contended for the crocodile, which interpretation Bochart has since defended with a train of argument which defies contradiction. (Hieron. iii. p. 737—774. Rosenmüller.) It is a sufficient objection to the whale tribes, says Dr. Good, that they do not inhabit the Mediterranean, much less the rivers that empty themselves into it. This family of marine monsters, moreover, have neither proper snout nor nostrils; they have a mere spiracle, or blowing hole, with a double opening on the top of the head, which has not hitherto been proved to be an organ of smell; and for teeth, a hard expanse of horny luminæ, which we call whalebone, in the upper jaw, but nothing of the sort in the under. The eyes of the common whale, too, instead of answering the description here given, are most disproportionably small, and do not exceed in size those of an ox. Nor can this monster be regarded as of fierce habits, or unconquerable courage; for instead of attacking the larger sea animals for plunder, it feeds chiefly on crabs and medusas, and is often itself attacked and destroyed by the ork or grampus, though less than half its size.

The crocodile, on the contrary, is a natural inhabitant of the Nile, and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind, and the largest animals, with most daring impetuosity; when taken by means of a powerful net, will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight, sharp, but strong and massy, teeth; and is furnished with a coat of mail so scaly and callous, as to resist the force of a musket-ball in every part, except under the belly. The general character of the leviathan, in fact, seems so well to apply to this animal, in modern as well as in ancient times, the terror of all the coasts and countries about the Nile, that it is unnecessary to seek further.

[The following extract of a letter from an American gentleman in Manilla, dated October 6, 1831, gives a graphic view of the strength and size of the crocodile: "I have recently been sick, but have passed a month in the country, and am entirely recovered. I resided on a large plantation on the lake, about thirty miles in the interior, and was treated with the utmost attention and hospitality. I hunted deer and wild boar with much success. My last operation in the sporting line, was no less than killing an alligator or crocodile; which for a year or two before had infested a village on the borders of the lake, taking off horses and cows, and sometimes a man. Having understood that he had killed a horse a day or two before, and had taken him into a small river, I proceeded to the spot, which was distant, accompanied by my host, closed the mouth of the river with strong nets, and attacked the huge brute with guns and spears. After something of a desperate battle, we succeeded in driving him against the nets, where,

being considerably exhausted by the wounds he had received from balls and lances, he got entangled, was dragged on shore, and the 'coup de grace' given to him. He measured twenty feet in length, and from eleven to thirteen feet in circumference, the smallest part being eleven and the largest thirteen. The head alone weighed two hundred and seventy-five pounds. He had nearly the whole of the horse in him, and the legs, with the hoofs, were taken out entire. This capture has caused considerable sensation, not only on the field of battle, but at Manilla, none of equal size having been before seen; and it is rarely that any of small size are taken." *R.

The article which Calmet has furnished on the leviathan, is very meagre and unsatisfactory; we have therefore availed ourselves of the able disquisition of Dr. Harris, who has bestowed more than his ordinary labor upon the subject.

The chapter introduces two speakers in the shape of dialogue, one of whom questions the other in regard to such and such circumstances relating to the leviathan; and this continues till the twelfth verse; at which the description of leviathan commences. The dialogue is professed to be between the Almighty Jehovah and his servant Job. But whether it is Jehovah himself, or some one representing him, is not to be inquired in this place. As it is, the person appears extremely well acquainted with the crocodile, as he does also with the other animals described in the thirty-ninth and fortieth chapters. The other person of the dialogue appears to be one well knowing the worship paid to the crocodile: and the eleven first verses are an exposure of the folly of making an animal of a savage nature, and one whose head could be pierced with fishhooks, a god. Of these eleven verses, the first six appear to relate to the mode of treatment received by the crocodile in the places where he was worshipped; the remaining five to his treatment at Tentyra, and wherever he was considered as a destructive animal. At the twelfth verse the description of leviathan commences, and is divided into three parts, and classed under the different heads of, (1.) ברין, *his parts*; (2.) רבר גבורות, *great might*; (3.) חין ערכו, *his well-armed make*. Of these the first and the third describe him as truly as a naturalist would do. The second or middle part magnifies him as a god. If, then, this second part be in honor of the crocodile as God, then the person speaking it must be either an inhabitant of Egypt, a worshipper of that animal, or one well acquainted at least with his worship; or, perhaps, the whole chapter may be altogether an argument, founded on the idolatrous homage paid to this creature.

The following is the doctor's corrected version of this description; with explanations and references to the crocodile:

Behold leviathan! whom thou leadest about with
a hook,
Or a rope which thou fixest upon his snout.

It is no easy matter, says Mr. Scott, to fix the precise meaning of the several terms here used: they seem, however, to denote, in general, the instruments made use of, partly for the taking him alive in the water, and partly for governing him when brought to land. Herodotus expressly asserts, (l. ii. 70.) that one of the modes by which this creature was occasionally taken, in his time, was by means of a *hook*, ἄγκιστρον, κρίκος, which was baited with a dog's chine, and thrown into the midst of the river; the crocodile, having swallowed which, was drawn on shore, and despatched.

Hast thou put a ring in his nose,
Or pierced his cheek through with a clasp?

This has been usually supposed to refer to the manner of muzzling the beast, so as to be able to lead him about, by a hook or ring in the nostrils, as is threatened Pharaoh under the emblem of the crocodile, Ezek. xxix. 4. But Mr. Vansittart thinks the words here used expressive of ornaments; and says, "This second verse may be considered as expressive of leviathan led about, not as a sight, but in his state of divinity; and the κρίκος, a gold ring or ornament worn at the nose; for, in the eastern countries, nasal rings are as frequent as any other ornament whatever. The commentators and lexicographers, not dreaming of applying Herodotus's account of the Thebaid crocodile to the illustration of leviathan, have imagined only large rings for the purpose of chaining leviathan. Herodotus says, the ears and fore feet were the parts from which the ornaments were suspended. But, as the ears do not appear capable of bearing ear-rings, from their lying extremely flat upon the lower jaw, perhaps they were put upon other parts; or the historian, hearing that the sacred crocodile was adorned with ornaments, fixed them naturally upon the ears and fore feet, as ear-rings and necklaces were the most usual ornaments of the Greeks. Very likely the ornaments were not always put upon the same parts, but varied at different times; and that in the time of the Hebrew writer, the nose and the lips received the ornaments which, in the days of the Greek historian, were transferred to the ears and fore feet. The exact place of the ornaments is, however, of no material consequence; it is sufficient for our purpose to know, that ornaments were put upon the sacred crocodile, and that he was treated with great distinction, and in some degree considered a domestic animal. The three verses immediately following, speak of him as such; as entering into a covenant of peace, being retained in subjection, &c.

Has he made many supplications to thee?
Has he addressed thee with flattering words?
Hast thou, in return, made a league with him,
And received him into perpetual service?

The irony here is very apparent. The sacred poet shows a wonderful address in managing this deriding figure of speech, in such a manner as not to lessen the majesty of the great Being into whose mouth it is put.

Hast thou played with him as a bird?
Wilt thou encage him for thy maidens?
Shall thy partners spread a banquet for him,
And the trading strangers bring him portions?

Job is here asked how he will dispose of his captive; whether he will retain him in his family for his own amusement, or the diversions of his maidens; or exhibit him as a spectacle to the Phœnician caravans. But Mr. Vansittart gives quite another turn to the verse. He thinks that the word חברים, which I have rendered "partners," signifies *charmers* (incantatores); hence rendered by the Chaldee Targum חכימיא, *wise men*; and that it is to be applied to the priests who had the charge of the sacred crocodile, and might as well be called charmers of the croco-

dile, as the psylli were of serpents; and כנענים, which is at present rendered "merchants," may be formed from כנע, *prostravit, humilem reddere*, and mean *suppliants, worshippers*. Hence, he would understand it of the PRIESTS making a feast, and the SUPPLIANTS going up to make offerings.

Hast thou filled his skin with barbed irons,
Or his head with harpoons?

The impenetrability of his skin is here intimated, and is afterwards described at large. The attempt to wound him with missile weapons is ridiculed. This is a circumstance which will agree to no animal so well as to the crocodile. The weapons mentioned are undoubtedly such as fishermen use in striking large fish at a distanc

Make ready thy hand against him.
Dare the contest; be firm.
Behold! the hope of him is vain;
It is dissipated even at his appearance.

The hope of mastering him is absurd. So formidable is his very appearance, that the resolution of his opposer is weakened, and his courage daunted.

None is so resolute that he dare rouse him.
Who then is able to contend with me?
What will stand before me, yea, presumptuously?
Whatsoever is beneath the whole heavens is mine.
I cannot be confounded at his limbs and violence,
Nor at his power, or the strength of his frame.

"However man may be appalled at attacking the leviathan, all creation is mine; his magnitude and structure can produce no effect upon me. I cannot be appalled or confounded; I cannot be struck dumb."

Job is, in this clause, taught to tremble at his danger in having provoked, by his murmurs and litigation, the displeasure of the Maker of this terrible animal.

The poet then enters upon a part of the description which has not yet been given, and which admirably pairs with the detailed picture of the war-horse and behemoth. Nor does he descend from the dignity he had hitherto supported, by representing the great Creator as displaying his own wonderful work, and calling upon man to observe the several admirable particulars in its formation, that he might be impressed with a deeper sense of the power of his Maker.

Who will strip off the covering of his armor?
Against the doubling of his nostrils who will advance?

This verse is obscure. The first line, however, seems to describe the terrible helmet which covers the head and face of the crocodile. The translation might be, "Who can uncover his mailed face?" If, in the days of Job, they covered their war-horses in complete armor, the question will refer to the taking off the armor; and the scales of leviathan be represented by such an image. Then, the second line may denote bridling him, after the armor is stripped off, for some other service.

The doors of his face who will tear open?
The rows of his teeth are TERROR:
The plates of his scales, TRIUMPH!
His body is like embossed shields;
They are joined so close one upon another,
The very air cannot enter between them.
Each is inserted into its next;
They are compact, and cannot be separated.

The mouth of the crocodile is very large; and the apparatus of teeth perfectly justifies this formidable description. The indissoluble texture, and the largeness of the scales with which he is covered, are represented by the powerful images of these verses.

His snortings are the radiance of light;
And his eyes as the glancing of the dawn.

Schultens remarks, that amphibious animals, the longer time they hold their breath under water, respire so much the more strongly when they begin to emerge; and the breath, confined for a length of time, effervesces in such a manner, and breaks forth so violently, that they appear to vomit forth flames.

The eyes of the crocodile are small, but they are said to be extremely piercing out of the water. Hence, the Egyptians, comparing the eye of the crocodile, when he first emerged out of the water, to the sun rising from out of the sea, in which he was supposed to set, made the hieroglyphic of sunrise. Thus Horus Apol. says, (lib. i. § 65.) "When the Egyptians represent the sunrise, they paint the eye of the crocodile, because it is first seen as that animal rises out of the water."

From out of his mouth issue flashes;
Sparks of fire stream out;
From his nostrils bursteth fume,
As from the rush-kindled oven.
His breath kindleth coals;
Raging fire spreadeth at his presence.

Here the creature is described in pursuit of his prey on the land. His mouth is then open. His breath is thrown out with prodigious vehemence; it appears like smoke, and is heated to that degree as to seem a flaming fire.

The images which the sacred poet here uses are indeed very strong and hyperbolical; they are similar to those in Ps. xviii. 8: "There went a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it." Ovid (Metam. viii.) does not scruple to paint the enraged boar in figures equally bold:

Lightning issueth from his mouth,
And boughs are set on fire by his breath.

Silius Italicus (l. vi. v. 208.) has a correspondent description.

In his neck dwelleth MIGHT:
And DESTRUCTION exulteth before him.

Might and destruction are here personified. The former is seated on his neck, as indicating his power, or guiding his movements; and the latter is leaping and dancing before him when he pursues his prey, to express the terrible slaughter which he makes.

The flakes of his flesh are compacted together
They are firm, and will in no wise give away.
His heart is as hard as a stone,
Yea, as hard as the nether mill-stone.

These strong similes may denote not only a material, but also a moral, hardness—his savage and

unrelenting nature. Ælian calls the crocodile "a voracious devourer of flesh, and the most pitiless of animals."

At his rising, the mighty are alarmed;
Frighted at the disturbance which he makes in the water,
The sword of the assailant is shivered at the onset,
As is the spear, the dart, or the harpoon.
He regardeth iron as straw;
Copper as rotten wood.
The arrow cannot make him flee,
Sling-stones he deemeth trifling;
Like stubble is the battle-axe reputed;
And he laugheth at the quivering of the javelin.

These expressions describe, in a lively manner, the strength, courage, and intrepidity of the crocodile. Nothing frightens him. If any one attack him, neither swords, darts, nor javelins avail against him. Travellers agree, that the skin of the crocodile is proof against pointed weapons.

His bed is the splinters of flint,
Which the broken rock scattereth on the mud.

This clause is obscure, and has been variously rendered. The idea seems to be, that he can repose himself on sharp-pointed rocks and stones with as little concern as upon mud.

He maketh the main to boil as a caldron;
He snuffeth up the tide as a perfume.
Behind him glittereth a pathway;
The deep is embroidered with hoar.

To give a further idea of the force of this creature, the poet describes the effect of his motion in the water. When a large crocodile dives to the bottom, the violent agitation of the water may be justly compared to liquor boiling in a caldron. When swimming upon the surface, he cuts the water like a ship, and makes it white with foam; at the same time his tail, like a rudder, causes the waves behind him to froth and sparkle like a trail of light. These images are common among the poets. Thus Homer, (Odyss. l. xii. v. 235.) as translated by Pope:

. . . . . "Tumultuous boil the waves;
They toss, they foam, a wild confusion raise;
Like waters bubbling o'er the fiery blaze."

He hath not his like upon earth,
Even among those made not to be daunted.
He looketh upon every thing with haughtiness;
He is king over all the sons of the fierce.

Mr. Good observes, that all the interpreters appear to have run into an error in conceiving, that "the sons of pride or haughtiness, in the original בני שחץ, refer to wild beasts, or monsters of enormous size; it is far more confounding to the haughtiness and exultation of man,—to that undue confidence in his own power, which it is the very object of this sublime address to humiliate, to have pointed out to him, even among the brute creation, a being which he dares not to encounter, and which laughs at all his pride, and pomp, and pretensions, and compels him to feel in all these respects his real littleness and inferiority. It is difficult, perhaps impossible, to find a description so admirably sustained in any language of any age or country. The whole appears to be of a piece, and equally excellent."

The word *leviathan* is also found in the original of Job, chap. iii. 8, in our version rendered "mourning." Mr. Good has a long note, explaining the passage as having a reference to ancient sorceries, and execrating incantations. Gesenius supposes it to refer to the power of drawing out serpents from their lurking places by means of music. (See INCHANTMENTS.) Mr. Scott's version and note are as follows:

Let them curse it that curse the day
Of those who shall awake leviathan.

To *stir up*, or *awake*, leviathan is represented, in chap. xli. 8—10, to be inevitable destruction. It was natural to mention such a terrible casualty in the strongest terms of abhorrence, and to lament those who so miserably perished with the most bitter imprecations on the disastrous day. Job here calls for the assistance of such language, to execrate the fatal night of his nativity. Or it may have a reference to the execration expressed by the Ombitæ against the Tentyrites. The Ombitæ were the inhabitants of Ombos, a town upon the right bank of the Nile, not far from the cataracts of the ancient Siene, now Assuan. This people were remarkable for the worship of the crocodile, and the foolishly kind manner in which they treated and cherished him. Their nearly opposite neighbors, the Tentyrites, were, on the contrary, conspicuous for their hatred and persecution of the same animal. The different mode of treatment of this animal produced deadly feuds and animosities between the two people, which Juvenal, in his fifteenth Satire, ridicules most justly. He was an eye-witness of the hostility described, residing as a Roman officer at Syene. If there be any allusion to this in the passage before us, it would mean, "Let my birth be held in as much abhorrence, as is that of those who are the rousers of leviathan."

Between two neighboring towns a rancorous rage
Yet burns; a hate no lenients can assuage.
Juv. Sat. xv. v. 35.

By leviathan, (Ps. lxxiv. 14,) we may suppose Pharaoh to be represented, as a king of Egypt is called by Ezekiel, (chap. xxix. 3.) "the great dragon [or crocodile] that lieth in the midst of his rivers;" and if, says Mr. Merrick, the Arabic lexicographers quoted by Bochart (Phaleg. l. i. c. 15.) rightly affirm that *Pharao*, in the Egyptian language, signified a crocodile, there may possibly be some such allusion to his name in these texts of the psalmist and of Ezekiel, as was made to the name of *Draco*, when Herodicus, in a sarcasm recorded by Aristotle, (Rhet. l. ii. c. 23.) said that his laws, which were very severe, were the laws οὐκ ἀνθρώπου ἀλλὰ δράκοντος, *non hominis sed draconis*. Moses Chorenensis mentions some ancient songs, which called the descendants of Astyages *a race of dragons*, because Astyages in the Armenian language signified a *dragon*, (l. i. c. xxix.)

LEVIRATE, see MARRIAGE.

LEVITES. All the descendants of Levi may be comprised under this name; but chiefly those who were employed in the lower services in the temple, by which they were distinguished from the priests, who were of the race of Levi, by Kohath, and were employed in higher offices. The Levites were the descendants of Levi, by Gershom, Kohath and Merari, excepting the family of Aaron; for the children

of Moses had no part in the priesthood, and were only common Levites. God chose the Levites instead of the first-born of all Israel, for the service of his tabernacle and temple, Numb. iii. 6, &c. They obeyed the priests in the ministrations of the temple, and sung and played on instruments, in the daily services, &c. They studied the law, and were the ordinary judges of the country; but subordinate to the priests. God provided for the subsistence of the Levites, by giving to them the tithe of corn, fruit and cattle; but they paid to the priests the tenth of their tithes; and as the Levites possessed no estates in land, the tithes which the priests received from them were considered as the first-fruits which they were to offer to the Lord, Numb. xviii. 21—24.

God assigned for the habitations of the Levites forty-eight cities, with fields, pastures and gardens, Numb. xxxv. Of these, thirteen were given to the priests, six of which were cities of refuge, Josh. xx. 7; xxi. 19, &c. While the Levites were actually employed in the temple, they were supported out of the provisions kept in store there, and out of the daily offerings. (See Deut. xii. 18, 19; xviii. 6—8.) The consecration of Levites was without much ceremony. (See Numb. viii. 5; 2 Chron. xxix. 34.)

The Levites wore no peculiar habit to distinguish them from other Israelites, till the time of Agrippa, whose innovation in this matter is mentioned by Josephus, (Antiq. lib. xx. cap. 8.) who remarks, that the ancient customs of the country were never forsaken with impunity.

The Levites were divided into different classes; the Gershomites, Kohathites, Merarites and the Aaronites, or priests, Numb. iii. &c. The Gershomites were in number 7,500. Their office in the marches through the wilderness was to carry the veils and curtains of the tabernacle. The Kohathites were in number 8,600. They were employed in carrying the ark and sacred vessels of the tabernacle. The Merarites were in number 6,200. They carried those pieces of the tabernacle which could not be placed on chariots. Thus we find that the whole number of the Levites amounted to 22,300, of whom 8,580 were fit for service, and 13,720 unfit, being either too old or too young, Numb. iii. iv. When the Hebrews encamped in the wilderness, the Levites were placed round about the tabernacle; Moses and Aaron at the east, Gershom at the west, Kohath at the south, and Merari at the north.

The Levites were not to enter upon their service at the tabernacle till they were 25 years of age; (Numb. viii. 24.) or, as in chap. iv. 3, from 30 to 50 years old. But David fixed the time of service at 20 years. The priests and Levites waited by turns, weekly, in the temple, 1 Chron. xxiii. 24; 2 Chron. xxxi. 17; Ezra iii. 8.

LEVITICUS, the third book in the Pentateuch; called Leviticus, because it contains principally the laws and regulations relating to the priests, Levites and sacrifices. The Hebrews call it "the priests' law;" and also *vayikra*, because in Hebrew it begins with this word, *and he called*. The first seven chapters prescribe the ceremonies in offering burnt-sacrifices, meat-offerings, bread and cakes, peace-offerings or thanksgivings, and sin-offerings; regulating what parts were to be consumed on the fire of the altar, and what were to be given to the priest, who offered them. This is followed by directions as to the manner in which the priests were to be consecrated, and what sacrifices were to be offered on that occasion. On occasion of the punishment of Nadab and Abihu, Moses appoints the mourning of the priests, and forbids them to drink wine while waiting in the temple. Chapters xi. to xv. give rules for distinguishing beasts clean and unclean; also relative to the leprosy of men, of houses and of habits; for the purification of men indisposed with gonorrhœa, and of women after child-birth. After this, the ceremonies on the day of solemn expiation are regulated; also the degrees of relation permitted or forbidden in marriage. Then follow prohibitions of alliances with the Canaanites, of idolatry, theft, perjury, calumny, hatred, Gentile superstitions, magic, divination, soothsaying, prostitution and adultery. Chapter xxii. notices the principal festivals in the year, (including the story of a man who was stoned to death for having blasphemed the sacred Name,) the sabbatical and the jubilee years, and some directions relative to vows and tithes.

This book is generally held to be the work of Moses, though probably assisted by Aaron. It contains the history of the eight days of Aaron and his sons' consecration, A. M. 2514.

LIBANUS, or LEBANON, a long chain of limestone mountains, on the northern border of Palestine. It consists of two principal ridges, the easterly ridge being called Anti-Libanus by the Greeks. The western ridge, or proper Libanus, runs nearly parallel to the coast of the Mediterranean; the eastern, or Anti-Libanus, runs first east, but soon inclines in like manner to the north. Between these two ridges is a long valley called Cœle-Syria, or Hollow Syria, the Valley of Lebanon, (Josh. xi. 17.) at present *Bukkah*; it opens towards the north. The elevation of Lebanon is so great, that it is always covered in many places with snow; whence in all probability it derives its name. It is composed of four enclosures of mountains, which rise one on the other. The first is very rich in grain and fruits; the second is barren, abounding in thorns, rocks and flints; the third, though higher than this, enjoys a perpetual spring, the trees being always green, and the orchards filled with fruit: it is so agreeable and fertile, that some have called it a terrestrial paradise. The fourth is so high as to be always covered with snow. Mr. Buckingham, who ascended one of the highest parts of Lebanon, states that it occupied him and his companions four hours in reaching it, from the place where the cedars grow. "From hence the view was, as may be easily imagined, grand and magnificent. To the west we had a prospect of all the side of Lebanon down to the plain at its foot, and, beyond, a boundless sea, the horizon of which could not be defined, from its being covered with a thick bed of clouds. . . . To the east we had the valley of the Bukkah, which we could see from hence was on a much higher level than the sea; the descent to it on the east appearing to be about one third less in depth than the descent to the plain at the foot of Lebanon on the west, and scarcely more than half of that to the line of the sea. The range of Anti-Libanus, which forms the eastern boundary of the Bukkah, was also covered with snow at its summit, but not so thickly as at this part of Libanus where we were, and which seemed to us the highest point of all. We could distinguish that from the northward towards Balbek, the Jebel-el-wast was one even range, without pointed summits like this, and that from thence there extended two forks to the southward, the eastern, or principal one, ending in the great Jebel-el-Sheik, or Jebel-el-Telj, of the Arabs, the mount Hermon of the Scriptures; and the western, or lesser one, in the point which I had passed in

going to Banias, the valley between them being called Wade Ityre. The range of Anti-Libanus, though of less height than this, completely intercepted our view of the country to the eastward of it; although, as before said, we were on the highest point of view which it admits. Mr. Volney, therefore, must have imagined the unlimited view which he says this mountain affords across the eastern deserts to the Euphrates; and indeed, from his description altogether, both of the mountain and the cedars, there is reason to believe that he travelled but little over it." (Travels among the Arab Tribes, p. 477.)

D'Arvieux, in describing this mountainous region, says, "These are not barren mountains, but almost all well cultivated, and well peopled. Their summits are in many places level, and form vast plains, wherein are sown corn (comp. Ps. lxxii. 16.) and all kinds of pulse. They are watered by numerous sources, and rivulets of excellent water, which diffuse on all sides a freshness and fertility, even in the most elevated regions. The soil of their declivities, and of the hollows which occur between them, is excellent, and produces abundantly corn, oil and wine, which is the best in Syria; and this is praising it highly in a single word. Drinkers, who esteem themselves judges, make no difference between this wine and that of Cyprus. Their principal riches, at present, is the silk which they produce. They are inhabited by Christians, Greeks and Maronites; also by Druses and Mahometans. The Christians here have many privileges, and in some places complete liberty. Though the mountains which compose Lebanon are of this considerable extent, yet the vulgar restrain the name to that district whereon the cedars grow; (see CEDARS;) and they give other names to other portions which compose this famous mountain. After travelling six hours in pleasant valleys, and over mountains covered with different species of trees, we entered a small plain on a fertile hill, wholly covered with walnut-trees and olives, in the middle of which is the village of Eden. This village has a bishop. In spite of my weariness, I could not but incessantly admire this beautiful country. It is, truly, an epitome of the terrestrial paradise, of which it bears the name. . . . We quitted Eden about eight o'clock in the morning, and advanced to mountains so extremely high, that we seemed to be travelling in the middle regions of the atmosphere. Here the sky was clear and serene above us, while we saw, below us, thick clouds dissolving in rain and watering the plains."

De la Roque, after commending in strong terms the beauty of the valley watered by the Kadisha, says, "In pursuing our route, and tracing up the source of this agreeable river, our sight was still more gratified. The trees rise higher than before, being for the most part plantains, pines, cypresses, and evergreen oaks, forming a continual assemblage of verdure of different kinds; among which peeps out, from time to time, either a chapel or a grotto, always situated on some spot apparently impossible to be attained, and absolutely astonishing to the sight. We passed twice or thrice over the Kadisha, by means of stone bridges, or of trees laid along to form a passage: we proceeded in this manner two or three leagues, by a very easy and agreeable road, walking almost constantly among groves and covered alleys formed by the hand of nature, and too abundant in foliage to be penetrated by the rays of the sun. After quitting the Kadisha, we continued to find every where a wonderful abundance of water, issuing from divers sources, forming rivulets; and proceeding to unite their waters with those of that river. Canobin, the convent established on Lebanon, is a large, irregular building, situated on the declivity of a high mountain. Its environs are, nevertheless, very cheerful; the lands adjacent are well cultivated, and are adorned with hedges, gardens and vineyards. It would be difficult to find any where superior wine to that which was offered us: from which we determined, that the reputation of the wine of Lebanon, as alluded to by the prophet, (Hosea xiv. 7.) was extremely well founded. These wines are of two sorts; the most common is the red; the most exquisite is of the color of Vin Muscat, and is called golden on account of its color."

He mentions his fear, in some of his excursions, of meeting with tigers, or with bears, which are in great numbers on Lebanon; and come down during the night to drink. He also mentions the finding of a quantity of eagles' feathers on the mountain, at the cedars.

Lebanon furnishes many rivers and streams. The first described by De la Roque is the Orontes, which rises in the northern district, and during a course of more than thirty leagues runs almost due north, passing Emesa and Apamea; then turning to the west, it passes Antioch and Seleucia; its whole course being about seventy-five leagues. The river Eleutherus also rises in the heights of Lebanon. It falls into the Mediterranean, between Orthosia and Tripolis; but is not easily ascertained, because four or five rivers discharge themselves in this space. The first, (perhaps the Eleutherus,) about half way between Tortosa and Tripolis, is the Nahr Kibir, or Great river; the second, advancing toward Tripolis, is the Nahr Abrach, Leper's river; the third is Nahr Acchar, red river; and there is a fourth, less considerable, called Alma Albarida, or the Cold waters. Following the coast southward, we find the Nahr Kadisha, or Holy river, which receives many streams, by which it is greatly enlarged in its passage to the sea. Among others, Ras Ain, Fountain Head, in itself a small stream, but is greatly swelled by the melting of the snows, and furnishes a considerable body of water. The next stream is the Nahr Ebrahim, Abraham's river, which discharges itself about two leagues from Jebilee; it is the Adonis of the ancients. After this follows the Nahr Kelb, Dog's river; the Lycus, or Wolf's river, of antiquity. About an hour and a half from this river is Nahr Bairuth, so called because it is the nearest stream to the city of Berytus. Between Berytus and Sidon is the Nahr Damer, pronounced by Europeans *d'Amour*, the *Jamyras* of former times: the passage of it is very dangerous during the rains. About a league south of Sidon, is the river called Awle by the peasants; by the Franks called Fiumere: its source is perhaps in Anti-Libanus. About an hour short of Tyre, is the river Kasemiech, which rises in Anti-Libanus, and is increased by the waters of the Letani, which flows along the valley of Bekaa. The Barrady rises in Anti-Libanus, not far from the territory of Damascus, which city it visits; and being divided into streams and canals, contributes to the delights of that place, and its environs. A little river, called Banias, (perhaps the Abana of Naaman, 1 Kings v. 12.) discharges itself into the Barrady. After having passed Damascus, these streams issue in a large lake and marshes. The course of the Barrady is southerly. The Jordan, too, has its source in Anti-Libanus, in the region now called Wad-et-tein, which includes the mount Hermon of the ancients, not far from the

celebrated spot which pagan antiquity called Panium, or Paneas. See JORDAN.

The following is Volney's account of this celebrated mountain: (Travels, vol. i. p. 293, 301.) "A view of the country will convince us that the most elevated point of all Syria is Lebanon, on the south-east of Tripoli. Scarcely do we depart from Larneca, in Cyprus, which is thirty leagues distant, before we discover its summit capped with clouds. This is also distinctly perceivable on the map, from the course of the rivers. The Orontes,-which flows from the mountains of Damascus, and loses itself below Antioch; the Kasmia, which, from the north of Balbec, takes its course towards Tyre; the Jordan, forced, by the declivities, towards the south, prove that this is the highest point. Next to Lebanon, the most elevated part of the country is mount Akkar, which becomes visible as soon as we leave Marra in the desert. It appears like an enormous flattened cone, and is constantly in view for two days' journey. No one has yet had an opportunity to ascertain the height of these mountains by the barometer; but we may deduce it from another consideration. In winter their tops are entirely covered with snow, from Alexandretta to Jerusalem; but after the month of March it melts, except on mount Lebanon, where, however, it does not remain the whole year, unless in the highest cavities, and towards the north-east, where it is sheltered from the sea winds, and the rays of the sun. In such a situation I saw it still remaining, in 1784, at the very time I was almost suffocated with heat in the valley of Balbec. Now, since it is well known that snow, in this latitude, requires an elevation of fifteen or sixteen hundred fathoms, we may conclude that to be the height of Lebanon, and that it is consequently much lower than the Alps, or even the Pyrenees.

"Lebanon, which gives its name to the whole extensive chain of the Kesraouan, and the country of the Druses, presents us every where with majestic mountains. At every step we meet with scenes in which nature displays either beauty or grandeur, sometimes singularity, but always variety. When we land on the coast, the loftiness and steep ascent of this mountainous ridge, which seems to enclose the country, those gigantic masses which shoot into the clouds, inspire astonishment and awe. Should the curious traveller then climb these summits which bounded his view, the wide-extended space which he discovers becomes a fresh subject of admiration; but completely to enjoy this majestic scene, he must ascend to the very point of Lebanon, or the Sannin. There, on every side, he will view an horizon without bounds; while, in clear weather, the sight is lost over the desert, which extends to the Persian gulf, and over the sea which bathes the coasts of Europe. He seems to command the whole world, while the wandering eye, now surveying the successive chains of mountains, transports the imagination in an instant from Antioch to Jerusalem.

"If we examine the substance of these mountains, we shall find they consist of a hard calcareous stone, of a whitish color, sonorous like free-stone, and disposed in strata variously inclined. This stone has almost the same appearance in every part of Syria; sometimes it is bare, and looks like the peeled rocks on the coast of Provence. The same stone, under a more regular form, likewise composes the greater part of Lebanon, Anti-Lebanon, the mountains of the Druses, Galilee and mount Carmel, and stretches to the south of the lake Asphaltites. The inhabitants every where build their houses and make lime with it. I have never seen, nor heard it said, that these stones contain any petrified shells in the upper regions of Lebanon; but we find, between Batroun and Djebail, in the Kesraouan, at a little distance from the sea, a quarry of schistous stones, the flakes of which bear the impressions of plants, fish, shells, and especially of the sea onion. Iron is the only mineral which abounds here; the mountains of the Kesraouan, and of the Druses, are full of it. Every summer the inhabitants work those mines which are ochreous.

"It appears equally extraordinary and picturesque to a European at Tripoli, to behold under his windows, in the month of January, orange-trees loaded with flowers and fruit, while the hoary head of Lebanon is covered with ice and snow. If in Saide, or Tripoli, we are incommoded by the heats of July, in six hours we are in the neighboring mountains, in the temperature of March; or, on the other hand, if chilled by the frosts of December at Besharrai, a day's journey brings us back to the coast, amid the flowers of May. The Arabian poets have therefore said, that 'the Sannin bears winter on his head, spring on his shoulders, and autumn in his bosom, while summer lies sleeping at his feet.'"

[Mr. Fisk describes Lebanon in the following manner: "You would like, perhaps, to know how mount Lebanon looks. It is not, as I used to suppose, one mountain, but a multitude of mountains thrown together, and separated by very deep, narrow valleys, which seem to have been made merely for the sake of dividing the hills. There are more trees on mount Lebanon than on the hills of Judea, yet there is nothing which Americans would call a forest. Most of the trees, where I have been, are either pines or fruit trees. I have not yet seen the cedars. The roads are *bad*, *worse* and *worst*; steep and rocky, I presume, beyond any thing you ever saw in Vermont, or any where else. I generally ride a mule or an ass, and it is often literally riding up and down stairs, for a considerable distance together. These mountains present a variety of the most rude, sublime and romantic scenery." (Missionary Herald for 1824, p. 135.) R.

From these descriptions the reader may conceive, not only with what ardor Moses might desire to see "that goodly mountain, even Lebanon," (Deut. iii. 25.) but what a supreme gratification a man who had been all his life habituated to a flat and arid desert, and to a low and level country, must have felt, had he been permitted to enjoy the verdant hills and murmuring cascades of Lebanon. The renown of these paradises must have stimulated his curiosity, as a man and a naturalist, independent of his wishes as a sovereign and legislator for the welfare and settlement of his people.

Almost all travellers who have visited these places have felt and noticed the propriety of the bridegroom's address to the bride, (Cant. iv. 15.) in which he compares her to "a fountain of gardens, a well of living waters, and streams from Lebanon;" but they have not observed the climax of this passage, which appears to stand thus, (1.) a fountain, (2.) a source,(3.) numerous and lively streams, communicating refreshment and pleasure, together with fertility.

These descriptions may also contribute to place in a new light a passage of the prophet Jeremiah, (chap. xviii. 14.) which stands thus in our translation: "Will a man leave the snow of Lebanon which cometh from the rock of the field; or shall the cold flowing

waters that come from another place be forsaken?" The whole of this verse no doubt refers to the same object, mount Lebanon, though to different things which are found there. It may be supposed, that the "cold flowing waters" of the prophet were the Nahr el berd, or Nahr al barida of Maundrell and De la Roque.

The prophet seems to think that no waters could be so refreshing as those which flowed from recently thawing congelation; and to persons who highly value the addition of snow to their beverage, to cool it, nothing could be more refrigerating than drinking from streams which trickled down the sides of that mountain, the great Syrian reservoir of snow and ice. The narrations we have inserted show the vigor and energy of these similes.

The reputation attached to the wine of Lebanon, and the character given of it by travellers, render very credible the idea that in this wine Damascus traded with Tyre, (Ezek. xxvii. 18.) and that Helbon was in the eastern part of Lebanon. The comparison of the wine of Lebanon to Vin Muscat, by De la Roque, includes, probably, the scent as well as the color; and justifies the allusion of the prophet Hosea, xiv. 7.

It is not easy to determine, with certainty, what can be intended by the prophet Isaiah in the phrase, "the glory of Lebanon;" but very likely it refers to the verdure constantly maintained on it, and to the stately trees which cover it; for so we may best explain Isa. xxxv. 2, the glory of Lebanon, magnificent cedars, plantains, pines, cypresses, &c. the excellency of Carmel, "pines, oaks, olives and laurels," (see CARMEL,) and the meadow productions, flowers, shrubs, &c. of Sharon. This agrees perfectly with chap. lx. 13, "the glory of Lebanon—the fir-tree, the pine-tree, and the box-tree together." Perhaps, by some scientific traveller, who has noticed the trees growing upon Lebanon, we may ascertain those intended by the prophet. Is it the cedar eminently?

The discovery of eagles' feathers in great quantity by De la Roque, where they must have been dropped by the birds themselves, serves to justify the idea of the prophet Ezekiel, (chap. xvii. 2.) of "a great eagle, with long wings, visiting Lebanon, and plucking off a branch from among the young twigs," &c. (meaning Nebuchadnezzar, who destroyed the temple, and carried away its treasures.) It shows that nature was considered in this particular of the parable.

The bears which frightened De la Roque, and the lions, which he says come down to the marshes of Jordan to drink, may point out the quarter that furnished those sanguinary animals which destroyed the new settlers in the land of Israel, (2 Kings xvii. 25, 26.) as the country is the same; and it is likely that, during the interval of population, these wild animals should have roamed over a greater tract of country than usual; out of which they were not easily expelled. It is likely, too, that when the prophet threatens that the king of Babylon shall come "as a lion from the swelling of Jordan," (Jer. xlix. 19; l. 44.) he may not so much allude to the stream of Jordan, where it runs in a considerable body, between its banks, as probably lions are rarely seen so low, but to the marshes of Jordan, to which De la Roque says they come down from the neighboring mountains; which marshes being at some times dry, and at other times overflowed, annually, may justly be described as the swellings of Jordan. (Comp. Zech. xi. 3.) The same place may also be intended under this description: (Jer. xii. 5.) "If thou hast run with the footmen, and they have wearied thee, how canst thou contend with horses? And if in the land of peace (solid land, firm footing) thou hast been wearied, how wilt thou do, when called to exert thyself in such slippery and uncertain footing as the marshes (swellings) of Jordan are?"—much resembling, probably, the bogs of Ireland. The wild beasts enumerated by this traveller, with such others as we may suppose inhabit, or haunt, the various branches of this mountain, may furnish the true import of the expression, (Hab. ii. 17.) "The violence of Lebanon shall cover thee; even the terrific ravages of wild beasts;" to which that mountain affords shelter and covert.

Lebanon is certainly taken for cedars of Lebanon. Thus Solomon's palace is called the "house of the forest of Lebanon;" it was supported, probably by pillars of cedar, as numerous as trees in a forest. When we read "The fruit thereof shall shake like Lebanon," we suppose the majestic cedars furnish the simile: so, "He cast forth his roots as Lebanon," not the mountain, but the cedars on it. The temple of Jerusalem is also called Lebanon: "Open thy doors, O Lebanon, that the fire may devour thy cedars," says Zechariah, (xi. 1.) speaking of the future desolation of the temple by the Romans.

TOWER OF LIBANUS.—Solomon (Cant. vii. 4.) compares his spouse's nose to "the tower of Lebanon, which looketh towards Damascus." Travellers speak of a tower seen on Libanus on the side next Damascus, which seems to have been very high. Benjamin of Tudela assures us, that the stones of this tower, the remains of which he had seen, were twenty palms long, and twelve wide. Gabriel Sionita says, that it was a hundred cubits high, and fifty broad.

LIBATION, a word used in sacrificial language, to express an affusion of liquors, poured upon victims to be sacrificed to the Lord. The quantity of wine for a libation was the fourth part of a hin; rather more than two pints. Among the Hebrews libations were poured on the victim after it was killed, and the several pieces of it laid on the altar, ready to be consumed by the flames, Lev. vi. 20; viii. 25, 26; ix. 4; xvi. 12, 20; xxiii. 13. They consisted in offerings of bread, wine and salt. Paul describes himself, says Calmet, as a victim about to be sacrificed, the accustomed libations of meal and wine being already, in a manner, poured upon him: (2 Tim. iv. 6.) "For I am ready to be offered, and the time of my departure is at hand." But it is probable that the apostle refers to the manner of pouring out the blood of the victims, at the foot of the altar, which was the ceremony prescribed in the Hebrew ritual, rather than to the libations poured upon the victim, as practised by the heathen:—*Ἐγὼ γὰρ ἤδη σπένδομαι—For I am now pouring out*, or going to be poured out, *as a libation.* The same expressive sacrificial term occurs in Phil. ii. 17, where the apostle represents the faith of the Philippians as a sacrifice, and his own blood as a libation poured forth to hallow and consecrate it:—*Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν;*—the strength and beauty of the passage cannot be comprehended from a translation.

LIBERTINES, SYNAGOGUE OF, Acts vi. 9. This Synagogue of the Libertines obviously stands connected with the Cyrenians and Alexandrians, both of which were of African origin; it is, therefore, most probable that the Libertines were of African origin also; and without assenting to the entire history of the liberation of the Jewish captives in Egypt, by Ptolemy Philadelphus, in its utmost extent, as to their num-

bers, it is credible, that there may be sufficient truth in it, to justify our believing that many Jews and Jewish families did obtain their liberty, by the munificence of that prince; the descendants of which freedmen, remaining in Egypt, would be known under an appellation answering to the Latin, *libertini*. Moreover, their residence would naturally connect them with their fellow Africans, the Cyrenians and Alexandrians. They are evidently separated, by the construction of the language, from "those of Cilicia, and of Asia:" and if Luke were of Cyrene, as is thought, we see the reason why this conduct of his compatriots excited his particular observation. It has been thought by some writers that they were a nation of Libertini. That there was a place in Africa called Libertina, or some such name, is certain; for in the council of Carthage (c. 116.) two persons assumed the title of *Episcopus Ecclesiæ Libertinensis*. (See Kuinoel on Acts vi. 9.)

LIBERTY, as opposed to servitude and slavery, denotes the condition of a man, who may act independently of the will of another. There is frequent mention of this liberty in Scripture. The Jews valued themselves highly on their liberty; and they even boasted, in our Saviour's time, that they had never been deprived of it, John viii. 33. This from them was ridiculous; since we know that they were often subject to foreign powers, under the judges, and afterwards to the kings of Assyria, Chaldea and Persia. They were at this very time, also, subject to the Romans. It is however true, that the Israelites, according to the intention of Moses, were never to be reduced entirely to a state of bondage. They might be sold, or fall into servitude among their brethren; but always had a power of redeeming themselves, or procuring themselves to be redeemed by their relations, or of being liberated in the sabbatical year, or in the jubilee year. Probably, on this account they boasted that they never had been reduced to slavery. Paul speaks of the liberty of the gospel, in opposition to the servitude of the law: "We are not the children of the bond-woman, but of the free," (Gal. iv. 31.) i. e. we are not derived from Hagar, who with her descendants are slaves, but we are sons of Sarah the free-woman: we enjoy the liberty of God's children, by virtue of the adoption procured for us by Jesus Christ; which liberty delivers us from the yoke of legal ceremonies, from the obligation of observing purifications and distinctions of meats, and many other practices, to which the Jews were subjected, Rom. viii. 21; 1 Cor. x. 29; 2 Cor. iii. 17; Gal. ii. 4, 5; James i. 25; ii. 12.

"Liberty to righteousness," in opposition to "the bondage of sin," is part of the justification which Christ has procured for us; which we acquire by faith in him, and preserve by a holy life, and the practice of Christian virtues; or it is one effect of justification by Christ. (Comp. Rom. vi. 20. Gr. and Eng. margin.)

Liberty and Free-will, in opposition to constraint and necessity. Man is at liberty to do good or evil; (Ecclus. xv. 14, &c.) there is, however, a great difference between our liberty of doing good and of doing evil. We have in ourselves the unhappy liberty of doing evil; we are prompted to it by our concupiscence, which indeed we ought always to resist, yet shall not really and effectually resist, without the assistance of God's grace; whereas, to do good, though we have the liberty of doing it, we cannot as we should without the help of grace, which, without violating our liberty, incites us agreeably, gently, (nevertheless, efficaciously,) to prefer what is pleasing to God before what is desired by self-love and concupiscence.

Manasseh Ben Israel, a famous rabbi, says we stand in need of the concurrence of Providence in all virtuous actions; and as a man, who is going to take a heavy burden on his shoulders, calls somebody to help him up with it, so the just man first endeavors to fulfil the law, while God, like the arm of another person, comes to his assistance, that he may be able to execute his resolution. This seems to be exactly the idea of the apostle in Rom. viii. 26. which he expresses by using the word *συναντιλαμβάνομαι*, which Doddridge renders "lendeth us his helping hand;" and which Macknight says properly signifies "I bear together with another," by taking hold of the thing borne on the opposite side, as persons do who assist one another in carrying heavy loads. Ambrose, very properly, refers this to the weakness of our prayers (and of our minds too) without such aid.

But we ought to acknowledge that very important part of "preventing grace," which so arranges circumstances as to diminish, or to disappoint, opportunities of doing evil. There is scarcely any thing in life that more strongly and more intelligibly calls for gratitude, than those preservations from evil, those preventions of bad consequences, those counteractions of perverse bias, of which every one must be conscious, and none more conscious than the most virtuous. (Comp. David, 1 Sam. xxv. 32, sq.)

I. LIBNAH, a city in the south of Judah, (Josh. xv. 42.) given to the priests, and declared a city of refuge, 1 Chron. vi. 54, 57. Eusebius and Jerome say, it was in the district of Eleutheropolis.

II. LIBNAH, a station of the Israelites in the desert, Num. xxxiii. 20. See Exodus, p. 420.

LIBNATH, or, fully, SHIHOR-LIBNATH, a stream near Carmel, on the borders of Asher; according to Michaëlis, *fluvius vitri, the glass river*, i. e. the Belus, from whose sands glass was first made, Josh. xix. 26. R.

LIBYA, a province of Egypt, which is thought to have been peopled by the descendants of Lehabim, son of Mizraim, Gen. x. 13. It reached from Alexandria to Cyrene, and perhaps farther. In Nah. iii. 9, Lubim is rendered Libya, because of its connection with Phut, which implies Africa; and probably, that part of Africa near and around Carthage, rather than Nubia. Josephus says, "Phut was the conductor of Libya, whose settlements were from him called Phutæi. It is beyond the river in the region of Mauritania. By this name it is well known in the Grecian histories; adjacent to the region which they call Phut." We read of the Lubim in 2 Chron. xii. 3; xvi. 8; Nah. iii. 9; Dan. xi. 43. Sometimes all Africa is called Libya; but we believe it does not occur in this sense in Scripture.

LICE, see Gnat.

LIFE, Future, Eternal Life, or simply Life, signifies the state of the righteous after death, Matt. vii. 14; xix. 16, 17. Jesus Christ is sometimes called the Life, John xiv. 6; xi. 25. So, "In him was life; and the life was the light of men," John i. 4. (See also 1 John v. 12.) He is the life of the soul; he enlightens it, fills it with graces, and leads it to eternal life. He is himself the life of it, its sustenance, light and happiness.

In the Old Testament, God promises to those who observe his laws, long life and temporal prosperity; which were the figure and shadow of eternal life,

and of those future blessings expressed more clearly in the New Testament. The carnal Jews confined their hopes to these transitory blessings; but the holy patriarchs, the prophets, and more enlightened Hebrews, carried their views and expectations further. Moses says, (Deut. xxx. 15, 19, 20.) "See, I have set before thee this day life and good, and death and evil."

Wisdom, or a knowledge of truths relating to salvation, is called "the way of life," "the truth of life," "the fountain of life;" or "life," simply. As life is the first of blessings belonging to the body, so wisdom is the supreme happiness of the soul; it promotes our well-being in this world, and is the source of felicity to eternity. The principal wisdom, the most serious study, of the Hebrews consisted in the knowledge of their law; and hence the Holy Spirit terms the law, as well as wisdom, life, and the source of life; and perhaps also because they both produce the same effects for time and for eternity.

Life is sometimes used for subsistence; thus it is said in Mark xii. 44, that a poor widow, who put two very small pieces of silver into the treasury of the temple, gave more than any of the rest, because it was all she had, even all her living, or life.

We find an expression in Deut. xxviii. 66, and in Job xxiv. 22, which requires explanation: "Thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." Some of the fathers understood this of Christ, crucified in the sight of the unbelieving Jews, who rejected the belief of that Saviour who was their life and salvation; but the meaning is more likely to be, "Ye shall be under perpetual fear and uneasiness, and shall have no assurance of your own lives." The words of Job must be interpreted in the same sense: "He riseth up, and no man is sure of life." When the wicked man appears most resolute, he shall not be assured of his life; or, according to the Hebrew, when he riseth in the midst of his guards, he shall not be sure of his life.

LIFE; To LIVE. These words, as well as *death*, and *to die*, are equivocal, and are understood properly for the life of the body; figuratively, for the life of the soul; for the life of faith, grace and holiness; for temporal life and life eternal. "A living soul" signifies a living animal, a living person: "my soul shall live because of thee;" (Gen. xii. 13.) my life will be preserved in consideration of thee. "No man shall see me and live;" (Exod. xxxiii. 20.) that is, no man can be able to sustain the splendor of my majesty, if beheld by his bodily eye. Jehovah was called the living God, in opposition to the gods of the Gentiles, who were but dead men, stars or animals, whose lives are transitory; whereas Jehovah is living, immortal, and the Author of life to every thing; in him we live; from him we derive motion and existence, Acts xvii. 28.

The "just man lives by faith," Rom. i. 17. Faith gives life to the soul, but it must be animated by charity, and accompanied with works, Gal. v. 6; James ii. 20. Even they who are dead in sin rise again, and lead a new life, when they believe in Christ, and put on Christ; and they who have a lively and entire faith never die, or rather after death enjoy eternal life, John xi. 25, 26. The letter kills, but the Spirit makes alive, 2 Cor. iii. 6. The law cannot make alive; (Gal. iii. 21.) it cannot communicate righteousness, without gospel faith and charity.

In a figurative sense, "to give life" is used for delivering from great danger. The captives in Babylon often ask of God, in the Psalms, to restore them to life, to deliver them from a state of death, of oppression, of trouble, under which they groaned. (Comp. Psalm cxix. 25, 107.)

LIFE, BOOK OF, see BOOK, p. 201.

LIFTING UP THE HANDS is, among the orientals, a common part of the ceremony of taking an oath: "I have lift up mine hand unto the Lord," says Abraham, Gen. xiv. 22. And, "I will bring you into the land concerning which I lift up my hand," (Exod. vi. 8.) which I promised with an oath.

To LIFT UP ONE'S HAND against any one, is to attack him, to fight him, 2 Sam. xviii. 28; 1 Kings xi. 26.

To LIFT UP ONE'S FACE in the presence of any one, is to appear boldly in his presence, 2 Sam. ii. 22; Ezra ix. 6. (See also Job x. 15; xi. 15.)

To LIFT UP ONE'S HANDS, EYES, SOUL OR HEART, unto the Lord, are expressions describing the sentiments and emotion of one who prays earnestly, or desires a thing with ardor.

LIGHT, a subtile fluid, which creates in us a sensation of colors, and enables us to discern surrounding objects.

"Light" is often put figuratively for prosperity, as night is for adversity: "The light shall shine upon thy ways;" i. e. God shall favor thy conduct. Thou hast "lifted up on us the light of thy countenance;" i. e. thou hast granted us thy favor.

"The light of the living" literally signifies a happy life, great prosperity; but in a moral and spiritual sense, it signifies the felicity of eternal life; as the misery of the wicked is described by the darkness of death, Ps. lvi. 13; cxxix. 12; cxlviii. 3, and Job xxxiii. 30. God is styled "the Father of lights;" (James i. 17.) the Author of all graces; and Jesus Christ is called "the Light of the world;" "a Light to enlighten the Gentiles," "Light of righteousness;" "the Light of life," John viii. 12; i. 8. (Comp. Isa. lx. 1.) The apostles are the light of the world, (Matt. v. 14.) by showing forth the doctrines and graces of their divine Master.

LIGN-ALOES, see ALOES I.

LILY, שושן, *susan*, or *shushan*, so called, perhaps, by reason of the number of its leaves, which are six, in Heb. *ses*, or *shesh*. There are lilies of different colors, white, red, yellow and orange-colored. They were common in Judea, and grew in the open fields. "Consider the lilies of the field," says Christ, (Matt. vi. 28.) "how they grow, they toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Luke xii. 27. Father Souciet affirms, that the lily mentioned in Scripture, is the *crown imperial*; that is, the Persian lily, the tusaï of the Persians, the royal lily, or *lilium basileium*, of the Greeks. In reality it appears from the Canticles, that the lily spoken of by Solomon was red, and distilled a certain liquor, Cant. v. 13. The very learned Celsus, however, supposes it to be the white lily, which the Arabs call *susanu*. It has a great resemblance to this pancratium, which in whiteness surpasses lilies, and the most perfect white produceable by the art of dyeing. White dresses were formerly reserved for the masters of the sacrifices. May we hence conclude, says Forskal, that this, as well as the purple, was an appendage to royalty? There are crown imperials with yellow flow-

ers; but those with red are the most common. They are always bent downwards, and disposed in the manner of a crown at the extremity of the stem, which has a tuft of leaves at the top. At the bottom of each leaf of this flower is a certain watery humor, forming, as it were, a very white pearl, which gradually distils very clear and pure drops of water. This water is probably what the spouse in the Canticles called myrrh. Judith speaks of an ornament belonging to the women, which was called lily, Jud. x. 3. What these lilies were, we cannot tell. In the judgment of Grotius, they might be something which hung about the neck. Perhaps *lilia* may be a fault of the copyist, who, instead of *monilia*, bracelets, which he did not understand, inserted *lilia*. The Greek says *pselia*, and the Syriac the same, i. e. chains, necklaces or bracelets.

LINE. To stretch a line over a city, is to destroy it, Zech. i. 16; Jer. ii. 8.

LINEN, בר, *bad*, the produce of a well-known plant, flax, whose bark, being prepared, serves to make fine and much esteemed linen clothes. Another sort of linen Scripture calls שש, *shesh*; (Gen. xli. 42.) [and at a later period בוץ, *bûts*, Greek βύσσος, *byssus*, 1 Chron. xv. 27; Esth. i. 6, et al. This, however, is strictly the fine Egyptian cotton, and the white cloth made from it. This cloth, so celebrated in ancient times, is still found wrapped around mummies; and appears to have been about of the texture and quality of the ordinary cotton sheeting of the present day. Both these Hebrew words signify originally *white*. R.

LINUS, a Christian mentioned by Paul, (2 Tim. iv. 21.) and whom Irenæus, Eusebius, Optatus, Epiphanius, Augustin, Jerome and Theodoret affirm to have succeeded Peter as bishop of Rome.

It was not possible that Calmet could have access to the Welsh Triads, which only within these few years have appeared in English. Mr. Taylor thinks there is little hazard in taking Linus for the British *Cy*Llin, brother of Claudia. [The only ground for this conjecture seems to be that each of these names contains the three letters *lin*. R.] If so, it agrees with the history that Christianity had made converts in the family of Brennus, king of Britain, and Caractacus, his son, then prisoners at Rome; and the first (Gentile) bishop of Rome was a Briton. See Christianity.

LION, a well known and noble beast, frequently spoken of in Scripture. It was common in Palestine, and the Hebrews have seven words to signify the lion in different ages, (1.) גור, *gur*, or *gor*, a young lion, a whelp. (2.) כפיר, *kĕphir*, a young lion. (3.) ארי, אריה, *ari*, or *aryeh*, a young and vigorous lion. (4.) שחל, *shahal*, a lion in the full strength of his age. (5.) שחץ, *shahats*, a vigorous lion. (6.) לביא, *lĕbia*, an old lion. (7.) ליש, *laish*, a decrepit lion, worn out with age. But these distinctions are not always used in speaking of the lion.

"The lion of the tribe of Judah" (Rev. v. 5.) is Jesus Christ, who sprung from the tribe of Judah, and the race of David, and overcame death, the world and the devil. It is supposed by some, that a lion was the device of the tribe of Judah: whence this allusion. (Comp. Gen. xlix. 9.)

The lion "from the swelling of Jordan," (Jer. i. 44.) is, figuratively, Nebuchadnezzar marching like a lion against Judea. He is compared to a lion by reason of his strength and fierceness: to a lion driven by the rising waters from the neighborhood of Jordan, where he had lain amidst the thickets which cover the banks of that river. (See Jordan.) A lion which in his anger falls with fury on every thing he meets in the fields.

Samson, on his way to Timnath, having torn a young lion to pieces with his hands, (Judg. xiv.) found, as he afterwards passed by that way, that bees had made their honey in the skeleton, which was then dried up. This furnished him with a riddle which he proposed to the young men his companions at his wedding: "the devourer furnished meat, and the strong yielded sweetness." See Samson.

David boasts, that he had killed a lion and a bear, (1 Sam. xvii. 34, 35.) and Ecclesiasticus says, (xlvii. 3.) that he played with bears and lions, as he would do with lambs.

Isaiah, (xi. 6.) describing the happy time of the Messiah, says, "The calf, the young lion and the fatling shall lie down together, and a little child shall lead them;" and that "the lion should eat straw like the ox;" signifying the peace and happiness of the church of Christ.

The roaring of the lion is terrible, (Amos iii. 8.) and therefore it is said, "The king's wrath is as the roaring of a lion; whoso provoketh him to anger sinneth against his own soul;" (Prov. xix. 12; xx. 2.) i. e. he seeketh his own death.

LIP, in Hebrew, is sometimes used for the bank of a river, for the border of a vessel or table, Josh. iii. 8; 2 Chron. iv. 2. It also signifies language, Gen. xi. 1; Exod. vi. 12, &c. "We will render thee the calves of our lips," says Hosea; (xiv. 2.) that is, sacrifices of praise, instead of bloody victims. "I do not send thee," says the Lord to Ezekiel, (iii. 5.) "to a people deep of lip," of an unknown language.

LIZARD. Several species of lizards are well known. There are some in Arabia, a cubit in length; but in the Indies there are some much longer. They are still sometimes eaten, as they probably were in Arabia and Judea, since Moses forbids them as food.

We find several sorts of lizards mentioned in Scripture; לטאה, *letah*; חמט, *homet*; תנשמת, *tinshemeth*; (Lev. xi. 30.) and שממת, *shemamith*. The third is translated mole; but Bochart maintains that it is the chamelion (which is a kind of lizard.)

LOAVES, see Bread.

LOCUST, a voracious insect, belonging to the grasshopper or grylli genus, and a great scourge in oriental countries.

Moses declares all creatures that fly and walk on four feet to be impure, but he excepts those which, having their hind feet longer than the others, skip, and do not crawl upon the earth. Afterwards (Lev. xi. 22.) he describes four sorts of locusts, or, it may be, the same sort in different states:—ארבה, *arbeh*; סלעם, *salam*, חרגול, *hargol*, and חגב, *hagab*; which Jerome translates *bruchus*, *attacus*, *ophiomacus*, and *locusta*.

On many occasions the locust has been employed by the Almighty for chastising his guilty creatures. A swarm of locusts were among the plagues of Egypt, when they covered the whole land, so that the earth was darkened; and they devoured every green herb of the earth, and the fruit of every tree which the hail had left, Exod. x. 15. But the most particular description of this insect, and of its destructive career, mentioned in the sacred writings, is to be found in Joel ii. 3—10. This is, perhaps, one of the most striking and animated descriptions to be met with in the whole compass of prophecy. The contexture of the passage is extremely curious; and the double destruction to be produced by locusts, and the enemies of which they were the harbingers, is painted with the most expressive force, and described with the

most terrible accuracy. We may fancy the destroying army to be moving before us while we read, and imagine that we see the desolation spreading. The following extracts may furnish a commentary upon this and other passages in the Holy Scriptures:—

"I never observed the mantes (a kind of locusts) to be gregarious; but the locusts, properly so called, which are so frequently mentioned by sacred as well as profane authors, are sometimes so beyond expression. Those which I saw, anno 1724 and 1725, were much bigger than our common grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow. Their first appearance was towards the latter end of March, the wind having been some time from the south. In the middle of April their numbers were so vastly increased, that in the heat of the day they formed themselves into large and numerous swarms, flew in the air like a succession of clouds, and as the prophet Joel expresses it, *they darkened the sun.* When the wind blew briskly, so that these swarms were crowded by others, or thrown one upon another, we had a lively idea of that comparison of the psalmist, (Ps. cix. 23.) of being *tossed up and down as the locust.* In the month of May, when the ovaries of these insects were ripe and turgid, each of these swarms began gradually to disappear, and retired into the Metijiah, and other adjacent plains, where they deposited their eggs. These were no sooner hatched in June, than each of the broods collected itself into a compact body of a furlong or more in square, and marching afterwards directly forward towards the sea, they let nothing escape them; eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but *the vine* likewise, *the fig-tree, the pomegranate, the palm, and the apple-tree, even all the trees of the field,* (Joel i. 12.) in doing which, they kept their ranks like men of war, climbing over, as they advanced, every tree or wall that was in their way; nay, they entered into our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water; or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infinite swarms succeeding one another, whilst the front was regardless of danger, and the rear pressed on so close, that a retreat was altogether impossible. A day or two after, one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark, and the young branches of such trees, as had before escaped with the loss only of their fruit and foliage. So justly have they been compared by the prophet to a *great army,* who further observes, that *the land is as the garden of Eden before them, and behind them a desolate wilderness.*" (Shaw's Travels, p. 187, 4to.)

Colonel Needham, who had lived some time in Teneriffe, informed sir Hans Sloane, that in 1649 locusts destroyed all the product of that island. They saw them come from off the coast of Barbary, the wind being a Levant from thence. They flew as far as they could; then one alighted in the sea, and another upon that, so that one after another they made a heap as large as the greatest ship above water, and were thought to be almost as many under. Those above water, on the next day, after the sun's refreshing them, took flight again, and came in clouds to the island, from whence they had perceived them in the air, and had gathered all the soldiers of the island and of Laguna together, being 7000 or 8000 men, who, laying aside their arms, some took bags, some spades, and having notice by their scouts from the hills where they alighted, they went forward, made trenches, and brought their bags full, and covered them with mould. This, however, did not do, for some of the locusts escaped, or, being cast on the shore, were revived by the sun, and flew about and destroyed all the vineyards and trees. They ate the leaves and even the bark of the vines where they alighted. But all would not do; the locusts remained there for four months; cattle ate them and died, and so did several men; and others struck out in blotches. The other Canary islands were so troubled also, that they were forced to bury their provisions. "I cannot better represent their flight to you," says Beauplan, "than by comparing it to the flakes of snow in cloudy weather, driven about by the wind; and when they alight upon the ground to feed, the plains are all covered, and they make a murmuring noise as they eat, and in less than two hours they devour all close to the ground; then rising, they suffer themselves to be carried away by the wind; and when they fly, though the sun shines ever so bright, it is no lighter than when most clouded. The air was so full of them, that I could not eat in my chamber without a candle; (Joel ii. 2, 10.) all the houses being full of them, even the stables, barns, chambers, garrets, and cellars, ver. 9. I caused cannon-powder and sulphur to be burnt to expel them, but all to no purpose; for when the door was opened an infinite number came in, and the others went out, fluttering about; and it was a troublesome thing, when a man went abroad, to be hit on the face by those creatures, sometimes on the nose, sometimes the eyes, and sometimes the cheeks, so that there was no opening one's mouth but some would get in. Yet all this was nothing, for when we were to eat, those creatures gave us no respite; and when we cut a bit of meat, we cut a locust with it; and when a man opened his mouth to put in a morsel, he was sure to chew one of them. I have seen them at night, when they sit to rest them, that the roads were four inches thick of them, one upon another; so that the horses would not trample over them, but as they were put on with much lashing, pricking up their ears, snorting and treading fearfully. The wheels of our carts and the feet of our horses bruising those creatures, there came from them such a stink, as not only offended the nose, but the brain. I was not able to endure that stench, but was forced to wash my nose with vinegar, and hold a handkerchief dipped in it continually at my nostrils. The swine feast upon them as a dainty, and grow fat; but nobody will eat of them so fattened, only because they abhor that sort of vermin that does them so much harm." (Gent.'s Mag. 1748.)

Mr. Morier says, "On the 11th of June, while seated in our tents about noon, we heard a very unusual noise, that sounded like the rustling of a great wind at a distance. On looking up we perceived an immense cloud, here and there semi-transparent, in other parts quite black, that spread itself all over the sky, and at intervals shadowed the sun. These we soon found to be locusts, whole swarms of them falling about us . . . These were of a *red* color, and I should suppose are the red predatory locusts, one of the Egyptian plagues; they are also the 'great grasshopper,' mentioned by the prophet Nahum; no doubt in contradistinction to the lesser, chap. iii. 17. As

soon as they appeared, the gardeners and husbandmen made loud shouts, to prevent their settling on their grounds. It is to this custom that the prophet Jeremiah, perhaps, alludes, when he says, 'Surely I will fill thee with men, as with caterpillars, and they shall lift up a shout against thee,' chap. li. 14. They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader, Joel ii. 7. Their strength must be very great, if we consider what immense journeys they have been known to make." (Second Journey, p. 99.)

[In order to afford the fullest information respecting these insects, which constitute so terrible a scourge in oriental countries, the following extracts from Niebuhr and Burckhardt are here subjoined. Each of these travellers relates only what he himself saw.

Niebuhr thus gives the sum of all the information which he had collected respecting the locusts: (Descr. of Arabia, p. 168, Germ. ed.) "Locusts are very frequent in the East; but still, not so much so, perhaps, as is generally supposed in Europe. The first great flight of locusts that we saw was at Cairo, about the end of December, 1761; and on the 9th of January, 1762, there was another, in the same city, still more terrible, which came with the south-west wind, and consequently from over the Libyan desert. Of these last great numbers fell upon the roofs of the houses and in the streets, perhaps from being fatigued with their long journey. After this I saw no locusts in any great number until after our arrival in Djidda. An immense swarm of them arrived at this place in the night between the 10th and 11th of November, 1762, brought by a west wind, and consequently from across the Arabian gulf, which is here very broad. Very many of them had found their graves in the water. On the 17th of the same month, another flight of them arrived at Djidda, but not so large as the former. In May, as the dates began to ripen in Tehâma, there came several times to Mocha immense swarms, from the west or south; consequently across the Red sea. They commonly the next day either turned back, or continued their journey eastwards to the mountainous parts of the country. The sea at Mocha, as is well known, is not very broad; nevertheless, the shore was sometimes thickly covered with the dead locusts. In the beginning of July, 1763, we saw innumerable multitudes of locusts in the mountain Sumâra, and on the way from thence to Yerim. On the 17th of April, 1766, I fell in with, so to speak, a *nest* of locusts. A large tract of land near Tel el Hana, on the way between Mosul and Nissebin, was entirely covered with young locusts, not yet much larger than a common fly. Their wings were as yet scarcely to be seen; and of the hinder legs they seemed to have only the upper half. These locusts are saib to acquire their full size with astonishing rapidity. Had there been in this country a good police, it would have been easy to have destroyed here multitudes of these insects, in their birth, as it were; and thus probably have prevented much damage. A heavy rain would probably also have been fatal to these young insects; for, wherever I have seen locusts, there had been no rain for some time; and whenever rainy weather appeared, they departed.

"Except in the countries above mentioned, I have seen no locusts, at least, not in such numbers as to think it worth while to note them. The locust of these swarms is the same that the Arabs eat; and also, as I remember to have heard from Forskal, the same which has been seen in Germany."

Burckhardt first fell in with locusts in the Haouran, not far from Bozra: (Travels in Syria, &c. p. 238.) "It was at Naeme that I saw, for the first time, a swarm of locusts: they so completely covered the surface of the ground, that my horse killed numbers of them at every step; whilst I had the greatest difficulty in keeping from my face those that rose up and flew about. This species is called, in Syria, the *Djerad Nedjdyat*, or flying locusts, being thus distinguished from the other species, called *Djerad Dsahhaf*, or devouring locusts. The former have a yellow body, a gray breast, and wings of a dirty white, with gray spots. The latter, I was told, have a whitish gray body, and white wings. The Nedjdyat are much less dreaded than the others, because they feed only upon the leaves of trees and vegetables, sparing the wheat and barley. The Dsahhaf, on the contrary, devour whatever vegetation they meet with, and are the terror of the husbandmen; the Nedjdyat attack only the produce of the gardener, or the wild herbs of the desert. I was told, however, that the offspring of the Nedjdyat, produced in Syria, partake of the voracity of the Dsahhaf, and like them prey upon the crops of grain.

"The natural enemy of the locust is the bird *Sememar*, which is of the size of a swallow, and devours vast numbers of them. It is even said that the locusts take flight at the cry of this bird. But if the whole feathered tribe of the districts visited by locusts were to unite their efforts, it would avail little, so immense are the numbers of these dreadful insects."

In Southern Africa, the plague of locusts would seem to be not much less than in Asia. The following is an extract from a newspaper published at Cape Town, July 30, 1831: "About a month ago an innumerable swarm of locusts made their appearance on the place of Mr. De Waal, Field Cornet, Cold Bokkeveld: the swarm covers more than a mile square, when they settle on the grass or among the bushes. An attempt was made to destroy them, by setting fire to the bushes in the morning, before they began to fly; but although millions have been destroyed in this manner, their number appears nothing decreased. Towards the afternoon, if the weather is warm, they arise, and appear to drive with the wind. They do not rise high, but their thickness is such as to darken the place over which they fly; they come round and cover the house and offices, and also the garden. When they settle, they eat the place bare in a few minutes; there is, however, grass sufficient to satisfy this immense multitude, without any loss being felt. A cloud of them passed within a few yards of my window yesterday afternoon, in a train of many millions thick, and about an hour in length; they were so near that I could catch them without going out: they were eagerly attacked by the turkeys and other poultry, which appeared to feed deliciously upon them. They have not as yet done any harm to the crops, they being too young, and the grass more enticing. In their flight, myriads remain on the ground, which are devoured by the crows, black-birds, &c. The fear is, that the eggs or spawn which they leave, may produce equal, if not more, at some future period, which may then be destructive to the crops, after the grass begins to dry and waste. In cold, rainy weather they remain still; it is only when it is fine and warm that they move." *R.

Even England has been alarmed by the appear-

ance of locusts, a considerable number having visited that country in 1748; but they happily perished without propagating. They have frequently entered Italy and Spain, from Africa. In the year 591, an immense army of them ravaged a considerable part of the former country, and it is said that nearly a million of men and beasts were carried off by a pestilence occasioned by their stench.

Such is the general history of the locust-swarms, and their devastations: the following more particular account of the manners of this insect and its noxious qualities is translated from Rozier's Journal de Physique, Nov. 1786, p. 321, &c. It was furnished by M. Baron, Conseiller en la Cour des Comptes, &c. at Montpelier:—

"These insects seek each other the moment they are able to use their wings: after their union, the female lays her eggs in a hole which she makes in the earth; and for this purpose she seeks light sandy earth, avoiding moist, compact and cultivated grounds. A Spanish author says, 'Should even a million of locusts fall on a cultivated field, not one of them may be expected to lay her eggs in it; but if there be in this space a piece of earth not cultivated, though it be very small, thither they will all resort for that purpose.' The sense of smelling is supposed to direct this preference. The eggs lie all the winter, till the warmth of spring calls them into life. They appear at first in the form of worms, not larger than a flea, at first whitish, then blackish, at length reddish. They undergo several other changes: according to the heat of the season and situation, is the time of their appearance. 'I have seen,' says the Spanish writer already referred to, 'at Almiera millions creep forth, in the month of February, because this spot is remarkably forward in its productions. In Sierra Nevæda they quit the nest in April; and I have observed that in La Mancha they were not all vivified at the beginning of May.' Heat also promotes their numbers; for, if the heat be sufficient, every egg is hatched; not so if cold weather prevails. Dryness favors the production of locusts; for, as this insect deposits its eggs in the ground, enclosed in a bag, and this bag is smeared with a frothy white mucus, if the season be wet, this mucus becomes rotten, the ground moistens the eggs, and the whole brood perishes. Eight or ten days' rain, at the proper season, is a certain deliverance from the broods committed to the earth.

"There is no doubt on the changes to which the locust is subject. The same animal which appears at first in the form of a worm, passes afterwards into the state of a nymph; and undergoes a third metamorphosis by quitting its skin, and becoming a perfect animal, capable of continuing its species. A locust remains in its nymph state 24 or 25 days, more or less, according to the season: when, having acquired its full growth, it refrains some days from eating; and, gradually bursting its skin, comes forth a new animal, full of life and vigor. These insects leap to a height two hundred times the length of their bodies, by means of those powerful legs and thighs, which are articulated near the centre of the body. When raised to a certain height in the air, they spread their wings, and are so closely embodied together, as to form but one mass, intercepting the rays of the sun, almost by a total eclipse.

"In the south of France, besides the labors of men to discover the eggs of the locust, about September and October, or in the month of March, they turn troops of hogs into the grounds that are suspected of concealing their nests, and these animals, by turning up the earth with their snouts, in search of a food which they are fond of, clear away vast quantities. In Languedoc they dig pits, into which they throw them:—great care is necessary in destroying them, that they are not hurtful after they are dead. The infection spread by their corrupting carcasses is insupportable. Surius and Cornelius Gemma, both mentioning a prodigious incursion of locusts in 1542, report, that after their death, they infected the air with such a stench, that the ravens, crows, and other birds of prey, though hungry, yet would not come near their carcasses. We have ourselves experienced two years ago the truth of this fact; the pits where they had been buried, after twenty-four hours, could not be passed."

Upon this information Mr. Taylor submits the following remarks:

1. Heat and dryness are favorable to the increase of locusts. We think, therefore, that when God threatens to bring a plague of locusts over Israel, as in Joel, (chap. ii.) it may imply also a summer of drought. So we read, chap. i. verse 20: "The rivers of water are dried up; the fire hath devoured the pastures of the wilderness:"—and after the removal of this plague: (chap. ii. 23.) "The Lord giveth the former rain moderately . . . and the latter rain . . . and will (by means, no doubt, of these showers) restore the years that the locust hath eaten." Indeed, on attentively perusing that chapter, we shall find these extracts to be direct comments upon it. Compare a few verses: "Blow the trumpet . . . sound an alarm . . . let all the inhabitants of the land tremble;" as at Teneriffe, when the whole population watched the flying invaders with the most painful anxiety. "A day of darkness and gloominess . . of clouds . . of thick darkness, as the morning spread on the mountains." "They are like flakes of snow," says one writer, "when they fly: though the sun shines ever so bright, it is no lighter than when most clouded:"—"they darken the sun, so that travellers could not descry the town." "A great (rather a numerous) people, and a strong:"—their numbers are noticed by every writer. "The land is as the garden of Eden before them, but behind them a desolate wilderness:"—"they eat up all sorts of grain and grass, cabbage leaf, lettuce, blossoms of apple and crab-trees, and especially the leaves of the oaks, grassy rushes and reeds,"—"yea, and nothing shall escape them. The appearance of them is as the appearance of horses. Like the noise of chariots on the tops of mountains shall they leap:"—"You cannot conceive the noise made by those insects in their flight." "Like the noise of a flame of fire that devoureth stubble:"—"they make a murmuring noise as they eat." "Before their face the people shall be much pained . . They shall run like mighty men; they shall climb the wall like men of war . . . They shall run to and fro in the city; they shall run upon the wall; they shall climb upon the houses; they shall enter in at the windows, like a thief." See what is observed from Beauplan, of "every room being full; and even every dish of meat." After the terrible devastation committed by these ravages, the Lord calls to repentance; and promises, on the penitential humiliation of his people, to remove far off the northern army; and drive him into a land, barren and desolate, with his face toward the East sea, and his hinder part toward the utmost sea: and his stink shall come up and his ill savor. It is remarkable, that our extracts agree in recording the stink and ill savor of

the locust: "They leave behind them an intolerable stench." "They leave a great stench behind them:" and M. Baron gives strict orders concerning the effectual interment of these masses of corruption; observing, "The infection left by their carcasses is insupportable."

The prophet Nahum says of the locusts, that they camp in the hedges in the cold day, but when the sun ariseth they flee away. Every observer notices the torpid effect of cold, and the invigorating powers of heat, on the locust.

2. Another remarkable particular appears to have considerable connection with some things said on Exod. xvi. 13. that "in the morning, or evening, or in misty weather, locusts do not see equally well, nor fly so high; they suffer themselves to be more closely approached; they are stiff and slow in their motions; and are more easily destroyed." This supports rather the opinion of those who consider the word *selav* as denoting a mist, or fog; and think it possible that the word *selavim* (Num. xi. 31.) may express those clouds of locusts, which compose these flying armies. The opposition of two winds was likely to produce a calm, and a calm to cause a fog; the lower flight of the locusts, the gathering them during the evening, all night, and the next morning, agree with these extracts; and the fatal effects (verses 33, 34.) while the flesh was yet between the teeth of the people, seem to be precisely such as might be expected, from the stench of the immense masses of locusts, spread all abroad round about the camp. Could a more certain way of generating a pestilence have been adopted, considering the stench uniformly attributed to them, and the malignity attending such infection as their dead carcasses so exposed must occasion? [Several interpreters have supposed that the word rendered *quails* in Ex. xvi. 13. means a species of locust; but this opinion is now generally abandoned, although supported by Ludoff and Niebuhr. R.

As locusts are commonly eaten in Palestine, and in the neighboring countries, there is no difficulty in supposing, that the word *akrides*, used by Matthew, (iii. 4.) speaking of the food on which John subsisted, might signify these insects. The ancients affirm, that in Africa, Syria, Persia, and almost throughout Asia, the people did commonly eat these creatures. Some nations were called Acridophagi, or eaters of locusts, because these insects formed their principal food. Clenard, in a letter from Fez, (A. D. 1541,) assures us, that he saw wagon-loads of locusts brought into that city for food. Kirstenius, in his notes on Matthew, says, he was informed by his Arabic master, that he had often seen them on the river Jordan; that they were of the same form as ours, but larger; that the inhabitants pluck off their wings and feet, and hang up the rest till they grow warm and ferment; and that then they eat them, and think them good food. A monk, who had travelled into Egypt, assures us, that he had eaten of these locusts, and that in the country they subsisted on them four months in the year. More recent travellers corroborate these statements.

[Niebuhr remarks that "it is no more inconceivable to Europeans, that the Arabs should eat locusts with relish, than it is incredible to the Arabs, who have had no intercourse with Christians, that the latter should regard oysters, lobsters, &c. as delicacies. Nevertheless, one is just as certain as the other. Locusts are brought to market on strings, in all the cities of Arabia, from Babelmandeb to Bassorah. On mount Sumara I saw an Arab who had collected a whole sack-full of them. They are prepared in different ways. An Arab in Egypt, of whom we requested that he would immediately eat locusts in our presence, threw them upon the glowing coals; and after he supposed they were roasted enough, he took them by the legs and head, and devoured the remainder at one mouthful. When the Arabs have them in quantities, they roast or dry them in an oven, or boil them and eat them with salt. The Arabs in the kingdom of Morocco boil the locusts, and then dry them on the roofs of their houses. One sees there large baskets-full of them in the markets. I have myself never tried to eat locusts." (Descr. of Arabia, p. 171, Germ. ed.)

Burckhardt also relates the fact in a similar manner: (Travels in Syria, &c. p. 239.) "The Bedouins eat locusts, which are collected in great quantities in the beginning of April, when the sexes cohabit, and they are easily caught. After having been roasted a little upon the iron plate on which bread is baked, (see BREAD, p. 208.) they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry. The peasants of Syria do not eat locusts; nor have I myself ever had an opportunity of tasting them. There are a few poor Fellahs in the Haouran, however, who sometimes, pressed by hunger, make a meal of them; but they break off the head and take out the entrails before they dry them in the sun. The Bedouins swallow them entire."

After these statements, there can surely be no difficulty in admitting "locusts" to have been the food of John the Baptist, Matt. iii. 4. *R.

There is a remarkable passage in Eccl. xii. 5. where Solomon, describing the infelicities of old age, says, according to our translation: "The grasshopper shall be a burden;" but it is generally admitted, that the words should be rendered "The locust shall burden itself." The word (חגב, *hagab*) signifies a particular species of locust: in Arabic, the word implies to *veil*, or *hide*, and it probably denotes a kind of hooded locust, or the lesser yellowish locust, which greatly resembles our grasshopper. To this insect the preacher compares "a dry, shrunk, shrivelled, crumpling, craggy old man, his back-bone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyses or bunching parts of the bones in general enlarged." From this exact likeness, says Dr. Smith, without all doubt, arose the fable of *Tithonus*, who, living to an extreme old age, was at last turned into a grasshopper. This *poetical* use of the locust, as figurative of an old man, may be justified by quoting the *pictorial* figurative application of the same insect, to the same purpose. In the collection of gems in the Florentine gallery, (Plate 96.) appear several instances, as it seems, of this allegory.

The one here copied, appears to be perfectly coincident with what is understood to be the true import of the royal preacher's expressions. It represents an old man, under the emaciated figure of a locust, which has loaded his shrunk stature, his drooping wings, and his spindle shanks, with a supplicatory sacrifice to Venus. In this gem, the idea of an old man being signified by the locust, is conspicuous; for he stands upright, so far as he can stand upright, on his hinder legs; over his shoulder he carries a kind of yoke, with a loaded basket of offerings at

each end, (a very common instrument in representations of sacrifice,) which he grasps carefully with his two fore legs (the other fore legs being omitted for the sake of similarity,) and he proceeds creeping (not flying) on tip-toe, staggering towards the column which is consecrated, as appears by evident insignia, to the divinity of his adoration.

Surely, these are sufficiently remarkable coincidences of imagination; as will appear, on analyzing the words of the passage in Ecclesiastes:

Shall crouch all the daughters of song:
And of that which is high they shall fear;
And alarms [shall be] in the way;
And shall drop off the almond,
or . . . . . be dismissed the watcher,
or . . . . . be relinquished vigilance;
And shall burden itself the locust;
And abolished is enjoyment.

The Latin version of Pagninus gives the same sense, "*Et reprobabitur coitus, et onerabitur dorsum, et dissipabitur concupiscentia.*"

The adoption of the same emblem of imbecility, by persons so distant and different as the royal preacher, and the engraver of this gem, at least merits this remark; but it seems also to favor the idea, that such was a *common* figurative representation; and, if so, it may justify the inference that the other parts of Solomon's description of old age were perfectly familiar to the reader in his day, though to explain them thoroughly *now*, requires no little share of penetration. If this representation be thought less common, it may be esteemed the more curious. But the reason for allegorizing such a character under the figure of a locust, may be gathered from a note of M. Baron: "Ces insectes sont si fortement joints dans l'accouplement, que les prenant avec la main, ils ne se séparent point. Ils restent ainsi dans la même situation plusieurs heures, les jours et les nuits entières; si vous tentez de les séparer, vous sentez qu'ils font resistance, et ce ne peut être qu'avec effort que vous en venez à bout." This is a complete vindication of the version adopted by Pagninus; and, being drawn from nature, shows how the same notion might be expressed under the same similitude, as well by other observers as by the sagacious Solomon.

No apology is necessary for adding the following: "Barzillai was a very aged man, fourscore years old. And Barzillai said unto the king, How long have I to live? Can I discern between good and evil? Can thy servant taste what I eat, or what I drink? Can I hear any more the voice of singing men and singing women? Let thy servant return, to die in my own city, and to be buried in the grave of my father, and of my mother," 2 Sam. xix. 35.

——————The sixth age shifts
Into the lean and slippered pantaloon,
With spectacles on's nose, and pouch on's side;
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again towards childish treble, pipes
And whistles in his sound: Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion;
Sans teeth, sans eyes, sans taste, sans every thing.
Shakspeare.

But there is another, and perhaps a more difficult, application of the locust as an emblem, in the Book of Revelation, chap. ix. The passage has generally been thought singular, and has, indeed, been abandoned by most critics as desperate:—

"And there came out of the smoke, locusts upon the earth; and unto them was given power, as the scorpions of the earth have power—and their torment was as the torment of a scorpion when he striketh a man. And the shapes of the locusts were like unto (1) horses prepared unto battle; and on their heads were as it were (2) crowns like gold; and their faces were (3) as the faces of men; and they had hair (4) as the hair of women; and their teeth were (5) as the teeth of lions; and they had breastplates as it were (6) breast-plates of iron; and the sound of their wings was as the sound of (7) chariots of many horses, rushing to battle; and they had (8) tails like unto scorpions; and there were stings in their tails . . . . and (9) they had a king over them."

The following passage from Niebuhr serves in part to explain this representation: (Descrip. Arab. p. 173.) "An Arab of the desert near Basra [Bassorah] informed me of a singular comparison of the locust with other animals. The terrible locust of chap. ix. of the Apocalypse, not then occurring to me, I regarded this comparison as a jest of the Bedouin [Arab], and I paid no attention to it, till it was repeated by another from Bagdad. It was thus:—He compared the head of the locust to that of the horse (1, 6); its breast to that of the lion (5); its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion (8); its horns [*antennæ*], if I mistake not, to the locks of hair of a virgin (4); and so of other parts." [In like manner locusts are called by the Italians *cavallette*, little horses; and by the Germans *Heupferde*. R.

We have numbered these sentences, that the eye may more readily perceive their correspondences. Every reader will wish that Niebuhr had been aware of the similarity of these descriptions; he might then have illustrated, perhaps, every word of this passage. It seems more natural to compare, in No. 5. their teeth to those of lions, than their breasts to those of lions; but this is more especially proper to the Apocalyptic writer's purpose, as he already had informed us of their resemblance to "horses prepared for battle." As to the armor, &c. of horses prepared for battle, in the East, Knolles informs us, that the Mamelukes' horses were commonly furnished with silver bridles, gilt trappings, and rich saddles; and that their necks and breasts were armed with plates of iron. It is not therefore unlikely, that they had also ornaments resembling crowns of gold, to which the horns of the locust might be, with propriety, compared (2): we find they had really "breastplates of iron;" (6) and by their rushing on the enemy, and the use they made of their mouths, as described by Knolles, the comparison of them to locusts seems very applicable. Without entering into the question, What these locusts prefigured? the reader will accept the following extracts from this old

writer, (p. 75.) in which those who think that the Tartar, or Turkish, nation was intended by the locusts, will not fail to discover many points of resemblance.

"About this time (when in the space of a few yeares such mutations as had not before of long beene seen, chanced in diuers great Monarchies and States) that the Tartars, or rather Tattars, inhabiting the large, cold and bare countries in the North side of Asia, (of all others a most barbarous, fierce, and needie Nation,) stirred vp by their owne wants, and the persuasion of one Zingis, (or as some call him, Cangis,) holden amongst them for a great Prophet, and now by them made their Leader, and honoured by the name of Vlu-Chan, that is to say, THE MIGHTIE KING, (commonly called the great Cham,) flocking together in number like the sand of the sea, and conquering first their poore neighbours, of condition and qualitie like themselves, and easie enough to be entreated with them to seeke their better fortune, *like swarmes of grasshoppers sent out to deuoure the world*, passed the high Mountaine Caucasus, part of the Mountaine Taurus, of all the Mountaines in the world the greatest; which, beginning neere vnto the Archipelago, and ending vpon the Orientall Ocean, and running thorow many great and famous kingdomes, diuideth Asia into two parts; ouer which great Mountaine, one of the most assured bounders of nature, that had so many worlds of yeares shut vp this rough and sauage people, *they now passing without number*, and comming downe as it were into another World, full of such Nature's pleasant delights as neuer were to them before seene, bare downe all before them as they went, nothing beeing now able to stand in their way."

It is remarkable, that Solomon says, (Prov. xxx. 27.) "The locusts have no king;" but the locusts of the Apocalypse have a king, and a dreadful king too—*Abaddon*,—the destroyer.

LOD, (1 Chron. viii. 12.) see LYDDA.

LOG, a Hebrew measure, which held five sixths of a pint; it is called the fourth part of a cab, 2 Kings vi. 25; Lev. xiv. 10, 12, 24.

LOIS, Timothy's grandmother, whose faith is commended by Paul, 2 Tim. i. 5.

LOOKING-GLASSES. Moses says, that the devout women who sat up all night at the door of the tabernacle in the wilderness, offered cheerfully their "looking-glasses" to be employed in making a brazen laver for the purifications of the priests, Exod. xxxviii. 8. These looking-glasses were, without doubt, of brass, since the laver was made out of them. See LAVER.

LORD, *Dominus*; Κυριος; אדוני, *Adoni*, or *Adonai*; *Elohim*, or *Jehovah*; for the Greek and Latin interpreters often put Κύριος, and *Dominus*, for all these names. (1.) The name Lord belongs to God by pre-eminence, and in this sense ought never to be given to any creature. The Messiah as Son of God, equal to the Father, is also often called Lord in the Scriptures of the Old and New Testaments. (2.) This name is sometimes given to angels; whether as representing the person of God, or as sent by God. Daniel (x. 16, 17.) says to the angel, or, as he calls him, to one who spoke to him under a human form; "O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord?" (3.) It is sometimes given to princes, and other persons to whom we would show respect, though the appellation Jehovah never is.—The word LORD in the English version, when printed in small capitals, stands always for *Jehovah* in the Hebrew. See JEHOVAH.

LO-RUHAMAH, *not obtaining mercy*, a symbolical name given by Hosea to his daughter, Hos. i. 6.

LOT, the son of Haran, and nephew of Abraham, followed his uncle from Ur, and afterwards from Haran, to settle in Canaan, Gen. xi. 31. A. M. 2082. Abraham had always a great affection for him, and when they could not continue longer together in Canaan, because they both had large flocks, and their shepherds sometimes quarrelled, (Gen. xiii. 6, 7.) he gave Lot the choice of his abode.

About eight years after this separation, Chedorlaomer and his allies having attacked the kings of Sodom, and the neighboring cities, pillaged Sodom, and took many captives, among whom was Lot. Abraham, therefore, armed his servants, pursued the confederate kings, overtook them near the springs of Jordan, recovered the spoil which they had taken, and brought back Lot with the other captives. When the sins of the Sodomites and of the neighboring cities had called down the vengeance of God to punish and destroy them, two angels were sent to Sodom, to forewarn Lot of the dreadful catastrophe that was about to happen. They entered Sodom in the evening, and in the morning, before day, they took Lot, his wife, and his daughters, by the hand, and drew them forcibly, as it were, out of their house; saying, "Save yourselves with all haste: look not behind you; get as fast as you are able to the mountain, lest you be involved in the calamity of the city." Lot entreated the angels, who consented that he might retire to Zoar, which was one of the five cities doomed to be destroyed. His wife, looking behind her, was destroyed.

Lot left Zoar, and retired with his two daughters to a cave in an adjacent mountain.—Conceiving that all mankind was destroyed, and that the world would end, unless they provided new inhabitants for it, they made their father drink, and the eldest lay with him without his perceiving it; she conceived a son whom she called Moab. The second daughter did the same, and had Ammon.

Several questions are proposed concerning Lot's wife being changed into a pillar of salt. Some are of opinion, that being surprised and suffocated with fire and smoke, she continued in the same place, as immovable as a rock of salt; others, that a column or monument of salt stone was erected on her grave; others, that she was stifled in the flame, and became a monument of salt to posterity; that is, a permanent and durable monument of her imprudence. The common opinion is, that she was suddenly petrified and changed into a statue of rock salt, which is as hard as the hardest rocks.

The words of the original, however, have been much too strictly taken by translators. נציב, rendered statue, by no means expresses form, but fixation, settledness; hence a military post; (1 Sam. x. 5.) that is, a fixed station; and as the Hebrews reckoned among salts both nitre and bitumen, so the term salt here used, may denote the bituminous mass which overwhelmed this woman, fixed her to the place where it fell upon her, raised a mound over her, of a height proportionable to that of her figure, and was long afterwards pointed out by the inhabitants as a *memento* of her fate, and a warning against loitering, when divinely exhorted, Luke xvii. 32.

LOTS are mentioned in many places of Scripture. God commanded, that lots should be cast on the two goats, to ascertain which should be sacrificed. (See

GOAT, SCAPE.) He required, also, that the land of promise should be divided by lot, (Numb. xxvi. 55, 56; xxxiii. 54; xxxiv. 13, &c.) and that the priests and Levites should have their cities given to them by lot, Josh. xiv. xv. xvi. In the time of David, the twenty-four classes of the priests and Levites were distributed by lot, to their order of waiting in the temple, (1 Chron. vi. 54, 61.) and it would seem from Luke i. 9. that the portions of daily duty were appointed to the priests by lot; as Zechariah's *lot* was to burn incense. In the division of the spoil after victory, lots were cast to determine the portion of each, 1 Chron. xxiv. xxv. The soldiers cast lots for our Saviour's garments, as had been foretold by the prophet; and after the death of Judas, lots were cast to decide who should succeed in his place, Acts i. 26.

The manner of casting lots is not described in the Scriptures; but several methods appear to have been used. Solomon observes, (Prov. xvi. 33.) that "the lot," pebble, "is cast into the *lap*," בחיק, into the *bosom*, that is, probably, of an urn, or vase; which leads to a very different idea from lap—the lap of a person: yet, had our translators used the word bosom, which is a more frequent and correct import of the word, they would have equally misled the reader, had that bosom been referred to a person; for it does not appear that the bosom of a person, that is, of a garment worn by a person, was ever used to receive lots. But probably several modes of drawing lots, or of casting lots, were practised. In support of this remark it should be observed, that the same word is not always used in the Hebrew to express the event of a lot. In Lev. xvi. 8—10, the lot is said to *ascend*, עלה, i. e. come up out of the vase, or urn. Our translation says, "Aaron shall bring the goat on which the Lord's lot fell,"—but it is, "on which the lot ascended," the direct contrary to falling. "But the goat on which the lot ascended—to be the scapegoat," &c. This compels us to dissent from the explanation of the action, by Parkhurst, (*Art.* גרל,) who says, "The stone or mark itself which was cast into the urn or vessel, and by the leaping out of which (when the vessel was shaken) before another of a similar kind, the affair was decided." This is completely inconsistent with the action attributed (very credibly) to Simon the Just, of drawing out these lots; but it may well enough describe what passed in the instance of Haman; (Esth. iii. 7.) they cast Pur, that is, the lot, before Haman, from day to day, and from month to month." They "cast"—rather perhaps *they caused to be cast*, (הפיל פור,) which is very different from drawing out. Also, the manner of casting lots on Jonah; (chap. i. 7.) ויפילו, "they *cast* lots, and the lot fell, was cast, on Jonah." It cannot well be supposed that these mariners had on board their ship the proper vase, with its accompaniments, for performing this action with suitable dignity; but, more probably, something of the nature of our dice-box was sufficient to answer their purpose.

We are now brought to a more accurate conception of the passage under consideration, in which neither of the words just noticed occurs, (Prov. xvi. 33.) but a very different one, (יטל,) the root of which means to cast out, rather than to cast in. It is taken sometimes, however, to express a casting in all directions; and hence Mr. Taylor infers that the intention of the royal preacher was to express an action of the person who holds the lot vase; that is, strongly shaking it, for the purpose of commingling the whole of its contents to prevent all preference for one lot over another, to the hand of him who is to draw:—Literally, "In a lot vase the lots are shaken in all directions; nevertheless, from the Lord is their whole decision—judgment."

The wise man also acknowledges the usefulness of this custom: (Prov. xviii. 18.) "The lot causeth contentions to cease, and parteth between the mighty." It is sometimes forbidden, however; as, when it is practised without necessity; or with superstition; or with a design of tempting God; or in things in which there are other natural means of discovering truth, reason and religion furnish better ways to guide us. Haman (Esth. iii. 7, &c.) used lots, not only out of superstition, but likewise in an unjust and criminal matter, when he undertook to destroy the Jews. Nebuchadnezzar did so in a superstitious manner, when, being on the way to Jerusalem, and Rabbath of the Ammonites, he cast lots to determine which of the two cities he should first attack, Ezek. xxi. 18, &c.

LOTS THE FEAST OF, see PUR or PURIM.

LOVE is a natural passion of the human mind; given to man for the most important purposes. It is denominated from its object, as, (1.) *Divine love*, love to God, love to divine things, to whatever relates to God, or is appointed or approved by him. Love is generally excited in the mind by a sense of some good, some excellence, real or supposed, in the object beloved; wherefore, as all good is supremely excellent, absolutely certain and infinite, in God, he is entitled to our supreme affection. (2.) *Brotherly love*, is an affection arising from a sense of participation in certain enjoyments, benefits, &c. of which both parties are conscious. In a family, brothers love each other, because they are conscious of their mutual relation, of enjoying the same family advantages, privileges, &c. (3.) *Christian brotherly love*, is assimilated to the sentiments and feelings of the former: it is a sympathy actuated by a sense of communion in the same hopes, the same fears, the same affections, the same aversions, the benevolence of the same parent, and the general and particular sympathies connected with the principles of piety, the union of the Christian system, and the reciprocal kindnesses of truly renewed minds.

It is the excellence of the Christian system that it ennobles, regulates, and directs this passion to proper objects, and moderates it within due bounds. Finding this principle in the human mind, it does not banish but encourage it; does not depress but exalt it; does not abate but promote it. It is conducted by piety to proper objects, is animated with the noblest expectations, and is trained up for perpetual exercise in a world where it shall be perfectly purified, perfectly extended, and perfectly rewarded.

LOVE-FEAST, see AGAPÆ. Eng. trans. *Feasts of charity*, Jude 12.

LOW is taken for station in life, for disposition of mind, for national depression, &c. As poverty of station is not poverty of spirit, so lowliness of condition is not lowliness of mind; neither is it always connected with it. Nevertheless, it is a great blessing which sometimes attends the dispensations of Providence, that they abase a person in this world, and bring him into a more suitable disposition of mind, a more lowly habit of thought and conduct than when his prosperity was high. So that if he have occasion to regret the loss of temporal goods, he may have much greater reason to rejoice in the acquisition of mental and spiritual advantages. See HUMILITY.

LOWER PARTS of the earth are, (1.) *Valleys*, which diversify the face of the globe, and are evidently lower than hills, which also contribute to that diversity, Isa. xliv. 23.—(2.) *The grave*, which, being dug into the earth, or into rocks, &c. is the lower part of the earth, or that portion of it which is usually opened to men: this is sometimes called the deep, or abyss; and, indeed, it is secluded from our cognizance, till we are called to visit "that bourn from whence no traveller returns," Ps. lxiii. 9; Eph. iv. 9.—(3.) As to the phrase, "*lower parts of the earth*," (Ps. cxxxix. 15.) in reference to the mother's womb, it is obscure. Perhaps there is a mark of assimilation (ב) dropped; the word may include the idea of a mere particle, an atom of earth,—"When I was made in secret, when I was compacted into form, put together in the *most secret of places*, (the womb,) and endued with life, though a minute particle of clay, an atom of earth," as the fœtus in the embryo, the chick in the egg; *quasi animalcula in semine*, &c. Or the passage may have reference to the first formation of man from the dust of the earth. Gen. ii. 7. It does not appear necessary to take the Hebrew word, rendered "lower parts," as expressing the extremely deep, or central parts, in reference to the general globe of the earth, (see Ps. lxiii; Eph. iv. 9; Isa. xliv. 23.) so that the superficial dust of the earth, of which man was made, being taken from the moist valley, not from high hills, from a loamy soil, not from granite rock, may be understood by the phrase. If this be accepted, the psalmist may intend to say, "The formation of my body, with its various members, was not without thy knowledge, when I was in the secret womb, completely constituted, body, soul and spirit, (1 Thess. v. 23.) as wonderfully now, by natural generation, as man was at first *compacted* from the dust of the earth:" or, "as *a wonderful microcosm*, a world—a human world, with its many *secret* combinations, and *interior* constructions necessary to life; as wonderful as the composition of the globe itself!" Those acquainted with the speculations of the inquisitive on the mode of impregnation, will admit the truth of this representation, notwithstanding the unremitted labors of our own hunters, the experiments of the curious Spallanzani, and of a thousand others, which, probably, would have been thought little, if any thing, short of impiety among the Hebrews. "*The construction of* my solid parts—*my bones*, &c. was not hidden from thee, *though formed in the most secret place;* and they became connected, compact, *firm*, under thy appointment and inspection, *though* originally *a mere molecule of moist matter*." (Comp. Job x. 9—12.)

LUBIM, the Libyans, always mentioned in connection with the Egyptians and Ethiopians, 2 Chr. xii; 3, xvi. 8; Neh. iii. 9. See LIBYA, and LEHABIM. R.

LUCIFER. ["How art thou fallen from heaven, O LUCIFER, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isa. xiv. 12. This is the only place where the word Lucifer occurs in the English Bible, and it is here evidently applied to the king of Babylon. The word signifies *light-giver*, and is the Latin epithet of the planet Venus, or the morning star,—a meaning which is also here expressly assigned to it by the phrase "son of the morning." The Hebrew word is הילל, *hêlêl*, which may either have the meaning *brilliant star*, or it may be an imperative, signifying *lament, howl*. It is taken in this latter sense by the Syriac, Aquila and Jerome; but the general sense of the passage is thereby little changed; it would only read, "Howl, son of the morning," &c. The former sense is preferred by the Sept. Vulg. Targums, Rabbins, Luther, and the English version. A brilliant star, and especially the morning star, is often put as the emblem of a mighty prince, Num. xxiv. 17. In Rev. ii. 28, it is said of Christ, "I will give him [cause him to be] the morning star;" and in Rev. xxii. 16, Christ says of himself, "I am the bright and morning star." The Arabs, also, according to the Camoos, call a prince, *the star of a people*.

Tertullian and Gregory the Great understood this passage in Isaiah of the fall of Satan; and from this circumstance the name Lucifer has since been applied to Satan. This is now the usual acceptation of the word. *R.

The Arabians call Lucifer Eblis, and also Azazel, which is the name of the scape-goat that was sent into the wilderness, laden with the sins of the Jews. They relate, that the angels, having God's order to fall prostrate before Adam immediately after his creation, all complied, excepting Eblis, who obstinately refused, alleging, that he and his companions having been derived from the element fire, which is much purer and more excellent than that of earth, of which Adam was formed, it was not just that they should be obliged to pay submission to their inferior. Whereupon God said to him, "Be gone from hence, for thou shalt be deprived for ever of my peace, and shalt be cursed to the day of judgment." Eblis desired of God that he would grant him respite till the time of the general resurrection; but all the delay he could obtain was till the sound of the first trumpet, that at which all men shall die, in order to rise again at the second sound of the trumpet; that is, forty years after. Eblis, therefore, died, according to the Mahometans, but he will hereafter rise with all men, in order to be plunged into flames. We relate these idle traditions for no other reason but to show, that the theology of the eastern people is but a corruption of Christianity.

LUCIUS of Cyrene, mentioned Acts xiii. 1, was one of the prophets of the Christian church at Antioch. While employed in his ministry with the others, the Holy Ghost said, "Separate me Paul and Barnabas," &c. Some think that Lucius was one of the seventy. The disciple mentioned, (Rom. xvi. 21.) and styled Paul's kinsman, is, probably, the same as Lucius the Cyrenian. [He is by many supposed to be the same with the evangelist Luke. See LUKE. R.

LUD, the fourth son of Shem, (Gen. x. 22.) who is said by Josephus to have peopled Lydia, a province of Asia Minor. Arias Montanus places these Ludim where the Tigris and Euphrates meet, and M. le Clerc, between the rivers Chaboras and Saocoras, or Masca.

LUDIM, the son of Mizraim, (Gen. x. 13.) and also the name of a people frequently mentioned in Scripture, Isa. lxvi. 19; Jer. xlvi. 9; Ezek. xxvii. 10; xxx. 5. We must, however, distinguish between the children of Mizraim, (Gen. x. 13.) or rather, a people or colony which had migrated from Egypt, and Lud the son of Shem, in verse 22, noticed above. These African Lydians are usually mentioned with Phul, Ethiopia and Phut. They were also mercenary auxiliaries to Tyre; and we must therefore expect to meet with them in a country which admits of all these particulars. Bochart inclines to Abyssinia; but this seems to have other characters, and is justly rejected by Michaelis. In Isaiah lxvi. 19, Lud is associated with

Pul, or Phul, and described as a nation which draws the bow; also Jer. xlvi. 19. In Ezekiel xxx. 5, it is in our translation taken for Lydia, being, however, mentioned with the mingled people, or Abyssinia; it is distinguished from that country, but plainly placed in Africa. We may therefore admit of two countries under this name. (1.) Lydia in Asia; and (2.) Lydia, or Ludim, in Africa. Josephus affirms, that the descendants of Ludim had been long extinct, having been destroyed in the Ethiopian wars. The Jerusalem paraphrast translates Ludim, the inhabitants of the Mareotis, a part of Egypt. The truth is, that although these people were in Egypt, it is not easy to show exactly where they dwelt.

LUHITH, a mountain, in the opinion of Lyra, and the Hebrew commentators on Isa. xv. 5; but Eusebius thinks it to be a place between Areopolis and Joara; others suppose between Petra and Sihor. From Jer. xlviii. 5, it is evident that it was an elevated station, but whether a town on a hill, or a place for prospect, does not appear. It seems to be associated with other places which we know to be towns. The order of the places named is not the same in both prophets, though both refer to the calamities of Moab, to which dominion Luhith belonged.

LUKE, the Evangelist, is the author of the Gospel bearing his name, and also of the Acts of the Apostles. As Mr. Taylor has bestowed much labor on an historical biography of this evangelist, with a view to the elucidation and authentication of several of the Scripture narratives, we shall lay before our readers the most material parts of his dissertations.

It may be thought a somewhat singular mode of treating the biographical history of an individual to begin it with mention of his death; but, in the present instance, that becomes nothing less than a kind of key to the greater incidents of his life; for, as we have no regular history of the party, but are obliged to arrange incidental references to him, not recorded with any such intention, it is of consequence to be able to annex dates to those incidents, and to show the propriety of certain circumstances connected with them. On that propriety depends the cogency of our arguments.

It passes uncontradicted, that the "Acts of the Apostles" were completed and published A. D. 63, or 64; that Luke, not very long afterwards, went over into Achaia, where he lived, perhaps, a year or two, and died aged 84. He was, therefore, more than fifteen years (but less than twenty) older than the computed era of A. D. and, if we trace this calculation upwards, we shall find it furnish notable coincidences. For instance, Paul says, "At my first hearing all forsook me, no man stood with me;" (2 Tim. iv. 16.) yet Luke was with him at that time;—why did he not support the apostle? No answer can be given to this so rational, or so effectual, as the recollection, that Luke was then eighty years old, (more or less,) a time of life when many infirmities may become innocent causes of absence in such a case, when the person can afford but little assistance, at best; an age which even persecutors may feel some compunction, if not reluctance, at bringing to the bar, and exposing to danger from "the mouth of the lion." We may also discover tokens of elderly weakness, in the circumstance, that whereas Paul and his company intended to travel on foot from Troas to Assos, a short but mountainous tract, (Acts xx. 13.) Luke preferred proceeding by ship, as less fatiguing. He might be now about seventy-four or seventy-five years of age. The same consideration manifests the discretion of the Christian missionaries in leaving Luke at Philippi, Acts xvi. 40. A. D. 51. (This appears from the change of persons in the narrative; compare verses 10—16.) After what had happened, it was impossible for Paul and Silas to remain in that city; of the other brethren Timothy was too young a man, not only as it concerned the care and superintendence of an infant church, but, as it is most likely that the family of Lydia (in whose house they abode) consisted principally of daughters, the residence of that young man in her family, however pious he might be, was unadvisable. No such objection lay against Luke: he was then much beyond sixty years old; an age which prevented censure, while it bespoke prudence: and, accordingly, we find that under the charge of our intelligent as well as pious evangelist, this church speedily became flourishing, numerous, and composed of members who had something to spare for their spiritual father; and from whom their spiritual father would condescend to accept what he declined from other churches —an incident not to be overlooked.

Again, we read (Acts xiii. 1. A. D. 45.) that "there were in the church that was at Antioch, certain prophets and teachers:—as (1.) Barnabas, (2.) Simeon, called Niger, (3.) Lucius of Cyrene, (4.) Manaen, who had been brought up with Herod the tetrarch, and (5.) Saul. It is inquired whether this Lucius were Luke the evangelist. General opinion inclines to the affirmative; but the argument has never been so clearly stated as it might be. There are two propositions necessary to be attended to, for the better understanding of this passage: the first is, that the writer Latinizes; the second is, that the names are ranked according to seniority. There needs no other proof that the writer Latinizes here than the appellation Niger, given to Simeon. The import of this Latin term certainly is—*black, dark, deeply swarthy;* but, unless Latin were the current language at Antioch, (which we know it was not,) this is a translation of the Greek term *Melas*, which denotes the same thing; and, therefore, is a verbal accommodation. But if the writer Latinizes in the preceding name, it can occasion no surprise if he also Latinizes in writing Lucius instead of Luke; and perhaps we may find, before our inquiry terminates, that this is constantly observed when Latins are expected to be the readers. The second proposition is, that the names are ranked according to the age of the parties. To establish this we must reflect that Barnabas (though, perhaps, he may be placed first in compliment to his being a superintending visitor sent from Jerusalem) was brother to Mary, who was herself advanced in life, being mother of a son, John Mark, already old enough to accompany his uncle on various journeys; and to choose firmly for himself the cause of his own conduct. Barnabas was also of a certain dignified and majestic presence, proper to the currently understood character of Jupiter, the father of the gods, Acts xiv. 12. This is inconsistent with the notion of his being a young man. Moreover, as Mercury was son of Jupiter, according to the heathen theogony, Barnabas must have had the appearance of sufficient age, and gravity, the natural attendant on age, to pass for the father of Paul, whom the Lycaonians qualified as Mercury; for we cannot suppose that the mere eloquence of these missionaries was the sole cause of these people's mistake: there must have been a suitable deportment, figure, and relative time of life also; and these conspicuous. The second on the list is Simeon, surnamed the Black; an epithet that well agrees with the complexion of a native of Cyrene in

Africa; and, therefore, renders it extremely probable, that this is Simon the Cyrenian, the father of Alexander and Rufus, Mark xv. 21. It appears from Acts xi. 19, 20, that among the believers dispersed at the time of Stephen's martyrdom, were men of Cyrene, who travelled as far as Antioch, preaching the Lord Jesus. There is, therefore, nothing to hinder our reckoning among them, Simon the Cyrenian, otherwise Simeon the Black; but if so, and if the Rufus whom Paul salutes, (Rom. xvi. 13.) with his mother, were son of this Simeon, then he was, certainly, an elderly man; since both his sons were eminently distinguished in the church, when Mark composed his Gospel, and apparently long before. It is probable, also, that Simeon was deceased, when Paul wrote to the Romans, say A. D. 58. We come now to Lucius; and if he be Luke the evangelist—placing this transaction in the year of Christ 45—then Lucius exceeded the age of sixty years; consequently, he might probably enough take precedence of Manaen, and certainly of Saul, who at this time, as the most judicious commentators suppose, was not more than about thirty-five.

Thus we have reduced to its true value one of Michaëlis's two formidable objections; objections which appeared to him insurmountable, against the identity of Lucius and Luke. "Besides," says he, "the name of Lucius stands before that of Paul, an arrangement which is incompatible with Luke's modesty, if he himself were Lucius, for he would not then have placed his own name before that of an apostle." Now, this he had a very good right to do, without any impeachment of his modesty—in fact he was obliged to do so, if this were the arrangement of the church lists at Antioch; and if the order were determined by seniority.

And here we ought not to overlook the wisdom of the appointment made by the Holy Ghost in uniting Barnabas and Saul in the same mission; one was the eldest, the other the youngest, of the teachers at Antioch: the sedateness of one would temper the fire of the other: the character of Barnabas as a "son of consolation," as a "good man," mild, courteous, a man of experience, who had long been a companion of the apostles, and was familiar with their views of things, admirably combined with the fervor of his younger friend, whose greater activity and promptitude would induce and enable him to improve every opening to "spend and be spent" in all directions, to discern possible advantages, and to act on contingencies, in cases which to his less vigorous partner might appear dubious, if not imprudent; or which he might think himself, at least, not altogether competent to. If Luke were about sixty years of age, when settled at Antioch, whither he, a Cyrenian, had followed some of his countrymen, he must have been about forty-eight or fifty at the period of the crucifixion;—a time of life when the judgment is mature, when the reasoning faculties are vigorous; when the character of the man is formed; and when even the company and associates of a person assimilate to the same qualities with his own; for men of this number of years seldom choose boys or youths for their confidential friends. Nor was it a boy, or a youth, who accompanied the disciple whose name is omitted in the history of the travellers walking to Emmaus; it was Cleophas, or Alpheus; and Alpheus was the father of several of the apostles; he was, therefore, in advanced life. If his sons were of age to be called to that eminent station, their father was certainly not under the age attributed by our calculation to Luke: and forty-eight, or fifty, is likely to have been nearly the corresponding years of these two confidential intimates.

We are now arrived at that point of time when, according to our intention to support the competency of Luke as an eye-witness to some of the facts he records, it is of importance to consider what evidence of this his narrative affords. It is the earliest period at which he can, with propriety, be introduced; for though some have placed him among the seventy, yet every probability is against that notion. It appears that he was a native of Cyrene, not of Galilee; and, therefore, not likely to have been so employed. To understand this properly, we must observe, that there assembled on the morning of the resurrection a number of adherents to Jesus, beside the apostles; for the women ran and told their wonderful tale "to the eleven, and to all the rest (as Luke, and Luke only distinctly observes):—they believed them not:—However, Peter, starting up, ran to the monument, and stooping down, he saw the linen clothes laid by themselves, and went away, wondering in himself at what was come to pass." Nor was Peter the only one who ran; for we learn afterwards, from the traveller's recital, that "certain (τινες, plural) of those who were with us went to the monument, and found it as the women had reported;—but him they saw not." Among this "rest," and this "us," we must place the speaker; but evidently, whoever the speaker was, this was not the first time of his associating with this company: he was, like his fellow-traveller Alpheus, a well-known friend. These travellers quitted their company after Peter and John had returned; in the very height of their universal amazement. And, going for Emmaus, they debated, they argued with each other, concerning these events. And as they discoursed together and reasoned, controverted the various incidents, Jesus himself approached them, (their eyes were holden that they should not know him—which implies that, otherwise, they would have known him; they, therefore, had a previous acquaintance with him,) and said, "What are these subjects which ye are bandying backwards and forwards, one to the other, as ye walk and are sad?" Alpheus answering said, "Art thou the only stranger in Jerusalem, who hath not known what hath taken place there, in these days?" He inquired what things; and *they* said—No, it was not *they* who said; for Alpheus had spoken already, and it was now his companion's turn to speak. The writer mentions the name of Alpheus, distinctly enough, but the name of his companion—the present speaker—he suppresses. . . . And, further, to avoid introducing "I said," as the fact really was, the writer takes a liberty with grammar, and puts that in the plural, which certainly passed in the singular. This license betrays the man; the writer and the speaker are the same person. The distinctness and accuracy of the speech mark more than mere second-hand narrative. The subsequent observation, "Did not our hearts burn within us by the way?" and the precision with which the action of Jesus is described, "he made as though he would have gone farther," are hints of participation, not of information. And they agree well with the correctness of the historian who has told us, that the inscription on the cross was "written in letters of Greek, and Latin, and Hebrew." How could he know this minute particular? He must have been in Jerusalem at the time, to see it. If he were in Jerusalem at that time, then we infer, at once, the competency of Luke as an eye-witness to some of the

facts he records; which it is the purport of the present discussion to support.

Moreover, it is remarkable, that all appearances of Jesus after his resurrection introduced by Luke are in, or near, Jerusalem. He says nothing of what happened in Galilee, at the sea of Tiberias, or any where else; he confines his history to facts which came within his own knowledge. Nor should we disregard remarks that might be made on the early chapters of the Acts, such as the writer's acquaintance with the number of the names recorded on the first Christian list; "they were about 120;" his full report of Peter's speeches; of the conduct of Caiaphas and the Sadducees towards the apostles, and towards the deacons, especially Stephen, whose speech he records in a manner that proves he heard it; with the action of the Jewish rulers, "they gnashed upon him with their teeth," a minor circumstance, of no importance whatever to the story, but, evidently, the remark of a by-stander, made at the time. Now, if we admit the residence of Luke at Jerusalem, when Stephen was murdered, and when the Holy Ghost descended, &c. we shall find it impossible to deny his residence in that city a few weeks sooner, when the crucifixion and the resurrection took place; and if he were, as every thing leads us to conclude, of the number of the 120, he was certainly a believer of long standing, and one of those who formed the "rest," the "us," the deeply interested and argumentative associate of Alpheus, and one of the company met together with the apostles. Is it too much to say, that the medical knowledge of Luke contributed to the confidential altercation between him and Alpheus? that he knew the course of the wound made by the spear under given circumstances, and argued, as he well might, on the impossibilities of the case? Is it too much to say, that as Luke is the only writer who notices (chap. xxiii. 49.) that "all the acquaintance of Jesus stood with the women, afar off," therefore, he himself was one of those acquaintance?

If this train of argument be credible, we have ascertained two facts; that Luke was of mature age, at the time of the manifestation of the gospel; and, that he is by no means that mere reporter of what he had learned from others, which some have supposed. The reader will perceive, that by tracing the chronology of Luke's life in an inverted order, we have obtained a stronger conviction of the truth of the facts stated, than others have allowed themselves to indulge; nevertheless, that these facts have already been admitted, may appear from the words of the equally cautious and learned Lardner: "It is probable, that he is Lucius, mentioned Rom. xvi. 21. If so, he was related to St. Paul the apostle. And it is not unlikely, that that Lucius is the same as Lucius of Cyrene, mentioned by name, Acts xiii. 1, and in general with others, chap. xi. 20. It appears to me very probable, that St. Luke was a Jew by birth, and an early Jewish believer. This must be reckoned to be a kind of requisite qualification for writing a history of Christ, and the early preaching of his apostles, to advantage; which certainly St. Luke has performed. He may, also, have been one of the two whom our Lord met in the way to Emmaus, on the day of his resurrection, as related Luke xxiv. 13—35. He is expressly styled by the apostle his fellow-laborer, Philem. ver. 24. If he be the person intended Col. iv. 14, (which seems very probable,) he was or had been by profession a physician. And he was greatly valued by the apostle, who calls him beloved. He accompanied Paul when he first went into Macedonia. And we know, that he went with the apostle from Greece, through Macedonia and Asia, to Jerusalem, and thence to Rome, where he staid with him two years of his imprisonment. We do not exactly know when Luke formed the design of writing his two books; but, probably, they are the labor of several years. Nor can any hesitate to allow the truth of what is said by some of the ancients, that Luke, who for the most part was a companion of Paul, had likewise more than a slight acquaintance with the rest of the apostles."

It is proper, however, to state "the most material objection" of Michaëlis to the identity of Lucius and Luke, in his own words: "St. Paul wrote his Epistle to the Romans from Corinth, and Lucius was with him at the time; for St. Paul sends a salutation from Lucius, Rom. xvi. 21. Consequently, if Lucas and Lucius be one and the same person, the author of the Acts of the Apostles must have been with St. Paul at Corinth, when the Epistle to the Romans was written. But if we attend to the mode of writing in the Acts of the Apostles, we shall perceive that the author of this book was not at this time in Corinth. . . . . He staid behind at Philippi—he remained at Philippi (probably with a view of edifying the newly-founded community) during the whole of St. Paul's travels, which are described in chapters xvii. xviii. xix. But in this interval St. Paul wrote his Epistle to the Romans from Corinth; and, therefore, the author of the Acts was not with St. Paul when he wrote that Epistle; consequently, he was not the same person with Lucius."

The consequence relied on by Michaëlis in this extract does not seem to be strictly legitimate. Was it absolutely necessary that Lucius should be present with Paul in order to send his salutation to the Romans? We think not; and the following arguments may support this opinion. *First*, it is not impossible that Luke might be with Paul at any given time or place, in the interval of Acts xvii.—xx. 5, though not mentioned in these chapters; for we learn, that repeated acts of intercourse took place between the Philippians and the apostle; as we read, Phil. iv. 10—18: "Now ye, Philippians, know also that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my necessity:"—"I rejoiced in the Lord greatly, that now, at the last, your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity;"—for "Epaphroditus, your messenger, hath ministered to my wants," chap. ii. 25—30. That similar communications reached the apostle at Corinth is clear, from 2 Cor. xi. 8, 9: "I robbed other churches, taking wages of them to do you service; and when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied." Philippi, we know, was a chief city of Macedonia; and if we allow the possibility that among the brethren which came from Macedonia, Luke might, on some occasion, be one, the possibility that he might be present with Paul, when he sent the salutation of Lucius to the Romans, follows of course. But, *secondly*, as we see that communications from Philippi to the apostles were frequent, what should hinder Luke from desiring Paul to insert his salutation to the Romans, though the evangelist were still at Philippi? He certainly was acquainted with Paul's intentions, generally, as the apostle writes to the Ro-

mans, (chap. i. 15.) "Now I would not have you ignorant, brethren, that oftentimes I purposed to come to you."—This often purposing was no secret; and admit that Luke might express his readiness to accompany Paul, and the reason of sending his salutation is evident. But this argument may be drawn still closer; for Luke was certainly informed of Paul's intention at this very time. The apostle writes to the Romans, (chap. xv. 13.) "Whensoever I take my journey into Spain, I will come to you, for I trust to see you in my journey. But now I go unto Jerusalem, to minister unto the saints; for it hath pleased them of Macedonia, to make a certain contribution for the poor saints which are at Jerusalem. When, therefore, I have performed this, I will come by you into Spain." Now this is, in other words, what Luke relates in Acts xix. 21: "Paul purposed in spirit, when he had passed through Macedonia, to go to Jerusalem; saying, After I have been there, I must also see Rome." By whatever means Luke knew of Paul's purpose in spirit to see Rome, he might know of the epistle in preparation to be sent to the Romans, which was, evidently, the precursor to the execution of that intention; and by means of the frequent remittances from Philippi to the apostle, he might easily express his desire to be remembered to the Romans. Nor is there any thing unlikely in the thought, that Paul himself communicated to Luke what he purposed in spirit; and that it was in some friendly letter to him he should say, I must also see Rome.

A hint on the Latinizing of the evangelist's name will conclude this part of the subject. We have already seen this mutation take place at Antioch; and we ought to add, that, no doubt, much Latin was spoken in this city; it being the residence of the Roman president of Syria, the seat of tribunitial power, the metropolis of the East, and also the station of considerable military forces. Nor would we forget, that though Antioch was a Greek city, yet a coin of Vespasian is somewhat distinguished by bearing the Latin name *Antiochia*, inscribed around a turreted female head, the genius of the city. It was struck under Mucianus, who lay there with an army, while Vespasian, lately proclaimed emperor, was yet in Asia. It is, therefore, possible, that Simeon was really called Niger by the Roman part of the population at Antioch, and by the Roman members of the church there, as Luke might be called Lucius by them. These Latin names the writer of the Acts retains, in compliment to his Latin readers in Italy, where he finished his history; and Paul adopts the name Lucius when writing to the same persons, in his Epistle to the Romans; although, when writing from Rome to the Greeks, he inserts this appellation in its Greek form, Lucas, as 2 Tim. iv. 11, et al.

We have presumed that Luke, at our first acquaintance with him, was of mature age, a reasoning and considerate man; and we further presume, a physician. Such was the companion of Alpheus. But there is another personage of greater importance than Alpheus, on whose account the character of Luke peculiarly demands notice. For if we reflect, we shall find that Mary, the mother of Jesus, was of much about the age of Luke; (say nearly fifty years, at the time of the crucifixion;) that she was no less reasoning and no less considerate than he was; and that his profession of physician admitted access to the confidence of the sex, without offence. The inference we wish to draw is, that this evangelist received from the Holy Mother those papers which he has preserved in the early part of his Gospel; with that information which enabled him to assert his "perfect understanding (or diligent tracing) of all things connected with this history, from the very first." It is probable, that this confidence was the result of prolonged intercourse; and, therefore, we cannot possibly say at what time it produced the effect we have attributed to it. Leaving this uncertain, yet placing it, as most convenient, in the interval from the resurrection to the dispersion subsequent to the martyrdom of Stephen, we shall lay before the reader those arguments which may tend to establish our general position, relative to Luke's veracity as an historian, and his characteristic accuracy as a writer.

Nothing so fully establishes our confidence in a writer, as a knowledge of his personal character. If he be loose, inaccurate, heedless, we hardly know how to trust him when he declares the most solemn truths in the most solemn manner. If he be studious, particular, punctual, we pay a deference even to his current discourse; and if he affirm a thing, we rest satisfied of its truth and reality. But persons of strict accuracy seldom trust to their memory entirely on important affairs; they make *memoranda*, or keep some kind of journal, in which they minute transactions as they arise; so that, at after-periods, they can refer to events thus recorded, and refresh their memories by consulting their former observations. This, too, is customary, chiefly, if not wholly, among men of letters, men of liberal and enlarged education, men who are conversant with science, and who know the value of hints made on the spot, *pro re nata*. My first proposition is, that Luke the evangelist was a person of learning, of accuracy of character, and that he instanced this by *keeping a journal of events*, of which we have traces in his writings. He did not trust to his recollection, but his custom was, to make *memoranda* of interesting occurrences.

Let us try a few passages of his travels by this proposition. We meet this evangelist in Acts xvi. 17, where he says, "Loosing from Troas, WE came *with a straight course* to Samothracia, and the next (day) to Neapolis, from thence to Philippi, a city of the first part of Macedonia, and a (Roman) colony." These particulars are precisely such as a traveller of education would insert in his pocket-book.

Acts xx. *Memorandum of the company.* 1. Sopater of Berea—2. Aristarchus—3. Secundus; these were of Thessalonica—4. Gaius; he was of Derbe—and 5. Timothy, whom I know so well as to have no need of marking his country—6. Tychicus—7. Trophimus; these were of Asia. These, going before, tarried for us at Troas.—*Memorandum of the time of year.* We sailed from Philippi, after the days of unleavened bread; as we might say in modern English, directly after Easter.—*Memorandum of the time occupied in the journey.* We came unto them to Troas in five days, where we abode seven days, &c.

Acts xxvii. At Cæsarea went on board a ship belonging to Adramyttium, Aristarchus, a Macedonian, of Thessalonica, in our company, made sail same day. Next day touched at Sidon, staid there some little time, made sail again, wind contrary, sailed under the lee of Cyprus, sailed across the sea of Cilicia and Pamphylia, bore up for Myra, in Lycia: finding an Alexandrian vessel there, went on board her; sailed slowly; after many days had hardly made Cnidus, the wind being unfavorable; sailed under the lee of Crete, standing towards Salmone, which we weathered with difficulty, and brought up

in a roadstead called the Fair Havens, near Lasea. Not advisable to remain here, the opinion prevailed to make for Phenice, said to be a good port of the same island, Crete, over against Africa, but bearing west-south-west of us.—It will be perceived, that every idea of these extracts is in the original; we have done no more than put them into current language, such as we find in books of travels. They are mostly particulars of no consequence to the main purport of the history; but are evidently transcripts, not from memory, but from *memoranda*. The same we may say of the following.

Acts xxviii. 11.—After three months, we departed in a ship of Alexandria, which had wintered in the isle (Malta), whose sign was Castor and Pollux; landing at Syracuse, we tarried there three days; from thence, standing out to sea, and tacking frequently, we came to Reggio; and after one day the wind blew from the south, we came the next day to Puteoli, tarried there seven days, went on to Appii Forum, and the Three Taverns—arrived in Rome. This repeated mention of days' journeys, is clearly a continuation of the journal, and shows that the writer had not lost it in the shipwreck at Malta. We often find travellers preserving their papers when they lose every thing else.

There are many other notes of time, &c. which might corroborate our assertion; but this specimen we think sufficient, and is all we offer at present. Hence the inference is undeniable, that the writer of the "Acts of the Apostles" had, in composing that work, written evidence, of the most accurate description, before him.

Let us see whether he maintains the same character for precision in his Gospel; which he thus begins—"In the fifteenth year of Tiberius Cæsar (the emperor), Pontius Pilate being governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and the Trachonitis, Lysanias tetrarch of Abilene, Annas and Caiaphas being high-priests."—Could any man take greater pains to insure precision, or to fix a date? He does not content himself with mentioning the year of the emperor, or the king of the country, in which the events he is about to narrate happened, but he calls in, by way of corroboration, as it were, the evidence of three sovereigns, for no other purpose than that of marking the period he intended; they being afterwards dropped by him.—This shows clearly the particularity of a writer; of a man conversant with written documents of the most correct and precise description; one who trusted nothing to words, or to memory. How extra precise should we think the author, who dated a volume from Jamaica, "In the fifteenth year of George III. such an one being governor of Jamaica, such an one governor of Barbadoes, such an one governor of Grenada, and the Rev. M. and N. archbishops of Canterbury and York." We should certainly conclude "this writer, whatever else he is, is correctness itself." Moreover, this method of notation is completely Egyptian, and therefore answers, to us, the double purpose of confirming the opinion that Luke was "Lucius of Cyrene," and of the genuineness and authenticity of this part of the Gospel.

We turn now to the preface of Luke's Gospel, and we find it completely in union with this strongly marked exactness and precision:—"Whereas many good people, and not to be blamed, have taken in hand, but did not complete their intention, to publish an orderly narration of certain events, as they have been delivered to us by those who, from the beginning of these events, were (some of them) eye-witnesses, and (others) parties concerned in them, promoters of them by personal participation; it has seemed good to me, having accurately examined all points from a much earlier period than they had done, indeed from the very first rise of the matter, to write an orderly history of these things; and thereby to accomplish that desirable purpose in which those writers have failed." We say, this profession of correctness and order is perfectly in character with the man who tells us how many days he staid in such a place, in what point the wind was, what was the name of the ship he sailed in, on what occasion a council was held in the vessel, and what were the language and observations of the seamen, as to the bearing of the port they intended to make, &c. This man could not bear the imperfections of the books which came under his notice on a certain subject; they did not begin early enough, and they ended too soon. He therefore determined to begin his history much earlier, and to continue it much later. This he accomplished in a manner which we shall see hereafter.

There is an instance of his accuracy and spirit of research that ought not to pass unnoticed, (Acts xxiii. 26.) where he gives us (translated, probably, from the Latin) a copy of the letter which Claudius Lysias sent to his excellency Felix the governor. That this corresponds exactly with Roman letters of the like kind, we know; that the Greek is not the original, will, we think, appear to any one who reads it with this idea on his mind; besides, that it should seem most natural for Roman officers to write to each other in their native language. And what (additional) do we learn from this letter? Nothing at all; had it been omitted, we should have known the same facts as we know now; but it was not consistent with the researching spirit of this writer to let it escape him; it adds a written document to his history; and, very characteristically, he procures a copy, and preserves it years, for future service.

This argument is stated on two suggestions. If Luke had no intention at this time of composing a history, his procuring this letter was the effect of his general character, and customary inquisitiveness; but if he had an intention at this time of composing a history, his procuring it is an instance of his collecting the most authentic materials possible for that purpose. The same may be said relative to the Songs of Mary and Zacharias, which he has preserved.

But if these poems be genuine, they contribute to establish the genuineness of the history with which they are connected. The anecdotes attaching to them are such as could only have been known, after the crucifixion, from Mary herself, Joseph being dead; and it is certain, that whoever gave Luke the papers might very easily give him further information. The preservation of them supposed to be by Mary, adds to the evidence of her being a considerate person, and pondering events in her heart. But the establishment of the early chapters of Luke becomes an argument for the authenticity of the early chapters of Matthew. The most wonderful circumstance alluded to by Matthew occupies a considerable space in the narration of Luke; and if it be admitted as authentic in this evangelist, no good reason can be given for rejecting it from that evangelist; since we should willingly receive it on the credit

of any one of the four. If, then, the history in Matthew must be exploded, let those who attempt it set aside these events from Luke;—but on close examination, they will find that there are in this writer's history such natural and artless characters of authenticity, such internal demonstrations of genuineness and integrity, that if those who peruse them, even with suspicion, or aversion, have any tolerable portion of mental acumen, or critical skill, they will abandon the undertaking. See GOSPEL.—*Luke.*

It imports nothing as to the character of these papers, whether they were spoken first, and afterwards reduced to writing, or first composed in writing, and afterwards published; in either case, the care and industry of Luke in procuring them is the same. They were composed, certainly not in Greek, as we now have them, but in the language then spoken in the country, the Syriac Hebrew; and they follow the rules of Hebrew poetry, as to the parallelisms of verbal construction. Luke, then, receiving them in Syriac, translated them into Greek; and thus justifies the assertion in his preface, that he derived his materials from those who were eye-witnesses of the matters, as Mary was of Zacharias's prophecy, and the facts in his family; or were personal participators in them, as Mary was in what concerned herself. Of these very early events Luke, by his diligence, obtained perfect understanding, and he inserts these documents, that Theophilus might know the certainty of those things in which he had already been instructed. That they are very happily adapted to this purpose, and have undeniable internal marks of authenticity, must be evident to every careful reader of them.

We have no design of enlarging on the life of Luke; but would point out a few incidental allusions to him, in their regular order. For, notwithstanding what appears so conspicuously, his habitual correctness and diligence, we, by placing him in the number of the 120, on whom the Holy Ghost fell, in a visible form, insist on his unquestionable inspiration; and that in no ordinary degree. He was, in this respect, though no apostle, yet equal to the apostles: and there can be no doubt, but what the extraordinary gifts of the Holy Spirit qualified him abundantly for the discharge of every duty to which he might be called, whether as a teacher or as a writer.

We suppose him, being a Cyrenian, to have felt a special interest in the opposition raised by "those of the synagogue of the Libertini, of the Cyrenians, and the Alexandrians (all Africans) against Stephen; which ended in the death of that proto-martyr, Acts vi. 9. And here, perhaps, began his acquaintance with the "young man, whose name was Saul." We suppose him, also, to have sympathized much with those who were scattered abroad on the persecution that followed the death of Stephen; "some of whom were men of Cyprus and Cyrene, who went as far as Antioch," Acts xi. 20. But whether he quitted Jerusalem at this time, cannot be determined without reserve. If he did, he was now a sufferer through the persecution of that very man, Saul, with whom he afterwards contracted the most confidential intimacy. Little did either of them see the events of a few years.

But whatever becomes of this conjecture, if he be the same with Lucius, we must direct our attention to Antioch, to which city some of the expelled Cyrenians certainly travelled. And here it may be proper to notice a remarkable variation in Beza's ancient MS. now at Cambridge, (Acts xi. 28.) where, instead of *There stood up one of them*, (the prophets at Antioch, i. e. Agabus,) we read "*And when* WE *were gathered about him, he said;*" by which phraseology the writer evidently expresses his own presence, on the occasion, A. D. 43. It is, indeed, hazardous, as Michaëlis well observes, to confide in the reading of a single MS. unsupported by any other; yet it is difficult to account for this insertion, if the transcriber had no authority for it from the original before him. Moreover, if Lucius be Luke, we certainly find him among the teachers at Antioch, shortly after; i. e. in the following year, A. D. 44, as we have already seen.

We conclude this article by remarking, that there are no indications in the history that Luke was merely an attendant on Paul in his travels, as many writers maintain. His language is not consistent with that opinion. He says, "A vision appeared to Paul—and immediately we endeavored to go into Macedonia, assuredly gathering, συμβιβάζοντες, collecting the sentiments of the company, comparing and uniting them in order to obtain a just inference, that the Lord had called us to preach the gospel in Macedonia." The writer does not say, nor does he mean, "Paul determined and we obeyed:" no; he esteems himself equally entitled to give his opinion, and equally called to this expedition. Again at Philippi: "On the Sabbath-day, WE sat down and spoke to the women." And when Lydia was baptized with her family, "she besought US, saying, If ye have judged, after a proper examination and consultation together, that I should become faithful to the Lord, come into my house, and abide there; and she constrained US." Luke means to inform his readers, that he sat down and spoke to the women, and that he gave an opinion on the conduct proper to be observed towards Lydia. The voyage from Philippi to Judea is, of course, expressed in the plural, *we* and *us*. And when the company was arrived at Jerusalem, says Luke, "Paul went in with us to James and the elders:" the equality is perfect; or if any thing, Paul follows his company. In addition to this, Paul's respectful mention of Luke is very observable. In writing to their common friend Philemon, he calls him not his attendant, but his fellow-laborer, verse 24. In Col. iv. 14, he describes him as Luke the beloved physician; beloved generally, both by you and by me. In writing to Timothy, (2 Epist. iv. 11.) he mentions the various places to which he had sent his attendants, Crescens to Galatia, Titus to Dalmatia, Tychicus to Ephesus, but Luke he had not sent any where. He was still in his company, and only he; partly, no doubt, from respect to his great age; and still more from deference to his character. The hypothesis gathers strength as we proceed. We have traced the evangelist, under the names of Lucius and Luke, from Jerusalem to Antioch, from Antioch to Troas and Philippi; again from Philippi to Jerusalem, and from Jerusalem to Malta, and to Rome. We have found him a learned, confidential and considerate man, advanced in years, endowed with the Holy Ghost from on high, an inspired teacher, a valuable companion and counsellor of the apostle Paul; a correct, judicious and spirited writer, a man of research, and of no less fortitude than composure. We now part with him, at the conclusion of his history, on his last remove into Achaia; where he soon after died, at the great age of eighty-four.

LUMINARIES, METAPHORICAL. Among other descriptions of the Messiah, he is called "a Light to

enlighten the Gentiles; and the Glory of the people of Israel." Jesus also describes John the Baptist as "a burning and shining light;" and addressing his disciples as "the light of the world," he bids them not conceal, but show their light, and be of use to mankind, by their lustre. In conformity with this idea, Paul says to the Philippians, "Ye shine as lights in the world, holding forth the word of life;" or, as some prefer to read it, "*shine ye* as lights." It has indeed been said, that when the apostle directs the Philippians to "shine as lights," he uses the word φωστῆρς, which alludes to the light-*houses* raised on various parts of a coast, where navigation required their services, to direct the pilots of vessels in the course they ought to steer. We have many such along our coasts. The most famous in antiquity was that of the Pharos at Alexandria. Under this allusion, the sacred writer may be considered as saying, "Shine in the midst of bad persons, as light-houses shine in a dark country; holding forth the word of life, as light-houses hold forth their nightly flames; that I may stand erect with confidence; may boast, may exult, in the day of Christ." But Mr. Taylor is by no means satisfied that these active verbs are adequately understood, or that we do justice to their full import, when we refer them to subjects which rather suffer certain things to be done by their means, than are active in doing those things. A building can hardly be said to hold forth, or to hold fast; but if we reflect that some of the Pharoses of antiquity were constructed in form of human figures, we shall advance, he thinks, nearer to the apostle's meaning. All the world has heard of the Colossus at Rhodes; that immense brazen figure, which stood across the entrance of the (inner) harbor, and under whose enormous stride vessels might pass in full sail. This figure held forth in one hand a prodigious flame, which enlightened the whole port: by this it directed the distant mariner whose attention it attracted, and who looked up to this light for safety.

On the whole, then, Mr. Taylor thinks that Paul's expression refers to luminary figures, rather than to luminary buildings; in which case his words, "shine as luminaries, holding out the words of life;" that great Light, which, coming into the world, has light enough to enlighten every man, have peculiar spirit and propriety.—Nor is it certain, that the idea of a figure has totally quitted him in the next sentence; when he says, "that in the day of Christ, I may stand up with a stiff (upright) neck, and exult that I have not labored in vain." Is not this the very attitude of such a figure?—Some propose to translate "*hold fast* the word of life;" but this loses the beauty of the passage, if it *may* be supported by grammar, which is not now investigated.

"The word Pharos was used in a metaphorical sense," says Montfaucon; "any thing was called a Pharos, which could enlighten and instruct; every man of letters, who could guide others. In this sense the poet Ronsard says to Charles IX. of France, "Be my Pharos, guide my sails through rolling seas."—Might not this metaphorical application have been current in the first times of the gospel? and if so, does not the apostle adopt it?

LUNATICS, a name given to those diseased persons, who suffer most severely on the changes of the moon; for example, epileptical persons, or those who have the falling sickness; insane persons, or those tormented with fits of morbid melancholy; as well as persons possessed by the devil, for often those have been believed to be really possessed by the devil, who were tormented only with great degrees of melancholy or fury. Jerome (in Matt. iv. 24.) is of opinion, that the lunatics in the gospel were possessed persons, whom the people through mistake called lunatics, because they saw them most tormented during the change of the moon; the devil affecting to make them suffer most in these circumstances, that simple people might impute the cause of it to the moon, and from thence take occasion to blaspheme the Creator. Others maintain, that all the difference between an epileptic and a lunatic was, that one was more disordered than the other. Persons subject to epilepsies are not all equally attacked. Some fall more frequently, others more rarely; some every day. Lunatics are affected chiefly on the declension of the moon. (Comp. Matt. xvii. 15.) See DEMONS.

LUST, (1 John ii. 6.) the irregular love of pleasure, riches or honors. Lust is not a sin; but is the effect and cause of sin:—the effect of original sin; the cause of actual sin. As in both Testaments, evil desires, as well as evil actions, are equally proscribed, so the first care of every man who would please God should be to bridle his lust.

LUST, GRAVES OF, (קברות-התאוה, *Kibroth-hattaavah*,) an encampment of the Hebrews in the wilderness, at which they arrived, after they decamped from Sinai. It was called the graves of lust, because 23,000 Israelites died there, who were smitten by God, because of eating to excess of quails, which fell about the camp, Numb. xi. 34; Deut. ix. 20, 22.

I. LUZ, a city of the Canaanites, in Benjamin, afterwards called Bethel, Gen. xxviii. 19; xxxv. 6; Josh. xviii. 13; Judg. i. 23.

II. LUZ, a city attached to the sons of Joseph, near to Sichem, Josh. xvi. 2. It is principally on Josh. xvi. 2, that the second of these places is distinguished from the first. There might, however, be a small distance between the place where Jacob slept, and the ancient town of Luz; and indeed the text in Joshua, by alluding to mount Bethel, seems to suppose, that the travelling patriarch slept on a hill apart.

III. LUZ, a city built by a man of Bethel, who, while the tribe of Ephraim besieged his native town, showed them a secret entrance, whereby they took it. For this service they spared him and his family; and he retired into the land of the Hittites, and built Luz, Judg. i. 26.

LYCAONIA, a province of Asia Minor, having Galatia north, Pisidia south, Cappadocia east, and Phrygia west. It appears to have been within the limits of Phrygia Major, but was erected into a separate province by Augustus. Paul preached in Lycaonia, in the cities of Iconium, Lystra and Derbe, (Acts xiv. 6, &c.) and having cured a man who had been lame from his mother's womb, and had never walked, the inhabitants of Lystra said, in the speech of Lycaonia, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter, and Paul, Mercurius, because he was the chief speaker." This speech of Lycaonia is generally believed to have been a corrupt Greek; that is, Greek mingled with a great deal of Syriac.

LYCIA, a province in the south-west of Asia Minor, having Phrygia and Pisidia on the north, the Mediterranean on the south, Pamphylia on the east, and Caria on the west, 1 Mac. xv. 23; Acts xxi. 1; xxvii. 5. Paul landed at the ports of Patara and Myra in this province, in different voyages.

LYDDA, in Hebrew לד, *Lud*, or *Lod*, by the Greeks

and Latins called Lydda, or Diospolis, is a city in the way from Jerusalem to Cæsarea Philippi. It lay east of Joppa four or five leagues, and belonged to Ephraim. It seems to have been inhabited by the Benjamites, after the Babylonish captivity, (Neh. xi. 35.) and was one of the three toparchies which were dismembered from Samaria, and given to the Jews, 1 Mac. xi. 34. Peter, coming to Lydda, cured Æneas, who was sick of the palsy, Acts ix. 33, 34. The Jews inform us, that after the destruction of Jerusalem, they set up academies in different parts of Palestine, of which Lydda was one, where the famous Akiba was a professor, for some time. Gamaliel succeeded him, and was obliged to retire to Japhna. Lydda, says D'Arvieux, "is situated on a plain, about a league from Rama. It is so entirely ruined as to be at present but a miserable village, noticeable only on account of the market which is held here, once a week. The dealers resort to it to sell the cotton and other commodities which they have collected during the week. Here was formerly a handsome church, dedicated to St. George, a saint who is equally in favor with Turks and Christians. Dr. Wittman says, (Trav. p. 203, 205, January 12.) "I rode across the plains of Jaffa and Lydda. We approached the town of Lydda, or Loudda, and saw the Arab inhabitants busily employed in sowing barley. The soil of these fine and extensive plains is a rich black mould, which, with proper care and industry, might be rendered extremely fertile. Lydda is denominated by the Greeks Diospolis, the city or temple of Jupiter, probably because a temple had been dedicated in its vicinity to that deity. Since the crusades it has received from the Christians the name of St. George, on account of its having been the scene of the martyrdom and burial of that saint. In this city tradition reports that the emperor Justinian erected a church."

I. LYDIA, a woman of Thyatira, a seller of purple, who dwelt in the city of Philippi in Macedonia, (Acts xvi. 14, 40.) and was converted by Paul's preaching. After she and her family had been baptized, she offered her house to Paul and his fellow-laborer so earnestly, that he was prevailed on by her entreaties. This woman was not by birth a Jewess, but a proselyte.

II. LYDIA, a celebrated kingdom of Asia Minor, peopled by the sons of Lud, son of Shem, Gen. x. 23. We have very little notice of these Lydians in Scripture. They are mentioned in Isa. lxvi. 19, if these be not rather the Lydians in Egypt. (Comp. 1 Mac. viii. 7.) See Lud, and Ludim.

LYING is condemned in many places in Scripture, Exod. xxiii. 1, 7; Lev. xix. 11; Prov. xii. 22; xiii. 5; xix. 22; Wisd. i. 11; Eccl. vii. 13; xx. 10; xxv. 23; Hos. iv. 1; Acts v. 4; Eph. iv. 25; James v. 12. Our Saviour requires his disciples to be so plain and sincere, that their word might be equivalent to the most solemn oath; and that in all their assertions, they should say only, "It is," or "It is not," Matt. v. 37. It is in vain, therefore, to attempt to justify some particular persons who have told lies; which persons are in other respects commended in Scripture. It never praises their lying, but their good actions. That which is in itself evil never can become good. When Abraham calls Sarah his sister, not his wife; and Isaac says the same of Rebekah; when Jacob, by a lie, defrauds Esau of his father's blessing; and when the Egyptian midwives declare, that the Hebrew women are delivered without their assistance; they are not, any of them, in these particulars, to be commended; though the evil which they committed might be mitigated by circumstances not known to us. When we condemn lying, we do not condemn stratagems, hyperboles, or certain railleries and discourses; or fables, or parables; which custom and general consent do not rank among lies.

God is said to have put a lying spirit into the mouths of false prophets; that is, he permitted them to follow the impressions of the evil spirit, 1 Kings xxii. 23; Prov. xxiii. 3. "We have made lies our refuge," (Isa. xxviii. 15.) i. e. we have placed our confidence in falsehood; in deceitful allies, or in the delusive promises of false prophets; or, lastly, in the assistance of idols, whom they call vanity and lying. "The hail shall sweep away the refuge of lies," (ver. 17.) i. e. the vain hopes, previously mentioned by the prophet. "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" i. e. am I not in the wrong, thus to adore wood? Isa. xliv. 20; also Jer. viii. 8. Waters that fail, that lie, are those that flow part of the year only; they may be said to be false, for they should flow perpetually, Jer. xv. 18. "Lying hills" (Jer. iii. 24.) are those which, after they have made a fine appearance to the eye, produce nothing. Hosea says, (ix. 2.) The vine shall lie to them; the vintage shall fail; and Habakkuk, (iii. 17.) that the olive-trees shall lie; that is, fail. The Latins have the same way of speaking.

LYSANIAS, or Lysias, tetrarch of Abilene, a small province in Lebanon, (Luke iii. 1.) was probably son or grandson of another Lysanias known in history, (Dio. lib. xlix. p. 44.) and put to death by Mark Antony, who gave part of his kingdom to Cleopatra. See Abilene.

I. LYSIAS, a Roman tribune, see Claudius Lysias.

II. LYSIAS, a friend and relation of king Antiochus Epiphanes, to whom he left the regency of Syria when he passed beyond the Euphrates. See Antiochus Epiphanes.

LYSIMACHUS, brother of Menelaus, high-priest of the Jews, who, in an attempt to pillage the treasury of the temple, was killed, 2 Mac. iv. 39, 40. He is sometimes reckoned among the high-priests, because he was vicegerent to his brother Menelaus; but he never himself possessed that dignity.

LYSTRA, a city of Lycaonia, of which Timothy was a native. It is now called Latik. See Lycaonia.

M

MAC

MAACAH, Maachah, Maachath, or Beth-Maachah, a city and region of Syria, east and north of the sources of Jordan, not far from Geshur, at the foot of mount Hermon. It was called Abel-beth-maachah, because Abel was situated in it. The Israelites would not destroy the Maachathites, but permitted them to dwell in the land, (Josh. xiii. 13.) and their king assisted the Ammonites against David, 2 Sam. x. 8, 9. The lot of the half-tribe of Manasseh beyond Jordan extended to this country, Deut. iii. 14; Josh. xii. 5. See Abel II.

I. MAACHAH, daughter of Abishalom, wife of Rehoboam, king of Judah, and mother of Abijam, his successor, 1 Kings xv. 2. In 2 Chron. xiii. 2, she is called Micaiah, daughter of Uriel of Gibeah. See King's Mother.

II. MAACHAH, the daughter of Abishalom, wife of Abijam, king of Judah, and mother of Asa, his successor, 1 Kings xv. 10, 13, 14. Asa deprived her of the office of priestess of the groves. There are several other persons of this name, mentioned in the Old Testament.

MAACHATH, see Maacah.

MAALEH-ACRABBIM, *the ascent of scorpions*, a mountain so called from the multitude of scorpions that infested it, at the southern end of the Salt sea, Numb. xxxiv. 4; Josh. xv. 3. See Acrabatene, II.

MACCABEES, a name assumed by a patriotic Hebrew and his descendants, who successfully resisted the tyranny of Antiochus Epiphanes. (See Judas.) It is generally supposed that their name was derived from the inscription on their ensigns, or bucklers—מי כמכה באלהים יהוה, which begin these words, מ כ ב י, *Mi Camoca Be-elohim Yehovah*; (מ כ ב י, *Maccabei*;) *Who is like unto thee, O Lord, among the gods?* (Exod. xv. 11.) after the manner that the Romans put on their ensigns, *S. P. Q. R. Senatus Populusque Romanus.*

The Books of Maccabees are four in number; the first two are esteemed to be canonical by the church of Rome. The *first* book contains the history of forty years; i. e. from Antiochus Epiphanes to the time of Simon the high-priest; from A. M. 3829 to 3869. The *second* book contains a compilation of several pieces, but is far inferior in point of accuracy to the first. It comprises a history of about fifteen years; from the execution of Heliodorus's commission, who was sent by Seleucus to fetch away the treasures of the temple, to the victory obtained by Judas Maccabæus over Nicanor; from A. M. 3828 to 3843. The *third* book contains the history of the persecution raised by Ptolemy Philopater against the Jews of Egypt, A. M. 3787, and should therefore be placed before the first book. The *fourth* book is very little known. It is found in the collected works of Josephus, under the title of the Government of Reason, though it is rejected as spurious by the best critics. It contains an embellished account of the persecution of the Maccabean family as related in 2 Mac. vi. vii. the scene of which it places at Jerusalem.

MACEDONIA, a country of Greece, having Thrace north, Thessaly south, Epirus west, and the

MACEDONIA

Ægean sea east. It is believed that Macedonia was peopled by Kittim, son of Javan, (Gen. x. 4.) and that by Kittim, in the Hebrew text, Macedonia is often to be understood. (See Chittim.) Alexander the Great, son of Philip, king of Macedonia, having conquered Asia, and subverted the Persian empire, the name of the Macedonians became famous throughout the East; and is often given to the Greeks, the successors of Alexander in the monarchy, Esth. (Apoc.) xvi. 10, 14. and 2 Mac. viii. 20. So also the Greeks are often put for the Macedonians, (2 Mac. iv. 36.) Paul, being called in a vision, while at Troas, to preach the gospel at Macedonia, founded the churches of Thessalonica and Philippi, Acts xvi. 9, &c. A. D. 55.

The prophet Daniel describes Macedonia under the emblem of a goat with one horn, and it is therefore of great consequence that this symbol should be proved to be that proper to Macedonia; for if this country had no such emblem belonging to it, we must look to another kingdom for a fulfilment of the prophecy, which would be contrary to the truth of history, and would produce inextricable confusion. The following observations on an ancient symbol of Macedon, by Taylor Combe, Esq. F. A. S. will be found useful:

"I had lately an opportunity of procuring an ancient bronze figure of a goat with one horn, which was the old symbol of Macedon... It was dug up in Asia Minor, and brought into this country by a poor Turk. Not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom itself of Macedon, which is the oldest in Europe of which we have any regular and connected history, was represented also by a goat, with this particularity, that it had but one horn. Carnus, the first king of the Macedonians, commenced his reign 814 years before the Christian era. The circumstance of his being led by goats to the city of Edessa, the name of which, when he established there the seat of his kingdom, he converted into Ægea, is well worthy of remark: *Urbem Edessam, ob memoriam muneris, Aegas, populem Ægeadas.* (Justin. lib. vii. cap. 1.) Hesychius says, that the Cretans call the goat *caranus.* Xenophon informs us in his first book of the Grecian history, that the word *caranus* signifies *lord.* Now in the latter case the word *caranus* may seem regularly to be derived from κάρα, *caput*; but in the former example it must be deduced from *keren*, (קרן,) the Hebrew word for a horn, or, which is the same thing, from the Greek word κέρας. This last etymology will not appear improbable, when we consider the difference of pronunciation among the early Macedonians, who were esteemed by the rest of Greece as barbarians, and who, we are expressly told, used a language different from that which was spoken in the southern parts of Greece. (Strabo, lib.

vii. p. 327.) If, then, the above root be admitted,—and for this the change of a single letter is only necessary,—it will appear, I say, that Caranus was so called in conformity with an idea of power, which was annexed to the word horn, even in the earliest period of Macedonian history. In the reign of Amyntas the First, nearly 300 years after Caranus, and about 547 years before Christ, the Macedonians, on being threatened with an invasion, became tributary to the Persians. In one of the pilasters of Persepolis this very event seems to be recorded in a manner that throws considerable light upon the present subject. A goat is represented with an immense horn growing out of the middle of his forehead, and a man in a Persian dress is seen by his side, holding the horn with his left hand, by which is signified the subjection of Macedon. A proverb in use at the present day is grounded upon this ancient practice of signifying conquest by the capture of the horns. "To take a bull by the horns" is an equivalent phrase for "to conquer." When Demetrius Phalereus was endeavoring to persuade Philip, the father of Perseus king of Macedon, to make himself master of the cities of Ithome and Acrocorinthus, as a necessary step to the conquest of Peloponnesus, he is reported to have used the following expression; "Having caught hold of both horns, you will possess the ox itself:" thereby meaning, that if those cities which were the chief defence of Peloponnesus were once taken, it could not but happen that the conquest of Peloponnesus would follow. (Strabo, lib. vii. p. 361.) . . . .

"In the reign of Archelaus of Macedon, (A. A. C. 413.) there occurs on the reverse of a coin of that king, the head of a goat having only one horn. Of this coin, so remarkable for the single horn, there are two varieties; one is engraved by Pellerin, and the other is preserved in the cabinet of the late Dr. W. Hunter.

"But the custom of representing the type and power of a country under the form of a horned animal is not peculiar to Macedonia. Persia was represented by a ram. Ammianus Marcellinus acquaints us, that the king of Persia, when at the head of his army, wore a ram's head made of gold, and set with precious stones, instead of a diadem. (Lib. xix. cap. 1.) The type of Persia, the ram, is observable on a very ancient coin, undoubtedly Persian, in Dr. Hunter's collection.

"The relation of these emblems to Macedon and Persia is strongly confirmed by the vision in the prophet Daniel, (chap. viii. 3—8.) which, while it explains the specimens of antiquity before us, receives itself in return no inconsiderable share of illustration. The whole of this vision is afterwards explained by the angel Gabriel, verses 21—23. Nothing, certainly, is more directly applicable to overthrow the joint empire of the Medes and Persians by Alexander the Great, than are these verses in the book of Daniel; nor at the same time can better authority be required for the true meaning of the single-horned goat, than may be derived from the same source.

There is a gem engraved in the Florentine collection, (plate 51.) which, as it confirms what has been already said, and has not hitherto been understood, I think worthy of mention. It will be seen by the drawing I have made of this gem, that nothing more nor less is meant by the ram's head with two horns, and the goat's head with one, than the kingdoms of Persia and Macedon, represented under their appropriate symbols. From the circumstance, however, of these characteristic types being united, it is extremely probable that the gem was engraved after the conquest of Persia by Alexander the Great."

This testimony is of great value, especially to those who know that the writer had the best means of instruction in numismatics, under his father, Dr. Combe, who edited the publication of Dr. Hunter's Medals, &c. Mr. Taylor, however, has endeavored to collect some additional circumstances.

The Macedonians are supposed by Dr. Mede to have derived their origin from Media. Without determining on the conclusiveness of the doctor's etymologies, Mr. Taylor supposes that Media, a province adjoining Persia, is much more likely to be alluded to, on the walls of Persepolis, a Persian palace, than Macedonia, a province very remote from the seat of empire. The triumph of Persia over Media, or any advantage gained over that country, was of importance, and worth recording; but of what importance was a triumph over Macedonia? It is observable, also, that in the general procession which adorns the palace of Persepolis, and which is supposed to be a representation of the various provinces of the empire, in the act of paying their annual presents to the king, each of them being denoted by its proper symbol, there appears the emblem of two goats, each having only one horn. This would be extremely embarrassing, if we did not know that there were two Medias, the Upper and the Lower; which as they were in some respects but one province, though divided, so they are represented by two goats walking together, but each directed by his proper superintendent. He therefore concludes that Media was symbolized by the single-horned goat; and that the Macedonians, being derived from thence, retained the symbol of their original country. This will also explain the reason of Daniel's perplexity on seeing the vision, as he could not tell which of the two countries, that in the East, or that in the West, was intended as the conqueror of Persia. It was most likely that he should think of Media, unless informed to the contrary.

This medal is given in proof that Macedonia was

divided into several provinces, four at least, when under the Roman government. Many medals of the first province are extant, mostly in silver, and they enable us to assert, that the evangelist Luke (Acts xvi. 12.) means not to describe Philippi as the first or chief city of Macedonia, which was not true in any sense; but as a city of the first Macedonia, which is the correct import of his words. See PHILIPPI.

Among the medals of Macedonia is one with a lion devouring a bull; and it is remarkable that the same subject is sculptured in very large figures on

the palace of Persepolis. What could induce Macedonia, a country where there are no lions, to adopt this emblem? But if it were derived from the East, then it contributes to prove the derivation of this people from the same quarter; and we must look to the East for its explanation.

MACEDONIAN is in the Apocryphal books sometimes used as an appellative, for an enemy to the Jews. Thus, in the additions to the book of Esther, it is said Haman was a Macedonian by nation and inclination, or party; that he was desirous to transfer the empire of the Persians to the Macedonians; that is, to the greatest enemies of the state.

MACHÆRUS, or MACHERONTE, a city and fort beyond Jordan, in the tribe of Reuben, north and east of the lake Asphaltites, two or three leagues from Jordan, and not far from where that river discharges itself into the Dead sea. This castle had been fortified by the Asmoneans; but Gabinius demolished it, and Aristobulus re-fortified it. Herod the Great made it much stronger than before. Here John the Baptist was imprisoned, and beheaded, by order of Herod Antipas. (Joseph. Ant. xiv. 10, 11; xviii. 7.)

MACHPELAH, or MACHPELA, the name of the plain in which the cave which Abraham bought of Ephron was situated, Gen. xxiii. 9, 17.

MAD, MADNESS, insanity, or deprivation of reason; medically defined to be delirium without fever. Our Lord cured, by his word, several who were deprived of the exercise of their rational powers; and the circumstances of their histories prove, that there could neither be mistake nor collusion respecting them. How far madness may be allied to, or connected with, demoniacal possession, is a very intricate inquiry; and whether in the present day (as perhaps anciently) evil spirits may not take advantage from distemperature of the bodily frame, to augment evils endured by the patient, is more than may be affirmed, though the idea seems to be not absolutely repugnant to reason. Nevertheless, what may be, is probably different on most inquiries from what we can prove really is.

The epithet mad is applied to several descriptions of persons in Scripture; as (1.) to one deprived of reason, Acts xxvi. 24; 1 Cor. xiv. 23.—(2.) To one whose reason is depraved, and overruled by the fury of his angry passions, Acts xxvi. 11.—(3.) To one whose mind is perplexed and bewildered, so disturbed that he acts in an uncertain, extravagant, irregular manner, Deut. xxviii. 34; Eccl. vii. 7.—(4.) To one who is infatuated by the vehemence of his desires after idols and vanities, Jer. l. 38.—or (5.) After folly, deceit and falsehood, Hosea ix. 7.

David's madness (1 Sam. xxi. 13.) is by many supposed not to have been feigned, but a real epilepsy or falling sickness; and the LXX use words which strongly indicate this sense. It is urged in support of this opinion, that the troubles which David underwent might very naturally weaken his constitutional strength; and that the force he suffered in being obliged to seek shelter in a foreign court, would disturb his imagination in the highest degree.

MADAI, the third son of Japheth, (Gen. x. 2.) and father of the Medes. Others suppose that Media is too distant from the other countries peopled by Japheth, and cannot be comprehended under the name of "The Isles of the Gentiles," which were allotted to the sons of Japheth. For these reasons some learned men have been led to suggest, that Madai was father of the Macedonians, whose country was called Æmathia, as if from the Hebrew or Greek Ei, an island, and Madai; q. d. the isle of Madai, (אי מדי) *insula Madai*. Near this country is mentioned a people called Mædi, or Madi. This supposition, however, is too artificial, and is unnecessary. See MEDIA.

MADMANNAH, or MEDEMENE, a city of Simeon, (Josh. xv. 31.) first given to Judah, very far south, towards Gaza, Isa. x. 31; 1 Chron. ii. 49.

MAGDALA, *a tower*, was not far from Tiberias; it is sometimes called by the Jews "Magdala of Gadara." From hence, probably, Mary of Magdala, or Mary the Magdalene, was named, Matt. xxviii. 1; Luke viii. 2.

I. MAGI, or MAGIANS, is a name given to an ancient sect in Persia who are worshippers of fire. Their later name is Parsees, or Guebres. They have three books, which contain the whole of their religion, Zend, Pazend and Abesta, which they ascribe to Abraham. Abesta is a commentary on the other two. They maintain the existence of two principles; one, which they call Oromazd, the author of good; and the other, Aherman, the author of evil. They worship fire in temples called Atesch-kana, or Atesch-kade; that is, the house of fire, where they carefully maintain the flame. To fire they give the name of *bab*, i. e. *part*, because they acknowledge this element as the principle of all things. The Magi observe a mysterious and religious silence, when they wash, or eat, having first said certain words; and to every month of the year, to every day, star, mountain, mine, collection of water, and tree, they ascribe particular genii, angels created before man, who sinned by infidelity and disobedience, and therefore were confined to what they call the country of Genii, not unlike to our notions of Fairy-Land. See ZOROASTER, and MEDIA.

They represent the good principle by light, the evil principle by darkness; they acknowledge both as gods, and address prayers and adorations to them; yet they were divided in opinion, some thinking that both had existed from eternity; others, that only the good principle was eternal, and the evil one created. These two principles they believe to be in continual opposition, and that they will so continue to the end of the world, when the good principle will prevail; after which, each will have his own distinct world; the good reigning with all good people, and the bad with all the wicked.

The principles of the most ancient Magi, though still imperfectly known, have been lately communicated to Europe in several translations from the works of their sect, obtained from its adherents in India. Among these the most considerable is the Zend-Avesta, attributed to Zoroaster; translated into French by M. Anquetil Du Perron, 4to, 3 vols. Paris, 1771. That this is really the work of the most ancient Zoroaster, and therefore of the Magi, it would be difficult to prove; but it contains the prayers, ceremonies and maxims of those who now call themselves his disciples, in India. It has some traces of ancient simplicity and superstition; but interpolated with much later and burdensome additions and amplifications. More recently has been published at Bombay, (1818,) by Mulla Firuz bin Kaus, the learned chief priest of the Parsee religion at Bombay, "The Desatir, or Sacred Writings of the ancient Persian Prophets, with an English Translation." It is written in a dialect now wholly extinct; and would have been unintelligible, but for the fortunate circumstance of being attended with a Persian translation and glossary. Among these writings is one

attributed to Zoroaster, who stands here as the thirteenth in order. The last is the fifth Sasan, who lived in the time of Khosroo Parvez, who was contemporary with the emperor Heraclius; and died only nine years before the destruction of the ancient Persian monarchy. No account is given of the times of the other prophets, whose works precede.

The doctrines inculcated in these writings are, the eternity and self-existence of the Supreme Deity, who created another intelligence, who made the worlds, who made several heavens, and gave to each a soul, and a body, also the stars; (the planets and the fixed stars, called slow-moving stars;) that the elements, meteors, &c. have each its guardian angel; that in a former state ferocious animals have been guilty of crimes, for which they now suffer punishment, in being hunted, &c. and that men who now commit crimes, will be punished by becoming such, or like, animals, or vegetables, or minerals. The ineffable attributes of Deity are emphatically celebrated in these works; which contain much laudable theism, but little or nothing of rites and ceremonies. They direct that prayer be made to light, or fire, not as being themselves deities, but as conveying the sacrifice to divine intelligences.

II. MAGI, or WISE MEN, who came to adore Jesus at Bethlehem, (Matt. ii. 1.) are commonly thought to have been philosophers, whose chief study was astronomy, and who dwelt in Arabia Deserta, or Mesopotamia, which the sacred authors express by the word East. (See Numb. xxiii. 7. and KEDEM.) [This name, Magi, is properly an appellation given, among the Persians, to priests, wise men, philosophers, etc. who devoted themselves to the study of the moral and physical sciences, and particularly cultivated astrology and medicine. As they thus acquired great honor and influence, they were introduced into the courts of kings and consulted on all occasions. They also followed them in warlike expeditions; and so much importance was attached to their advice and opinions, that nothing was attempted without their approbation. (See Xen. Cyr. iv. 5. 51. iv. 6. 11. vii. 5. 57. Aelian. Var. Hist. ii. 17. iv. 10. Porphyr. de abstin Anim. iv. 16. Strabo i. 43. xv. 1045. Plin. Hist. Nat. xxiv. 29. xxix. 3.) R.

Calmet is of opinion that the star seen by the Magi was an inflamed meteor, in the middle of the air, which, having been observed by them to be attended with miraculous and extraordinary circumstances, was taken for the star so long foretold by Balaam; and that, afterwards, they resolved to follow it, and to seek the new-born king, whose advent it declared. It was, therefore, as he thinks, a light that moved in the air before them, something like the pillar of cloud in the desert.

MAGIC, that is, all those arts, the superstitious ceremonies of magicians, sorcerers, enchanters, necromancers, exorcists, astrologers, soothsayers, interpreters of dreams, fortune-tellers, casters of nativities, &c. are all forbidden by the law of God, whether practised to hurt or to benefit mankind. It was also forbidden to consult magicians on pain of death, Lev. xix. 31; xx. 6. Daniel speaks of magicians and diviners in Chaldea, under Nebuchadnezzar, (Dan. i. 20, &c.) of whom he names four sorts: *Chartumim*, *Asaphim*, *Mecasphim* and *Casdim*, (chap. ii. 2.) but their distinctions are not certainly known.

MAGOG, son of Japheth, (Gen. x. 2.) and father, as is believed, of the Scythians and Tartars; a name which comprehends the Getæ, the Goths, the Sarmatians, the Sacæ, the Massagetæ, and others. The Tartars and Muscovites possess the country of the ancient Scythians, and retain several traces of the names Gog and Magog. They were formerly called Mogli, and in Tartary are the provinces Lug, Mongug, Cangigu and Gigui; Engui, Corgangui, Caigui, &c. Gog and Magog have in a manner passed into a proverb, to express a multitude of powerful, cruel, barbarous and implacable enemies to God and his worship. (See GOG.) The Arabians and other oriental writers speak of the same people under the names of *Jagug* and *Magug*.

Suidas says Magog is the Persians; whence we might suppose, that Ezekiel, who describes the army of Magog, intended the army of Xerxes. Josephus says, the people named Magoges were so called from their leader, Magog, who, by the Greeks, is called a Scythian. It should seem, therefore, that Josephus speaks of a name and a people well known in his own time. And Ebedjesu, in the thirteenth century, says, that Adeus planted Christianity "throughout Persia, the regions of Assyria, Armenia, Media, Babylonia, the land of Huz, (in the south of Persia, not far from the Tigris, whose metropolis is marked Ahvaz in D'Anville, about lat. 40.) to the confines of India, and even to the land of Gog and Magog;"—the country, evidently, which we now call Tartary. Gog appears to describe the king, and Magog the people.

MAHALALEEL, or MALALEEL, son of Canaan, of the race of Seth, Gen. v. 15, &c.

MAHALATH is the title of Psalms liii. and lxxxviii. "To the chief musician on Mahalath;" which signifies a musical instrument; probably a stringed instrument to be accompanied by song. In Ethiopic the corresponding word, *Mahlet*, signifies *song*, *psalm*, but also *κιθάρα*, a *harp*, *guitar*, etc. R.

MAHANAIM, *the two camps or hosts*, a city of the Levites of the family of Merari, in Gad, on the brook Jabbok, Josh. xxi. 38; xiii. 29, 30; 1 Chron. vi. 80. Jacob gave it this name, because here he had a vision of angels, Gen. xxxii. 2. It was the seat of the kingdom of Ish-bosheth, after the death of Saul, (2 Sam. ii. 9—12.) and thither David retired, during the usurpation of Absalom, 2 Sam. xvii. xviii, &c. In the Vulgate it is sometimes called simply Castra, or the camp, Gen. xxxii. 2; 2 Sam. ii. 8, 12, 29; xvii. 24; xix. 32. *κιθάρα*, a *harp*, *guitar*, etc. R.

MAHER-SHALAL-HASH-BAZ, *he hasteneth to the prey*, a name given to one of the sons of the prophet Isaiah, by way of prediction; (Isa. viii. 3.) The prophet observes that his children were for signs and wonders, and this name is evidence of the fact. Of the same nature we are to consider Emmanuel, and some other names. See VIRGIN.

MAHLAH, or MAHALA, a daughter of Zelophehad, who with her sisters received their allotment in the land of Canaan, because their father died without male issue, Numb. xxvi. 33; xxvii. 1; Josh. xvii. 3; 1 Chron. vii. 15.

MAHLON, son of Elimelech and Naomi, (Ruth i. 2, &c.) who in the country of Moab married Ruth, a Moabite woman, but died without children: his widow followed her mother-in-law Naomi to Bethlehem, where she married Boaz.

MAIMED implies the loss of a limb or member; often the absolute loss of it, not a suspension of its use, by a contraction, or diminution. This total loss is clearly the import of the original word, "If thine hand or foot offend thee, cut them off, and cast them from thee—enter into life maimed—rather than hav-

ing two hands," &c. Matt. xviii. 8. And this should the rather be observed, to distinguish it from withered, contracted, &c. and because it may be asked, what we should think of a person who could restore a lost limb, or member. Perhaps we are not always sensible of the full import of this word, when reading the history of the miraculous cures performed by our Lord.

MAKAZ, a city probably of Dan, (1 Kings iv. 9.) supposed by Calmet to be the Maktesh, the jaw-tooth, or En-hakkore, of Judg. xv. 19; Zeph. i. 11.

MAKELOTH, an encampment of Israel in the desert, Numb. xxxiii. 25, 26.

MAKKEDAH, a city of Judah, (Josh. xv. 41.) which Eusebius places 8 miles from Eleutheropolis, east, Josh. x. 29. Called Maked, 1 Mac. v. 26, 38.

MAKTESH, *morter*, probably the name of a quarter or district in or near Jerusalem, perhaps one of the adjacent valleys, Zeph. i. 11. *R.

MALACHI, the last of the twelve minor prophets, and so little known that it is doubted whether his name be a proper name, or only a generical one, signifying the angel of the Lord, a messenger, a prophet. It appears by Hag. i. 13. and Mal. iii. 1. that in these times the name of *Malach-Jehovah*, messenger of the Lord, was given to prophets. The LXX have rendered Malachi, *his angel*, instead of *my angel*, as the original expresses; and several of the fathers have quoted Malachi under the name of "the angel of the Lord." The second book of Esdras and Tertullian unite the name Malachi and angel of the Lord. Origen thought that Malachi was an angel incarnate, rather than a prophet; but this opinion is insupportable. It is much more probable that Malachi was Ezra; and this is the opinion of the ancient Hebrews, of the Chaldee paraphrast, of Jerome, and of abbot Rupert. The author of the Lives of the Prophets, under the name of Epiphanius Dorotheus, and the Chronicon Alexandrinum, say, that Malachi was of the tribe of Zebulun, and native of Sapha; that the name Malachi was given to him because of his angelical mildness, and because an angel used to appear visibly to the people, after the prophet had spoken to them, to confirm what he had said. He died very young, as they say, and was buried near the place of his ancestors.

It appears certain that Malachi prophesied under Nehemiah, and after Haggai and Zechariah, at a time of great disorder among the priests and people of Judah, whom he reproves. He inveighs against the priests; reproves the people for having taken strange wives, for inhumanity to their brethren, for too frequently divorcing their wives, and for neglect of paying tithes and first-fruits. He seems to allude to the covenant that Nehemiah renewed with the Lord, together with the priests and the chief of the nation. Malachi is the last of the prophets of the synagogue, and lived about 400 years before Christ. He prophesied of the coming of John the Baptist, and of the two-fold coming of our Saviour, very clearly, ch. iii. He speaks of the abolition of sacrifices under the old law, and of the sacrifice of the new law, chap. i. 10, 13; iv. 5, 6.

MALCHUS, a servant of the high-priest Caiaphas, who, in the garden of olives, among those sent to apprehend Jesus, was struck by Peter, and had his right ear cut off, John xviii. 10.

MALICE is a word which expresses not only that evil disposition of the mind and heart, which we so call, but also punishment and correction, 1 Sam. xx. 7; xxv. 17. (See also Isa. xl. 2.) Paul requires that Christians should be children in malice, but men in prudence and wisdom, 1 Cor. xiv. 20.

MALTA, or MELITA, [Eng. tr.] a famous island in the Mediterranean sea. It is thought to have been named Melita, from the great quantity of honey found there formerly. Its length is from east to west, and its breadth from north to south. Its circumference is about sixty miles, and is ascribed to Africa by geographers, because, if a line be drawn from east to west, it will be included in the African sea. Paul suffered shipwreck on this island, and, with his companions, was well used by the inhabitants, Acts xxviii. Paul taking up a fagot of twigs to throw into the fire, a viper that lurked in it, feeling the heat, seized him by the hand; but he, without any emotion, shook it into the fire. The people expected every moment to see him fall down dead; and as this did not happen, they changed their sentiments, and began to look upon him as some deity. Publius, the governor of the island, received the apostle courteously; and his father being sick of a fever and bloody flux, Paul healed him, and also restored many of the islanders to health. When he and his company sailed thence, the people abundantly supplied them with necessaries for their voyage. Several of them were converted by the preaching of Paul; and the house of Publius was changed into a church.

A native of this island informed Calmet that Malta was an ancient colony of the Carthaginians, and had always spoken the language of Africa, as it continues to do. Hence those of Paul's company, who were Greeks or Latins, called the Maltese barbarians.

We ought not to close this article, without hinting at an opinion lately started, and supported by men of very competent learning, that the Melita of the Acts was an island in the Adriatic sea, on the coast of Illyricum, now called Meleda. To prove this, the course of the winds, the Euroclydon, with the other circumstances of the voyage, have been closely examined. But it appears from the history, that the same winds, the S. E. the E. S. E. and the E. were equally likely to drive the ship to Malta, in a direct course from Crete; that the fears of the seamen, of falling on the Syrtes (quicksands) the greater or the lesser, were more than nugatory in that case, as they were going farther and farther from them, towards Meleda; that it does not appear that ever the Romans had such an establishment at Meleda as warranted the residence of a protos or pro-pretor there; and that it was to the last degree unlikely that "a ship of Alexandria" should have chosen Meleda for the purpose of "wintering in the island," which implies her arrival before the stormy season:—all these objections form a strong argument against the newly-proposed opinion.

[The name *Melita* was anciently applied to two islands; one in the Adriatic sea on the coast of Illyricum, now called *Meleda;* the other in the Mediterranean, between Sicily and Africa, now called *Malta.* That the latter is the one on which Paul suffered shipwreck is probable, because he left the island in a ship of Alexandria which had wintered there on her voyage to Italy, and after touching at Syracuse and Rhegium, landed at Puteoli; thus sailing on a direct course. The other Melita would be far out of the usual track from Alexandria to Italy; and in sailing from it to Rhegium, Syracuse also would be out of the direct course. The fact that the vessel was tossed all night before the shipwreck, in the Adriatic sea, does not militate against the prob-

ability of its afterwards being driven upon Malta; because the name Adria was applied to the whole Ionian sea, which lay between Sicily and Greece. So Strabo ii. p. 185. C. vii. p. 488. A. (See Wetstein on Acts xxvii. 27. and ADRIA.) R.

MAMMON, a Chaldee word signifying *riches*. Our Saviour says, we cannot at the same time serve God and mammon; (Matt. vi. 24.) that we ought not to make ourselves adherents of mammon, or of the riches of unrighteousness, that is, of worldly riches, which are commonly the instruments of sin, and are acquired too often by unrighteousness and iniquity.

MAMRE, the name of an Amorite in alliance with Abraham, Gen. xiv. 13, 24. Hence *the oaks of Mamre*, (Engl. tr. *plain of Mamre*, Gen. xiii. 18; xviii. 1.) or simply *Mamre*, (xxiii. 17, 19. xxxv. 27.) a grove near Hebron. R.

MAN, the generic name of the human race, (Gen. i. 27.) who were created after the image and likeness of God. See ADAM.

"A man of God" generally signifies a prophet; a man devoted to God; to his service. Moses is called peculiarly "the man of God," Deut. xxxiii. 1; Josh. xiv. 6. Our Saviour frequently calls himself "the son of man," in allusion, probably, to the prophecy of Daniel, in which the Messiah is spoken of, Dan. vii. 13.

MAN OF SIN, see ANTICHRIST.

MANAEN, a Christian prophet, and foster-brother of Herod Antipas, (Acts xiii. 1.) was at Antioch with other prophets, when the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." It is conjectured that he was one of the seventy disciples, but no particulars of his life are known.

MANAHEM, the sixteenth king of Israel, was originally general of the army of Zachariah. He was at Tirzah when he heard of his master's murder, and immediately marched against Shallum, who had shut himself up in Samaria, whom he killed, and then ascended the throne. He reigned in Samaria ten years, and did evil in the sight of the Lord. Pul, king of Assyria, having invaded Israel during the reign of Manahem, obliged him to pay a tribute of a thousand talents, which Manahem raised by a tax on all his subjects of fifty shekels a head. Manahem slept with his fathers, and his son Pekahiah reigned in his stead, 2 Kings xv. 13—32.

I. MANASSEH, the eldest son of Joseph, (Gen. xli. 50, 51.) was born A. M. 2290, and named Manasseh, (*causing to forget*,) because Joseph said, "God has made me forget all my toil, and all my father's house." When Jacob was about to die, Joseph brought his two sons to receive his last blessing, Gen. xlviii. 1, &c. Jacob adopted them; made them come to his bed-side, and kissed them. Joseph having placed Ephraim at Jacob's left hand, and Manasseh at his right, Jacob put his right hand on Ephraim, and his left on Manasseh; which Joseph observing, would have had him reverse. Jacob, however, said, "I know what I am doing, my son; the eldest shall be father of a great people, but his younger brother shall be greater than he." He continued to bless them, and said, "In thee shall Israel be blessed, and it shall be said, 'God make thee as Ephraim and as Manasseh.'" The tribe of Manasseh came out of Egypt, in number 32,200 men, upwards of twenty years old, under the conduct of Gamaliel, son of Pedahzur, Numb. ii. 20, 21. The tribe was divided in the Land of Promise. One half settled east of the river Jordan, and possessed the country of Bashan, from the river Jabbok to mount Libanus; and the other half settled west of Jordan, and possessed the country between the tribe of Ephraim, south, of the tribe of Issachar, north, having the river Jordan east, and the Mediterranean west, Josh. xvi. xvii. See CANAAN, pp. 232, 233.

II. MANASSEH, fifteenth king of Judah, and son and successor of Hezekiah, (2 Kings xx. 21; xxi. 1, 2; 2 Chron. xxxiii. 1, &c. A. M. 3306.) was twelve years old when he began to reign, and reigned fifty-five years. He did evil in the sight of the Lord; worshipped the idols of Canaan; rebuilt the high places that his father Hezekiah had destroyed; set up altars to Baal, and planted groves to false gods. He raised altars to the whole host of heaven, in the courts of God's house; made his son pass through the fire in honor to Moloch; was addicted to magic, divinations, auguries, and other superstitions; set up the idol Astarte in the house of God; and finally involved his people in all the abominations of idolatry to that degree, that Israel committed more wickedness than the Canaanites which the Lord had driven out before them. To all these crimes Manasseh added cruelty, and shed rivers of innocent blood in Jerusalem.

It is supposed that the prophet Isaiah raised his voice loudly against those enormities. He had been in great credit at court, in the reign of Hezekiah; and was probably of high birth. He is by many thought to have been put to death by this wicked king. See ISAIAH.

The calamities which God had threatened, began towards the 22d year of Manasseh's reign. The king of Assyria sent his army against him, who, seizing him among the briers and brambles where he was hid, fettered his hands and feet, and carried him to Babylon, 2 Chron. xxxiii. 11. When in bonds, at Babylon, Manasseh humbled himself before God; who heard his prayers, and brought him back to Jerusalem. Here he acknowledged the hand of the Lord; and we have a prayer which, it is affirmed, he made in prison. The church, however, does not receive it as canonical. He restored the worship of the Lord; broke down the altars of the false gods; and abolished all traces of their idolatrous worship; but did not destroy the high places, which is the only thing Scripture reproaches him with, after his return from Babylon. He caused Jerusalem to be fortified; enclosed with a wall another district, which in his time was built west of Jerusalem, and which after his reign was called the second city, 2 Chron. xxxiii. 14. He also put garrisons into all the strong places of Judah. Manasseh died at Jerusalem, and was buried in the garden of his house, in the garden of Uzza, 2 Kings xxi. 18. His son Ammon succeeded him, A. M. 3361.

Many believe that the history of Holofernes happened under Manasseh. See JUDITH.

III. MANASSEH, husband of Judith, who lived but a little while with her. He had been dead three years when Holofernes' war began. Manasseh was of the tribe of Simeon, and died in the time of barley harvest, of a stroke of the sun, which had affected his head, Judith viii. 2, 3.

IV. MANASSEH, high-priest of the Jews, son of John, and brother of Jaddus, succeeded Eleazar, his great uncle, and was succeeded by Onias II. his nephew. Manasseh married Nicaso, daughter of Sanballat, governor of Samaria, and by his aid built the temple on mount Gerizim, in which he became the first high-priest. (Josephus xi. 7, 8. Compare Neh. xiii. 28.)

MANDRAKE, a plant called in Hebrew דודאים, *dudaim*, (plural,) is a species of melon, of which the ancients, and among others Josephus, have entertained many strange conceits. There are two sorts: the *female*, which is black, having leaves not unlike lettuce, though smaller and narrower, which spread on the ground, and have a disagreeable smell. It bears berries something like services, pale, of a strong smell, and having kernels within, like those of pears. It has two or three very large roots, twisted together, white within, black without, and covered with a thick rind. The other kind, or *male* mandrake, is called *morion*, or folly, because it suspends the use of the senses. It produces berries twice the size of those of the female, of a good scent, and of a color approaching towards saffron. Its leaves are white, large, broad and smooth, like the leaves of the beech tree. Its root resembles that of the female, but is thicker and larger. This plant stupefies those who use it; sometimes depriving them of understanding; and often causes such vertigoes and lethargies, that if those who have taken it have not present assistance, they die in convulsions.

Pythagoras was the first who conferred on the mandrake the name of anthropomorphos, which became very general. On what account this name was given is not certainly known; Calmet states it to have been because most of the roots are parted from the middle downwards, somewhat resembling thighs and legs.

From Gen. xxx. 14, 15, 16, we collect that the fruit was ripe in wheat harvest. And thus Hasselquist, speaking of Nazareth in Galilee, says, "What I found most remarkable at this village, was the great number of mandrakes which grew in a vale below it. I had not the pleasure to see this plant in blossom, the fruit now (May 5th, O. S.) hanging ripe on the stem, which lay withered on the ground. From the season in which the mandrake blossoms, and ripens fruit, one might form a conjecture that it was Rachel's *dudaim*. These were brought her in the wheat harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit." (Travels, p. 160.)

From Cant. vii. 13, it appears that the *dudaim* yielded a remarkable smell, at the same time as the vines and pomegranates flowered, which in Judea is about the end of April or beginning of May. It is probable, therefore, that this circumstance of their smell is to be referred to the fruit rather than to the flower, especially as Brookes, who has given a particular description and a print of the plant, expressly observes that the fruit has a strong nauseous smell, though he says nothing about the scent of the flower. And this circumstance will in some measure account for what Hasselquist remarks, that the Arabs at Nazareth call it by a name which signifies in their language "the devil's victuals." So the Samaritan chief-priest told Maundrell, that the mandrakes were plants of a large leaf, bearing a certain sort of fruit, in shape resembling an apple, growing ripe in harvest, but of an ill savor, and not wholesome. But then he added, that the virtue of them was to help conception, being laid under the genial bed; and that the women were often wont so to apply it at this day, out of an opinion of its prolific nature.

From these accounts of the mandrake, it is evident that Rachel could not want them either for food or fragrancy; and from the whole tenor of the narration in Gen. xxx. compared with chap. xxix. 32—34, it appears that both she and Leah had some such notion as the Samaritan chief-priest entertained of their genial virtue. And does not the Jewish queen's mention of them in Cant. vii. 13, intimate something of the same kind, and show that the same opinion prevailed among the Jews in the time of Solomon? Nor was this opinion confined to the Jews; the Greeks and the Romans had the same notion of mandrakes. They gave to the fruit the name of "Apple of Love," and to Venus that of Mandragoritis. The emperor Julian, in his epistle to Calixenes, says, that he drank the juice of mandrakes to excite amorous inclinations. And before him Dioscorides had observed of it, "The root is supposed to be used in philters or love-potions." On the whole, there seems little doubt but this plant had a provocative quality, and therefore its Hebrew name, *dudaim*, may be properly deduced, says Calmet, from *dudim, pleasures of love.*

[The *mandrakes* of the Bible have given rise to much dispute and diversity of opinion among interpreters. It seems to have been a plant to which was attributed the power of rendering barren women fruitful. According to most of the ancient versions, it was the Mandragora, mandrake, (*Atropa Mandragora* of Linn.) a plant of the genus *Belladonna*, with a root like a beet, white and reddish blossoms, and yellow apples, which ripen from May to July. To these apples the orientals to this day attribute the power of exciting to venery; and they are called *poma amatoria*, or love-apples. (See Schulz Leitungen, &c. p. v. 197. D'Herbelot's Bibliothèque Orientale, p. 17.) R.

MANEH, see MINA.

MANNA, a substance which God gave to the children of Israel for food, in the deserts of Arabia. It began to fall on Friday morning, the sixteenth day of the second month, which from thence was called *Ijar*, and continued to fall daily in the morning, except on the sabbath, till after the passage over Jordan, and to the passover of the fortieth year from the exodus, that is, from Friday, June 5, A. M. 2513, to the second day of the passover, Wednesday, May 5, A. M. 2553. It was a small grain, white, like hoar-frost, round, and the size of coriander-seed, Exod. xvi. 14; Numb. xi. 1. It fell every morning with the dew, about the camp of the Israelites, and in so great quantities during the whole forty years of their journey in the wilderness, that it was sufficient to feed the entire multitude, of above a million of souls, every one of whom gathered, for his share every day, the quantity of an omer, i. e. about three quarts. It maintained all this multitude, and yet none of them found any inconvenience from the constant eating of it. Every Friday there fell a double quantity, (Exod. xvi. 5.) and though it putrefied and bred maggots when kept on any other day, yet on the sabbath it suffered no such alteration. And the same manna that was melted by the heat of the sun, when left in the field, was of so hard a consistence when brought into the house, that it was beat in mortars, and would even endure the fire. It was baked in pans, made into paste, and so into cakes, Numb. xi. 5. It is somewhat extraordinary that Calmet should think the "entire multitude" of Israel subsisted wholly on the manna. Certainly, the daily sacrifices were offered; and, no doubt, other offerings, affording animal food, on which the priests and Levites subsisted, according to their offices. That considerable flocks and herds accompanied the camp of Israel is clear from various passages, and it is equally clear these could not live upon manna.

Scripture gives to manna the name of "bread of heaven," and "food of angels;" perhaps, as intimating its superior quality, Ps. lxxviii. 25. There is a vegetable substance called manna which falls in Arabia, in Poland, in Calabria, in mount Libanus, and elsewhere. The most common and the most famous is that of Arabia, which is a kind of condensed honey, found in the summer time on the leaves of trees, on herbs, on the rocks, or the sand of Arabia Petræa. That which is gathered about mount Sinai has a very strong smell, which it receives from the herbs on which it falls. It easily evaporates, insomuch that if thirty pounds of it were kept in an open vessel, hardly ten would remain at the end of fifteen days. Several writers think that the manna with which the Israelites were fed was like that now found in Arabia, and that the only thing that was miraculous in the occurrence was the regularity of the supply, and its cessation on the sabbath. The Jews, however, with the majority of critics, are of opinion that it was a totally different substance from the vegetable manna, and was specially provided by the Almighty for his people.

Burckhardt says, that in the valleys around Sinai the manna is still found, dropping from the sprigs of several trees, but principally from the Gharrab. It is collected by the Arabs, who make cakes of it, and call it "Assal Beyrouk," or "Honey of Beyrouk." (See Exod. xvi. 31.) The Arabs who collect it make cakes of it; so did Israel, *loc. cit.* Could a similar manna be the wild honey on which John the Baptist lived?

[The following is Burckhardt's account of the manna found near Sinai at the present day. Since his time it has been ascertained by Dr. Ehrenberg and M. Rüppell, that the manna is occasioned by an insect, which the former has particularly described. That this, however, could not have been the manna of the Israelites, is sufficiently obvious; unless we regard it as having been miraculously increased, and its qualities miraculously changed,—a supposition which involves as great an exertion of miraculous power, as the direct bestowment of a different substance. (See Burckhardt's Travels in Syria, &c. p. 599, seq.)

"The Wady el Sheikh, the great valley of western Sinai, is in many parts thickly overgrown with the tamarisk or tarfa, (*Hedysarum Alhagi* of Linn.) It is the only valley in the peninsula of Sinai where this tree grows, at present, in any great quantity; though small bushes of it are here and there met with in other parts. It is from the tarfa that the manna is obtained. This substance is called by the Bedouins *mann*, and accurately resembles the description of manna given in the Scriptures. In the month of June, it drops from the thorns of the tamarisk upon the fallen twigs, leaves and thorns, which always cover the ground beneath that tree in the natural state; the manna is collected before sunrise, when it is coagulated; but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, etc. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it in leathern skins: in this way they preserve it till the following year, and use it as they do honey, to pour over unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a small piece of the last year's produce, in the convent (of mount Sinai), where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake; it became soft when kept some time in the hand; if placed in the sun for five minutes, it dissolved; but when restored to a cool place, it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done, in Num. xi. 8. Its color is ■ dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative.

"The quantity of manna collected at present, even in seasons when the most copious rains fall, is trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts for about six weeks. In Nubia and in every part of Arabia, the tamarisk is one of the most common trees; on the Euphrates, on the Astaboras, in all the valleys of the Hedjaz and the Bedja, it grows in great plenty.

"It is remarked by Niebuhr, that in Mesopotamia manna is produced by several trees of the oak species; a similar fact was confirmed to me by the son of a Turkish lady, who had passed the greater part of his youth at Erzerum in Asia Minor; he told me that at Moush, a town three or four days distant from Erzerum, a substance is collected from the tree which produces the galls, exactly similar to the manna of the peninsula in taste and consistence, and that it is used by the inhabitants instead of honey." (Compare Niebuhr's Descript. of Arabia, p. 145. Germ. edition.) *R.

MANOAH, father of Samson, of the tribe of Dan, and of the city of Zorah, Judg. xiii. An angel of the Lord having appeared to his wife, and having promised her a son, Manoah desired of the Lord that he might see him who had thus appeared, that he might know from him how to treat his son when born. The Lord heard his prayer, and the angel appeared again to his wife, being then in the fields; who ran to acquaint her husband. Manoah went to him, and obtained from him directions respecting his son. Manoah then said, "My Lord, I pray you be pleased to let us prepare you ■ kid." The angel replied, "I must not eat any food; but you may offer it for a burnt-sacrifice to the Lord." Manoah said to him, (not knowing him to be an angel,) "What is your name? that we may pay you honor and acknowledgment, if that shall happen which you have foretold." He answered, "Why ask you my name? which is a secret;" or, "and he kept it secret." Manoah therefore took the kid with the wine for the libations, and put them on the fire which he had lighted on a stone. As the smoke began to ascend, the angel also ascended in the midst of the flame, towards heaven. Manoah was alarmed upon the discovery of the angelic nature of his visitant, but was rallied by his wife.

MANSLAYER, see Refuge.

MAON, a city in the south of Judah, (Josh. xv. 55; 1 Sam. xxiii. 24, 25; xxv. 2.) and about which Nabal the Carmelite had great possessions. It was very probably the Maân mentioned in the next article.

MAONITES, a tribe mentioned (Judg. x. 12.)

along with the Amalekites, Zidonians, Philistines, &c. In 2 Chr. xxvi. 7, they are called *Mehunims*, and are mentioned along with the Arabians. There is still a city Maân with a castle in Arabia Petræa, south of the Dead sea and near Wady Mousa. (See Burckhardt's Travels in Syria, &c. p. 437.) *R.

MARAH, *bitterness*. When the Israelites, coming out of Egypt, arrived at the desert of Etham, they there found the water to be so bitter, that neither themselves nor their cattle could drink it, Exod. xv. 23. They therefore began to murmur against Moses, who, praying to the Lord, was shown a kind of wood, which, being thrown into the water, made it potable. This wood was called Alvah by the Mahometans, who maintain that Moses had received a piece of it, by succession, from the patriarchs, Noah having kept it in the ark, and delivered it to his posterity. (D'Herbelot, Bibl. Orient. p. 105, col. 1. et p. 1022. col. 1.) The word *alua* has some relation to *aloes*, which is a very bitter wood; and some interpreters have hinted, that Moses took a very bitter sort of wood, on purpose that the power of God might be the more remarkable, in sweetening these waters. Josephus says, that this legislator used the wood which he found by chance, lying at his feet. [See more on this subject under the article Exodus. R.

"El-vah, says Mr. Bruce, (Trav. vol. ii. p. 470.) is a large village, or town, thickly planted with palm-trees, the 'Oasis Parva' of the ancients, the last inhabited place to the west that is under the jurisdiction of Egypt; it yields senna and coloquintida. The Arabs call El-vah, a shrub or tree, not unlike our hawthorn, either in form or flower. It was of this wood, they say, that Moses' rod was made, when he sweetened the waters of Marah. With a rod of this wood too, say they, Kaleb Ibn el Waalid, the great destroyer of Christians, sweetened these waters at El-vah, once bitter, and gave it the name from this miracle. A number of very fine springs burst from the earth at El-vah, which render this small spot verdant and beautiful, though surrounded with dreary deserts on every quarter; it is situated like an island in the midst of the ocean."

We believe that our colonists who first peopled some parts of America, corrected the qualities of the water they found there, by infusing in it branches of sassafras; and it is understood that the first inducement of the Chinese to the general use of tea, was to correct the water of their rivers; it follows, therefore, that some kinds of wood possess such a quality; and it may be, that God directed Moses to the very wood proper for his purpose. But then it must be confessed that the water of these parts continues bad to this day, and is so greatly in want of something to improve it, that had such a discovery been communicated by Moses, it could hardly have been lost. Niebuhr, when upon the spot where this miracle was performed, inquired after wood capable of this effect; but could gain no information of any such. It will not, however, from hence follow, that Moses used a bitter wood, or even any ordinary wood; but, as Providence usually works by the proper and fit means to accomplish its ends, probably the wood used by Moses was, in some degree at least, corrective of that quality which abounded in the waters; though, perhaps, it might itself have other qualities equally bad, but of a different kind, (wherefore it has been lost,) adapted, perhaps, to *neutralize* the water, and so to render it potable. See Exodus, as above.

That other water also stands in need of correction, and that such correction is applied to it, appears from a custom in Egypt, in respect to the water of the Nile; a custom which, being of great antiquity, might have been familiar to Moses. "The water of the Nile is always somewhat muddy; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light and salutary." (Niebuhr's Travels, vol. i. p. 71.) Did these bitter almonds suggest the idea of bitter wood?

MARAN-ATHA, *the Lord comes*, a form of threatening, cursing, or anathematizing among the Jews. Paul pronounces Anathema Maran-atha against all who love not our Lord Jesus Christ, 1 Cor. xvi. 22. Commentators inform us, that Maran-atha is the greatest anathema among the Jews, and equivalent to Sham-atha, or Shem-atha, *the name comes*, or *the Lord comes*: q. d. "Mayest thou be devoted to the greatest of evils, and to the utmost severity of God's judgments; may the Lord come quickly to take vengeance of thy crimes." But Selden and Lightfoot maintain, that Maran-atha is not found in this sense among the rabbins, but that it may be understood in an absolute sense: "Let him that does not love our Lord Jesus Christ be anathema. The Lord is come, the Messiah has appeared; evil to whosoever receives him not." See more under Anathema, p. 58. col. 2.

MARESHAH, a fortified city of Judah; called also Moresheth. The prophet Micah was a native of this city. It was two miles from Eleutheropolis; and near to it, in the vale of Zephathah, was fought a famous battle between Asa, king of Judah, and Zerah, king of Chus, in which Asa defeated a million of men, Josh. xv. 44; 2 Chr. xi. 8; xiv. 9, 10; Micah i. 1, 15. In the latter times of the Jewish commonwealth, Mareshah belonged to Idumæa, as did several other southerly cities of Judah. It was peopled by the Jews, and their allies, in the time of John Hyrcanus. Alexander Jannæus took it from the Arabians, and Pompey restored it to its first inhabitants. Gabinius rebuilt it, and the Parthians destroyed it in the war of Antigonus against Herod. (Jos. Ant. xiii. xiv.)

I. MARIAMNE, daughter of Alexander, son of Aristobulus, and of Alexandra, daughter of Hyrcanus, high-priest of the Jews, was the most beautiful princess of her age. She married Herod the Great, by whom she had two sons, Alexander and Aristobulus, and two daughters, Salampso and Cypros; also a son called Herod, who died young, during his studies at Rome. Herod was excessively fond of Mariamne, who but slightly returned his passion; and at length cherished a deadly hatred towards him. Herod had her put to death; but afterwards his affection for her became stronger than ever. Josephus mentions a tower that Herod built in Jerusalem, which he named Mariamne. See Herod.

II. MARIAMNE, daughter of the high-priest Simon, and wife of Herod the Great; by whom she had a son called Philip, who married first the famous Herodias, who afterwards lived with Herod Antipas, who put to death John the Baptist, Mark vi. 17; Matt. xiv. 3.

I. MARK, the Evangelist, according to Papias Irenæus and others, was the disciple and interpreter of Peter, who speaks of him, as is thought, (1 Epist. chap. v. 13.) as his son in the spirit; probably because he had converted him. The place and time at which Mark wrote his Gospel are uncertain. Clemens Al-

exandrinus and others affirm that Peter going to Rome, about A. D. 44, Mark accompanied him, and there wrote his Gospel, at the request of the brethren, who desired that he would give them in writing what he had learned from Peter by word of mouth. And they add, that when the apostle was informed what his disciple had done, he commended his undertaking, and gave his Gospel to be read in the churches, as an authentic work. See GOSPEL.—*Mark.*

A number of things are related as connected with the life and travels of Mark, after the close of the history in the Acts of the Apostles; (see JOHN MARK;) but as we have no means of attesting their truth, we omit all further mention of them here.

Calmet is of opinion that the Gospel of Mark is an abridgment of that by Matthew. He often uses the same terms, relates the same facts, and notices the same circumstances. He sometimes adds particulars which throw great light on Matthew's text; and there are two or three miracles in Mark, which are not in Matthew. (See chap. i. v. ix. xvi.) But what is the most remarkable is, that he forsakes Matthew in the order of his narration, from chap. iv. 12, to chap. xiv. 13, of that writer. In these places he pursues the order of time as noted by Luke and John; and this has induced chronologers to follow Luke, Mark and John, rather than Matthew. He opens his Gospel with the preaching of John the Baptist, and omits several parables related by Matthew, (chap. xx. xxi. and xxv.) as also several discourses of our Saviour to his disciples, and to the Pharisees, chap. v. vi. vii. xvi. xviii.

The origin of Mark's Gospel forms an interesting subject of inquiry. We have seen that some of the ancients were of opinion that it was written under the dictation of Peter; but the grounds of this opinion are not ascertained. If Mark were son to that Mary (Acts xii. 12.) who resided at Jerusalem, and whose house was the resort of the faithful, he must have known many things which passed at Jerusalem, as well as Peter himself. He must also have been sufficiently versed in the Syriac language, and able to make use of whatever materials for true history were in circulation, which, probably, were many, though incomplete, while he would receive others from Peter. It appears from his history that Mark was much engaged in journeying; sometimes with or for Barnabas, at other times, with or for Paul, and Peter also. It is probable, that he composed his Gospel at intervals of such journeys, as Luke also did; and he is no more an epitomizer of Matthew than Luke is, with whom he agrees in many particulars.

MARKET. The Market, or Forum, in the cities of antiquity, was different from the market in our English towns, where flesh meat, &c. is usually sold. When we read (Acts xvii. 17.) of the apostle Paul disputing with philosophers in the "market" at Athens, we are apt to wonder what kind of philosophers these market-folks could be; or why the disputants could not engage in a place fitter for investigation and discussion of abstruse and difficult subjects. So, when we read that Paul and Silas, having expelled the Pythonic spirit, (Acts xvi. 19.) were led to the market-place, and accused, we may not be aware of the fitness of a market for the residence of a tribunal of justice. But the fact is, that the forum was usually a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. In short, the forums were sumptuous squares, surrounded by decorations &c. of various, and often of magnificent kinds. Here the philosophers met, and taught; here laws were promulgated; and here devotions, as well as amusements, occupied the populace. The nearest approach to the composition of an ancient forum, is, perhaps, Covent-garden, in London; where there is a market in the middle, a church at one end, a theatre at one corner, and sitting magistrates close adjacent; under the piazzas, too, supposing them to be the resort of philosophers, much philosophic discussion might take place, and many an intricate subject might be examined. In our climate, such a shelter from the cold, or rain, would hardly be thought sufficient; but in the East, it would be sought from the heat, and the cool shade, or the covered settle, would be the place chosen, no less than the sequestered groves of Academus, at Athens. In short, if we add such a school, or any other, for philosophical instruction, or divinity lectures, we have nearly the composition of an ancient forum, or market-place. This removes entirely the seeming incongruity between discourses and disputations on the principles of theology and Christianity, and those commercial avocations which we usually assign to a market-place. On the same principle, when the Pharisees desired salutations in the market-places, (Mark xii. 38.) it was not merely from the country people who brought their productions for sale, but, as they loved to be admired by religious people at the temple, the synagogues, &c. so they desired salutations from persons of consequence, judges, magistrates, dignitaries, &c. in the forum, in order to display their importance to the people, to maintain their influence, &c.

MARRIAGE is, among the Hebrews, a matter of strict obligation. They understand literally, and as a precept, the words addressed to our first parents: (Gen. i. 28.) "Be fruitful, and multiply, and replenish the earth." They believe that he who does not marry his children, deprives God of the glory due to him, becomes in some sort a homicide, destroys the image of the first man, and is a reason why the Holy Ghost withdraws himself from Israel. This question is mooted in the Talmud: "Who is he that prostitutes his daughter?" It is answered, "The father that keeps her too long in his house, or that marries her to an old man." (Comp. 1 Cor. vii. 36.) The age at which wedlock becomes an obligation, with them, is twenty years; though generally they marry their children sooner. But if a father marry his daughter before the age of puberty, which is at twelve years and a half, she may be separated from her husband for any slight disgust. Still, the virgins were betrothed very early; though not married till after twelve years old; whence come these expressions, "the spouse of one's youth," (Prov. ii. 17.) or one espoused in early life; also "the guide of one's youth," expressing a husband married young.

In the first ages, marriages between brothers and sisters were necessary, because of the small number of persons then in the world; but after mankind had become numerous, they were unlawful, and were prohibited under great penalties. (See INCEST.) However, the patriarchs long continued to espouse their near relations, intending thereby to avoid alliance with families corrupted by the worship of false gods; or to preserve in their own families the worship of the true God, and the maintenance of the true religion, of which they were the depositaries. For this reason Abraham appears to have married his half-sister, Sarah; and also to have sent his steward Eliezer to fetch a wife for his son Isaac from among the daughters of his nephews. Jacob also espoused the daughters of his uncle.

From what has been said, it is easy to perceive why celibacy and barrenness was a reproach in Israel; and why the daughter of Jephthah went to bewail her virginity; (Judg. xi. 37.) that is, being compelled to die unmarried and childless.

Young women, before their marriage, were called ALMAH, *virgin*, i. e. perhaps, *shut up*, because they seldom appeared in public. The manner in which a daughter was demanded in marriage, may be seen in the instance of Hamor and Shechem, when they demanded Dinah of Jacob: (Gen. xxxiv. 8, &c.) "The soul of my son Shechem longeth for your daughter; I pray you, give her him to wife. Let me find grace in your eyes, and what ye shall say unto me I will give. Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife." See also (Gen. xxiv. 33.) the manner in which Eliezer demands Rebekah for Isaac; and (Tobit vii. 10, 11.) the demand that Tobias made of Sarah, the daughter of Raguel. The husband gave a dowry to his wife, as a kind of purchase-money. (See DOWRY.) Before the contract, they agreed on what portion the man should give his bride, and what presents to her father and brethren. Jacob served seven years for Leah, and seven additional years for Rachel; (Gen. xxix.) and the sisters complain, some years after, that their father Laban had applied their portions to his own use, Gen. xxxi. 15. (See also 1 Sam. xviii. 25.)

The betrothing was performed either by a writing, or by a piece of silver given to the bride, or by cohabitation and consummation. This is the form of the writing: "On such a day, of such a month, in such a year, N. the son of N. has said to N. the daughter of N. Be thou my spouse according to the law of Moses and the Israelites, and I will give thee for the portion of thy virginity the sum of two hundred Zuzim, as is ordained by the law. And the said N. has consented to become his spouse on these conditions, which the said N. has promised to perform on the day of marriage. To this the said N. obliges himself, and for this he engages all his goods, even as far as the cloak that he wears upon his shoulder. Moreover, he promises to perform all that is generally intended in contracts of marriage, in favor of the Israelitish women. Witnesses N. N. N." The promise by a piece of silver, and without writing, was made before witnesses, when the young man said to his mistress: "Receive this piece of silver as a pledge that you shall become my spouse." Lastly, the engagement by cohabitation, according to the rabbins, was allowed by the law, (Deut. xxiv. 1.) but it had been wisely forbidden, because of the abuses that might happen, and to prevent clandestine marriages. After the marriage was contracted, the young people had the liberty of seeing each other, which was not allowed to them before; and if, during this time, the bride should trespass against that fidelity she owed to her bridegroom, she was treated as an adulteress. Thus the holy Virgin, after she was betrothed to Joseph, having conceived our Saviour Jesus Christ, might have been punished as an adulteress, if the angel of the Lord had not satisfied Joseph. Between the time of being espoused and the marriage, there frequently passed a considerable interval; whether because of the under-age of the persons espoused, or for other reasons of necessity or decency. When the parties were agreed on the terms of marriage, and the time was fit for completing it, they drew up the contract.

The rabbins inform us, that before the temple of Jerusalem was laid in ruins, the bridegroom and bride wore crowns at their marriage. In Scripture we find mention of the crown of the bridegroom, but not of that of the bride; and, indeed, the head-dress of the women was by no means convenient for wearing a crown. (Compare Isa. lxi. 10; Cant. iii. 11.) "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." The modern Jews in some places throw handfuls of wheat on the newly-married couple, particularly on the bride, saying, "Increase and multiply." In other places they mingle pieces of money with the wheat, which are gathered up by the poor.

We see by the gospel, that the bridegroom had a Paranymphus, or brideman, called by our Saviour "the friend of the bridegroom," John iii. 29. A number of young people kept him company during the days of the wedding, to do him honor; as also young women kept company with the bride all this time. The companions of the bridegroom are expressly mentioned in the history of Samson, (Judg. xiv. and Cant. v. 1; viii. 13.) also the companions of the bride, Cant. i. 4; ii. 7; iii. 5; viii. 4; Ps. xlv. 9, 14, 15. The office of the brideman was to perform the ceremonies of the wedding, instead of the bridegroom, and to obey his orders. Some think that the Architriclinus, or governor of the feast, at the marriage in Cana, was the brideman, Paranymphus, or friend of the bridegroom, who presided at the feast, and had the care of providing for the guests, John ii. 9. The friends and companions of the bride sang the Epithalamium, or wedding song, at the door of the bride the evening before the wedding. Ps. xlv. is an Epithalamium, entitled "A song of rejoicing of the well-beloved." The ceremony of the wedding was performed with great decorum, the young people of each sex being kept separate, in distinct apartments, and at different tables. The reservedness fo the eastern people towards their women required this; and we see proofs of it in the marriage of Samson, in that of Esther, and in the Canticles. The young men diverted themselves sometimes in proposing riddles, and the bridegroom appointed the prize to those who could explain them, Judg. xiv. 14.

The wedding ceremonies commonly lasted seven days for a maid, and three days for a widow. So Laban says to Jacob, respecting Leah—"fulfil her week," Gen. xxix. 27. The ceremonies of Samson's wedding continued seven whole days, (Judg. xiv. 17, 18.) as also those of that of Tobias, chap. xi. 12. These seven days of rejoicing were commonly spent in the house of the woman's father, after which they conducted the bride to her husband's home.

Marriage, its forms, and the ideas connected with it, are so dissimilar in different places, that it is extremely difficult to form an adequate conception on the subject. As a partial illustration of them, we may state, on the authority of the Gentoo Code, that, in India, there are eight forms of contracting matrimony. Some of these have little or no reference to customs alluded to in Scripture; but others may afford us information. We find among them the customary dowry given by the proposed husband to the bride's father, as in the case of Shechem, (Gen. xxxiv. 12.) and of David, 1 Sam. xviii. 24. To this may be referred the third and sixth forms. May not the fourth form contribute at least to throw a new light on the story of Judah and Tamar? Gen. xxxviii. Did Tamar contract a kind of marriage, by receiving

"the pledges of—thy signet and thy bracelets, and the staff that is in thine hand," as, at least, equally efficacious, and certainly more permanent and confidential tokens, than "necklaces or strings of flowers?" Did Tamar thus *marry herself* to Judah, though *unwittingly* in him? From the expression, (ver. 26.) "He knew her again no more," it would seem as if he might lawfully have known her again had he pleased. Although Tamar had been contracted to Er and to Onan, whether those marriages had been consummated may bear a question. When the forms of marriage are so simple as those of the fifth class, we need not be surprised at the ready giving of daughters in marriage; as occurs frequently in Scripture. Is something like it alluded to, Malachi ii. 11? The seventh form illustrates Deut. xxi. 11, of marrying a captive taken in war. The eighth form seems to resemble the provision made in Exod. xxii. 16. From these different kinds, and, as it were, ranks of marriage, it appears that many ideas were attached to the connection anciently, and in the East, which differ greatly from those attending our uniform rites of contract; but they are necessary to be well understood, before we determine on certain passages of Scripture history.

"The *third* form, *Arsh*, is so called when the parents of a girl receive one bull and cow from the bridegroom, on his marrying their daughter. The *fourth* form, *Kandehrub*, is so called, when a man and woman, by mutual consent, interchange their necklaces or strings of flowers, and both make agreement, in some secret place; as, for instance, the woman says, '*I am become your wife*,' and the man says, '*I acknowledge it*.' The *fifth* form, *Peràjaput*, so called, when the parents of a girl, upon her marriage, say to the bridegroom, 'Whatever act of religion you perform, perform it with our daughter;' and the bridegroom assents to this speech. The *sixth* form, *Ashore*, so called, when a man gives money to a father and mother, on his marrying their daughter, and also gives something to the daughter herself. The *seventh* form, *Rakhus*, so called, when a man marries a daughter of another, whom he has conquered in war. The *eighth* form, *Peishach*, so called, when, before marriage, a man, coming in the dress and disguise of a woman, debauches a girl, and afterwards the mother and father of the girl marry her to the same man.

Mr. Harmer has the following observation, (No. lxiii. p. 513. vol. ii.) on the contracts for temporary wives: "Sir J. Chardin observed in the East, that in their contracts for temporary wives, (which are known to be frequent there,) which contracts are made before the Kady, there is always the formality of a measure of corn mentioned over and above the sum of money that is stipulated." It can scarcely be thought, that this formality is recent in the East; it may, possibly, be very ancient, as, apparently, connections of this description are: if it could be traced to patriarchal times, it would, perhaps, account for Hosea's purchasing a woman under this character, "for fifteen pieces of silver, and a certain quantity of barley," chap. iii. 2.

The observations of baron du Tott appear to illustrate, in some degree, the origin of this custom; at least, his account is amusing, and may serve to complete the hints of Mr. Harmer: "I observed an old man standing, singly, before his door. The lot [by which was determined who should receive the newly-arrived guest] fell upon him. The ardor of my new host expressed his satisfaction; and no sooner had he shown me into a clean lower apartment, than he brought his wife and daughter, *both with their faces* UNCOVERED; the first carrying a basin and a pitcher, and the second carrying a napkin, which she spread over my hands after I had washed them." The baron adds in a note, "We may observe, that the law of Namakrem, of which I have spoken in my preliminary discourse, is not scrupulously observed by the Tartar women. We ought also to remark, that these people have many customs, which seem to indicate the origin of those that are analogous to them among us. May we not also trace the motive of the nuptial crown, and the comfits which are used at the marriages of Europeans, in the manner in which the Tartars portion out their daughters? They cover them with millet. In the origin of society, seed grain ought necessarily to be the representing token of all wealth. A dish, of about a foot in diameter, was placed on the head of the bride; over this a veil was thrown, which covered the face, and descended to the shoulders; millet was then poured upon the dish, which, falling, and spreading all around her, formed a cone, with a base corresponding to the height of the bride. Nor was her portion complete till the millet touched the dish, while the veil gave her the power of respiration. This custom was not favorable to small people; and, at present, they estimate how many measures of millet a daughter is worth. The Turks and Armenians, who make their calculations in money, still preserve the dish and the veil, and throw coin upon the bride, which they call 'spilling the millet.' Have not the crown and the comfits the same origin?" (vol. i. p. 212.) If this be accepted as a probable reference to the origin of the custom of purchasing wives with seed corn, it may, undoubtedly, be very ancient; but it might have some relation to good wishes for a numerous progeny. So among the Greeks, various fruits, as figs, or nuts, &c. were thrown by the youthful attendants upon the head of the bride, as an omen of fruitfulness; and as good wishes of this kind were usual, (see Rebekah's dismissal, Gen. xxiv. 60.) could any thing more aptly allude to them? Its antiquity may be, at least, as remote under this idea as under the other.

As the circumstances of Hosea's behavior appear sufficiently strange to us, it may be worth while to add the baron's account of marriages by *Capin*; which agrees with the relations of other travellers into the East: "There is another kind of marriage, which, stipulating the return to be made, fixes likewise the time when the divorce is to take place. This contract is called *Capin*; and, properly speaking, is only an agreement made between the parties to live together, *for such a price, during such a time*." (Preliminary Discourse, p. 23.) It is scarcely possible to expect more direct illustration of the prophet's conduct (Hos. iii.) than this extract from the baron affords. We learn from it that this contract is a regular form of marriage, and that it is so regarded, generally, in the East. Such a connection and agreement, then, could give no scandal, in the days of Hosea, though it would not be seemly under Christian manners. The prophet says—"So I bought her [my wife] to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley. And I said unto her, *Many days shalt thou abide for me*. Thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee." What was this but a marriage by Capin, according to the account above given? And the prophet carefully lets us know, that he honestly paid the stipulated price; that he was very

strict in his agreement, as to the behavior of his wife; and that he also bound himself to the same fidelity, during the time for which they mutually contracted. It may easily be imagined that this kind of marriage was liable to be abused; and that it was glanced at, and included, in our Lord's prohibition of hasty divorces, need not be doubted. Had a certain writer proceeded no further than to consider the direction, "Let every man have [*retain*] his own wife, and every woman have [*retain*] her own husband," (1 Cor. vii. 2.) as relating to marriages of such imperfect connection, (for this is not the only kind contracted without much ceremony or delay,) both his work and his principles would have been gainers by his prudence.

Marriage Processions.—The procession accompanying the bride from the house of her father to that of the bridegroom was generally one of great pomp, according to the circumstances of the married couple; and for this they often chose the night. Hence, in the parable of the ten virgins that went to meet the bride and bridegroom (Matt. xxv.) it is said the virgins were asleep; and at midnight, being awaked at the cry of the bridegroom's coming, the foolish virgins found they had no oil to supply their lamps; which while they went to buy, the bridegroom and his attendants passed by.

Mr. Taylor has collected very copious information relative to the marriage processions among the oriental people, in Fragments 49, 557, and 674. Many of the circumstances attending these will be found to contribute aid in the elucidation of two or three passages of Scripture, but their value would not justify us in appropriating to them the space they would occupy. "At a marriage, the procession of which I saw some years ago," says Mr. Ward, (View of Hist. of Hindoos, vol. iii. p. 171, 172.) "the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold! the bridegroom cometh; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands, to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment:—*and the door was shut.*"

In the beautiful parable of our Lord, there are ten virgins, who took their lamps, and went in a company to meet the bridegroom. Five of them were *wise*, endued with prudence and discretion; the other five were *foolish*, thoughtless and inconsiderate. The thoughtless took their lamps, but were so foolish as to take only a little oil in them to serve the present occasion. But the prudent, mindful of futurity, and knowing that the coming of the bridegroom was uncertain, as well as filling their lamps, prudently took a quantity of oil in their vessels to supply them, that they might be ready to go forth at a moment's warning. Having waited long for the bridegroom, and he not appearing, they all, tired with long watching, and fatigued with tedious expectation, were overcome with sleep, and sunk into profound repose. But lo! at midnight they were suddenly alarmed with a cry, "The bridegroom, the bridegroom cometh! Hasten to meet and congratulate him." Roused with this unexpected proclamation, they all got up and trimmed their lamps. But the oil, in those that belonged to the foolish virgins, being consumed, they were in the utmost confusion when they found them gone out; and having nothing in their vessels to trim them with, they began to see their mistake. In this extremity they entreated their companions to impart to them some of their oil, telling them that their lamps were gone out. To these entreaties the prudent answered, that they had only provided a sufficient quantity for their own use, and therefore advised them to go and purchase oil of those who sold it. They departed accordingly, but while absent on this errand, the bridegroom came, and the prudent virgins, being prepared for his reception, went along with him to the nuptial entertainment, and the door was shut. After some time the others returned, and, knocking loud, supplicated earnestly for admission. But the bridegroom repulsed them, telling them, Ye pretended to be my friends, and to do me honor on this occasion; but ye have not acted as friends, for which reason *I know you not:* I do not acknowledge you as my friends, and will not admit strangers.

From another parable, in which a great king is represented as making a most magnificent entertainment at the marriage of his son, (Matt. xxii.) we learn that all the guests, who were honored with an invitation, were expected to be dressed in a manner suitable to the splendor of such an occasion, and as a token of just respect to the new-married couple; and that after the procession, in the *evening*, from the bride's house, was concluded, the guests, before they were admitted into the hall where the entertainment was served up, were taken into an apartment and viewed, that it might be known if any stranger had intruded, or if any of the company were apparelled in raiment unsuitable to the genial solemnity they were going to celebrate; and such, if found, were expelled the house with every mark of ignominy and disgrace. From the knowledge of this custom the following passage receives great light and lustre. When the king came in to see the guests, he discovered among them a person who had not on a *wedding garment.* He called him and said, Friend, how came you to intrude into my palace in a dress so unsuitable to this occasion? The man was struck dumb; he had no apology to offer for this disrespectful neglect. The king then called to his servants, and bade them bind him hand and foot, to drag him out of the room, and thrust him out into the midnight darkness. (Harwood.)

Levirate Marriages. There is one circumstance connected with this subject among the Hebrews, that should not be omitted here. The law of Moses obliged one brother to marry the widow of another, who died without children, that he might raise up seed to him. This is called *Levirate.* The custom seems to have been in force, among the Hebrews and Canaanites, before the time of Moses; since Judah gives Er his first-born, and Onan his second son, to Tamar, and obliges himself to give her also Shelah, his third son. The instance of Ruth, who married Boaz, is an evidence of this practice under the judges. Boaz was neither the father of, nor the nearest rela-

tion to, Elimelech, father-in-law of Ruth, the widow of Mahlon; yet he married her, after the refusal of the next of kin. The rabbins suggest many exceptions and limitations to this law; as, that the obligation on the brother of marrying his sister-in-law, regards only brothers born of the same father and mother; that it has respect only to the eldest brother of the deceased; and further, supposes that he was not married; for if he were married, he might either take or leave his brother's widow. If the deceased brother had left a natural or adoptive son or daughter, a grandson or granddaughter, the brother was under no obligation to marry his widow. If the dead person left many wives, the brother could marry but one of them; if the deceased had many brothers, the eldest alone had a right to all his estate, and enjoyed the property which his wife had brought him. They add, that the marriage of the widow with her brother-in-law was performed without solemnity, because the widow of the brother who died not having children, passed for the brother-in-law's wife, without any occasion for further ceremony. Notwithstanding, custom required that this should be done in the presence of two witnesses, and that the brother should give a piece of money to the widow. The nuptial blessing was added, and a writing to secure the wife's dower. Some believe, that this law was not observed after the Babylonish captivity, because, since that time, there has been no distinction of inheritances among the tribes.

The law was this, in case of a refusal by the brother to marry the widow; (Deut. xxv. 7.) "If the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, 'My husband's brother will not perform the duty of a husband's brother;' then shall his brother's wife come unto him, in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall say, 'So shall it be done unto that man that will not build up his brother's house.' And his name shall be called in Israel, 'The house of him who hath had his shoe loosed.'" Remark, (1.) the word rendered *shoe* (נַעַל, *naal*,) usually means *sandal*, i. e. a mere sole held on the foot in a very simple manner; and is so understood by the Chaldee Targums, by the LXX, and by the Vulgate. (2.) The primary and radical meaning of the word rendered *face* (פְּנֵי, *peni*,) is *surface*, the *superficies* of any thing. Mr. Taylor suggests, then, that the directions of the passage may be to this purpose; *the brother's wife shall loose the sandal from off the foot of her husband's brother, and shall spit upon* ITS *face*, or *surface*, (i. e. that of the shoe,) *and shall say*, &c.—in which case the ceremony is coincident with the following:

Tournefort says, (vol. ii. p. 316.) "A woman may demand to be separated from her husband if he" decline her intimacy; "if the woman turn her slipper upside down in presence of the judge it is a sign," and is taken as evidence against her husband. "The judge sends to look for the husband, bastinades him, and dissolves the marriage." A more particular account of this ceremony is given by Aaron Hill: (Travels, p. 104.) "The third divorce practised by the Turks, is, when a man" withholds his personal intimacy from his wife, "yet refuses to dismiss her. Being summoned by her friends before a judge, and forced to bring her with him to the same appearance, when the charge is read against him, she is asked if she will then affirm the truth of that accusation? Hereupon *she stoops, and taking off her slipper, spits upon the sole;* and strikes on her husband's forehead. Modesty requires no further confirmation from the female plaintiff; and sentence is immediately pronounced, *in favor of the lady*, who is thenceforth free to marry as she pleases; and is entitled, notwithstanding, to a large allowance from her former consort's yearly income."

These ceremonies differ in some things, however; for in the case of complaint against her own husband, for personal abstinence, the wife takes off her own shoe and spits upon it; but in the case of complaint against her husband's brother for refusing to be his *locum tenens*, and declining her intimacy, she takes off *his* shoe and spits upon it. Moreover, the text does not say she shall turn up the sole, and spit upon it, (such inversion signifying a very different matter, as may be seen in Busbequius, (Ep. 169.) and could have no place in the case of the husband's brother,) but she shall spit upon *the face* or upper part of it, as an oath, affirmation, and evidence, of his refusal "to build up his brother's house." It deserves notice that the appellative phrase which brands the character of the refuser is not "the house of him who had his shoe loosed, *and was spit upon;*" but the reference is to the loosing of the shoe only, the more considerable disgrace being omitted.

This custom seems to be alluded to, with some variation, in the case of Ruth's kinsman, (Ruth iv. 7.) where it seems clearly to include the force of an oath, "*for to confirm all things.*" This form of an oath, then, like that of placing the hand under the thigh, appears sufficiently strange to us, yet, being binding on those who took it, it might fully answer its purpose. Why the subject to which it alludes was signified by the shoe in particular, might possibly be ascertained by an accurate attention to some of the senses in which the word *foot*, or *feet*, is used, Jer. ii. 25; Ezek. xvi. 25; Isa. vii. 20; xxxvi. 12; *in Heb. &c.*

Is there a gradation observable in the treatment of more distant relatives, though the nearest of kin remaining, as in the case of Ruth? *The man* himself *plucked off his own shoe; and gave it to his neighbor;* it was not plucked off by the petitioner, nor was it given to her; but it was loosened, perhaps decently, and deliberately, by himself, and given by him to his neighbor; implying, probably, a smaller portion of indignity, as the relation was more remote, and his obligation to comply with the custom proportionately less urgent. This affords an answer to Michaëlis's question, (No. 59,) which Niebuhr has not replied to.

Christ has restored marriage to its first perfection, by banishing polygamy, and forbidding divorce, except in the case of adultery, (Matt. v. 32.) nor leaving to the parties so separated, the liberty of marrying again, Luke xvi. 18. (See DIVORCE.) Our Saviour blessed and sanctified marriage by being present himself at the wedding at Cana, (John ii. 1, 2.) and Paul declares the excellence of Christian marriage, when he says, (Eph. v. 32.) "Let every one of you so love his wife, even as himself, and the wife see that she reverence her husband." "So ought men to love their wives as their own bodies; he that loveth his wife, loveth himself. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." The union of husband and wife represents the sacred and spiritual marriage of Christ with his church. The same apostle assures us (Heb. xiii. 4.) that "marriage is honorable in all, and

the bed undefiled; but whoremongers and adulterers God will judge." The New Testament prescribes no particular ceremony for the solemnizing of matrimony; but in the church, a blessing has always been given to the married couple.

MARRIAGE VEIL, see VEIL.

MARS' HILL. Our translators have entirely spoiled the narrative of the historian in Acts xvii. 19, 22, by rendering "they took Paul, and brought him unto Areopagus .... then Paul stood in the midst of Mars' hill." Now as Mars' hill is Areopagus translated, and as both Areopagus and Mars' hill signify the same place, the same name ought to have been preserved in both verses; in which case the narrative would have stood thus:—"They took Paul, and brought him before the court of the Areopagites," or the court which sat on Areopagus .... "and Paul stood in the midst before the court of the Areopagites, and said, Ye chief men of Athens." (See AREOPAGUS.) The propriety of the apostle's discourse is greatly illustrated by considering the important, the senatorial, and even the learned, character of his auditors.

MARTHA, sister of Lazarus and Mary. Upon one occasion, when our Saviour visited them at Bethany, Martha was very busy in preparing supper, while Mary sat at our Saviour's feet, hearing his doctrine with great attention, Luke x. 38—42. Martha complained, and wished Mary to rise and assist her. But Jesus made answer, "Martha, Martha, you are very busy and in much trouble to provide indifferent and unnecessary things; there is but one thing necessary, and Mary has chosen the better part, which shall not be taken from her." Some time after this, Lazarus falling sick, the sisters sent word to Jesus, who was then beyond Jordan; but he departed not thence till he knew Lazarus to be dead. When he approached Bethany, Martha went out to meet him; expostulated with him on his delay; and professed her faith in him. Jesus bade them bring him to Lazarus's tomb, and there raised him from the dead, John xi. 20, &c. (See LAZARUS.) Six days before his passion, Jesus, being at Bethany, on his way to Jerusalem, was invited to eat by a Pharisee, called Simon the leper, John xii. Martha attended upon the guests, of whom Lazarus was one; and Mary poured a box of precious perfume on the head and feet of Jesus, Matt. xxvi. 6, &c. This is all we know of Martha. The Latins and Greeks maintain, that she died at Jerusalem, as also Mary and Lazarus, and that they were all buried there.

MARTYR, properly, denotes a witness; in ecclesiastical history, a witness, by the shedding of his blood, in testifying the truth. Thus martyrs are distinguished from confessors, properly so called, who underwent great afflictions for their confession of the truth, but without suffering death. The term *martyr* occurs only thrice in the New Testament, Acts xxii. 20; Rev. ii. 13; xvii. 6.

I. MARY, the wife of Joseph, the mother of Jesus, was, it is said, daughter of Joachim and Anna, of the tribe of Judah; but Scripture mentions nothing of her parents, not even their names, unless Heli (Luke iii. 23.) be the same as Joachim. She was of the royal race of David, as was Joseph her husband; and was also cousin to Elisabeth, wife of Zechariah the priest, Luke i. 5, 36. The Greek text (Matt. i. 18.) imports that Mary was espoused to Joseph, who, according to the usages of the Hebrews, had the same power over her as if she were his wife. (See MARRIAGE.) Some time after the espousals the angel Gabriel appeared to Mary, to acquaint her, that she should be the mother of the Messiah, Luke i. 26, 27, &c. Mary asking how this could be, since she knew not man, the angel replied, that "The Holy Ghost should come upon her, and that the power of the Highest should overshadow her." To confirm his message, and show that nothing was impossible to God, he added, that her cousin Elisabeth, who was both old and barren, was then in the sixth month of her pregnancy. Mary answered, "Behold the handmaid of the Lord; be it unto me according to thy word." She soon afterwards set out for Hebron, to visit her cousin; and as soon as Elisabeth heard the voice of Mary, her child (John the Baptist) leaped in her womb; she was filled with the Holy Ghost, and cried out, "Blessed art thou among women," &c. Mary, filled with acknowledgment and supernatural light, praised God, saying, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," &c. Mary continued with Elisabeth about three months, and then returned to her own house.

When Mary was ready to lie in, an edict of Cæsar Augustus decreed, that all subjects of the empire should go to their own cities, to register their names, according to their families. Joseph and Mary, who were both of the lineage of David, went to Bethlehem, whence sprung their family. But while they were here, the time being fulfilled in which Mary was to be delivered, she brought forth her first-born son, whom she wrapped in swaddling-clothes, and laid in the manger of the stable whither they had been compelled to take up their residence, as they could find no place in the inn. (See CARAVANSERAI.) Angels made the event known to shepherds, who were in the fields near Bethlehem, and who came in the night to see Mary and Joseph, and the child in the manger, and to pay him their adoration. Mary took notice of all these things, and laid them up in her heart, Luke ii. 19. A few days afterwards, the Magi or wise men came from the East, and brought to Jesus the presents of gold, frankincense and myrrh, Matt. ii. 8, &c. The time of Mary's purification being come, that is, forty days after the birth of Jesus, she went to Jerusalem, to present her son in the temple, and there to offer the sacrifice appointed by the law, for the purification of women after childbirth, Luke ii. 21. When Joseph and Mary were about to return to their own country, Nazareth, the angel of the Lord appeared to Joseph in a dream, bidding him retire into Egypt with Mary and the child, because Herod designed to destroy it, Matt. ii. 13, 14. Joseph obeyed the admonition, and continued in Egypt till after the death of Herod, when he returned to Nazareth with his wife and the child.

Mary is only mentioned two or three times afterwards in the sacred history, Luke ii. 49; John ii. 1; xix. 25—27, &c. She was with the apostles, no doubt, at the ascension of our Saviour, and continued with them at Jerusalem, waiting the descent of the Holy Ghost. After this time she dwelt with John the evangelist, who regarded her as his own mother. Some have believed that Mary finished her life by martyrdom, from those words of Simeon, "A sword shall pierce through thy own soul also," Luke ii. 35. The Catholic church has understood this literally, and the Virgin is very often represented with a sword thrust through her vitals. But this is generally and more properly referred to her affliction, at beholding her son's crucifixion: no history mentions her martyrdom.

[The following remarks and suggestions are from the English editors of Calmet, and may pass for what they are worth. On similar principles it would not be very difficult to prove or disprove any historical fact. R.

Traditions seldom or never retain, unadulterated, for any length of time, the original truth from which they took their rise. Yet some of them convey information, though disguised, which more regular history does not afford. Among these Mr. Taylor classes the report, that Luke was a painter, and had painted the portrait of the mother of our Lord; conceiving that we find in the writings of this sacred penman such a description of the Holy Mother, as may justly be called her portrait; that is—the portrait of her character and mind, not of her person and countenance. We are scarcely introduced to this interesting personage, (chap. i. 29.) when we are told, that "she was troubled, and cast in her mind what manner of salutation this should be." The word rendered *troubled*, does not import any deficiency of natural courage, but simply the agitation of her mind, dashing, as it were, backwards and forwards like water; now thinking well, now suspecting ill, of this salutation. And to this sense agrees the word διελογίζετο, reasoning within herself, examining both sides of the question, *dialoguizing pro* and *con*, as to the nature of the present occurrence. A very natural action, surely, for a person of understanding and manners! And this character for reflection and thought is retained by Mary, where we next find her: (chap. ii. 19.) she "kept all these things, and pondered them in her heart."—She collected and preserved these events in the storehouse of her mind, and laying them beside one another, compared them together; by this means they mutually served as objects illustrative of each other. Again, verse 51, "She kept all these sayings in her heart." But the form of the verb here used is διετήρει, (before, it was συνετήρει,) she closely watched, with all the affection of her heart, all these sentiments, to see what turn they would take.

Now, nothing of this depicturing of the character of Mary appears in any of the other evangelists; Luke alone has thus painted her. Moreover, this character is perfectly agreeable to the warning given her by Simeon, that a sword should pierce her reflective and considerate heart; or rather, that a javelin, thrown by a fierce hand, after having pierced its object, should wound her deeply, in its further course. It is perfectly agreeable, also, to the solicitude which, many years afterwards, induced her to think her son, our Lord, overdid himself; that is, exceeded his strength, in labors, &c. We have seen a picture of the mind of Holy Mary; the evangelist draws another of her actions. We have found her thoughtful and reflective; she was, also, discreet and active; for after her salutation, she determined to put to the test the information she had received; and to judge by her own eyes and ears, whether her elder friend Elisabeth had really "conceived a son in her old age;" and whether this was really the sixth month of her pregnancy. Elisabeth had concealed herself during five months, but this Mary did not know; Elisabeth's pregnancy might, however, be reported in her neighborhood, and so the informant of Mary might have told her no great news; nothing worthy of being a sign in confirmation of what he had predicted. It might also have been the third month, or the eighth, in which case the imperfection of the information would have been apparent. Mary staid till she saw a son born. Nothing, then, could be so discreet as placing herself under the protection of a person of the age and character of Elisabeth. Nor is this all; for Mary went in haste on this, to her, extremely important business: it follows, that she must have been in circumstances of life which permitted this instant exertion. No person extremely poor, no person in servitude, no person under any authoritative control, could have made this hasty journey. This, then, is another feature in the picture of Mary, as drawn by Luke. But the inference from Mary's situation in life is of still greater consequence. That education contributes essentially to form a thinking mind, we know from every day's experience; and we have seen that such a mind was Mary's. It is evident, also, from what is called her Song, that she had read the Scriptures of the Old Testament with attention; and as reading was not (as it is not, at this day) a common acquisition among women of the lowest class in the East, the possession of it removes Mary from that class, had we no other proof. It seems to have been an error in critics to take Mary's Song for a sudden vocal effusion, by instantaneous inspiration; there are so many allusions in it to passages of the then extant Scriptures, that this appears to be improbable. It is not likely that instantaneous inspiration should have repeated sentiments already recorded, and public to the whole nation. Something not yet known, something looking forward, something of sufficient consequence to justify its being revealed, is what we should rather expect from such an *afflatus* of the Holy Spirit. It will be observed, also, that the sacred writer does not assert the instant inspiration of Mary: his words are, speaking of Elisabeth, she "was filled with the Holy Ghost;" and speaking of Zechariah, he "was filled with the Holy Ghost, and prophesied;" whereas, concerning Mary, he says nothing of the kind; but simply, "Mary said." This distinction of phrase is not favorable to the notion of a sudden verbal inspiration, in which the party speaking is the mere organ of the Sacred Spirit. We know not whether it be necessary to remind our readers, that *to say*, is often used, when writing, not speech, is the subject. We have the phrase among ourselves, "He says in this letter"—"He tells us in such a place"—"Your correspondent says that"—and that the same idea is annexed to the verb *to say*, in Scripture, appears, among many other places, from John i. 23. Isaiah said, (that is, wrote,) vii. 38. The Scripture hath said, Rom. vii. 7. The law hath said, Gal i. 9. As we said (that is, wrote) before, so say (that is, write) I again, &c. We may then consider the Song of Mary as composed—written—under the illumination of the Sacred Spirit; and being committed to paper, it comes under the principle which we have endeavored elsewhere to establish, (see Luke,) that Luke sought out and procured all the written documents which he could obtain for his purpose. The fact may be, that during the residence of Mary with Elisabeth (three months or more) she penned this song; and copies of it were extant, one of which Luke employed in his history.

Now, the acquisition of writing by a young Jewish woman, adds to proofs already suggested, that Mary was in respectable circumstances, and had received a liberal education; for we are not to attribute to those times, and to that country, the same diffusion of knowledge as obtains among ourselves. Writing and reading were rare among the men, much more rare among the women; and the possession of them seems to be decisive against that poverty which some

have unwittingly attached to the condition of our Lord and his parents.

We remark, further, that Luke is the writer who last mentions Mary the mother of Jesus by name, (Acts i. 14.) and she is the only woman whom he thus distinguishes. On the whole, the inference is clear, that we are obliged to him for a portrait of this highly distinguished person; not indeed of her features, but of her character and conduct: and thus the tradition, of which no critic has ever been able to make any thing probable, may be explained with some appearance of consistency.

II. MARY, the mother of Mark, had a house in Jerusalem, to which it is thought the apostles retired after the ascension of our Lord, and where they received the Holy Ghost. This house was on mount Sion, and Epiphanius says, it escaped the destruction of Jerusalem by Titus, and was changed into a very famous church, which continued several ages. After the imprisonment of Peter, the faithful were assembled in this house, praying, when Peter, delivered by the ministry of an angel, knocked at the gate, Acts xii. 5, 12.

III. MARY Cleophas, the sister of Mary the mother of our Lord, was wife of Cleophas, and mother of James the Less, and of Simon, brethren of our Lord, John xix. 25; Luke xxiv. 10; Matt. xxvii. 56, 61. She believed early on Jesus Christ, and at length accompanied him in some of his journeys, to minister to him, followed him to Calvary, and was with the Virgin at the foot of his cross. She was also present at his burial, and prepared perfumes to embalm him. But going to his tomb on Sunday morning very early, with other women, they learned from an angel that he was risen, of which they informed the apostles. By the way Jesus appeared to them, and they embraced his feet, worshipping him. The year of her death is not known.

IV. MARY, sister of Lazarus, who has been confounded with the woman mentioned Luke vii. 37, 39. See Martha.

V. MARY Magdalen, one of the females who followed Jesus, in company with his apostles, when he preached the gospel from city to city. She took her surname either from the town of Magdala in Galilee, beyond Jordan, or from Magdolos, a town at the foot of mount Carmel, perhaps the Megiddo of Joshua xvii. 11; 2 Kings ix. 27; xxiii. 29. Luke (viii. 2.) and Mark (xvi. 9.) observe, that she had been delivered by Christ from seven devils. This some understand literally; others figuratively, for the crimes and wickednesses of her past life. Others maintain, that she had always lived in virginity, and consequently was a different person from the sinner mentioned by Luke, (chap. vii. 36.) and by the seven devils, they understand a real possession, which is not inconsistent with a recluse life. She followed Christ in his last journey from Galilee to Jerusalem, and was at the foot of the cross with the Holy Virgin. She continued on mount Calvary till our Saviour's death, and saw him placed in his tomb; after which she returned to Jerusalem, to prepare to embalm him after the sabbath was over, John xix. 25; Mark xv. 47. All the sabbath day she remained in the city, and the next day, early in the morning, she went to the sepulchre, with Mary the mother of James and Salome, Mark xvi. 1, 2; Luke xxiv. 1, 2. Being come to his tomb, they saw two angels, who informed them that Jesus was risen. On this, Mary Magdalen ran to Jerusalem, to acquaint the apostles. Returning to the sepulchre, and stooping forward to examine the inside of the tomb, she there saw two angels sitting, one at the head and the other at the bottom of the tomb. (See Sepulchre.) They asked her why she wept. To which she replied, "They have taken away my Lord, and I know not where they have laid him." Immediately turning about, she saw Jesus, who asked her what she looked for. She answered, "Sir, if you have removed my Master, let me know it, that I may take him away." Jesus said to her, Mary! Immediately she knew him, and cast herself at his feet, to kiss them. But Jesus said to her, "Touch me not, for I am not yet ascended to my Father." q. d. You shall have leisure to see me hereafter; go now to my brethren, my apostles, and tell them, I shall ascend to my God and their God; to my Father and their Father. Thus had Mary the happiness of first seeing our Saviour after his resurrection. She related this to the apostles, but they did not believe her, till her report was confirmed by other testimony.

It has been thought by Calmet and others, that "the sinner," mentioned in Luke vii. 36, was Mary Magdalen; but this is hardly credible, Magdalen being always named in company with women of the best character and quality; as (Luke viii.) with Joanna, wife of Chuza, Herod's steward, and Susannah, and many others. Generally she is named first of her company, even before Mary the mother of Jesus, Mark xv. 47. She was, also, a woman of property; she not only "ministered to Jesus of her substance," while he was living, but she was one of those who bought spices to embalm him after his death, Matt. xxviii. 55, 56; Luke xxiii. 36; John xx. Probably she was not young; and, therefore, the story of her following John to Ephesus is entitled to no attention; yet, as the name Mary was very common among the Jews, some woman bearing it might accompany the apostle, and give occasion to the mistake.

MASCHIL, which is a term found as a title to some of the Psalms, imports *he that instructs* or makes to understand. Some interpreters think, that it signifies an instrument of music; but it is much more probable that it signifies an instructive song.

MASH, the fourth son of Aram, (Gen. x. 23.) called Meshech in 1 Chron. i. 17. Bochart believes he inhabited mount Masius in Mesopotamia, and gave his name to the river Mazecha, whose source is there.

MASHAL, a city of Asher, yielded to the Levites of the family of Gershom, (1 Chron. vi. 74.) is said by Eusebius to have been in the vicinity of mount Carmel near the sea. In Josh. xix. 26, it is called Misheal; and in xxi. 30, Mishal.

MASORA, see Language, p. 609.

MASREKAH, a city of Idumea, (Gen. xxxvi. 36; 1 Chron. i. 47.) and probably a plantation of vines.

MASSA, a name given to the encampment of the Hebrews at Rephidim, when the people, wanting water, began to murmur against Moses and the Lord, as if they had doubted of his presence among them, Exod. xvii. 2, &c.

MASSADA, a castle or fortress in the tribe of Judah, west of the Dead sea, or the lake Asphaltites, not far from Engedi, situated on a steep rock, of very difficult access. Jonathan the Asmonean, brother of Judas Maccabæus, fortified it against the kings of Syria, and Herod the Great made it still more impregnable.

It is mentioned by Josephus in his account of the last war of the Jews against the Romans, as having been taken possession of by Eleazar, a grandson of

the famous Judas Gaulonites, at the head of the Sicarii, or assassins. Flavius Sylva besieged the castle with such vigor, that finding escape impossible, Eleazar prevailed upon his companions to kill one another. The last that survived set fire to the castle. This happened A. D. 71. (Joseph. Bell. Jud. vii. 28—33.)

MATTAN, son of Eleazar, father of Jacob, and grandfather of Joseph, husband to the Virgin Mary. Luke (iii. 23.) makes Heli, son of Mattan, to be father of Joseph; but it is thought that Heli is the same as Joachim, father of Mary, and father-in-law to Joseph. So that Matthew (i. 15, 16.) gives the direct genealogy of Joseph, and Luke that of Mary.

MATTANAH, an encampment of Israel, (Numb. xxi. 18, 19.) which Eusebius says was on the Arnon, twelve miles from Medaba, east.

I. MATTATHIAS, son of John, of the family of Joarib, and of the race of the priests, was the first who opposed the persecution by Antiochus Epiphanes, 1 Mac. ii. A. M. 3837. He had five sons, who inherited their father's undaunted spirit, and made a determined stand against the oppressors of their country and the persecutors of their religion. Mattathias and his sons being joined by the Assideans, the most religious as well as valiant men of Israel, they marched through the country, destroyed the altars dedicated to false gods, circumcised the children that had not received circumcision, humbled the children of pride, and delivered the law from its subjection to strangers, and from the power of the king. Being near his death, Mattathias assembled his sons, and exhorted them to be truly zealous for the law, and ready to sacrifice their lives for the covenant of their ancestors. He was buried at Modin, in the sepulchre of his ancestors, and all Israel made a great mourning for him.

II. MATTATHIAS, son of Simon Maccabæus, and grandson of Mattathias, was killed treacherously, with his father and one of his brethren, by Ptolemy, son-in-law of Simon, in the castle of Docus, 1 Mac. xvi. 14—16.

MATTHEW, an apostle and evangelist, was son of Alpheus, a Galilean by birth, a Jew by religion, and a publican by profession, Mark ii. 14; Luke v. 27. The other evangelists call him only Levi, which was his Hebrew name; but he always calls himself Matthew, which was probably his name as a publican, or officer for gathering taxes. He does not dissemble his former profession, thus exalting the grace of Christ, which raised him to the apostleship. His ordinary abode was at Capernaum, and his office out of the town, at the sea of Tiberias, whence he was called by Jesus to follow him, Matt. ix. 9; Luke ii. 13, 14. It is probable that he had a previous knowledge of the miracles and doctrine of Christ, whom he might have heard preach. He was made an apostle the same year he was converted, and, consequently, he was called to the apostleship in the first year of Christ's ministry. He is sometimes named the seventh among the apostles, and sometimes the eighth. The most general opinion of both ancients and moderns is, that he preached and suffered martyrdom in Persia, or among the Parthians, or in Caramania, which then was subject to the Parthians.

Matthew wrote his Gospel while in Judea, but whether in the Hebrew or Syriac language, then common in the country, or in Greek, cannot be determined. See Gospel.—*Matthew.*

I. MATTHIAS, one of those disciples who continued with our Saviour from his baptism to his ascension, (Acts i. 21, 22.) and was after the ascension associated with the eleven apostles. We know nothing further of him.

II. MATTHIAS, son of Theophilus, high-priest of the Jews, succeeded Simon, A. M. 3999, and after one year was deposed by Herod the Great, because he thought him engaged in the confederacy with Matthias, son of Margaloth, and Judas, son of Saripheus, who pulled down from over the gate of the temple the golden eagle that Herod had set up. (Joseph. Ant. xvii. 8.)

III. MATTHIAS, son of Ananus, high-priest of the Jews, succeeded Simon Cantharus, A. D. 41. (Jos. Ant. xix. 6.)

IV. MATTHIAS, son of Theophilus, and another high-priest of the Jews, succeeded Jesus, son of Gamaliel, A. D. 65. (Joseph. Bel. Jud. v. 33.)

V. MATTHIAS, a Jew, of the party of the Macedonians, or Syrians, sent by Nicanor to Judas Maccabæus, with proposals of peace, 2 Mac. xiv. 19.

MAZZAROTH, Job xxxviii. 32. Our margin properly supposes this word to denote the twelve signs of the zodiac, a broad circle in the heavens, comprehending all such stars as lie in the path of the sun and moon. As these luminaries appear to proceed throughout this circle annually, so different parts of it progressively receive them every month; and this progression seems to be what is meant by "bringing forth mazzaroth in his season," q. d. "Canst thou by thy power cause the revolutions of the heavenly bodies in the zodiac, and the seasons of summer and winter, which ensue on their progress into the regular annual or monthly situations?"

MEASURE. See the general table of Weights, Measures, and Money, of the Hebrews, at the end of the Dictionary. Also the particular names of each, as Shekel, Talent, Bath, Ephah, &c.

MEATS. (See Animals.) It does not appear that the ancient Hebrews were very nice about the seasoning and dressing of their food. We find among them roast meat, boiled meat, and ragouts. Meats that were offered were boiled in a pot, 1 Sam. ii. 15. Moses (Exod. xxiii. 19; xxxiv. 26.) forbids to seethe a kid in its mother's milk; which may be understood as forbidding to sacrifice it while it sucked; or that it should not be boiled in the milk of its dam; as the Hebrews explain it. They might not kill a cow and its calf in the same day; nor a sheep, or goat, and its young one at the same time. They might not cut off a part of a living animal to eat it, either raw or dressed. If any lawful beast or bird should die of itself, or be strangled, and the blood not drain away, they were not allowed to taste of it; and if in any bird was found a thorn, pin, or needle, that had gored it; or in any beast an imposthume, or disease of the entrails; or if it had been bitten by any beast, they were not to eat of it, Exod. xxii. 31; Lev. v. 2; vii. 24; xvii. 15; xxii. 8. He that by inadvertence should eat of any animal that died of itself, or that was killed by any beast, was to be unclean till the evening, and was not purified till he had washed his clothes. They ate of nothing dressed by any other than a Jew, nor did they ever dress their victuals with the kitchen implements of any but one of their own nation.

The prohibition of eating blood, or animals that are strangled, has been always rigidly observed by the Jews. They do not so much as eat an egg, if there appear the least streak of blood in it. When an animal is to be killed, it must be performed by a

skilful person, because of the circumstances to be observed. For the time must be proper for the action, and the knife must be very sharp, and without notches, that the blood may run without interruption. They let it spill itself upon the ground, or on ashes, and afterwards take it up. They put the meat into salt for an hour before they put it into the pot, that the blood may run quite out; otherwise they must not eat the meat, except they roast it. They take great care to cut away the sinew of the thigh of such animals as they intend to eat, according to Gen. xxxii. 22. And in several places of Germany and Italy, the Jews will not eat any of the hinder quarter, because great nicety is required in taking away this sinew as it should be done; and few know how to do it exactly. They forbear eating any fat of oxen, sheep, goats, or animals of this kind, according to Lev. vii. 23, &c. but other kind of fat they think is allowed them. See FAT.

In the Christian church, the custom of refraining from things strangled, and from blood, continued for a long time. In the council of the apostles, held at Jerusalem, (Acts xv.) it was declared that converts from paganism should not be subject to the legal ceremonies, but that they should refrain from idolatry, from fornication, from eating blood, and from such animals as were strangled, and their blood thereby retained in their bodies; which decree was observed for many ages by the church. Augustin affirms, that in the church they observed the distinction of certain meats, so long as the wall of separation was kept up between the Jews and the converted Gentiles, and the Christian church, composed of these two sorts of people, was not yet entirely formed; but that when there were no longer any Israelites according to the flesh, there were no longer any persons who made this distinction.

MEATS OFFERED TO IDOLS, 1 Cor. viii. 7, 10.—At the first settling of the church there were many disputes concerning the use of meats offered to idols. Some newly converted Christians, convinced that an idol was nothing, and that the distinction of clean and unclean creatures was abolished by our Saviour, ate indifferently of whatever was served up to them, even among pagans, without inquiring whether the meats had been offered to idols. They took the same liberty in buying meat sold in the market, not regarding whether it were pure or impure, according to the Jews; or whether it had been offered to idols. For among the heathen, as well as among the Jews, there were several sacrifices, in which only a part was offered on the altar, the rest belonging to him who offered it, which he disposed of at his pleasure, or ate with his friends. But other Christians, weaker, or less instructed, were offended at this liberty, and thought that eating of meat which had been offered to idols, was a kind of partaking in that wicked and sacrilegious offering. This diversity of opinion produced some scandal, to which Paul thought it behoved him to provide a remedy, Rom. xiv. 20; Tit. i. 15. He determined, therefore, that all things were clean to such as were clean, and that an idol was nothing at all. That a man might safely eat of whatever was sold in the shambles, and need not scrupulously inquire from whence it came; and that if an unbeliever should invite a believer to eat with him, the believer might eat of whatever was set before him, &c. 1 Cor. x. 25, &c. But at the same time he enjoins, that the laws of charity and prudence should be observed; that believers should be cautious of scandalizing or offending weak minds; for though all things might be lawful, yet all things were not always expedient. That no one ought to seek his own accommodation or satisfaction, exclusively, but that each should have regard to that of his neighbor. That if any one should warn another, "This has been offered to idols," he should not eat of it, for the sake of him who gave the warning; not so much for fear of wounding his own conscience, as his brother's: in a word, that he who is weak, and thinks he may not indifferently use all sorts of food, should forbear, and eat herbs, Rom. xiv. 1, 2. It is certain, however, that Christians generally abstained from eating meat that had been offered to idols, for in Rev. ii. 20, the angel of Thyatira is reproved for suffering a Jezebel in his church, who called herself a prophetess, and seduced the servants of God to commit impurity, and to eat meat that had been consecrated to idols. Tertullian says, that Paul has put the key of the flesh-market into our hands, by allowing us the use of all sorts of meat, *except that which has been offered to idols;* and we know that in the persecutions by the Roman emperors, they often polluted the flesh sold in the shambles, by consecrating it to idols, that they might reduce the Christians to the necessity of purchasing that, or of totally abstaining from flesh.

MEDAD and ELDAD, two men who were among those whom God inspired with his Holy Spirit, to assist Moses in the government, Numb. xi. 26—30. The Jews affirm, that they were brothers by the mother's side to Moses, and sons of Jochebed and Elizaphan.

MEDAN, or MADAN, the third son of Abraham and Keturah, (Gen. xxv. 2.) is thought, with Midian his brother, to have peopled the country of Midian or Madian, east of the Dead sea.

MEDEBA, a city east of Jordan, in the southern part of Reuben, (Josh. xiii. 16.) not far from Heshbon. Isaiah (xv. 2.) assigns it to Moab, because the Moabites took it from the Israelites; whereas Josephus ascribes it to the Arabians, because they made themselves masters of it towards the conclusion of the Jewish monarchy. The inhabitants of Medeba having killed John Gaddis, brother of Judas Maccabæus, as he was passing to the country of the Nabatheans, Simon and Jonathan, his brethren, revenged his death on the children of Jambri, as they were conducting a bride to her husband. Burckhardt describes the ruins of this town, which still retains its ancient name.

MEDIA, a country east of Assyria, which is supposed to have been peopled by the descendants of Madai, son of Japheth, Gen. x. 2. Esther (i. 3, 14, 18, 19; x. 2.) and Daniel (v. 28; vi. 3, 12, 15; viii. 20.) commonly put Madai for the Medes, and so most interpreters understand it. The Greeks maintain, that this country takes name from Medus, son of Medea; and truly if what has been said under the article MADAI may be relied on, or if this son of Japheth peopled Macedonia, we must then seek another origin for the people of Media.

Media has been taken in sometimes a larger and sometimes a narrower extent. Ptolemy makes its limits to the north to be a part of the Caspian sea, and the mountains of the same name, and the Cadusians; the greater Armenia west: the countries of the Parthians and Hyrcania east; Persia, Susiana, and a part of Assyria, south. Its capital was Ecbatana, Judith i. 1. This city is also mentioned Ezra vi. 2, under the name of Achmeta.

[Ancient MEDIA, called by the Hebrews MADAI,

extended itself on the west and south of the Caspian sea, from Armenia on the north to Farsistan or Persia proper on the south; and included the districts now called Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjemi. It had two grand divisions; of which the north-western was called *Atropatene*, or Lesser Media, and the southern Greater Media. The former corresponds to the modern Adserbijan, now, as formerly, a province of the Persian empire on the west of the Caspian, surrounded by high mountains of the Tauritic range, except towards the east, where the river Kur, or Cyrus, discharges its waters into the Caspian. The greater Media corresponds principally to the modern Irak Adjemi, or Persian Irak.

Media is one of the most ancient independent kingdoms of which history makes mention. Ninus, the founder of the Assyrian monarchy, encountered in his wars a king of Media, whom he subdued, and whose land he made a province of the Assyrian empire. For five hundred and twenty years, the Medes remained subject to the Assyrian yoke; but at last, when Tiglath-pileser and Shalmaneser began to depopulate whole districts of western Asia, and transport their inhabitants into the cities of the Medes and other regions of interior Asia, the patience of the Medes was exhausted. They rebelled; and the overthrow of Sennacherib before Jerusalem, his subsequent flight and murder, and the confusion in the Assyrian royal family, completed their deliverance. Six years they passed in a sort of anarchy, arising from internal dissensions and parties, until at length, about 700 B. C. they found in Dejoces a wise and upright statesman, who was proclaimed king by universal consent. He reigned over Media alone, whose six tribes he united into a single nation. His son and successor, Phraortes, brought first the Persians, and then all upper Asia, to the river Halys, Cappadocia included, under the Median dominion. He ventured afterwards to attack Assyria, and laid siege to Nineveh; but his army was defeated and he himself killed. His successor, Cyaxares, determined to take vengeance on the Assyrians for his father's death; but as he was about to besiege Nineveh, he received intelligence, that the Scythians had made an irruption into Media. He marched against them; was defeated; and it was not till after eight and twenty years, that Media could free itself from the oppression of these rude and unexpected enemies. Cyaxares now appeared again before Nineveh, and conquered it, with the help of his ally, Nabopolassar, the first king of Babylon. Assyria now became a Median province. This widely extended Median empire was inherited, after the death of Cyaxares, by his son Astyages; who, thirty-five years afterwards, about 556 B. C. delivered it over to his grandson, Cyrus, king of the Persians. (Herodot. lib. i. c. 95—130.)

In this way arose the Medo-Persian kingdom; and the *laws of the Medes and Persians* are always mentioned by the sacred writers together, Esth. i. 9; x. 2; Dan. vi. 8, 12, et al. So also the annals of the Medes and Persians are mentioned together, Esth. x. 2. Indeed, from this time onward, the manners, customs, religion and civilization of the Medes and Persians seem ever to have become more and more amalgamated. And in general it would seem, as we may gather from the ancient Zend writings, that the Medes, Persians and Bactrians were originally the same people, having in common one language, the Zend, and one religion, the worship of Ormuzd, the highest being, under the symbol of fire. The priests of this religion, the Magi, were a Median race, to whom were intrusted the cultivation of the sciences and the performance of the sacred rites. Among these, and, as is supposed, before the time of Cyrus, appeared Zerdusht, or Zoroaster, as a reformer, or rather as the restorer of the ancient but now degenerated religion of light; whose disciples have maintained themselves even to the present day in Persia and India, under the name of *Guebres*. (See Rosenmüller, Bibl. Geogr. I. i. p. 289, seq.) *R.

Isaiah describes the Medes as instruments and executioners of God's decrees against Babylon, (chap. xiii. 17, 18; xxi. 2, 3.) and Jeremiah (xxv. 25.) speaks of the misfortunes which were to happen to the Medes. He foretells, that they also, in their turn, were to drink of the cup of God's wrath; and it is likely that Cyrus made them suffer the evils they were here threatened with.

MEDIATOR. In covenants between man and man, in which the holy name of God is used, he is witness and mediator of all reciprocal promises and engagements. Thus Laban and Jacob made a covenant on mount Gilead; (Gen. xxxi. 49—54.) and when the elders of this place made a covenant with Jephthah, they called on the name of the Lord, Judg. xi. 10. When God gave his law to the Hebrews, and made a covenant with them at Sinai, a mediator was necessary, who should relate the words of God to the Hebrews, and their answers to him; in order that the articles of the covenant being agreed to by each party, they might be ratified and confirmed by blood, and by oath. Moses on this occasion was mediator between God and the people, as Paul says, (Gal. iii. 19.) "The law was added because of transgressions, and was ordained by angels in the hand of a mediator." In the new covenant which God has been pleased to make with the Christian church, Jesus Christ is the mediator of redemption. He was the surety, the sacrifice, the priest, and the intercessor of this covenant. He has sealed it with his blood, has proposed the terms and conditions of it in his gospel, has instituted the form of it in baptism, and the commemoration of it in the sacrament of his body and blood. Paul, in the Epistle to the Hebrews, enlarges on this office of mediator of the new covenant, exercised by Christ, Heb. viii. 6; ix. 25; xii. 24. (See also 1 Tim. ii. 5.)

In all ages, and in all parts of the world, there has constantly prevailed such a sense of the infinite holiness of the supreme Divinity, with so deep a conviction of the imperfections of human nature, and the guilt of man, as to deter worshippers from coming directly into the presence of a Being so awful:—recourse has therefore been had to mediators. Among the Sabians the celestial intelligences were constituted mediators; among other idolaters their various idols; and this notion still prevails in Hindostan and elsewhere. Sacrifices were thought to be a kind of mediators; and, in short, there has been a universal feeling, a sentiment never forgotten, of the necessity of an interpreter, or mediator, between God and man. As Luther said—"I will have nothing to do with an *absolute* God."

MEDICINE, or Physic, is an invention, by Jesus son of Sirach, ascribed to God himself, Ecclus. xxxviii. 1, &c Scripture makes no mention of physicians before the time of Joseph, who commanded his servants, the physicians of Egypt, to embalm the body

of Jacob, Gen. l. 2. The art of medicine, however, was very ancient in Egypt. They ascribed the invention of it to Thaut, or to Hermes, or to Osiris, or to Isis; and some of the learned have thought that Moses, having been instructed in all the learning of the Egyptians, must also have known the chief secrets of medicine. They also argue it from his indications concerning diseases, the leprosy, infirmities of women, animals, clean and unclean, &c. It does not appear that physicians were common among the Hebrews, especially for internal maladies, but for wounds, fractures, bruises, and external injuries, they had physicians, or surgeons, who understood the dressing and binding up of wounds, with the application of medicaments. (See Jer. viii. 22; xlvi. 11; Ezek. xxx. 21.) Asa, being diseased in his feet, and having applied to physicians, is upbraided with it, as contrary to that confidence which he ought to have had in the Lord, 1 Kings xv. 23; 2 Chron. xvi. 12. Hezekiah, having a bile, probably a pestilential one, was cured by Isaiah, on the application of a cataplasm of figs, 2 Kings xx. 7; Isa. xxxviii. 21. But there was no remedy known for the leprosy, or for distempers which were the consequences of incontinence. When Job was afflicted with a very terrible distemper, we hear no mention of recourse to physic or to physicians; his malady was looked upon as an immediate stroke from the hand of God. The low state of the art of medicine, with the persuasion that distempers were effects of God's anger, or were caused by evil spirits, was the reason that in extraordinary maladies the sufferers applied to diviners, magicians, enchanters, or false gods. Sometimes they applied to the prophets of the Lord for cure; or, at least, to know whether they should recover or not. When Ahaziah, king of Israel, by a fall from the roof of his house, was greatly hurt, he sent to consult the false god Baal-zebub at Ekron, 2 Kings i. 2, &c. Jeremiah (viii. 17.) speaks of enchantments used against the biting of serpents, and other venomous animals. Hazael was sent by the king of Syria to consult Elisha the prophet as to the issue of his distemper, 2 Kings viii. 8. Naaman the Syrian came into the land of Israel, to obtain from Elisha a cure for his leprosy, 2 Kings v. 5, 6. And when our Saviour appeared in Palestine, although there can be no doubt that there were physicians in the country, it is evident that the people placed but little confidence in them. (Comp. Mark v. 26; Luke viii. 43.) They brought to our Saviour and his apostles multitudes of diseased people from all parts of the land.

MEDITATE, to think closely and seriously on any thing. The chief employment of the just is to meditate on the law of God day and night, Psalm i. 2.

MEEKNESS, a calm, serene temper of mind, not easily ruffled or provoked; a disposition that suffers injuries without desire of revenge, and quietly acquiesces in the dispensations and will of God, Col. iii. 12. This temper of mind is admirably fitted to discover, to consider, and to entertain truth, (Jam. i. 21.) and is ranked among the fruits of the Spirit, Gal. v. 23.

MEGIDDO, a city of Manasseh, (Josh. xvii. 11; Judg. i. 27.) famous for the defeat of king Josiah, (2 Kings xxiii. 29, 30.) who was overcome and mortally wounded there by Pharaoh-necho, king of Egypt. Herodotus, speaking of this victory, says that Necho obtained it at Magdolos. The waters of Megiddo are mentioned in Judg. v. 19.

Megiddo was certainly in, or near, the great plain of Esdraelon, which had been the scene of many battles; as of Gideon with the Midianites, of Saul with the Philistines, of Josiah with Pharaoh-necho, of Judas Maccabæus with Tryphon; (1 Mac. xii. 49, &c.) as in later ages it was of combats between the Tartars and Saracens. It is alluded to under this character, Rev. xvi. 16. For a fuller account of the topography of Megiddo and its vicinity, see the Biblical Repository, vol. i. p. 602.

MELCHISEDEC, *king of justice*, king of Salem, and priest of the Most High God. Scripture tells us nothing of his father, or of his mother, or of his genealogy, or of his birth, or of his death, Heb. vii. 1—3. And in this sense he was, as Paul says, a figure of Jesus Christ, who is a priest for ever, according to the order of Melchisedec; and not according to the order of Aaron, whose origin, consecration, life and death are known.

When Abraham returned from pursuing the confederate kings, (Gen. xiv. 17.) Melchisedec came to meet him as far as the valley of Shaveh, (afterwards named the King's Valley,) and presented him refreshments of bread and wine; or he offered bread and wine in sacrifice to the Lord, for he was priest of the Most High God. And he blessed Abraham, saying, "Blessed be Abraham of the Most High God, possessor of heaven and earth; and blessed be the Most High God, who hath delivered thine enemies into thy hand." Abraham, desirous to acknowledge in him the quality of priest of the Lord, offered him tithes of all he had taken from the enemy. After this there is no mention of the person of Melchisedec; only the psalmist, (cx. 4.) speaking of the Messiah, says, "Thou art a priest for ever, after the order of Melchisedec." Paul (Heb. v. 6, 10.) unfolds the mystery of Melchisedec. First, he exalts the priesthood of Christ, as a priest for ever after the order of Melchisedec—who in this quality, "in the days of his flesh, offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death; and was heard in that he feared," ver. 7. He also says, that our Saviour as a forerunner is entered for us into heaven, being made a high-priest for ever after the order of Melchisedec. "For," he adds, "to this Melchisedec, king of Salem, and priest of the Most High God, Abraham gave tithe. Now Melchisedec is according to the interpretation of his name; first, king of (*Tsedek*) justice; secondly, king of (*Salem*) peace; who is without father, without mother, without genealogy; who has neither beginning nor end of life. Consider, therefore, how great this Melchisedec is, since Abraham himself gives him tithe, and receives his blessing. Moreover, Levi, who (now) receives tithes from others, paid them himself, as one may say, in the person of Abraham, since he was in the loins of Abraham his ancestor, when Melchisedec met that patriarch."

Jerome thought that Salem, of which Melchisedec was king, was not Jerusalem, but the city of Salem, near Scythopolis; and where he thinks Jacob arrived after his passage over Jordan, when returning from Mesopotamia, Gen. xxxiii. 18. But the majority of interpreters differ from Jerome in this.

The person of Melchisedec presents an interesting subject of inquiry. He has been variously supposed to be the Holy Spirit, the Son of God, an angel, Enoch, and Shem. [But the safest and most probable opinion is that, which considers Melchisedec as a righteous and peaceful king, a worshipper and priest of the Most High God, in the land of Canaan; a friend of Abraham, and of a rank elevated above him. This opinion, indeed, lies upon the face of the sacred

record in Gen. xiv. and Heb. vii.; and it is the only one which can be defended on any tolerable grounds of interpretation. What can be more improbable than all the opinions above enumerated? The most popular of them all, viz. that Melchisedec was Christ, would of course force us to adopt the interpretation in Heb. vii. that 'Christ was like himself;' and that a comparison is there formally instituted *between Christ and himself!* the mere mention of which is its best refutation. That Melchisedec was Shem has been very elaborately, but fancifully, supported by Mr. Taylor; for whose remarks those who may wish to peruse them are referred to the quarto edition of Calmet, Fragm. 660, seq. (See Stuart's Comm. on the Ep. to the Hebrews, vol. ii. Excurs. iii. p. 364.) *R.

MELITA, see MALTA.

MEMBER properly denotes a part of the natural body, 1 Cor. xii. 12—25. Figuratively, sensual affections, like a body consisting of many members; (Rom. vii. 23.) also, true believers, members of Christ's mystical body, as forming one society or body, of which Christ is the head, Eph. iv. 25.

MEMPHIS, see NOPH.

MENAHEM, see MANAHEM.

MENE, a Chaldean word, signifying *he has numbered*, or *he has counted*. At a feast which Belshazzar gave to his courtiers and concubines, where he profaned the sacred vessels of the temple of Jerusalem, which Nebuchadnezzar had carried to Babylon, there appeared on the wall a form like a hand, writing these words, *Mene mene, tekel, upharsin; (God) has numbered, has weighed and divided.* Daniel explained this ill-boding inscription to the king, Dan. v. 25, seq. See BELSHAZZAR.

MENI, an idol, worshipped by the idolatrous Jews in Babylon, and in honor of which, along with *Gad*, they held festivals and *lectisternia*, Is. lxv. 11. Meni, in the opinion of the best interpreters, was most probably the same as Astarte or the planet Venus, which occurs in the astrological mythology as the second star of fortune, along with the planet Jupiter, (Gad, or Baal.) (See ASTAROTH I. and BAAL, p. 121.) Jeremiah (vii. 18; xliv. 17, 18.) speaks of her as queen of heaven, and, with Isaiah, (lxv. 11. Heb.) shows that her worship was popular in Palestine, and among the Hebrews. She was worshipped by the Phenicians and Carthaginians, from whom Israel learned her worship. Isaiah reproaches them with setting up a table to Gad—fortune, good fortune, or the lord of fortune—and with making libations to Meni. Jeremiah says, that in honor of the queen of heaven, the fathers light the fire, the mothers knead the cakes, and the children gather the wood to bake them. Elsewhere, the Israelites declared to Jeremiah, that notwithstanding his remonstrances, they would continue to honor the queen of heaven, by oblations, as their fathers had done before them; and that ever since they had left off to sacrifice to the queen of heaven, they had been consumed by the sword and by famine. [But it must not be denied that many interpreters have referred both Meni and Astarte to the moon; of which the following remarks may serve as an illustration. R.

We see by Strabo, (lib. xii.) that *mên*, the month, or moon, had several temples in Asia Minor, and in Persia, and that they often swore by the *mên* of the king, that is, by his fortune. "As the worship of Diana Luna, or the moon, was very famous among the Greeks and Romans, so was that of the god Lunus in the East. There are a great many monuments of him; he was named Mên (Μήν) in Greek, and honored by this name in Phrygia, where was a place, according to Athenæus, (lib. iii. p. 47.) called Μηνὸς κώμη, 'The Street of Mên;' that is, of the god Lunus. *Men* also signifies a month in Greek; and there was a temple of Mên, or Lunus, in this place. We see also the god Mên, or Lunus, on several medals of the towns of Lydia, Pisidia and Phrygia. On a medal of Antiochus, struck in Pisidia, the god Lunus hath a spear in one hand, and holds a Victory in the other, and hath a cock, a symbol of the rising sun, at his feet. Spartian, in his life of Caracalla, says, that prince came to Carrhæ [Charran] on his birth-day, in honor to the god Lunus. He adds further, that the people of Carrhæ did still say, what had formerly been written by learned authors, that 'they who call the moon by a feminine word, and consider her as a woman, will be always addicted to women and subject to their command; but those who think the moon to be a male god, will have the dominion over women, and suffer nothing by their intrigues;' hence he concludes, that it comes to pass, that the Greeks and Egyptians, though they name the moon by a word of the feminine gender, in common discourse, yet in their mysteries they call him a male god." (Montfaucon, Antiq. Expl. Supp. vol. 1.) See IDOLATRY.

MEPHAATH, a city of Reuben, (Josh. xiii. 18.) yielded to the Levites of the family of Merari, Josh. xxi. 37.

I. MEPHIBOSHETH, a son of Saul, and his concubine Rizpah, who was delivered by David to the Gibeonites, to be hanged before the Lord, 2 Sam. xxi. 8, 9.

II. MEPHIBOSHETH, a son of Jonathan, also called Merib-baal. (See MERIB-BAAL.) Mephibosheth was very young when his father was killed in the battle of Gilboa, (2 Sam. iv. 4.) and his nurse was in such consternation at the news, that she let the child fall, who from this accident was lame all his life. When David found himself in peaceable possession of the kingdom, he sought for all that remained of the house of Saul, that he might show them kindness, in consideration of the friendship between him and Jonathan. He told Mephibosheth, that for the sake of Jonathan his father, he should have his grandfather's estate, and eat always at the royal table, 2 Sam. ix. 1, &c. Some years after this, when Absalom drove his father from Jerusalem, Mephibosheth ordered his servant Ziba to saddle him an ass, that he might accompany David; for being lame, he could not go on foot. But Ziba himself went after David, with two asses laden with provisions, and reported that Mephibosheth staid at Jerusalem, in hopes that the people of Israel would restore him to the throne of his ancestors. David, thus deceived, said to Ziba, I give to you all that belonged to Mephibosheth. When David returned to Jerusalem in peace, Mephibosheth appeared before him in deep mourning, having neither washed his feet, nor shaved his beard, since the king went, and David then discovered the truth. Nevertheless Ziba continued to possess half his estate. Mephibosheth left a son named Micha; but the time of his death is not known, 1 Chron. viii. 34.

MERAB, or MEROB, the eldest daughter of king Saul, was promised to David in marriage, in reward for his victory over Goliath; but was given to Adriel, son of Barzillai the Meholathite, 1 Sam. xiv. 49; xviii. 17, 19. Merab had six sons by him, who were delivered to the Gibeonites and hanged before the Lord. The text intimates, that the six men delivered

to the Gibeonites, were sons of Michal, daughter of Saul, and wife of Adriel; but see under ADRIEL.

MERAIOTH, a priest of the race of Aaron, son of Zerahiah, and father of Amariah, among the high-priests, 1 Chron. vi. 6.

MERAN, or MERRHA, a people of Arabia, Baruch iii. 23.

MERCURY, a fabulous god of the ancient heathen, the messenger of the celestials, and the deity that presided over learning, eloquence, and traffic. The Greeks named him Hermes, an interpreter, because they considered him as interpreter of the will of the gods. Probably, it was for this reason that the people of Lystra, having heard Paul preach, and having seen him heal a lame man, would have offered sacrifice to him, as to their god Mercury; and to Barnabas as Jupiter, because of his venerable aspect, Acts xiv. 11.

MERCY, a virtue which inspires us with compassion for others, and inclines us to assist them in their necessities. That works of mercy may be acceptable to God, as Christ has promised, (Matt. v. 7.) it is not enough that they proceed from a natural sentiment of humanity, but they must be performed for the sake of God, and from truly pious motives. In Scripture, mercy and truth are commonly joined together, to show the goodness that precedes, and the faithfulness that accompanies, the promises; or, a goodness, a clemency, a mercy that is constant and faithful, and that does not deceive. Mercy is also taken for favors and benefits received from God or man; for probity, justice, goodness. Merciful men, in Hebrew *chasdim*, are men of piety and goodness. Mercy is often taken for giving of alms, Prov. xiv. 34; xvi. 6; Zach. vii. 9.

Mercy, as derived from *misericordia*, may import that sympathetic sense of the suffering of another by which the heart is affected. It is one of the noblest attributes of Deity, speaking after the manner of men, and explaining what, by supposition, may pass in the mind of God, by what passes in the human mind. The object of mercy is misery: so God pities human misery, and forbears to chastise severely: so man pities the misery of a fellow man, and assists to diminish it: so public officers occasionally moderate the strictness of national laws, from pity to the culprit. But only those can hope for mercy, who express penitence, and solicit mercy: the impenitent, the stubborn, the obdurate, rather brave the avenging hand of justice, than beseech the relieving hand of mercy.

MERCY-SEAT. The Hebrew כפרת, *capporeth*, comes from the verb *câphar*, to expiate, to pardon sins; *to cover*, to harden any thing. It may be rendered, a covering; and indeed it was the cover of the ark of the covenant, or of the sacred chest in which the laws of the covenant were contained. At each end of this cover was a cherub of beaten gold; which, stretching out their wings towards each other, formed a kind of throne, where the Lord was considered as sitting. Hence the Hebrews invoked him sometimes as, he "who sitteth upon the cherubim." And perhaps, by translating *capporeth* by *propitiatory* or *mercy-seat*, it may be intimated, that from thence the Lord hears the prayers of his people, and pardons their sins; while, by translating it *oracle*, as Jerome and others have done, they would show, that from hence he manifested his will and pleasure, and gave responses, as he did to Moses.

From the similitudes connected with this term in the New Testament, it is scarcely possible to attach too much consequence to it; nor can the few words of Calmet do it justice, though they may contribute to explain its nature and import. The root of the term ἱλάσκω, *hilasko*, signifies to placate, to pacify, to *at-one*, to reconcile; or that intervening, or mediating power, or thing, or consideration, by which two parties at variance are reconciled. So Heb. ii. 17, "To make *reconciliation*, (ἱλάσκεσθαι,) for the sins of the people;" and (Luke xviii. 13.) the publican prayed, "God be merciful, ἱλασθήτι, be reconciled to, be *at one* with me, a sinner." (Comp. LXX. Psalm xxv. 11; lxxviii. 38; Dan. ix. 19.) *The propitiation* (ἱλάσμος) is properly an offering from one party to another, which possesses the power, or property, or influence of reconciling, or re-uniting those who have been separated by offences. It answers to סליחה, *remission*, *forgiveness*, (Psalm cxxx. 4; Dan. ix. 9.) and to כפרים, Numb. v. 8, "the ram of atonement, whereby an atonement shall be made for his sins." So in 2 Mac. iii. 33, certain of Heliodorus's friends prayed Onias that he would call on the Most High to grant him his life: "So the high-priest offered a sacrifice for a man's restoration to health. Now, as the high-priest was making *an atonement*,"—rather THE *atonement*, (τον ἱλασμὸν,) that is, by means of the sacrifice. And this term is expressly applied to Christ, by the evangelist John (1 Epist. ii. 2; iv. 10.) "He is a propitiation, a means of at-one-ment, for our sins, and not for ours only, nor for those of the Jewish nation only, as were the sacrifices offered on the day of expiation, but for the whole world."—"God sent his Son to be the propitiation for our sins," in other words "that we might live through him," (verse 9.) that is, through his death, as the propitiating, the mediating sacrifice. By the way, this allusion seems to suppose the rite of expiation to be in a course of performance, at the time when this epistle was written.

Upon the whole, it seems that, if we read *reconciliation*-residence, seat, or *lid* of the ark, we should come the nearest to the true idea of this subject: for it was not a seat from whence was dispensed *mercy* only, but oracles; and those were occasionally threatenings, i. e. until *reconciliation* was made; but it was the station of a person understood to be there constantly present, where he might be *reconciled* to those who entreated him: this was the place for those who wished for reconciliation to apply for it; and this reconciliation-seat was itself occasionally *at-one-ed* with the people, &c. as when the blood of *at-one-ment* was sprinkled upon it, on the great day of expiation. The apostle declares, (Rom. iii. 25.) that "God had set forth Jesus Christ to be an ἱλαστήριον, a *reconciliation*-residence, through faith in his blood," i. e. as God was understood to be constantly on the mercy-seat of old, *there* to be at-one-ed, so is he now in *Christ*; who is his residence for the same blessed purpose—that of *at-one-ment*.

Hilasterion is certainly taken for the mercy-seat in Heb. ix. 5, "And over it (the ark of the covenant) the cherubim of glory shadowing the mercy-seat, ἱλαστήριον." Nevertheless, it may be doubted whether Christ is, strictly speaking, assimilated to the mercy-seat itself, and not rather to the sacrifice by which that mercy-seat was understood to be reconciled to the people who had offended. For it seems very harsh to say, that the victim which effected reconciliation was the same with one of the parties to be reconciled; but the mercy-seat, accepted figuratively for the Supreme Deity, who sat on it, was a party to be reconciled. Moreover, the apostle, alluding to the rite of expiation in the passage above quoted,

(Rom. iii. 25.) says, "whom God hath set forth to be a propitiation (ἱλαστήριον) through faith in his blood," —the victim had blood; but the mercy-seat had none; and to say that the blood sprinkled on the mercy-seat, is the blood of the mercy-seat, is to force a sense on the passage. Yet the term has been so understood by many; among whom, Theodoret, Le Clerc and Luther; for the other explanation are the Vulgate version, Chrysostom, Theophylact, Erasmus, &c. and it seems, on the whole, to be the easiest, the most consistent, and the best supported sense.

MERIBAH, *strife* or *contention*, the name given to the station at or near Rephidim, where the people murmured for water, and Moses struck the rock, where it gushed out, Exod. xvii. 1—7. Dr. Shaw feels confident that he has discovered this extraordinary stone, at Rephidim, and has furnished a particular account of it in his Travels. See Exodus, p. 405, 410, and Rephidim.

MERI-BAAL, or Merib-baal, son of Jonathan; (1 Chron. viii. 34; ix. 40.) elsewhere called Mephibosheth. This difference of name has most probably arisen from some corruption; though many suppose that the Hebrews scrupled pronouncing the name of Baal; so that instead of Mephi-baal or Meri-baal, they chose to say Mephi-bosheth, or Meri-bosheth; *Bosheth* in Hebrew signifying *shame, confusion.*

MERODACH, an ancient king of Babylon, placed among the gods, and worshipped by the Babylonians; or more probably, according to the analogy of the other Babylonian divinities, one of the planets, e. g. Mars. Jeremiah (l. 2.) speaking of the ruin of Babylon, says, "Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." We find certain kings of Babylon, whose names comprise that of Merodach; as Evil-Merodach, and Merodach-Baladan. See Berodach.

MEROM, the waters of Merom, (Josh. xi. 5.) or lake of Semechon, is the most northern of the three lakes supplied by the river Jordan. It is situate in a valley, called the Ard Houle, formed by the two branches of mount Hermon. The lake is now called after the valley, the lake of Houle. In summer this lake is for the most part dry, and covered with shrubs and grass, in which lions, bears, and other wild beasts conceal themselves. See Jordan, and Canaan, p. 232.

MEROZ, (Judg. v. 23.) a place in the neighborhood of the brook Kishon, whose inhabitants, refusing to assist their brethren when they fought against Sisera, were put under anathema.

MESECH, see Meshech.

I. MESHA, (Gen. x. 30.) the same, probably, as mount Masius. The sons of Joktan possessed the whole country between mount Masius and the mountains of Sephar, or Sepharvaim. [Among all the various conjectures as to the place designated by the name of *Mesha*, that of Michaelis (Spicileg. pt. ii. p. 214.) is still the most probable, viz. that Mesha is the region around Bassora, which the later Syrians called *Maishon*, and the Greeks *Mesene*. Under these names they included the country on the Euphrates and Tigris between Seleucia and the Persian gulf. Abulfeda mentions in this region two cities not far from Bassora, called *Maisan* and *Mushan*. Here, then, was probably the north-eastern border of the district inhabited by the Joktanites. The name of the opposite limit, *Sephar*, signifies in Chaldee *shore, coast*, and is probably the western part of Yemen, along the Arabian gulf, now called by the Arabs Tehâmah. The range of high and mountainous country between these two borders Moses calls 'the mount of the east,' or eastern mountains,—in reference either to Palestine or to Yemen, i. e. Sephar. It is also called by the Arabs *Djebal*, i. e. mountains, to the present day. (See Rosenm. Bib. Geogr. III. p. 163.) R.

II. MESHA, king of Moab, (2 Kings iii. 4.) paid Ahab, king of Israel, a tribute of a hundred thousand lambs, and as many rams, with their fleeces. After the death of Ahab, however, he revolted against Jehoram, king of Israel, who declared war against him, and called to his assistance Jehoshaphat, king of Judah, who, with the king of Idumea, then in subjection to him, marched against Mesha, and forced him to retire to Areopolis, his capital. Here they besieged him so closely that, not being able to escape through the camp of the Idumæans, which he attacked, he took his own son, the presumptive heir to his crown, brought him upon the wall of the city, and was going to sacrifice him. The kings of Judah, Israel and Edom, seeing this, retired without taking the town, but making a great spoil in the land of Moab.

In a communication from sir John Shore, now lord Teignmouth, the governor-general, to the society at Calcutta, he mentions a custom of the Brahmins, of sitting at a person's door, with some implement of suicide in their hands, and threatening to kill themselves, unless that which they demand be granted to them: this, when their demand is not excessive, is usually complied with, through fear of their self-murder. After which his excellency relates the following history, as it appeared on a trial before the English court of justice. It will elucidate the otherwise unaccountable conduct of Mesha:—

"Beechuk and Adher were two Brahmins, and zemindars, or proprietors of landed estates, the extent of which did not exceed eight acres. The village in which they resided was the property of many other zemindars. A dispute which originated in a competition for the general superintendence of the revenues of the village, had long subsisted between the two brothers, and a person named Gowry. The officer of government, who had conferred this charge upon the latter, was intimidated into a revocation of it, (by the threats of the mother of Beechuk and Adher to swallow poison,) as well as to a transfer of the management to the two Brahmins. By the same means of intimidation, he was deterred from investigating the complaint of Gowry, which had been referred to his inquiry by his superior authority. But the immediate cause which instigated these two Brahmins to murder their mother, was an act of violence said to have been committed by the emissaries of Gowry, (with or without his authority, and employed by him for a different purpose,) in entering their house during their absence at night, and carrying off forty rupees, the property of Beechuk and Adher, from the apartments of their women. Beechuk first returned to his house; where his mother, his wife and his sister-in-law related what had happened. He immediately conducted his mother to an adjacent rivulet, where being joined in the gray of the morning by his brother Adher, they called out aloud to the people of the village, that although they would overlook the assault, as an act that could not be remedied, yet the forty rupees must be returned. To this exclamation no answer was received; nor is there any certainty that it was even heard by any person; nevertheless, Beechuk, without any further hesitation, drew his cimeter, and at one stroke severed his mother's head from her body; with

the professed view, as entertained and avowed both by parent and son, that the mother's spirit, excited by the beating of a large drum during forty days, might for ever haunt, torment, and pursue to death, Gowry and the others concerned with him. The last words which the mother pronounced were, that 'she would blast the said Gowry, and those concerned with him.' The violence asserted to have been committed by the emissaries of Gowry, in forcibly entering the female apartments of Beechuk and Adher, might be deemed an indignity of high provocation; but they appear to have considered this outrage as of less importance than the loss of the money, which might, and would, have been recovered, with due satisfaction, by application to the court of justice at Benares. The act which they perpetrated had no other sanction than what was derived from the local prejudices of the place where they resided: it was a crime against their religion; and the two brothers themselves quoted an instance of a Brahmin, who, six or seven years before, had lost his caste, and all intercourse with the other Brahmins, for an act of the same nature. But in truth, Beechuk and Adher, although Brahmins, had no knowledge or education suitable to the high distinctions of their caste, of which they preserved the pride only; being as grossly ignorant and prejudiced as the meanest peasants in any part of the world. They seemed surprised when they heard the doom of forfeiture of caste pronounced against them by a learned Pundit, and they openly avowed that so far from conceiving they had committed a barbarous crime, both they and their mother considered this act as a vindication of their honor, not liable to any religious penalty." (Asiatic Researches, vol. iv.)

Sir John Shore gives two other instances of a like nature; one of which is, the murder of a daughter by a Brahmin who was provoked by an adversary. These instances are all of Brahmins; and probably are not general in India; but the idea connected with them appears to be of *ancient* date, and are similar to the action of the king of Moab, failing in his attempt to repulse his assailants; "he took his eldest son, who should have reigned in his stead, and offered him up, a whole burnt-offering [ascension-offering] upon the wall. And great was the foaming with rage upon Israel. And they (the kings of Edom and Judah) went away from off him, and returned to their own land." Does our extract suggest a reason why the king of Moab offered his son on the wall—publicly? i. e. that it might plainly appear to the attacking armies to what straits they had reduced him, q. d. "You see the whole process: the child brought out, the wood, the fire, the bloody knife; why will you force me to the slaughter? do you proceed? let his imbittered spirit haunt you, terrify you, blast you even to death." If these Brahmins thought they had such a right over the life of their mother, with her consent, might not the king of Moab think he had such a right over the life of his son? who, perhaps, was hero enough voluntarily to suffer it, like the son of Idomeneus, in Fenelon's Telemachus. Also, from whence was the "foaming rage" against Israel? no doubt from Moab, thus deprived of her prince; but, probably, also from Edom, q. d. "These Israelites, not having such customs among themselves, despise our institutions; they push this king to extremities, and call his behavior superstitious, profane, impious; whereas we, being aware of this custom, and indeed respecting it, sympathize with the distressed king, and hate those who abominate what he is doing." Is not this a natural solution of the difficulty, Whence was this rage? and why, and wherefore Israel returned disgusted, as it should seem, into their own land? Did Edom also suppose itself to be haunted by the spirit of this sacrifice, and, feeling this terror, flee to avoid it, at the same time cursing Israel, who had brought it upon them? If this conjecture be applicable, the king of Moab did not merely by this sacrifice implore assistance from his gods; but he took this method of terrifying his adversaries, after his own personal valor had proved ineffectual to deliver himself and his country from them.

The reader will notice more particularly the ideas of the Brahmins, as related by sir John Shore, on the disposal of the life of another person; especially of a parent's power over the life of his child, (which, in the instance given by sir John, was without the child's consent, the daughter being an infant,) as perhaps it may be found to bear pretty strongly on some circumstances noticed in Scripture. It is certain, that parental power extended even to the depriving a child of life among the Romans, the Gauls, the Persians, and other ancient nations.

I. MESHECH, or MESECH, the sixth son of Japheth, (Gen. x. 2.) supposed to be the father of the Moschi, a people between Iberia, Armenia and Colchis; or, as others believe, of the Muscovites. (See Gen. x. 2; Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3; xxxix. 1.)

II. MESHECH, a son of Aram, Gen. x. 23.

MESOPOTAMIA, the Greek name of ARAM-NAHARAIM, a country between the *two rivers;* a famous province, situated between the rivers Tigris and Euphrates, and celebrated in Scripture as the first dwelling of men after the deluge. It gave birth to Phaleg, Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, Leah, and the sons of Jacob. The plains of Shinar were in this country; and it was often called Mesopotamia Syriæ, because it was inhabited by the Arameans, or Syrians; and sometimes Padan-aram, (Gen. xxviii. 2, &c.) the plains of Aram; or Sede-aram, the fields of Aram; to distinguish the fertile plains from the uncultivated mountains of the country. Balaam, son of Beor, was of Mesopotamia, (Deut. xxiii. 4.) whose king Chushanrishathaim subdued the Hebrews after the death of Joshua, Judg. iii. 8. Mesopotamia was afterwards seized by the Assyrians, and continued united to the empire till its dissolution. It frequently formed part of the Medo-Persian, Macedonian and Parthian empires; and is now comprised in modern Persia.

MESSIAH, or MESSIAS, *anointed*, a title given principally, or by way of eminence, to that sovereign deliverer formerly and still expected by the Jews. (See CHRIST.) They used to anoint their kings, high-priests, and sometimes prophets, when they were set apart to their office; and hence the phrase, *to anoint* for an employment, sometimes signifies merely a particular designation or choice for such an employment. Cyrus, who founded the empire of the Persians, and who set the Jews at liberty, is called (Isa. xlv. 1.) "the anointed of the Lord;" and in Ezek. xxviii. 14, the name of Messiah is given to the king of Tyre.

But as we have already observed, *Messiah* is the designation given by the Hebrews, eminently, to that Saviour and Deliverer whom they expected, and who was promised to them by all the prophets. As the holy unction was given to kings, priests and prophets, by describing the promised Saviour of the world under the name of Christ, Anointed, or Messiah, it was sufficiently evidenced, that the qualities of king, prophet and high-priest would eminently centre in

him; and that he should exercise them not only over the Jews, but over all mankind; and particularly over those who should receive him as their Saviour. Peter and the other believers, being assembled together, (Acts iv. 27.) quote from Psalm ii, "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." Luke says, (iv. 18.) that our Saviour, entering a synagogue at Nazareth, opened the book of the prophet Isaiah, where he read, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." After which he showed them, that this prophecy was accomplished in his own person. Such, too, was the uniform testimony of all the apostles.

It is not recorded that our Saviour Jesus Christ ever received an external official unction. The unction that the prophets and the apostles speak of, is the spiritual and internal unction of grace, and of the Holy Ghost, of which the outward unction, with which kings, priests and prophets were anciently anointed, was but the figure or symbol. He united in his own person the offices of king, prophet and priest, and eminently included in himself whatever the law and the prophets had promised or prefigured, that was most excellent or most perfect. Christians, his disciples and his children, enjoy, in some sense, the same prerogatives, by the anointing of the Holy Spirit, 1 Pet. ii. 9.

The ancient Hebrews, being instructed by the prophets, had clear notions of the Messiah; but these were gradually depraved, so that when Jesus appeared in Judea, the Jews entertained a false conception of the Messiah, expecting a temporal monarch and conqueror, who should remove the Roman yoke, and subject the whole world. Hence they were scandalized at the outward appearance, the humility, and seeming weakness of our Saviour; and the modern Jews, indulging still greater mistakes, form to themselves chimerical ideas of the Messiah, utterly unknown to their forefathers. See CHRIST.

Our Saviour gave warning to his disciples, that false prophets and false Messiahs should arise; (Mark xiii. 22.) that they should perform signs and wonders, by which even the elect themselves would be in danger. The event has verified his prediction. Every age among the Jews has produced false prophets, and false Christs, who have succeeded in deceiving many of that nation. One appeared even in the age of Christ himself; Simon Magus, who reported at Samaria that he was the great power of God, Acts viii. 9. In the following century Barchochebas, by his impostures, drew down on the Jews the most terrible persecution; and since his time several others have appeared, and succeeded in imposing upon the credulity of this infatuated people.

METHUSAEL, son of Mehujael, of the race of Cain, Gen. iv. 18.

METHUSELAH, son of Enoch, (Gen. v. 21, 22.) was born A. M. 687: he begat Lamech A. M. 874, and died A. M. 1656, aged 969 years; the greatest age attained by any man. The year of his death was that of the deluge.

MEZUZOTH is a name the Jews give to certain pieces of parchment, which they fix on the door-posts of their houses; taking literally what Moses says, Deut. vi. 9, 11, 13, "Thou shalt never forget the laws of thy God, but *thou shalt write them on the posts of thy house, and on thy gates.*" They pretend, that to avoid making themselves ridiculous, by writing the commandments of God without their doors, or rather to avoid exposing them to profanation, they ought to write them on parchment, and to enclose it. Therefore they write these words on a square piece of prepared parchment, with a particular ink, and a square kind of character, Deut. vi. 4—9. "Hear, O Israel, the Lord our God is one Lord," &c. Then they leave a little space, and afterwards go on, to Deut. xi. 13. "And it shall come to pass, if thou shalt hearken diligently to my commandments," &c. as far as, "thou shalt write them upon the door-posts of thy house." After this they roll up the parchment, put it into a case, and write on it Shaddai, which is one of the names of God, and then attach it to the doors of their houses and chambers, and to the knocker of the door on the right side. As often as they pass, they touch it in this place with their finger, which they afterwards kiss. The Hebrew *mezuza* properly signifies a door-post of a house, but is a name also given to this roll of parchment.

I. MICAH, the Morasthite, or of Mareshah, (q. v.) a village near Eleutheropolis, in the south of Judah, is the seventh in order of the lesser prophets. He prophesied under Jotham, Ahaz and Hezekiah, kings of Judah, for about 50 years; from about A. M. 3245, or the beginning of the reign of Jotham, to A. M. 3306, or the last year of Hezekiah. He was nearly contemporary with Isaiah, and has some expressions in common with him. (Compare Isaiah ii. 2, with Micah iv. 1, and Isaiah xli. 15, with Micah iv. 13.) The extant prophecy of Micah contains but seven chapters. He first foretells the calamities of Samaria; afterwards he prophesies against Judah and Samaria; and then foretells the captivity of the ten tribes, and their return. The third chapter contains a pathetic invective against the princes of the house of Jacob, and the judges of the house of Israel. We are informed by Jeremiah (xxvi. 18, 19, &c.) that this prophecy was pronounced in the time of Hezekiah, and that in the days of Jehoiakim it protected Jeremiah from death, who prophesied much the same things against Jerusalem as Micah had done. After these terrible denunciations, Micah speaks of the reign of the Messiah. And as the peaceable times which succeeded the return from the Babylonish captivity, and which prefigured the reign of the Messiah, were disturbed by a tempest of short continuance, Micah foretold it in a manner which agrees closely with what Ezekiel says of the war of Gog against the saints, and which Calmet thinks had relation to the reign of Cambyses, or the war of Holofernes. He also speaks particularly of the birth of the Messiah (v. 2, 3, &c.) at Bethlehem, whose dominion was to extend over the earth. The two last chapters contain a long invective against the iniquities of Samaria, the fall of Babylon, and predictions of the reëstablishment of Israel, and in such lofty terms, as chiefly agree with the state of the Christian church.

We know nothing authentic of Micah's death. He has been, by some, confounded with Micaiah son of Imlah, who lived in the kingdom of the ten tribes, under the reign of Ahab.

II. MICAH, of Ephraim, son of a rich widow,

who became an occasion of falling to Israel, (Judg. xvii. xviii., by making an ephod (or priestly habit) and images of metal, for a domestic chapel. He made one of his own sons priest; and afterwards a young Levite. It is believed this happened in the interval, after the death of Joshua, and the elders that succeeded him, till Othniel judged Israel. During this time the tribe of Dan, being straitened in their inheritance, sent six hundred men to seek a more convenient settlement. They passed by Micah's house, on the mountains of Ephraim, and desired the Levite who resided there, to inquire of the Lord about the success of their expedition. He answered them, that the Lord would prosper their undertaking. They came a second time to the house of Micah; and having persuaded the priest to join their party, they took away the ephod and the graven images. See DAN.

MICAIAH, son of Imlah, of Ephraim, and a prophet, who lived in the time of Ahab. Having foretold the issue of this prince's expedition against Ramoth-Gilead, he was delivered over to Amon, the governor of Samaria, with orders that he should be fed with the bread of grief, and water of affliction, till Ahab returned in peace. Micaiah answered, "If thou return at all in peace, the Lord has not spoken by me;" and the event justified his prediction, 1 Kings xxii. 7, seq.

MICHAEL, the name given to the archangel who is represented as presiding over the Jewish nation. (See ANGEL, p. 60.) Jude (9, 10.) speaks of his contending with the devil, and disputing about the body of Moses; an expression which has given rise to many opinions. Without detailing these, we remark, that the opinion of Macknight seems to be the most reasonable, and the least liable to exception.

In Dan. x. 13—21, and xii. 1, Michael, he remarks, is spoken of as one of the chief angels, who took care of the Israelites as a nation: he may, therefore, he thinks, have been "the angel of the Lord," before whom Joshua the high-priest is said to have stood, "Satan being at his right hand to resist him;" (Zech. iii. 1.) namely, in his design of restoring the Jewish church and state, called by Jude, 'the body of Moses,' just as the Christian church is called by Paul, 'the body of Christ.' Zechariah adds, "And the Lord," that is, *the angel of the Lord*, as is plain from ver. 1, "said unto Satan, The Lord rebuketh thee, O Satan! even the Lord who hath chosen Jerusalem, rebuketh thee!" Dr. A. Clarke adopts this view of the passage, and adds to the remarks of Macknight the following: "Among the Hebrews, *guph*, BODY, is often used for a *thing itself;* so Rom. vii. 24, *the body of sin*, signifies *sin* itself. So the *body* of Moses may signify Moses himself; or that in which he was particularly concerned; namely, his institutes, religion, &c.

MICHAL, daughter of Saul, and wife of David, 1 Sam. xviii. 20; xix. 11. See DAVID, p. 335.

MICHMAS, a city of Ephraim, on the confines of Benjamin, (Ezra ii. 27; Neh. vii. 31.) called also MICHMASH, 1 Sam. xiii. 2; Isa. x. 28. (Compare Neh. xi. 31.) Eusebius says, it was, in his time, a considerable place, about nine miles from Jerusalem, towards Rama.

MICHMETHAH, or MACHMETHATH, a city of the half-tribe of Manasseh, on the frontiers of Ephraim and Manasseh; over against Shechem, Josh. xvi. 6; xvii. 7.

MIDIAN, fourth son of Abraham and Keturah, (Gen. xxv. 2.) and father of the Midianites, mentioned Numb. xxii. 4, 7; xxv. 15; xxxi. 2, &c. whose daughters seduced Israel to the worshipping of Baal-peor. The Midianites, who were overcome by Hadad, son of Bedad, king of Edom, (Gen. xxxvi. 35.) and those who oppressed Israel, and were defeated by Gideon, (Judg. vi. 1, &c.; vii. 1, 2.) were also descended from him. Their capital city was called Midian, and its remains were to be seen in the time of Jerome and Eusebius. It was situated on the Arnon, south of the city Ar, or Areopolis. The Lord, intending to punish the Midianites, because their daughters had seduced Israel to the worship of Peor, directed Moses to take a thousand men out of each tribe, and send them under the command of Phinehas, son of the high-priest Eleazar, to execute vengeance upon them. Phinehas marched, therefore, at the head of 12,000 men, having with him the ark of the covenant, according to some commentators, and the trumpets of the tabernacle. He defeated the Midianites, and slew five of their kings, Levi, Rekem, Zur, Hur and Reba, who reigned over several cities of the country of Midian, east of the Dead sea. The wicked prophet Balaam was also involved in their misfortune, and lost his life. The Israelites took the women, the children, the flocks, and whatever belonged to the Midianites; and burnt their cities, villages and forts.

[The original and appropriate district of the Midianites seems to have been on the east side of the Elanitic branch of the Red sea; where the Arabian geographers place the city *Madian*. But they appear to have spread themselves northward, probably along the desert east of mount Seir, to the vicinity of the Moabites; and on the other side also, they covered a territory extending to the neighborhood of mount Sinai. (See Exod. iii. 1; xviii. 5; Numb. xxxi; Judg. vi.—viii.) In Gen. xxv. 2, 4, compared with verses 12—18, they are distinguished from the descendants of Ishmael; but elsewhere, the names Midianites and Ishmaelites seem to be used as nearly synonymous. (See Gen. xxxvii. 25, compared with verse 36; Judg. vii. 12, compared with viii. 22, 24.) R.

MIGDOL, *a tower*. When the Israelites came out of Egypt, the Lord commanded them to encamp over against Pi-hahiroth, between Migdol and the Red sea, over against Baal-zephon, Exod. xiv. 2. See EXODUS, p. 401, 403.

MILCOM, see MOLOCH.

MILE. The Greek μίλιον, *mile*, (Matt. v. 41,) is spoken of the Roman *milliare*, or mile, which contained 8 stadia or 1000 paces, i. e. about 1611⅔ yards; while the English mile contains 1760 yards. (See Adam's Rom. Ant. p. 503.) *R.

MILETUS, or MILETUM, a city and seaport, and the ancient capital of all Ionia. Paul, going from Corinth to Jerusalem, in A. D. 58, passed by Miletus; and as he went by sea, and so could not take Ephesus in his way, he desired the bishops of the church of Ephesus to meet him here, Acts xx. 18, 35.

This city was originally a colony of Cretans; but at length became so powerful, that it sent out settlers to a great number of cities on the Euxine sea, and many others on the continent. What most contributed to its renown was a magnificent temple of Apollo. Dr. Chandler has an interesting account of the city. (Travels, p. 146—149.)

MILK. Moses forbids to seethe a kid in its mother's milk, (Exod. xxiii. 19; xxxiv. 16; Deut. xiv. 21.) which the Hebrews, generally, understand literally; though some accept it metaphorically, as forbidding cruelty, Deut. xxii. 6.

A land flowing with milk and honey is a country of extraordinary fertility. In the prophets the king-

dom of the Messiah is represented as a time of great abundance, "when the mountains should flow with milk and honey," Joel iii. 18. And Isaiah says, (lx. 16.) "Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings." Paul compares his converts to little children, to be fed with milk, and not with solid food, (1 Cor. iii. 2; Heb. v. 12.) and Peter exhorts the faithful, "As new-born babes, to desire the sincere milk of the word, that ye may grow thereby," 1 Pet. ii. 2.

MILL. For a description of the hand-mills commonly used in the East, see CORN.

MILLENNIUM, *a thousand years*, the name applied to that period of the Christian church described in Rev. xx. 4, during which many sound commentators have supposed that Jesus Christ will reign personally on the earth, and that the bodies of martyrs and other eminent Christians will be raised from the dead, and in this renewed state constitute the subjects of his glorious kingdom. Other writers, however, understand those passages which refer to this blessed era in a figurative sense, and explain them of a period in which Christianity shall eminently prevail, in its purity; annihilate paganism, idolatry, Mohammedanism, and all other false religions; and triumphantly reign throughout all the earth.

MILLET, a kind of grain, of which there are several species cultivated in Italy, Syria and Egypt. It is used partly green as fodder, and partly in the ripe grain for bread, &c. Ezekiel (iv. 9.) received an order from the Lord, to make himself bread with a mixture of wheat, barley, beans, lentil and millet. "*Durra*," says Niebuhr, "is a kind of millet, made into bread with camel's milk, oil, butter, &c. and is almost the only food eaten by the common people of Arabia Felix. I found it so disagreeable, that I would willingly have preferred plain barley bread." This illustrates the appointment of it to the prophet Ezekiel, as a part of his hard fare.

I. MILLO, a part of the citadel at Jerusalem; or more probably of the fortifications themselves, 2 Sam. v. 9; 1 Kings ix. 15, 24; xi. 27, al. The *house of Millo* (2 Kings xii. 21.) is probably the same. R.

II. MILLO, a place near Shechem. It is said, (Judg. ix. 6.) that the inhabitants of Shechem and those of the *house of* Millo, made Abimelech, son of Gideon, king. House is here put for *place* or *dwelling*.

MINA, a species of money, called in Hebrew *maneh*. We find this word only in the books of Kings, Chronicles, Ezra, and in Ezekiel, who tells us, (xlv. 12.) that it was valued at sixty shekels, which, in gold, made about 240 dollars, and in silver about 30 dollars. This is the Hebrew *maneh*; but the Greek or Attic *mina*, which is probably that mentioned in the books of the Maccabees, and in the New Testament, is valued at a hundred drachmæ, or about 13½ dollars. There was also a lesser mina, valued at seventy-five drachmæ.

MINCHA, a Hebrew word, signifying an *offering* of meal, cakes, or biscuits, presented in the temple of the Lord. The LXX sometimes preserve this word; but instead of *mincha*, they read *manna*, which doubtless was the common pronunciation in their time. We find manna in Baruch i. 10: "Prepare ye manna, and offer upon the altar of the Lord our God." Scripture uses the word mincha, in the Hebrew, to express the offerings that Cain and Abel made to the Lord of their first-fruits, (Gen. iv. 3, 4.) for the presents made by Jacob to his brother Esau, at his return from Mesopotamia; (Gen. xxxii. 13, 16, 18, 20, 21.) for those carried by the sons of Jacob to Joseph in Egypt, before he discovered himself to them; (Gen. xliii. 11, 14, 24.) and for those that Ehud presented to Eglon, king of Moab, Judg. iii. 15, 17, 18. (See also Mal. i. 10, 11.)

MIND, the understanding, or judgment; that principle which distinguishes the differences of things, lawful or unlawful, good or evil, 2 Cor. iii. 14; Tit. i. 15. It is sometimes supposed to be seated, or rather, perhaps, to exercise itself, in the heart, (Gen. xxvi. 35; Deut. xviii. 6.) or in the memory, (Ps. xxxi. 12; Isa. xlvi. 8.) or in the imagination, or will. These ramifications are all referable to the exercise of the understanding, in these departments of the intellectual faculties.

MINISTER, one who attends or waits on another; so Elisha was the minister of Elijah, (2 Kings iii. 11.) and Joshua the servant of Moses, Exod. xxiv. 13; xxxiii. 11. And these persons did not feel themselves degraded by their stations, but in due time they succeeded to the offices of their masters. In like manner, John Mark was minister to Paul and Barnabas, Acts xiii. 5. Christ is called a Minister of the true, that is, the heavenly sanctuary.

The minister of the synagogue, (Luke iv. 20.) was appointed to keep the book of the law, and to observe that those who read in it read correctly, &c. The rabbins say, he was the same as the angel of the church, or overseer. Lightfoot says, Baal Aruch expounds the *chazan*, or minister of the congregation, by *Sheliach hatzibbor*, or *angel* of the congregation; and from this common platform and constitution of the synagogue, we may observe the apostle's expression of some elders ruling, and laboring in word and doctrine; others in the general affairs of the synagogue. Allusions to the officers of the Jewish synagogue are often introduced by the writers of the New Testament, and perhaps are hardly intelligible to us, who are not intimately acquainted with the constitutions of those assemblies.

Ministers were servants; not menial, but honorable. Those who explain the word, and conduct the service of God; who dispense the laws, and promote the welfare of the community. The holy angels, who, in obedience to the divine commands, protect, preserve, succor and benefit the godly, are all beneficial ministers to those who are under their charge, Heb. viii. 2; Exod. xxx. 10; Lev. xvi. 15; 1 Cor. iv. 1; Rom. xiii. 6; Ps. civ. 4. See ANGEL.

MINNI. Jeremiah (li. 27.) invites the kings of Minni, Ararat and Aschenaz to war against Babylon. Minni is thought to denote Minuas, a province of Armenia.

MINNITH, a city beyond Jordan, four miles from Heshbon, on the road to Philadelphia. It belonged to the Ammonites when Jephthah made war against them, Judg. xi. 33. Ezekiel says, that Judah carried wheat of Minnith to the fairs of Tyre, Ezek. xxvii. 17.

MINT, a garden herb, or pot herb, sufficiently known. The Pharisees, desiring to distinguish themselves by a most scrupulous and literal observation of the law, gave tithes of mint, anise, and cumin, Matt. xxiii. 23. Our Saviour does not censure this exactness, but complains, that while they were so precise in these lesser matters, they neglected the essential commandments of the law.

MIRACLE, a sign, wonder, prodigy. These terms are commonly used in Scripture to denote an action, event, or effect, superior (or contrary) to the general and established laws of nature. And they are given, not only to true miracles, wrought by saints or prophets sent from God, by good angels, by the finger of

God, or by the Son of God; but also to the false miracles of impostors, and to wonders wrought by the wicked, by false prophets, or by devils. Moses speaks of the miracles of Pharaoh's magicians, in the manner he speaks of those wrought by himself, in the name and by the power of God; our Saviour foretold that false Christs and false prophets should perform wonders capable of deceiving, were it possible, the elect themselves; (Matt. xxiv. 24.) and John, in the Revelation, (xiii. 13, 14.) speaks of a beast that came out of the earth, which performed such prodigies, as even to make fire descend from heaven on the earth, which seduced many persons, &c. And in the same book he speaks of demons, which showed wonders, to stimulate the kings of the earth to make war on the saints; and also of a false prophet, who works miracles, to seduce those who have received the mark of the beast, Rev. xvi. 14; xix. 20.

Miracles and prodigies, therefore, are not always sure signs of the sanctity of those who perform them; nor proofs of the truth of the doctrine they deliver; nor certain testimonies of their divine mission. The Son of God not only permits but commands us to examine miracles, and those who perform them, (Matt. xxiv. 23, 24.) and Moses (Deut. xiii. 1.) cautioned the Israelites against listening to the words of certain prophets, or dreamers of dreams; adding, that the Lord permitted them to prove his people, to know whether they loved the Lord their God with all their heart, and with all their soul. It may, therefore, be affirmed, that the proof of miracles is not always unquestionable. To the mission of him who works miracles, must be joined the truth of the doctrine he advances, the holiness of his life, his good understanding, and his concurrence with those whose life, mission and doctrine, have been already ascertained and approved. His miracles must be strictly examined, to see if they be true, and will stand the test; and are not juggling tricks, or magical operations; whether they lead to God, to peace, to righteousness, to salvation. If these marks and characters be found in him who works miracles, we must allow such a one to be a messenger from God.

Our Saviour complains (John iv. 48.) of the Jews: "Except ye see signs and wonders, ye will not believe." When they asked a sign from him, (Matt. xii. 38.) he replied that they should see no other sign but that of the prophet Jonah. He says (John xv. 24.) that if he had not performed among them such miracles as were never before performed by man, they would have had no sin; and Nicodemus acknowledged, (John iii. 2.) "No man can do these miracles that thou doest, except God be with him." Such a train of miracles, accompanied with so much innocence and righteousness, with a doctrine so pure and divine, could not be operations of falsity and delusion. When Christ sent his apostles to preach the gospel among the Jews, and among infidel nations, he gave them the power of working miracles in his name, (Matt. x. 6, 8, &c.) than which nothing so much contributed to the propagation of the Christian faith.

The prejudices, obstinacy and incredulity of the Jews must have been very extraordinary, not to yield to the miracles of Christ and his apostles. The doctors themselves could not give the lie to their own eyes, or oppose what was so public and notorious; they could not directly deny the miracles, but chose rather to ascribe them to Beelzebub. The modern Jews pretend, that Christ had stolen the name JEHOVAH out of the temple, by which he performed his miracles. If this were true, could it be conceivable, that God would favor an impostor with the gift of working miracles, and such a long train of miracles, and of so high degree, and by one who announced the subversion of the law and the Jewish religion? And would he permit him to transfer this power to his disciples and apostles?

MIRIAM, sister of Moses and Aaron, and daughter of Amram and Jochebed. If she were the one who was watching when her brother Moses was exposed on the bank of the Nile, she might be ten or twelve years old at that time. When Pharaoh's daughter discovered the infant, Miriam proposed to fetch a nurse for the little foundling; the princess accepted the offer, and Miriam brought her own mother, Exod. ii. 4, &c. It is thought that Miriam married Hur, of Judah; but it does not appear that she had any children by him.

Miriam had the gift of prophecy, as she insinuates in Exod. xvii. 10, 11; Numb. xii. 2. After the passage of the Red sea, she led the choir and dances of the women, and repeated with them the canticle, "Sing ye to the Lord," &c. which Moses sung in the choir of men, Exod. xv. 21. When Zipporah, the wife of Moses, arrived in the camp of Israel, Miriam and Aaron disparaged her, speaking against Moses on her account, Numb. xii. The Lord punished Miriam by visiting her with a leprosy. Her death happened in the first month of the fortieth year after the exodus, at the encampment of Kadesh, in the wilderness of Sin, (Numb. xx. 1.) where Eusebius assures us that in his time her sepulchre was to be seen.

MIRROR, see LOOKING-GLASS.

MISHAEL, one of the three companions of Daniel, to whom Nebuchadnezzar gave the Chaldean name of Meshach, (Dan. i. 7.) and cast into the burning furnace; from which he was miraculously delivered.

MISHAL, and MISHEAL, see MASHAL.

MISHPAT, *judgment*, a fountain, called also KADESH, (Gen. xiv. 7.) which see.

MISHNAH, see TALMUD.

MISR, a name given to the land of Egypt, which see.

MITE, Gr. λεπτον, a small piece of money, two of which made a *kodrantes*, or the fourth part of the Roman *as*. The *as* was equal to $3\frac{1}{10}$ farthings sterling, or about $1\frac{1}{2}$ cents. The mite, λεπτον, therefore, would be equal to about *two mills*, Luke xii. 59; xxi. 2. R.

MITHCAH, an encampment of Israel in the wilderness, between Tarah and Hashmonah, Numb. xxxiii. 28, 29.

MITYLENE, the celebrated capital of the island of Lesbos, through which Paul passed as he went from Corinth to Jerusalem, A. D. 58, Acts xx. 14. Now *Castro*.

I. MIZPAH, or MIZPEH, *elevation*, a city of Judah, (Josh. xv. 38.) south of Jerusalem, and north of Hebron; about six leagues from Jerusalem. Calmet thinks it is the Mizpah of Benjamin, where the Hebrews often assembled for purposes of devotion. (See 1 Kings xv. 22; 2 Chron. xvi. 6, &c.)

II. MIZPAH, or MIZPEH, a city of Gad, in the mountains of Gilead, where Laban and Jacob made a covenant, Gen. xxxi. 49. Jephthah dwelt here when he made a covenant with the Israelites on the other side Jordan, who chose him for their captain; and here he assembled his troops, Judg. xi. 11, 29, 34. It is sometimes ascribed to Moab, because the Moabites conquered and kept it.

III. MIZPAH, or MIZPEH. Joshua (xi. 3, 8.) speaks of the Hivites, who inhabited the country of Mizpeh, at the foot of mount Hermon, and consequently towards

the head of the Jordan. He adds, that the army of Jabin and his allies took refuge at Mizpah, to the east of the city of Sidon; which agrees with this position.

MIZRAIM, son of Ham, and father of Ludim, Anamin, Lehabim, Naphtuhim, Pathrusim and Casluhim, Gen. x. 6. He was father of the Mizraim, or Egyptians. Mizraim is also put for the country of Egypt; thus it has three significations, which are perpetually confounded and used promiscuously; sometimes denoting the land of Egypt, sometimes he who first peopled Egypt, and sometimes the inhabitants themselves. See EGYPT.

MNASON, of Cyprus, a Jew, converted by Christ himself; and one of the seventy, Acts xxi. 16. Paul lodged at his house at Jerusalem, A. D. 58.

MOAB, son of Lot, and of his eldest daughter; (Gen. xix. 31, &c.) born about the time of the birth of Isaac, A. M. 2108.

MOABITES, the descendants of Moab, son of Lot, whose habitation was east of Jordan, and adjacent to the Dead sea, on both sides the river Arnon, on which their capital city was situated; although the river Arnon was strictly and properly the northern boundary of Moab. This country was originally possessed by a race of giants called Emim, (Deut. ii. 11, 12.) whom the Moabites conquered. Afterwards, the Amorites took a part from the Moabites, (Judg. xi. 13.) but Moses reconquered it, and gave it to the tribe of Reuben. The Moabites were spared by Moses, as God had restricted him; (Deut. ii. 9.) but there always was a great antipathy between them and the Israelites, which occasioned many wars. Balaam seduced the Hebrews to idolatry and uncleanness, by means of the daughters of Moab, Numb. xxv. 1, 2. God ordained that this people should not enter into the congregation of his people, or be capable of office, &c. even to the tenth generation, (Deut. xxiii. 3.) because they had the inhumanity to refuse the Israelites a passage through their country, nor would supply them with bread and water in their necessity.

Eglon, king of the Moabites, was one of the first who oppressed Israel after the death of Joshua. Ehud killed him, and Israel expelled the Moabites, Judg. iii. 12. A. M. 2679. David subdued Moab and Ammon; under which subjection they continued till the separation of the ten tribes; when they were attached to the kings of Israel till the death of Ahab. Soon after the death of this king, the Moabites began to revolt, 2 Kings iii. 4, 5. Mesha refused the tribute of a hundred thousand lambs, and as many rams, which till then had been customarily paid, either yearly or at the beginning of every reign. The reign of Ahaziah was too short to allow of his invading them; but Jehoram, son of Ahab, and brother to Ahaziah, having ascended the throne, intended reducing them to obedience. He invited Jehoshaphat, king of Judah, to join him; who, with the king of Edom, then his vassal, entered Moab, where they were almost on the point of perishing with thirst, but were miraculously relieved, 2 Kings iii. 16, &c. We have little knowledge of the Moabites after this time; but Isaiah, at the beginning of the reign of Hezekiah, threatens them with a calamity which was to happen three years after his prediction, and which probably referred to the war of Shalmaneser, king of Assyria, against the ten tribes, and the nations beyond the Jordan. Amos (i. 13, &c.) also foretold great miseries to them, which probably they suffered under Uzziah and Jotham, kings of Judah; if not under Shalmaneser; (2 Chron. xxvi. 7, 8; xxvii. 5.) or, lastly, the war of Nebuchadnezzar, five years after the destruction of Jerusalem. Calmet believes that this prince carried them captive beyond the Euphrates, as the prophets had threatened; (Jer. ix. 26; xii. 14, 15; xxv. 11, 12; xlviii. 47; xlix. 3, 6, 39; l. 16.) and that Cyrus sent them home again, as he did other captive nations. It is probable that in the later times of the Jewish republic, they obeyed the Asmonean kings, and afterwards Herod the Great.

The principal deities of the Moabites were Chemosh and Baal-peor. Scripture speaks of Nebo, of Baal-meon, and of Baal-dibon, as gods of the Moabites; but it is likely these are rather names of places where Chemosh and Peor were worshipped; and that Baal-dibon, Baal-meon, and Nebo, are no other than Chemosh adored at Dibon, or at Meon, or on mount Nebo.

For a description of the land of Moab, see CANAAN, p. 237.

MODIN, a celebrated city or town in the tribe of Dan, whence came Mattathias and his family, the Maccabees, (1 Mac. ii. 1, 15; ix. 19.) and which is also famous for a battle fought there by a handful of men, under Judas Maccabæus, against Antiochus Eupator, 2 Mac. xiii. 9, &c.

MOLADAH, (Josh. xv. 26; xix. 2.) a city first given to Judah, and afterwards to Simeon. It was in the southerly part of Judah.

MOLE, an unclean animal, (Lev. xi. 30.) several times referred to in Scripture. In the Vulgate and in the English Bible, however, the word *tenshemeth*, lizard or chameleon, is improperly translated mole, this animal being called in Hebrew *hholed*. The only passage requiring elucidation, in which the mole is spoken of, is Isa. ii. 20, and this the reader will find examined in the article IDOLS, p. 522.

MOLOCH, or MILCOM, a god of the Ammonites, to whom human sacrifices were offered. Moses in several places forbids the Israelites, under the penalty of death, to dedicate their children to Moloch, by making them pass through the fire, (Lev. xviii. 21; xx. 2—5.) and God himself threatens to pour out his wrath against those who should be guilty of it. There is great probability that the Hebrews were addicted to the worship of this deity, even before their coming out of Egypt, since Amos, (v. 26.) and after him Stephen, (Acts vii. 43.) reproaches them with having carried in the wilderness the tabernacle of their god Moloch. (See CHIUN.) Solomon built a temple to Moloch on the mount of Olives, (1 Kings xi. 7.) and Manasseh, a long time after, imitated his impiety, making his son pass through the fire in honor of this idol, 2 Kings xxi. 3, 4. Such idolatry was practised chiefly in the valley of Tophet and Hinnom, east of Jerusalem, Jer. xix.

Some are of opinion, that the devotees contented themselves with making their children leap over a fire sacred to Moloch; by this action consecrating them to that false deity; and as by a lustration purifying them; this being a usual ceremony on other occasions among the heathen. Others believe that they made them pass between two fires opposite each other, with the same intention; but it is generally thought that they really burnt their children as sacrifices. See Ps. cvi. 37; Isa. lvii. 5; Ezek. xvi. 20, 21; xxiii. 37, 39, where it is positively asserted, that the Hebrews sacrificed their children to devils, to Moloch, and to strange gods. See FIRE.

The rabbins assure us, that the idol Moloch was of brass, sitting on a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one; that when they offered children to him, they heated the statue

from within, by a great fire; and when it was burning hot, put the miserable victim within its arms, where it was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others say, that his arms were extended, and reaching toward the ground, so that when they put a child within his arms, it immediately fell into a great fire which was burning at the foot of the statue.

There are various sentiments about Moloch: some believe that it represented Saturn, to whom it is well known that human sacrifices were offered. So Gesenius in his Comm. z. Jesa. ii. p. 343; comp. p. 327. (See also CHIUN.) Others think he was Mercury, others say Venus, others Mars, or Mithra. Calmet has endeavored to prove, that Moloch signified the sun, or the king of heaven. (See also Selden, de Diis Syris; Spencer, de Legibus Hebræorum Ritualib. lib. ii. cap. 10. And Vossius, de Origine et Progressu Idolatriæ, lib. ii. cap. 5.)

MONEY. Scripture often speaks of gold, silver, brass, of certain sums of money, of purchases made with money, of current money, of money of a certain weight; but we do not observe coined or stamped money till a late period; which induces a belief that the ancient Hebrews took gold and silver only by weight; that they only considered the purity of the metal, and not the stamp. The most ancient commerce was conducted by barter, or exchanging one sort of merchandise for another. One man gave what he could spare to another, who gave him in return part of his superabundance. Afterwards the more precious metals were used in traffic, as a value more generally known and stated. Lastly, they gave this metal, by public authority, a certain mark, a certain weight, and a certain degree of alloy, to fix its value, and to save buyers and sellers the trouble of weighing and examining the coins.

Abraham weighed out four hundred shekels of silver, to purchase Sarah's tomb; (Gen. xxiii. 15, 16.) and Scripture observes, that he paid this in *current money with the merchant.* Joseph was sold by his brethren to the Midianites for twenty pieces of silver, (Gen. xxxvii. 28.) Heb. twenty *shekels* of silver. The brethren of Joseph brought back with them into Egypt the money they found in their sacks, in the same weight as before, Gen. xliii. 21. Isaiah describes the wicked as weighing silver in a balance, to make an idol thereof, (chap. xlvi. 6.) and Jeremiah (xxxii. 10.) weighs seventeen pieces of silver in a pair of scales to pay for a field he had bought. Isaiah says, "Come, buy wine and milk without money, and without price. Wherefore do ye weigh money for that which is not bread?" Amos (viii. 5.) represents the merchants encouraging one another to make the ephah small, wherewith to sell, and the shekel great, wherewith to buy, and to falsify the balances by deceit.

In these passages, three things only are mentioned: (1.) The metal; that is, gold or silver, and never copper, it not being used in traffic as money. (2.) The weight, a talent, a shekel, a gerah or obolus; the weight of the sanctuary, and the king's weight. (3.) The standard of pure or fine gold and silver, and of good quality, as received by the merchant. The impression of the coinage is not referred to; but it is said, they weighed the silver, or other commodities, by the shekel and by the talent. This shekel, therefore, and this talent, were not fixed and determined pieces of money, but weights applied to things used in commerce. Hence those deceitful balances of the merchants who would increase the shekel; that is, would augment the weight by which they weighed the gold and silver they were to receive, that they might have a greater quantity than was their due; hence the weight of the sanctuary, the standard of which was preserved in the temple, to prevent fraud; hence those prohibitions in the law, "Thou shalt not have in thy bag divers weights, [Heb. stones,] a great and a small," Deut. xxv. 13. Hence those scales that the Hebrews wore at their girdles, (Hos. xii. 7.) and the Canaanites carried in their hands; to weigh the gold and silver which they received in payment.

And it is to be observed, that in the original text there is no mention of coined money, or of any thing like it. The gold and silver offered to Moses in the desert, for the use of the tabernacle; that which was given to Aaron to make a golden calf; that of which Gideon made an ephod; that which tempted Achan; that which David left to Solomon; and that which Gehazi received from Naaman; was only gold or silver made into rings, bracelets, pendants, vessels, or ingots. Not a word of coined money, of any mark or impression; nothing to show the form of the money, or the figure represented upon it; for, generally, coined money has the impress of some prince, some animal, flower, or other device. But nothing of this kind occurs among the Hebrews.

It is true, that in the Hebrew (Gen. xxxiii. 19.) we find Jacob bought a field for a hundred *kesitahs;* and that the friends of Job, (chap. xlii. 11.) after his recovery, gave to that model of patience each a *kesitah,* and a golden pendant for the ears. We also find there *Darics,* (Heb. *Darcmonim,* or *Adarcmonim*) and *Minæ, Staterœ, Oboli:* but this last kind of money was foreign, and is put for other terms, which in the Hebrew only signify the weight of the metal. The *kesitah* is not well known to us; some take it for a sheep or a lamb; others for a kind of money, having the impression of a lamb or a sheep. But Calmet rather thinks it to be a purse of money.

"The practice of weighing money is general in Syria, Egypt, and all Turkey. No piece, however effaced, is refused there: the *merchant draws out his scales and weighs it,* as in the days of Abraham, when he purchased his sepulchre. In considerable payments, an agent of exchange is sent for, who counts paras by thousands, rejects pieces of false money, and weighs all the sequins, either separately or together." (Volney, vol. ii. p. 425.) Does not this mention of "an agent of exchange," give a new idea to the expression in Genesis, above referred to, "current money with the merchant;" i. e. such as was approved by a competent judge, whose business it was to detect fraudulent coin, if offered in payment? On this subject we may remark a much deeper inference than is usually discovered in the question of our Lord to the ill-designing Pharisees:—"Whose IMAGE and superscription is this?" For we ought to observe, that few, or none, of the early and truly Asiatic coins, had any image, or representation, of the king on them; that those of the original Jewish coinage, have the pot, or jug, (of manna, say some,) or the vine, or sheaf of corn, and the date when coined; but no *image* of any person, or power, (which the Jews would have held unlawful,) as the Roman coinage universally had, especially under the Cæsars. When, therefore, our Lord commands, "Show me the tribute-money," and asks, "Whose IMAGE is this?" by attributing currency to the (Roman) image of Cæsar, and appropriating this (Roman) coin to the payment of his tribute, they

acknowledged Cæsar's authority and power; thereby answering their own question. And this inference appears still more forcibly, when we recollect the utter aversion of the Jewish nation from images at this time, and that the figures on the standards of the Roman legions nearly occasioned an insurrection.—In this view, the idea of IMAGE is stronger than that of SUPERSCRIPTION; though, in fact, one accompanied the other, the superscription, or *epigraphus*, being the emperor's titles, usually inserted around his image, or bust, as on our British coins.

"*They* [the Turks] *stamp nothing on their money* (which is all of gold and silver, and consists in the sorts aforesaid) *but the emperor's name, and the year in which it was coined.* They receive, nevertheless, foreign coins, with figures of living things, which seems contrary to their law." (De la Motraye's Travels, vol. i. p. 154.) Here we find the Turks receiving, through commercial policy, what the Jews were forced to receive, and to pass current, by reason of their subjection to the Roman emperor. It is also common, in the East, for coins to have some sentence on them, such as, "God is great," &c. The Roman coins had no such inscription, but were purely heathen, and solely presented the image and superscription of Cæsar; or if any figure was added on the reverse, it was that of some ideal or idolatrous deity.

It deserves notice, that the three evangelists who record this story, insert the word *image*, (and, indeed, they use coincidentally the same words,) which seems to confirm the ideas above suggested. (See Matt. xxii. 20; Mark xii. 16; Luke xx. 24.)

MONTH. The ancient Hebrews had no particular names for their months; they said, the first, the second, the third, &c. In Exod. xiii. 4; xxiii. 15; xxxiv. 18, and Deut. xvi. 1, we find חדש אביב, *Chodesh Abib*, or the month of the young ears of corn, or of the new fruits; which is, probably, the Egyptian name of that month, which the Hebrews afterwards called Nisan, and which was the first of the holy year. Every where else this lawgiver designates the months by their order of succession. In Joshua, Judges and Samuel we see the same method. Under Solomon (1 Kings vi. 1.) we read of the month Zif, which is the second month of the holy year, and answers to that afterwards called Jair. In the same chapter we read of the month Bul, which is the eighth of the holy year, and answers to Marchesvan, or October. Lastly, in chap. viii. 2, we read of the month Ethanim, or the month of the valiant, which answers to Tizri, the seventh of the holy year.

Critics are not agreed about the origin of these names of the months. Scaliger thought Solomon borrowed them from the Phœnicians, with whom he had much intercourse. Grotius believes they came from the Chaldeans; and Hardouin deduces them from the Egyptians. However this may be, we see nothing of them, either before or after Solomon. But after the captivity of Babylon, the people continued the names of the months as they had found them among the Chaldeans and Persians.

Names of the Hebrew months, according to the order of the sacred and civil years.

Sacred.	Civil.			
7	1	נסן,	Nisan, answering to	March, O. S.
8	2	אור,	Ijar,	April.
9	3	סיון,	Sivan,	May.
10	4	תמוז,	Thammuz,	June.
11	5	אב,	Ab,	July.
12	6	אלול,	Elul,	August.
1	7	תשרי,	Tisri,	September.
2	8	מרחשון,	Marchesvan,	October.
3	9	כסלו,	Casleu,	November.
4	10	תבת,	Thebet,	December.
5	11	שבת,	Shebat,	January.
6	12	אדר,	Adar,	February.

[Other interpreters, with greater propriety, reckon the beginning of Nisan from the new moon of April, and not of March; and this varies the beginning of the other months. (See Jahn's Archæol. § 103. Winer, Bibl. Realwörterb. p. 454.) R.

Originally, the Hebrews followed the same distribution of their years and months as in Egypt. Their year consisted of 365 days, and of twelve months, each of thirty days. This appears by the enumeration of the days of the year of the deluge, Gen. vii. The twelfth month was to have thirty-five days, and they had no intercalary month, but at the end of one hundred and twenty years, when the beginning of the year following was out of its place thirty whole days.

After the exodus, which happened in the month of March, God ordained that the holy year, that is, the calendar of religious feasts and ceremonies, should begin at Nisan, the seventh month of the civil year, (the civil year being left unchanged,) which the Hebrews continued to begin at the month Tisri (September). After the Babylonish captivity, the Jews, being but a handful of people in the midst of others surrounding them, complied with such customs and manners of dividing times and seasons, as were used by the people that ruled over them; first, of the Chaldeans; afterwards, of the Persians; and lastly, of the Grecians. They took the names of the months from the Chaldeans and Persians, and perhaps their manner of dividing the year and the months. However, we cannot be sure of this, not exactly knowing the form of the Chaldean months. But we see plainly by Ecclesiasticus, (xliii. 6.) by the Maccabees, by Josephus, (Antiq. lib. iii. cap. 10,) and by Philo, (Vit. Mos. lib. iii.) that in their time they followed the custom of the Grecians; that is, their months were lunar, and their years solar.

These lunar months were each of twenty-nine days and a half; or, rather, one was of thirty days, the following of twenty-nine, and so on alternately: that which had thirty days was called a full or complete month; that which had but twenty-nine days was called incomplete. The new moon was always the beginning of the month, and this day they called *Neomenia*, new-moon day, or new month. They did not begin it from that point of time when the moon was in conjunction with the sun, but from the time at which she first became visible, after that conjunction. And to determine this, it is said, they had people posted on elevated places, to inform the Sanhedrim as soon as possible. Proclamation was then made, "The feast of the new moon! The feast of the new moon!" and the beginning of the month was proclaimed by sound of trumpet. For fear of any failing in the observation of that command, which directed certain ceremonies at the beginning of each month, they continued the *Neomenia* two days; the first was called "the day of the moon's appearance," the other "of the moon's disappearance." So say the rabbins: but there is great probability, that if this was ever practised, it was only in provinces distant from Jerusalem. In the temple,

and in the metropolis, there was always a fixed calendar, or at least a fixed decision for festival days, determined by the House of Judgment.

When we say that the months of the Jews answered to ours, Nisan to March, Jair to April, &c. we must be understood with some latitude; for the lunar months cannot be reduced exactly to solar ones. The vernal equinox falls between the twentieth and twenty-first of March, according to the course of the solar year. But in the lunar year, the new moon will fall in the month of March, and the full moon in the month of April. So that the Hebrew months will answer partially to two of our months, the end of one, and the beginning of the other.

Twelve lunar months making but three hundred and fifty-four days and six hours, the Jewish year was short of the Roman by twelve days. To recover the equinoctial points, from which this difference of the solar and lunar year would separate the new moon of the first month, the Jews every three years intercalated a *thirteenth* month, which they called *Ve-adar;* the second *Adar*. By this means their lunar year equalled the solar; because in thirty-six solar months there would be thirty-seven lunar months. The Sanhedrim regulated this intercalation, and the thirteenth month was placed between Adar and Nisan; so that the passover was always celebrated the first full moon after the equinox.

MOON. The Lord created the sun and the moon on the fourth day of the world, to preside over day and night, and to distinguish times and seasons, Gen. i. 15, 16. As the sun presides over day, so the moon presides over night; the sun regulates the course of a year, the moon the course of a month; the sun is, as it were, king of the host of heaven, the moon is queen. The moon was appointed for the distinction of seasons, of festival days, and days of assembling, Gen. i. 14; Ps. civ. 19. For the days of the NEW MOON, see NEOMENIA.

We do not know whether the Hebrews understood the theory of lunar eclipses; but they always speak of them in terms which intimate that they considered them as wonders, and as effects of the power and wrath of God. When the prophets speak of the destruction of empires, they often say, that the sun shall be covered with darkness; the moon withdraw her light; and the stars fall from heaven, Isa. xiii. 10; xxiv. 23; Ezek. xxxii. 7, 8; Joel ii. 10; iii. 15. But we cannot perceive that there is any direct mention of an eclipse.

Among the orientals in general, and the Hebrews in particular, the worship of the moon was more extensive, and more famous than that of the sun. In Deut. iv. 19; xvii. 3, Moses bids the Israelites take care, when they see the sun, the moon, the stars, and the host of heaven, not to pay them any superstitious worship, because they were only creatures appointed for the service of all nations under heaven. Job (xxxi. 26, 27.) also speaks of the same worship: "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand," as a token of adoration. The Hebrews worshipped the moon, by the name of Meni, of Astarte, of the goddess of the groves, of the queen of heaven, &c. (But see under ASTAROTH I.) The Syrians adored her as Astarte, Urania, or Cœlestis; the Arabians as Alilat; the Egyptians as Isis; the Greeks as Diana, Venus, Juno, Hecate, Bellona, Minerva, &c. Macrobius and Julius Firmicus acquaint us, that men dressed like women, and women dressed like men, sacrificed to the moon. Maimonides thinks, that Moses intended to forbid this, when he prohibited the sexes from exchange of habits. The moon was worshipped as a god, and not as a goddess, in Syria, Mesopotamia and Armenia. The Sepharvites called her Anamelech, the gracious king. Strabo calls her Meen; as does Isaiah, lxv. 11. She was represented clothed like a man; and there are medals extant, on which she is represented in the habit and form of a man armed, having a cock at his feet, covered with a Phrygian or Armenian bonnet. Spartian, in Caracalla, assures us, that the people of Charræ in Mesopotamia believed, that such as held the moon for a goddess, would be always in subjection to their wives. He adds, that though the Greeks and Egyptians sometimes called her goddess, yet they always call her god in their mysteries. Several sorts of sacrifices were offered to the moon. We see in Isaiah lxv. 11, and Jeremiah vii. 18, that they offered to her in the high ways, and upon the roofs of their houses, sacrifices of cakes, and similar offerings. Thus the Greeks honored Hecate, or Trivia, which is the moon. Elsewhere they offered to her human sacrifices. Strabo relates, that in the countries bordering on the Araxes, they especially worshipped the moon, who had there a famous temple. The goddess had several slaves, and every year they offered one of them in sacrifice to her, after having fed him daintily the whole year before. Lucian speaks of like sacrifices, offered to the Syrian goddess, the Dea Cœlestis, that is, the moon. Fathers carried their children, tied up in sacks, to the top of the porch of the temple, whence they threw them down upon the pavement; and when the unfortunate victims moaned, the fathers would answer, that they were not their children, but young calves.

The Jews ascribed different effects to the moon. Moses speaks of the fruits of the sun and the moon, (Deut. xxxiii. 14.) these being considered as the two causes which produce the fruits of the earth. Some commentators think, that the fruits of the sun are those that come yearly, as wheat, grapes, &c.; and the fruits of the moon those that may be gathered at different months of the year, as cucumbers, figs, &c.

MORASTHI, the country of the prophet Micah, east of Eleutheropolis, Micah i. 1; Jer. xxvi. 18. See MARESHAH.

MORDECAI, son of Jair, of the race of Saul, and a chief of the tribe of Benjamin. He was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin, or Jeconiah, king of Judah, A. M. 4305; Esth. ii. 5, 6. He settled at Shushan, and there lived to the first year of Cyrus, when it is thought he visited Jerusalem, with several other captives; but afterwards he returned to Shushan. Mordecai had a niece called Edessa, or Esther, the daughter of his brother, whom he had adopted and brought up as his own daughter, after the death of his brother. After Esther became the wife of Ahasuerus, (see ESTHER,) Mordecai was constant at the palace gate to learn news of the queen. During his attendance there he discovered a conspiracy of two eunuchs to kill the king; his service, however, was registered only, and not rewarded. Ahasuerus raising Haman to be his favorite, Mordecai refused to honor him; and Haman resented the indignity by endeavoring to exterminate the whole Jewish people, for which he obtained a decree from the king, but was defeated in his purpose by Mordecai and Esther.

It is evident that the anxiety of Mordecai for

Esther was extreme; but we cannot fully enter into the circumstance of his walking *day after day*, (chap. ii. 11.) for a long period of time, probably upwards of a year, without recollecting the extreme vigilance with which the harems of the East are guarded. On this subject Chardin says: "The place where the women are shut up is sacred, especially among persons of condition; and it is a crime for any person whatever to be inquiring what passes within those walls. The husband has there an absolute authority, without being obliged to give any account of his actions. And 'tis said, that there are most bloody doings in those places sometimes, and that poison despatches a world of people, which are thought to die a natural death." (p. 332.) "I could not learn what was done more the rest of the night; for I have already informed you how difficult it is to be informed of the transactions in those habitations, that seem to be regions of another world. There are none but women that can approach within a league of it, or some black eunuchs, with whom a man may as well converse as with so many dragons, that can discover those secrets; and you may as well tear out their hearts as a syllable upon that text. You must use a great deal of art to make them speak; just as we tame serpents in the Indies, till they make them hiss and dance when they please." (p. 54. Cor. Solyman.)

"And here we must observe, that *Habas* the second left behind him two sons; or, at least, I never heard that he left any more, nor is it known whether he left any daughters or no. For what is done in the women's apartment is a mystery concealed even from the grandees and prime ministers. Or, if they know any thing, it is merely upon the account of some particular relation or dependence which the secret has to some peculiar affair, which, of necessity, must be imparted to their knowledge. For my part, I have spared neither pains nor cost to sift out the truth, but I could never discover any more; only, that they believed he never left any daughter behind him that lived. A man may walk a hundred days, one after another, by the house where the women are, and yet know no more what is done therein, than at the further end of Tartary." (p. 6.)

We learn from these extracts, (1.) That to inquire what passes in the harem is a crime. (2.) That it is possible, "by a great deal of art," and *weighty* reasons, no doubt, to make the black eunuchs "speak," on some occasions. (3.) That a man may walk a hundred days, one after another, yet obtain no intelligence from thence. (4.) That "bloody doings" are occasionally transacted there.

These hints may account for the conduct of Mordecai, who *walked every day before the court of the women's house*, to gather any intelligence that might chance to come within his cognizance, respecting his niece. An English reader is apt to say, "Why did not he visit her at once?" or, "To be sure, when he walked before the court, he inquired of the servants, and they told him as a matter of course." No: he walked, *day after day*, if perchance he might make some of these "dragons" in any degree tractable. In like manner, the English reader may suppose, that (chap. ii. 22.) when "Mordecai told Esther the queen" of the treason of the king's chamberlains, he spoke to her *personally*. This, however, is not probable: he sent her the intelligence by intervening agents. And when Mordecai, in the utmost distress, wished to communicate with Esther, (chap. iv. 2.) "he cried with a loud and bitter cry, even before the king's gate," which was the only means left him of gaining attention from the attendants of the place; some of whom, coming out to him, returned and told Esther, who was too far off to hear him. Esther sent her own chamberlain, Hatach, (a confidential person, no doubt,) to inquire from Mordecai himself the cause of his lamentation; and, by means of Hatach, messages passed between them, which agrees with what Chardin says, that it is possible on urgent occasions to make these officers "speak." We learn, also, that there are "bloody doings" in the harem; this agrees with the remark of Mordecai, (chap. iv. 13.) "Think not that thou shalt escape *in the king's house*, more than all the Jews." He certainly means that Haman would procure her death, even in the harem.

MORIAH, a mountain upon which the temple of Jerusalem was built by king Solomon, 2 Chron. iii. 1. It is thought this was the place where Abraham intended to offer up his son Isaac, (Gen. xxii. 2, 14.) though this supposition is attended with some difficulties. Instead of Moriah, the Samaritan reads Moreh, in Genesis, as if God sent Abraham near to Sichem, where certainly was a Moreh, Gen. xii. 6; Deut. xi. 30.

The name of Moriah is thought to be derived from a root implying height, or elevation; and it is certain, from the descriptions given of Jerusalem, that it stands on the highest hill in the neighborhood, and is seen from a great distance. It is probable, therefore, that the idea of being seen from far, as if it *lifted itself up*, is included in the name Moriah, which we may observe is in the feminine. Probably there is a reference to this in, those prophets, who say, The mountain of the Lord's temple shall be exalted above the (surrounding) hills, and all nations shall flow to it, Isa. ii. 2; Mic. iv. 1. See JERUSALEM.

MORROW. The word morrow denotes the next succeeding period of light, which commences a little before the rising of the sun, and is opposed to the preceding period of darkness, as day is to night. The Hebrew term *Mâhâr*, rendered *Morrow*, signifies the exchange of one thing for another. Light was given instead of the preceding hours of darkness; during which the Spirit of God moved upon the face of the waters, Gen. i. 2. The idea of the Hebrews, under the word *Mâhâr*, may be further understood from the two following passages:—"And the people stood up all that day, and all night, and *all day on the* MORROW;" which phrase our translation renders *all the next day*, (Numb. xi. 32.) as opposed to night. "But God prepared a worm *in the rising of the dawn for the morrow*," or against the morrow, which is, in our translation, when the *morrow rose the next day*, Jonah iv. 7. This phrase shows that the Hebrew *morrow* did not commence before the light. The Anglo-Saxon *morrow* is, no doubt, derived from the eastern *Mâhâr;* and as it is evident from Tacitus and Julius Cæsar, that both the Germans and the Gauls computed time in the manner of the Hebrews, and other eastern nations, there is the greater reason for supposing that our ancestors used the word *morrow* according to the idea of the Hebrew *Mâhâr*. The Anglo-Saxon *to morgen*, our *to-morrow*, is found in the following passages: Exod. vii. 15; viii. 23; xvi. 23; xvii. 9; xxxii. 5; xxxiv. 2; Numb. xi. 18; Matt. vi. 30; Luke xiii. 32, 33, &c.

MORTAR. There is a remarkable passage in Prov. xxvii. 22, "Though thou shouldest bray a fool in a mortar among wheat, with a pestle, yet will not his foolishness depart from him." The mode of

punishment here referred to may be proved to exist in the East, by positive testimony.

"Fanaticism has enacted, in Turkey, in favor of the Ulemas, [or body of lawyers,] that their goods shall never be confiscated, nor themselves put to death, *but by being bruised in a mortar.* The honor of being treated in so distinguished a manner, may not, perhaps, be sensibly felt by every one; examples are rare; yet the insolence of the Mufti irritated sultan Osman to such a degree, that he ordered *the mortars to be replaced*, which, having been long neglected, had been thrown down, and almost covered with earth. This order alone produced a surprising effect: the body of Ulemas, justly terrified, submitted." (Baron du Tott, vol. i. p. 28.) "As for the guards of the Towers, who had let prince Coreskie [a prisoner] escape, some of them were empayled, *and some were pounded, or beaten to pieces, in great mortars of yron, wherein they doe vsually pound their rice, to reduce it to meale.*" (Knolles's History of the Turks, p. 1374.)

This last quotation is the very case in point; except that Solomon seems to suppose the fool was pounded *together with* the wheat; whereas, in this instance, the guards were beaten to death, certainly, without any such accompaniment.

"The Mahometans consider this office as so important, and entitled to such reverence, that the person of a pacha, who acquits himself well in it, becomes inviolable, even by the sultan: it is no longer permitted to shed his blood. But the divan has invented a method of satisfying its vengeance on those who are protected by this privilege, without departing from the literal expression of the law, *by ordering them to be pounded in a mortar*, ... of which there have been various instances." (Volney, vol. ii. p. 250.)

MOSERAH, or MOSEROTH, (Numb. xxxii. 30.) a station of the Israelites, near mount Hor. Burckhardt mentions a valley east of mount Hor, called Wady Mousa, which is perhaps a corruption of Moserah. See EXODUS, p. 418, and AARON, p. 2.

MOSES, son of Amram and Jochebed, of the tribe of Levi, was born in Egypt, A. M. 2433. In consequence of the decree of Pharaoh for putting the male children of the Hebrews to death, he was put into a kind of vessel made of rushes, and laid on the banks of the Nile. Here he was found by the daughter of Pharaoh, and placed unknowingly with his mother to be nursed, Exod. ii. 1—9.

The princess named the infant MOSES, (*saved out of the water,*) and adopted him for her son, Acts vii. 22. His own parents, however, who brought him up, instructed him in the religion and expectations of his forefathers; so that, when grown up, he preferred rather to partake with his people in their afflictions, than to share in the pleasures of a court, Heb. xi. 24—26.

Moses relates his own story with great simplicity, thus: (Exod. ii.) Being grown up he visited his brethren, and seeing an Egyptian oppressing a Hebrew, he vindicated him, slew the Egyptian, and hid his body in the sand. The transaction becoming known, Pharaoh sought for Moses to put him to death; but he fled into the country of Midian, in Arabia Petræa, south of mount Sinai; where he married Zipporah, a daughter of Jethro, priest or prince of Midian.

Moses, employed in feeding the sheep of Jethro, one day came to the mountain of Horeb, where the Lord appeared to him in a burning bush, and commissioned him, notwithstanding his reluctance and hesitation, to deliver his people Israel. See AARON.

Being arrived in Egypt, Moses and Aaron carried their message to Pharaoh, and demanded permission for the Hebrews to go three days' journey into the desert of Arabia, to offer sacrifices to the Lord. Pharaoh refused, and augmented the burdens of the people, who complained to Moses, and he to the Lord. The ten plagues followed; and at midnight on the fourteenth day of Abib, or Nisan, Moses led his people out of Egypt. See EXODUS.

Arrived in the wilderness of Sin, or Zin, between Elim and Sinai, the multitude, tired with the length of their journey, began to murmur against Moses, saying, "Would to God we had died in Egypt, where we sat at the flesh-pots, and where we ate bread in abundance!" The Lord promised to rain food from heaven; of which Moses informed the people, and that very evening the camp of Israel was covered with quails, brought thither by the wind. The next morning they saw all round the camp a kind of hoar-frost, or little grains, of the color of bdellium, and of the shape of coriander-seeds; the manna. (See MANNA.) Moses bade Aaron to fill an omer with manna, and to lay it up before the Lord; to remain as a monument to future generations.

At Rephidim, the people, in want of water, murmured against Moses; but the Lord, by his ministry, drew them water out of the rock of Horeb. The Amalekites attacking Israel, Moses sent Joshua against them; he himself, at the same time, with Aaron and Hur, being on an eminence, whence they could see the engagement. While Moses held up his hands toward heaven, Joshua had the advantage over the enemy; but when he held them down, the Amalekites prevailed. Aaron and Hur, therefore, put stones under him, that he might sit down, while each of them supported his arms, that he might not be tired. So the Amalekites were entirely defeated. The Lord desired Moses to write an account of this action in a book, and to instruct Joshua concerning it, he having determined utterly to destroy the memory of Amalek from under heaven. On the third day of the third month from their coming out of Egypt, they arrived at the foot of mount Sinai, where they continued a year: here Moses was the mediator of a covenant between God and his people. See LAW.

Coming down from the mountain, Moses declared to the people the laws he had received, and the articles of the covenant that the Lord would make with them. The people answering, that they would perform whatever the Lord enjoined, Moses erected an altar of unhewn stones, at the foot of the mountain, and twelve monuments, or twelve other altars, in the name of the twelve tribes of Israel. Having offered sacrifices and peace-offerings, he took the blood of the victims, poured half upon the altar, and the other half into cups, and having read to the people the ordinances he had received from the Lord, and which he had written in a book, he sprinkled all the people with the blood that was in the cups. Thus was concluded the solemn and celebrated covenant between the Lord and the children of Israel.

The Lord then commanded Moses to come up again into the mountain, and to bring with him Joshua, his servant, that he might instruct him in all which he would have observed by the priests or people, in the public exercise of religion; all the parts of which he distinctly appointed. Descending from the mount, Joshua heard the shouts and rejoicings of the people, as if of an engagement with an enemy. But Moses observed that it was not the sound of an

alarm, but cries of joy. When they approached the camp, they saw the golden calf, which had been made, (see CALF,) and the people singing and dancing about it. Moses indignantly threw down the tables of stone he held in his hands, and broke them; and taking the calf, he reduced it to powder, and scattered it into the water, which he made all the congregation drink of. Moses severely rebuked Aaron; and, standing at the entrance of the camp, he proclaimed, "Whoever is for the Lord, let him join himself to me." All the children of Levi assembling about him, he said, "Thus saith the Lord, Let every one of you take his sword, and let him go from gate to gate, across the camp, and slay even to his brother, his friend, or his kinsman." They did so, and that day there were slain about 3000 people.

The next day Moses remonstrated to the people on the heinousness of their sin; but told them he would again ascend the mountain, and endeavor to obtain forgiveness for them. He went up and entreated the Lord to pardon them; or otherwise, he begged that he himself might be blotted out of the book of the Lord. (See BOOK.) He also desired another favor, which was, that he might see his glory. The Lord answered him, that he could not see his face, for no man could support that sight; but that he would pass before the opening of the rock, where he might hear his name, and see his train, as he passed along.

Afterwards, Moses went up into the mountain, and carried new tables of stone. There God renewed the decalogue, and gave several other commandments. After forty days and forty nights, he came down, bringing the two tables of testimony with him, and caused proclamation to be made, that whoever had any valuable metals, or precious stones, thread, wool, furs, or fine wood, fit for the tabernacle, might offer them to the Lord. The Lord commanded also, that each Israelite should contribute half a shekel; (about 25 cents;) and that this contribution might be regularly raised, Moses took an account of the people, from twenty years old and upwards; of whom there were found 603,550, each of which paying a bekah or half shekel, the sum amounted to 100 talents of silver and 1775 shekels, or about $150,000. Six whole months they worked at the tabernacle, that is, from the sixth month of the holy year, after their leaving Egypt, A. M. 2513, to the first day of the first month of the following year, 2514. On the first day of Nisan, (April 21, according to Usher,) the tabernacle of the congregation was set up, and filled with the glory of the Lord, and on the fourteenth, the Israelites celebrated the second passover from their coming out of Egypt. About this time, Moses published the laws contained in the first seven chapters of Leviticus, consecrated Aaron and his sons, and dedicated the tabernacle with all its vessels.

The first day of the second month of this year, Moses took a second account of the people, in which the Levites were reckoned apart, and appointed to the service of the tabernacle. The princes of the tribes made their offerings to the tabernacle, each according to his rank, and on his day, during the twelve days of the dedication and consecration of this holy place. Lastly, and about this time, Moses made several ordinances relating to the purity to be observed in holy things, and the manner of approaching the tabernacle.

About the end of the year, Jethro, the father-in-law of Moses, brought him his wife Zipporah, and his two sons, Gershom and Eliezer. Moses received him with all respect, and by his persuasion commissioned judges to assist in accommodating differences, and minor suits. On the arrival of Zipporah in the camp, Aaron, and Miriam his sister, spoke against Moses, because his wife was an Ethiopian; but the Lord interposed in behalf of Moses, who was the meekest man upon earth. See AARON.

It is not easy to determine, whether the sedition of Korah, Dathan and Abiram happened after the arrival of the Hebrews at Kadesh-barnea, or before. (See KORAH.) At Kadesh, where Miriam died, the people murmured for water, which Moses and Aaron supplied, by causing it to gush out of a rock. But as they showed some distrust in the Lord, he condemned them to die in the wilderness, without entering the land of promise. Hence they called this encampment Meribah, or waters of contradiction. At Zalmonah, it is thought Moses erected the brazen serpent, to heal those who had been bitten by fiery serpents. Being come to mount Pisgah, in the desert of Kedemoth, he despatched ambassadors to Sihon, king of the Amorites, to solicit a passage through his country, which being refused, Moses gave him battle, overcame him, and took all his territories. Some time afterwards, Og, king of Bashan, marched against Moses, and fought with him; but he was conquered and his country taken.

While encamped in the plains of Moab, at Shittim, Balak, king of Moab, invited Balaam to come and curse Israel. But the sorcerer having rather blessed than cursed them, he sent the daughters of Moab into the camp, to tempt them to idolatry and fornication. This wicked counsel had the desired effect; but Moses put to death all who had abandoned themselves to the worship of Baal-peor, to the number of 23,000, besides 1000 others who were executed by the judges. After this, the Lord commanded Moses to make war against the Midianites, who had sent their daughters, with those of Moab, to debauch Israel. Phinehas was appointed chief of the expedition, with 12,000 chosen men, who routed the Midianites.

On the first day of the eleventh month of the fortieth year after the coming out of Egypt, Moses, being in the fields of Moab, and knowing that he was not to pass over Jordan, made a long discourse to the people, recapitulating all he had done, and all that had happened from the coming out of Egypt. He set before them the happiness that would attend their constancy and fidelity, and the calamities which would punish their prevarication. He put into the hands of the priests and elders a copy of the law, with an injunction to have it read solemnly every seventh year in a general assembly of the nation. He composed an excellent canticle or poem, in which he exclaimed against their future infidelity, and threatened them with all the evils that in after-ages came upon them. A little before his death, he annexed to each of the tribes a particular blessing, in which he mingled several prophecies and predictions.

At the beginning of the twelfth month, the Lord commanded him to ascend mount Nebo, where he obtained a view of the country, both on this side and beyond Jordan. "So Moses, the servant of the Lord, died there in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was 120 years old when he died: his eye was not dim nor his natural force abated. And the children of Israel wept for Moses in the plain of Moab thirty days." It is added, "There

arose not a prophet since like unto Moses, whom the Lord knew face to face: in all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to his land: and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."

Moses is the most ancient writer of whom there remain any authentic works. He has left us the Pentateuch, or the five books—Genesis, Exodus, Leviticus, Numbers and Deuteronomy—which were probably not originally separate works, as we find them now. These books are acknowledged as authentic and inspired, by both Jews and Christians. Some difficulties have been started about their author, because a few later passages have been inserted. But these additions make no alteration in the sense: they are by way of illustration only. See BIBLE.

In addition to the Pentateuch, the Jews ascribe to Moses eleven Psalms, from xc. to c.; but there is no sufficient proof that these were all written by him. The greater part of the titles of the Psalms are not original, nor indeed very ancient, and some of them are wrongly placed. Besides, in these Psalms we find the names of persons, and other marks, that by no means agree with Moses.

Some of the ancients believe that Moses was the author of the book of Job. Origen is of opinion, that he translated it out of Syriac, or Arabic, into Hebrew; in which he is followed by many of the moderns.

As to the death and burial of Moses, many difficulties have been raised. Scripture tells us expressly, that Moses died, according to the word of the Lord, Deut. ult. 5, 6. But as the Hebrew (עַל-פִּי יהוה) literally imports, *upon the mouth of the Lord*, the rabbins have imagined that the Lord took away his soul by a kiss. Others have maintained that he did not die; and some have supposed that he was translated into heaven.

The rabbins do not content themselves with the miracles that Scripture relates of Moses, but add many particulars of a spurious description; as, for example, that he was born circumcised; that the daughter of Pharaoh, who found him on the banks of the Nile, was leprous, and that as soon as she touched the ark in which the infant lay, she was immediately cured; that when it was known to Pharaoh that Moses had killed an Egyptian, he condemned him to lose his head; but God permitted that his neck should become as hard as a pillar of marble, and the rebound of the sword killed the executioner.

The history of Moses was so famous, for many ages, in almost all countries, that it is no wonder writers of different nations have each represented it after his own manner. The orientals, the ancient Grecians, the Egyptians, the Chaldeans, the Romans, have all made additions to his history. Some of them have improved on the miracles that the Scripture relates concerning his life; others have disguised his story by adding to it not only false, but mean and trifling, circumstances, of which we have just given a specimen. The character and life of this legislator is, however, one of the finest subjects for the pen of a philosophical historian, who is at the same time a competent antiquary.

His institutes have not only been maintained for several thousands of years, and by Jews, however dispersed in all parts of the globe, but they retain a vigor that promises a perpetuity, unless disturbed by some omnipotent interference. They have withstood the fury of persecution, and the more dangerous snares of seduction. They are essentially the same in China and in India as in Persia and in Europe. They may have been neglected, they may have been interpolated, they may have been abused, yet they are the same. Nor is the nation insensible to its relation in all its branches: the principle of consanguinity is allowed and felt throughout. It is impossible not to discern the hand of Providence in the fate of this people. To assign too positively the termination of the Mosaic institutions, were rash; for even supposing the general conversion of the body of the Jewish nation to Christianity, it does not follow that every rite established under the Mosaic economy, should absolutely cease and determine.

MOTE, see EYE.

MOTH, an insect which flies by night, and of which there are many kinds. As some of them are particularly attached to woollen cloth, which they consume, &c. they are alluded to in Scripture under that description, Job xiii. 28; Isa. l. 9; Jam. v. 2. The moth is, as it were, a night butterfly, and is distinguished from the day butterfly by having its antennæ, or horns, sharp-pointed, not tufted. In Job iv. 19, we read, "How much less in them who dwell in houses of clay, whose foundation is in the dust; which are crushed before the moth." The Hebrew *wy, osh*, is employed to describe the moth in other passages of this poem, as ch. xiii. 28; xxvii. 18. and elsewhere. This creature is usually taken for the moth which consumes clothes and wool, by reducing them to a dust and powder. But, perhaps, it is more properly a moth-worm, for the moth itself is called סס, *ses*, and is joined with *wy, osh*, in Isaiah li. 8. This moth-worm is one state of the creature, which first is enclosed in an egg, whence it issues a worm; after a time it quits this worm state, to assume that of the complete insect, or moth. It cannot be, then, to a moth flying against a house and oversetting it, (as Mr. Harvey conjectured,) that this comparison is intended; but to the gradual consumption of the dwelling of the worm by its erosion; q. d. "As the habitation of a worm is consumed by its inhabitant, so is the person of man: it is no more capable of resisting disease than a woollen cloth is capable of resisting decay, when devoured and demolished by the worm appointed to it;" otherwise, "Crushed as a feeble and contemptible insect is crushed; as we crush a moth-worm, without reluctance or compunction."

MOTHER. This word is sometimes used for a metropolis, the capital city of a country, or of a tribe; and sometimes for a whole people, 2 Sam. xx. 19. The synagogue is the mother of the Jews, as the church is of Christians. Isaiah asks, (l. 1.) "Where is the bill of your mother's divorcement, whom I have put away?" that is, of the synagogue; and Paul, (Gal. iv. 26.) says, "Jerusalem which is above, is free, which is the mother of us all." The great Babylon, that is, Rome, is called in the Revelation, "the mother of harlots and abominations of the earth," that is, of idolatry, Rev. xvii. 5.

A mother in Israel signifies a brave woman, whom God uses to deliver his people. This name is given to Deborah, Judg. v. 7. Wisdom calls herself the mother of chaste love. The earth, to which at our death we must all return, is called the mother of all men, Ecclus. xl. 1.

MOUNTAINS. Judea is a mountainous country, but the mountains are generally beautiful, fruit-

ful and cultivated. Moses says, (Deut. xxxii. 13.) that the rocks of its mountains produce oil and honey, by a figure of speech, which elegantly shows their fertility. He says, (Deut. viii. 7, 9.) that in the mountains of Palestine spring excellent fountains; and that their bowels yield iron and brass. He desired earnestly of the Lord, that he might see the fine mountains of Judea and Libanus, Deut. iii. 25. The most famous mountains mentioned in Scripture are, Seir in Idumea—Horeb, near Sinai, in Arabia Petræa—Sinai, in Arabia Petræa—Hor, in Idumea—Gilboa, south of the valley of Jezreel—Nebo, a mountain of Abarim—Tabor, in Lower Galilee—En-gedi, near the Dead sea—Libanus and Anti-libanus—Gerizim, in Samaria—Ebal, near to Gerizim—Gilead, beyond Jordan—Amalek, in Ephraim—Moriah, where the temple was built—Paran, in Arabia Petræa—Gahash, in Ephraim—Olivet—Pisgah, beyond Jordan—Hermon, beyond Jordan, near Libanus—Carmel, near the Mediterranean sea, between Dora and Ptolemais. There are many other mountains, famous for having cities on them; as Hebron, Samaria, Nazareth, Gibeon, Shophim, Shilo, &c.

The Hebrews frequently give to mountains the epithet eternal, because they are as old as the world itself, Gen. xlix. 26; Deut. xxxiii. 15. They were sometimes retired to as places of security.

Mountains and their properties are frequently objects of comparison in Scripture—their elevation, their stability, the breadth of their bases, &c. Many extraordinary events narrated in sacred history, took place on mountains, which seem to form, by their very structure and appearance, proper places of seclusion.

MOURNING. The Hebrews, at the death of their friends and relations, gave all possible demonstrations of grief and mourning. They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground, went barefooted, pulled their hair and beards, or cut them, and made incisions on their breasts, or tore them with their nails, Lev. xix. 28; xxi. 5; Jer. xvi. 6. The time of mourning was commonly seven days; but it was lengthened or shortened according to circumstances. That for Moses and Aaron was prolonged to thirty days, which Josephus says, ought to be sufficient for any wise man, on the loss of his nearest relation, or his dearest friend.

During the time of their mourning, the near relations of the deceased continued sitting in their houses, and ate on the ground. The food they took was thought unclean, and even themselves were judged impure: "Their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted," Hos. ix. 4. Their faces were covered, and in all that time they could not apply themselves to any occupation, nor read the book of the law, nor say their usual prayers. They did not dress themselves, nor make their beds, nor uncover their heads, nor shave themselves, nor cut their nails, nor go into the bath, nor salute any body. Nobody spoke to them unless they spoke first. Their friends commonly went to visit and comfort them, bringing them food, according to Prov. xxxi. 6, 7: "Give strong drink unto him that is ready to perish, and wine to those that be of heavy heart. Let him drink and forget his poverty, (or affliction,) and remember his misery no more." (Compare Baptism for the dead.) Anciently, they set bread and meat at the tombs of the dead, that the poor might have the benefit of it, Tob. iv. 18; Ecclus. xxx. 18; Baruch vi. 26, 31. They also went up to the roof, or upon the platform of their houses, to bewail their misfortune: "Through all the cities of Moab (says Isaiah) they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly," chap. xv. 3. And (xxii. 1.) speaking to Jerusalem, he says, "What aileth thee now, that thou art wholly gone up to the house-tops?"

They hired women to weep and mourn, and also persons to play on instruments, at the funerals of the Hebrews. Persons in years were carried to their graves by sound of trumpet, as Servius says, and younger people by the sound of flutes. In Matt. ix. 23, we observe a company of players on the flute, at the funeral of a girl of twelve years of age. All that met a funeral procession, or a company of mourners, out of civility were to join them, and to mingle their tears with those who wept. Paul seems to allude to this custom when he says, "Rejoice with them that do rejoice, and weep with them that weep," Rom. xii. 15. And our Saviour in the gospel, "The men of this generation are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept," Luke vii. 32; Matt. xi. 17.

When our Saviour was led away to his crucifixion, the women of Jerusalem followed him, making great lamentations, (Luke xxiii. 27.) and when the daughter of Jephthah was devoted by her father, she went with her companions upon the mountains, to lament her leaving the world without being married, Judg. xi. 38. In Palestine and Syria, the women go out into the burying-places at certain times, there to mourn for the death of their near relations.

The mourning habit among the Hebrews was not fixed either by law or custom. We only find in Scripture, that they used to tear their garments—a custom still observed; but they tear a small part merely, and for form's sake. Anciently, in times of mourning, they clothed themselves in sackcloth, or hair cloth, that is, in coarse or ill made clothes, of brown or black stuff. At this day, that they may not appear ridiculous, they wear mourning after the fashion of the countries where they live, without being constrained to it by any law.

MOUSE, or Rat, in Hebrew עכבר, *Akbar*, especially Field-Mouse. By many this word is thought to denote the Jerboa, an animal described by Bruce, and which is classed by the Arabs under the *El Akbar*, or the largest of the *Mus montanus*. The accompanying engraving will afford a good idea of this curious creature, which is very different from the common mouse. But the Jerboa is more probably the animal called in the English translation *coney*. (See Coney.) The word rendered *mouse* probably includes various species of these animals, some of which were eaten. Moses (Lev. xi. 29.) declared it to be unclean, which implies that it was sometimes eaten; and Isaiah (lxvi. 17.) reproaches the Jews with this practice. Mice made great havoc in the fields of the Philistines, after that people had taken the ark of the Lord, (1 Sam. v. 6, &c.) which induced them to send it back with mice and emerods of gold, as an atonement for the irrev-

erence committed, and to avert the vengeance that pursued them. The Assyrians, who besieged Bethulia, when they saw the Hebrews come out of the city in order of battle, compared them to mice, saying, "See, the mice are coming forth out of their holes," Judith xiv. 12. Vulgate.

MOUTH. It has been observed, on the article ADORE, that to kiss one's hand, and to put it to one's mouth, was a sign of adoration. The Hebrews, by way of pleonasm, often say, He opened his mouth, and spoke, sung, cursed, &c. Also, that God opens the mouth of the prophets, puts words into their mouth, bids them speak what he inspires them with. To inquire at the mouth of the Lord, is to consult him, Josh. ix. 14. God says, that he will be a mouth to Moses and Aaron, Exod. iv. 15. "We will call the damsel, and inquire at her mouth;" let us know Rebekah's sentiments of the matter, Gen. xxiv. 57. "Let us hear what is in the mouth of Ahithophel," (2 Sam. xvii.) let us consult him about this affair.

To open the mouth, is often used emphatically for speaking aloud, boldly, freely: (1 Sam. ii. 1.) "My mouth is enlarged—opened—over my enemies," says Hannah, the mother of Samuel. (Comp. Ezek. xxiv. 27; Isa. lvii. 4.) In a contrary sense, to shut the mouth, to silence, is a mark of humiliation and affliction, Ps. cvii. 42; xxxviii. 14. "To set their mouth against the heavens," (Ps. lxxiii. 9.) is when they speak arrogantly, insolently and blasphemously of God.

God directs that his law should be always in the mouth of his people; i. e. that the Israelites commune frequently with one another about it. He forbids them so much as to pronounce the name of strange gods, Exod. xxiii. 13. To speak mouth to mouth, is a Hebraism, which we render by face to face, Numb. xii. 8. Heb. "With one mouth," is with common consent, Dan. iii. 51. To observe the mouth of the king, is to hear his words with attention, Eccles. viii. 2. To walk by the mouth of any one, is to obey his orders. To transgress against the mouth of the Lord, is to disobey his commands. You shall be justified by your own mouth; you shall be condemned out of your own mouth: by the good or ill use of your tongue.

Hosea says, (vi. 5.) the Lord has put the people to death by the words of his mouth; i. e. he foretold death (or captivity) to them by his prophets. Isaiah says of the Messiah, (xi. 4.) "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." These expressions denote the absolute power of God, and that it requires only one breath to destroy his enemies—perhaps by his judicial sentence. The same prophet says, (xlix. 2.) "He hath made my mouth like a sharp sword." These ways of speaking energetically express the sovereign authority of God. "From the abundance of the heart the mouth speaketh; (Matt. xii. 34.) i. e. our discourses are the echo of the sentiments of our hearts. It is not what enters into the mouth that defileth the man; it is neither meat nor drink that makes us unclean in the sight of God.

MULBERRY-TREE. The word translated *mulberry-tree* signifies literally *weeping*, and indicates, therefore, some tree which distils balsam or gum. The particular species is not known, 2 Sam. v. 23, 24; 1 Chr. xiv. 14, 15. In Ps. lxxviii. 7, it is said that among other plagues with which the Lord visited Egypt, he destroyed their vines with hail, and their mulberry-trees with frost. The English translation reads sycamore-trees; which are common in Egypt. They have a leaf nearly resembling that of a mulberry-tree, and fruit something like figs; hence the word sycamore, from *sycos*, a fig or fig-tree, and *morus*, a mulberry-tree. See SYCAMORE.

MULE, the offspring of two animals of different species, as a horse and an ass.

There is no probability that the Jews bred mules, because it was forbidden to couple creatures of different species, Lev. xix. 19. But they were not forbidden to use them. Thus we may observe, especially after David's time, that mules, male and female, were common among the Hebrews: formerly they used only male and female asses, 2 Sam. xiii. 29; xviii. 9; 1 Kings i. 33, 38, 44; x. 25; xviii. 5, &c.

Some have thought that Anah, son of Zibeon, of the posterity of Seir, being in the desert, found out the manner of breeding mules. This opinion was much espoused by the ancients. But Jerome, who notices it in his Hebraical questions on Genesis, translates, "that Anah found hot waters." The Syriac says, a *fountain*; but rather it signifies a people whom Anah surprised and defeated. See ANAH.

MURDER. This crime among the Hebrews was always punished by death, but involuntary homicide was only punished by banishment. Cities of refuge were appointed for involuntary manslaughter, whither the slayer might retire, and continue in safety till the death of the high-priest, Numb. xxxv. 28. Then the offender was at liberty to return to his own house, if he pleased. A murderer was put to death without remission: the kinsman of the murdered person might kill him with impunity. Money could not redeem his life; he was dragged away even from the altar, if he had taken refuge there.

When a dead body was found in the fields, and the murderer was unknown, Moses commanded that the elders and judges of the neighboring places should resort to the spot, Deut. xxi. 1—8. The elders of the city nearest to it were to take a heifer, which had never yet borne the yoke, and were to lead it into some rude and uncultivated place, which had not been ploughed or sowed, where they were to cut its throat; the priests of the Lord, with the elders and magistrates of the city, were to come near the dead body, and washing their hands over the heifer that had been slain, they were to say: "Our hands have not shed this blood, nor have our eyes seen it shed. Lord, be favorable to thy people Israel, and impute not unto us this blood which has been shed in the midst of our country." This ceremony may inform us what idea they had of the heinousness of murder, and how much horror they conceived at this crime; also their fear that God might avenge it on the whole country; and the pollution that the country was supposed to contract, by the blood spilt in it, unless it were expiated or avenged on him who had occasioned it, if he could be discovered. (Comp. Psalm lxxiii. 13, also the action of Pilate, Matt. xxvii. 4.)

MURMURING, a complaint made for wrong supposed to have been received. Paul forbids murmuring, (1 Cor. x. 10.) as did also the wise man, Wisd. i. 11. God severely punished the Hebrews who murmured in the desert, and was more than once on the point of forsaking them, and even of destroying them, had not Moses appeased his anger by earnest prayer, Numb. xi. 33, 34; xii. xiv. 30, 31; xvi. 3; xxi. 4—6; Ps. lxxviii. 30.

MUSIC The ancient Hebrews had a great taste

for music, which they used in their religious services, in their public and private rejoicings, at their feasts, and even in their mournings. We have in Scripture canticles of joy, of thanksgiving, of praise, of mourning; epithalamiums, or songs composed on occasion of marriage; as the Song of Songs, and Psalm xlv. which are thought to have been composed to celebrate the marriage of Solomon. Also mournful songs, as those of David on the deaths of Saul and Abner, and the Lamentations of Jeremiah on the destruction of Jerusalem. Also Psalms to celebrate the accession of a prince to his crown, as Psalm lxii. Songs of victory, triumph and gratulation, as that which Moses sung after passing the Red sea, that of Deborah and Barak, and others. The book of Psalms is an ample collection of different pieces for music, composed on all sorts of subjects by inspired authors.

Music is very ancient. Moses says that Jubal, who lived before the deluge, was the father of those who played on the *kinnor*, and the *uggab*, Gen. iv. 21. The *kinnor* manifestly signifies the harp, and *uggab* the ancient organ; answering to the Pandean pipes. Laban complains that his son-in-law Jacob had left him, without bidding him farewell, without giving him an opportunity of sending his family away "with mirth and with songs, with tabret and with harp." Moses, having passed over the Red sea, composed a song, and sung it with the Israelite men, while Miriam, his sister, sung it with dancing, and playing on instruments, at the head of the women. He caused silver trumpets to be made, to be sounded at solemn sacrifices, and on religious festivals. David, who had a great taste for music, seeing that the Levites were numerous, and not employed, as formerly, in carrying the boards, veils and vessels of the tabernacle, its abode being fixed at Jerusalem, appointed a great part of them to sing and to play on instruments in the temple.

Asaph, Heman and Jeduthun were chiefs of the music of the tabernacle under David, and of the temple under Solomon. Asaph had four sons, Jeduthun six, and Heman fourteen. These twenty-four Levites, sons of the three great masters of the temple music, were at the head of twenty-four bands of musicians, which served in the temple by turns. Their number there was always great, but especially at the chief solemnities. They were ranged in order about the altar of burnt-sacrifices. Those of the family of Kohath were in the middle, those of Merari on the left, and those of Gershom on the right hand. As the whole business of their lives was to learn and to practise music, it must be supposed that they understood it well; whether it were vocal or instrumental.

The kings also had their particular music. Asaph was chief master of music to David. In the temple, and in the ceremonies of religion, female musicians were admitted as well as male; they generally were daughters of the Levites. Ezra, in his enumeration of those whom he brought back with him from the captivity, reckons 200 singing men and singing women. In 1 Chron. xv. 20, the Hebrew says, that Zechariah, Aziel and Shemiramoth presided over the seventh band of music, which was that of the young women.

As to the nature of their music, we can judge of it only by conjecture, because it has been long lost. Probably, it was a mixture of several voices, of which all sung together in the same tune, each according to his strength and skill; without musical counterpoint, or those different parts, and that combination of several voices and tunes, which constitute harmony in our concerts, or compounded music. Probably, also, the voices were generally accompanied by instrumental music. But if we may draw any conclusions in favor of their music from its effects, its magnificence, its majesty, and the lofty sentiments contained in their songs, we must allow it great excellence. David, by his skill on the harp, dispelled the melancholy vapors of Saul. Subsequently, Saul having sent messengers to apprehend David at Naioth in Ramah, the messengers no sooner heard the sound of the instruments of the prophets, than they were transported (as it were) by a divine enthusiasm, to engage in the service. Saul sent a second and a third company after them, who did the same; and at last came thither himself, but was equally seized by the divine Spirit, and began to experience prophetic sensations even before he came to the place where the prophets were assembled. The prophet Elisha, finding himself agitated, caused a minstrel to play before him, to calm his spirits into a temper fit to receive the divine Spirit.

The musical instruments of the Hebrews are, perhaps, what has been hitherto least understood of any thing in Scripture. Calmet considers them under three classes: (1.) stringed instruments; (2.) wind instruments, or divers kinds of flutes; (3.) different kinds of drums.

Of stringed instruments, are the *nabel*, and the *psaltery*, or *psanneterim*, Dan. iii. 5. These three names apparently signify nearly, or altogether, the same thing. They considerably resembled the harp; the ancient *cythara*, or the *ashur*, or the ten-stringed instrument; both were nearly of the figure △: but the *nablum*, or *psaltery*, was hollow toward the top, and played on toward the bottom; whereas the *cythara*, or ten-stringed instrument, was played on on the upper part, and was hollow below: both were touched with a small bow, or fret, or by the fingers. The *kinnor*, or ancient lyre, had sometimes six, sometimes nine strings, strung from top to bottom; and sounded by means of a hollow belly, over which they passed: they were touched with a small bow, or fret, or by the finger. The ancient *symphony* was nearly the same as our viol. The *sambuc* was a stringed instrument, which was nearly the same, it is thought, as the modern psaltery.

We discover in Scripture various sorts of trumpets and flutes; of which it is difficult to ascertain the forms. The most remarkable of this kind is the ancient organ, in Hebrew *uggab*; the ancient pipe of Pan, now common among us.

Drums were of many kinds. The Hebrew *toph*, whence comes *tympanum*, is taken for all kinds of drums or timbrels. The *zalzelim* is commonly translated by the LXX and the Vulgate, *cymbala*; instruments of brass, of a very clattering sound, made in the form of a cap, or hat, and struck one against the other, while held one in each hand. Later interpreters by *zalzelim* understand the *sistrum*; an instrument anciently very common in Egypt. It was nearly of an oval figure, and crossed by brass wires, which jingled upon being shaken, while their ends were secured from falling out of the frame, by their heads being larger than the orifice which contained the wire.

The Hebrew mentions an instrument called *shalishim*, which the LXX translate *cymbala*; but Jerome *sistra*. It is found only 1 Sam. xviii. 6. The term *shalishim* suggests that it was of three sides, (trian-

gular,) and it might be that ancient triangular instrument, which carrying on each side several rings, they were jingled by a stick, and gave a sharp, rattling sound. The original also mentions *mezilothaim*, which were of brass, and of a sharp sound. This word is usually translated *cymbala:* some, however, render it *tintinabula*, little bells, which is countenanced by Zechariah xiv. 20, which says, the time shall come when on the *meziloth* of the horses shall be written, "Holiness to the Lord!" We know that bells were anciently worn by horses trained for war, to accustom them to noise.

MUSTARD-TREE. The description which our Lord has given of the *sinapi*, or mustard-tree, in Matt. xiii. 31, 32, and the parallel passages, has given rise to much conjecture. His words are, "A grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." In order to account for the discrepancy which exists between this representation and the character of the *sinapis nigra*, or common mustard plan it has been supposed that this may, in the more favorable climates of the East, exceed by far, in its dimensions and strength, that which is found in these colder countries. Lightfoot cites a passage from the Talmud, in which a mustard-tree is said to have been possessed of branches sufficiently large to cover a tent; and Scheuchzer describes and represents a species of the plant several feet high, and possessing a tree-like appearance.

In support of these conjectures, Dr. A. Clarke remarks, "Some soils, being more luxuriant than others, and the climate much warmer, raise the same plant to a size and perfection far beyond what a poorer soil, or a colder climate, can possibly do." Herodotus says, he has seen wheat and barley, in the country of Babylon, which carried a blade full four fingers' breadth, and that the millet and sesamum grew to an incredible size. The doctor states, that he has himself seen a field of common cabbages in one of the Norman isles, each of which was from seven to nine feet in height; and one in the garden of a friend, which grew beside an apple-tree, though the latitude of the place was only about 48 deg. 18 min. north, was *fifteen* feet high. These facts, and several others, which might be adduced, fully confirm, Dr. Clarke thinks, the possibility of what our Lord says of the mustard-tree, however incredible such a thing may appear to those who are acquainted only with the productions of the northern regions and cold climates.

These are striking specimens of the great difference which is found to obtain among productions of the same species in different climates and countries; but, then, their distinctive character remains the same; whereas the reference in our Lord's parable implies so essential a difference as, on these principles, to convert an herbaceous plant into a tree, which destroys the identity of its character.

For the purpose of removing these difficulties, Mr. Frost some time since published a work, in which he maintains that the *sinapi* of the New Testament does not signify any species of the genus we now designate *sinapis*, but a species of the *phytolacca*. We shall transcribe some passages from his work, and leave the reader to form his own judgment as to the conclusive nature of the arguments.

"The seed of an herbaceous plant, for such is the *sinapis nigra*, or common mustard, cannot possibly produce a tree; and however great a degree of altitude and circumference the stem of common mustard might attain, yet it could not afford support for 'fowls of the air,' even allowing it to grow to the height of eight feet, which it never does.

"Mustard seed is not the smallest of all seeds, as the translation implies, because those of foxglove (*digitalis purpurea*) and tobacco (*nicotiana tabacum*) are infinitely smaller; these are herbaceous as well as mustard, (*sinapis nigra*,) and even granting for a moment that the common mustard seed was intended, the above evidence would annul the validity of the translation. This discordancy has been endeavored to be reconciled by a reference to *sinapis erucoides*, or shrubby mustard; but even this has not the smallest seed: and allowing, for the sake of argument, that this shrub could, by luxuriance of soil and climate, increase in height and circumference, and throw off large branches, the size of the seed would remain the same, and the smallest of all seeds would not apply."

Among other statements made, as to the size to which the mustard plant will sometimes grow, Mr. Frost notices one writer, who observes that he saw one so large that it became a great bush, and was higher than the tallest man he had ever seen, and that he had raised it from seed. This our author readily conceives to be true, but does not consider it as at all explanatory of the subject, because an annual plant, such as *sinapis nigra* is, cannot become even a shrub, much less a tree. Having thus endeavored to prove that the mustard seed of the New Testament is not procured from *sinapis nigra*, or any species of that genus, he next proceeds to show the identity that exists between *kokkon sinapeos* and *phytolacca dodecandra*, which he believes to be the *dendron mega* of the Scriptures: "*Phytolacca dodecandra* grows abundantly in Palestine; it has the smallest seed of any tree, and obtains as great, or even greater, altitude than any other in that country, of which it is a native.

"Common mustard is both used for culinary and medicinal purposes; so are several species of *phytolacca*. It is rather remarkable, that the acridity of the latter induced Linnæus to place that genus in the natural order *Piperitæ*, whilst De Jussieu referred it to the family *Atriplices*, which certainly bears out its edible and acrid properties. The North Americans call *phytolacca dodecandra* (commonly known in European gardens by the name of American pokeweed) wild mustard. Murray, in his *Apparatus Medicaminum*, enters into a long history of the excellent quality of the young shoots; but remarks, that when mature, they cannot be eaten with impunity. Linnæus, in his Materia Medica, refers to the same circumstances. Its being edible, may be inferred from the Greek term *lachanon*, which occurs Matt. xiii. 32, and Mark iv. 32.

"Mustard seed is applied externally, as a stimulant, in the form of a sinapism; and the foliage of *phytolacca dodecandra* was used as an outward application to cancerous tumors.

"Of the acrid qualities of *phytolacca dodecandra* there can be no doubt; so that there appears a very strong analogy between the effects and properties of the general *sinapis* and *phytolacca;* besides which, I have ascertained the existence of a fourth ultimate chemical element, nitrogen, in the seed of a species of *phytolacca*. Nitrogen was said only to exist in plants belonging to the natural orders *Cruciatæ* and *Fungi*, in the former of which the common mustard, *sinapis nigra*, is placed."

Mr. Frost then proceeds to sum up his argument,

showing that the *phytolacca dodecandra* is the tree mentioned in the Gospels from the following circumstances :—

"Because it is one of the largest trees indigenous to the country where the observation was made; because it has the smallest seed of any tree in that country; because it is both used as a culinary vegetable and medicinal stimulant, which common mustard is also; because a species of the same genus is well known in the United States, by the term wild mustard; because the ultimate chemical elements of the seed *sinapis nigra* and *phytolacca dodecandra* are the same."

In conclusion, the author adds the generic characters of the two vegetables, by which they are seen, botanically, to be very distinct families.

We must here express our regret that Mr. Frost should have thought it unnecessary to furnish a proper authentication, from the writings of accredited eastern travellers, of the various statements he has made relative to the *phytolacca dodecandra*.

MYNDUS, a maritime city of Caria, 1 Mac. xv. 23.

MYRA, a town of Lycia, where Paul embarked for Rome, on board a ship of Alexandria, Acts xxvii. 5.

MYRRH, Myrrha, a gum yielded by a tree common in Arabia: which is about five cubits high; its wood hard, and its trunk thorny. Scripture notices two kinds, one which runs of itself, without incision; the other a kind which was employed in perfumes, and in embalming, to preserve the body from corruption. The Magi, who came from the East to worship Christ, offered to him myrrh, Matt. ii. 11.

In the Gospel (Mark xv. 23.) is mentioned myrrh and wine, or wine mingled with myrrh, which was offered to Jesus previous to his crucifixion, and intended to deaden in him the anguish of his sufferings. It was a custom among the Hebrews to give such kind of stupefying liquors to persons who were about to be capitally punished, Prov. xxxi. 6. Some have thought that the myrrhed wine of Mark is the same as the "wine mingled with gall" of Matthew; but others distinguish them. They suppose the myrrhed wine was given to our Lord from a sentiment of sympathy, to prevent him from feeling too sensibly the pain of his sufferings; while the potation mingled with gall, of which he would not drink, was given from cruelty. Others, however, think that Matthew, writing in Syriac, used the word *marra*, which signifies either myrrh, bitterness or gall; which the Greek translator took in the sense of gall, and Mark in the sense of myrrh. Wine mingled with myrrh was highly esteemed by the ancients.

MYRTLE, a beautiful evergreen tree, growing wild throughout the southern parts of Europe, north of Africa, and temperate parts of Asia; principally on the sea-coast. The leaves are of a rich and polished evergreen; the flowers white, with sometimes a tinge of red externally; and the berries are of the size of a small pea, violet or whitish, sweetish, and with the aromatic flavor which distinguishes the whole plant. These are eaten in the Levant, Isa. xli. 19; lv. 13; Zech. i. 8; x. 11. *R.

MYSIA, a province of Asia Minor, bounded north by the Propontis; west by the Egean sea; south by Lydia; and east by Bithynia. Paul preached in this country, Acts xvi. 7, 8.

MYSTERY, *a secret.* All false religions have their mysteries; that is, certain things kept private, not to be divulged, or exposed indifferently to all; but known only to the initiated. The pagans had their mysteries, but they were mysteries of iniquity; shameful mysteries, concealed because their exposure would have rendered their religion contemptible, ridiculous and odious. If men of sense and honor had known what was practised in the mysteries of certain false deities, they would have abhorred them. (See Bibl. Repository, ii. p. 261.) Scripture often speaks of the infamous mysteries of Astarte, Adonis and Priapus, wherein a thousand infamous actions were practised, and called religion. Baruch speaks of the prostitutions practised in honor of Venus at Babylon, chap. vi. 42, 43. The whole religion of the Egyptians was mysterious; but these pretended mysteries were invented subsequently, to conceal the folly and vanity of it. They could not vindicate, for example, the adoration paid to brutes, but by saying that their gods had sometimes assumed these shapes. In the Maccabees, mention is made of the mysteries of Bacchus, of the ivy imprinted on every one that was initiated therein, and of the garlands of ivy worn by those who assisted at these ceremonies, 1 Mac. vi. 7; 2 Mac. vi. 7. Asa, king of Judah, would not suffer the queen his mother to continue to preside over the mysteries of Priapus, 1 Kings xv. 13. No doubt but they gave mysterious and secret reasons for the worship of Moloch, and for offering human sacrifices to him. It was, perhaps, a perverse imitation of Abraham's intended sacrifice of Isaac. The Phœnicians assigned a reason, not unlike this, for their cruel sacrifices to Hercules and to Saturn.

Taking the term mystery in another sense for *typical*, or *predictive*, we may say that the religion of the Jews was full of mysteries; the whole nation was a mystery, according to Augustin. It represented the people of Christ, and the Christian religion. Whatever happened to them, whatever they practised, all that was commanded, or forbidden them, was figurative, according to Paul. Their sacrifices, their priesthood, their purifications, their abstinence from certain sorts of food, included mysteries which have been explained by Christ and his apostles. The passage over the Red sea symbolized baptism. The brazen serpent prefigured the cross and death of Christ. Sarah and Hagar, Isaac and Ishmael, denoted the two covenants. The tabernacle and its vessels hinted at the worship of God in the Christian church. The priesthood of Aaron has been admirably explained by Paul of the priesthood of Christ; who himself discovered the mystery of Jonah's being three days in the whale's belly; that of the manna which represented his body and blood; and that of the union of Adam and Eve. The reprobation of the Jews, and the adoption of the Gentiles, were intimated in a hundred passages of Scripture; by Hagar and Sarah, by Ishmael and Isaac, by Ephraim and Manasseh, by Saul and David, by Absalom and Solomon, and even by Moses and Aaron, who were not permitted to enter the land of promise.

The prophecies concerning the person, the coming, the character, the death and passion of the Messiah, appear in a multitude of places in the Old Testament; but figuratively and mysteriously. The actions, the words, the lives of the prophets, were a continual and general prophecy, concealed from the people, and sometimes from the prophets themselves, and not explained and discovered till after the birth and death of Christ. These mysteries, too, were dispensed so wisely, that the first served as a foundation for the second, and the succeeding illustrated those that preceded. Daniel is much more

explicit than the earlier prophets; Haggai, Zechariah and Malachi speak of the coming, of the death, and of the priesthood of Jesus Christ, and of the calling of the Gentiles, more distinctly than the prophets before them.

The word mystery is also taken for secrets of a higher order, supernatural; for those the knowledge of which God has reserved to himself, or has sometimes communicated to his prophets and friends. Daniel gives to God the name of "revealer of mysteries;" he tells Nebuchadnezzar, that only God who reigns in heaven can reveal hidden mysteries, things to come.

Our Saviour says to his disciples, (Matt. vi. 7.) that they are peculiarly happy, because God has revealed to them the mysteries of the kingdom of heaven. Paul often speaks of the mystery of the gospel, of the mystery of the cross of Christ, of the mystery of Christ which was unknown to former ages, of the mystery of the resurrection, &c. Mystic Babylon, the great harlot, had written on her forehead, MYSTERY, to show that she represented not any particular woman, but a corrupted and idolatrous people.

The mysteries of the Christian religion, as the incarnation of the Word, his hypostatical union with his human nature, his miraculous birth, death, resurrection, ascension, his grace, and the manner of its operation in our hearts, the resurrection of the dead, &c. are objects of faith to all true Christians.

These, then, were called mysteries, the doctrine of the gospel, the tenets of Christianity, and the Christian sacraments; not only because they included secrets which had not been known, if the Son of God and his Holy Spirit had not revealed them, but also because they were not opened indifferently to every body; according to the advice of Christ to his apostles, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Preachers in their sermons, and ecclesiastical writers in their books, did not fully express themselves on all the mysteries. They said enough to be understood by the faithful; while to the pagans they were secrets, mysteries. This precaution continued long in the church.

The Greek word mystery is expressed by the Latin word *sacramentum;* denoting the sacraments and mysteries of the Christian church. "God has made known unto us the mystery of his will;" his incarnation, his coming, his gospel.

So far Calmet: but the word mystery has been so repeatedly discussed, and the import of it, apparently, so often perverted, that it demands a few additional remarks. What follows is from Mr. Taylor.

We never hear the word mystery, without thinking of the old English term MAISTERIES; e. g. the *maisterie* of the Merchant Taylors, the *maisterie* of the Cordonniers, (cordwainers,) and of other arts and trades. In fact, the term is still currently used in the city of London: "the art and mystery of," occurs in the indentures of apprenticeship, used in most branches of business; meaning, that which may be a difficulty, or even an impossibility, to a stranger, to a novice, to a person only beginning to consider the subject, but which is perfectly easy and intelligible to a master of the business; whose practice, and whose understanding, have been long cultivated by habit and application. Or mystery may be defined a secret: and a secret will always remain such to those who use no endeavors to discover it. We often hear it said, such a person holds such a mode of accomplishing such a business, a secret. Now, imagine one who wishes to know this secret; he labors, strives, &c. but unless he proceed in the right mode, the object still continues concealed: suppose the possessor of this secret shows him the process, teaches him, gives him information, &c. then that secret (mystery) is no longer mysterious to him; but he enjoys the discovery, and profits accordingly; while others, not so favored, are as much in the dark respecting this peculiar process, as he was.

Secrets may be considered as various: some are known to a few, but are unknown to the many; some are kept closely a long time, but are revealed in proper season; some are kept entirely, totally, and never are revealed; some are of a nature not to be investigated by us; and some so far surpass our powers, that however familiar their effects may be to our observation, yet their principles, causes, progresses, and distributions, exceedingly perplex our understanding, and confine us to probabilities, inference and conjecture. We might instance this in electricity, galvanism, magnetism, attraction or gravitation, &c.

We entreat that this familiar illustration of the word mystery may not be despised because of its familiarity; as we incline to think, that it is not far from a scriptural acceptation of the term. Let us see its effect when applied to Scripture examples, 1 Tim. iii. 16. "Great is the mystery, secret, of godliness;" that is, a thing not to be comprehended at first sight; nor until after many reflections, and much consideration. Rom. xi. 25, "I would not have you ignorant of this mystery, secret, that blindness in part hath happened to Israel;" strange indeed, if mystery denoted something utterly *incomprehensible* and *inexplicable*, that the apostle should wish them not to be ignorant of it! that he should instantly open to them this mystery! To the Jews, indeed, it was still a secret; and they did not believe the fact, that they labored under any blindness at all; while to the apostle, and among his fellow Christians, the mystery was clear and well understood. 1 Cor. xv. 16, "Behold, I show you a mystery—we shall not all sleep"—change the phraseology; "Behold, I tell you a secret, we shall not all sleep;" could the apostle mean to *show* them a thing utterly incomprehensible? 1 Cor. xiii. 2, the apostle speaks of a man's understanding all mysteries; that is, they were easy to him, though not so to others. In 1 Cor. xiv. 2, he alludes to a man who, discoursing in a language foreign to his auditors, may *in the Spirit speak mysteries:* he may tell all manner of secrets in a foreign language; but while he himself understands perfectly well his own meaning, and what he says, yet his subjects of discourse, with all his explanations of those subjects, will continue secrets to such as are ignorant of the language he uses. "We speak the wisdom of God in a mystery," says the apostle; (1 Cor. ii. 7.) that is, the wisdom hitherto kept secret; but now the secret is explained, is opened, is let out; not indeed to the princes of the world; to them it is as much a secret as ever; but God by his Spirit hath given us information respecting it, and by that we know and understand it. "Stewards of the mysteries of God," that is, persons intrusted with some of the secrets of God, for the benefit of his church, 1 Cor. iv. 1.

So the calling of the Gentiles separately from the Jews, was a mystery, a secret, which no Jew would have thought of, or would have believed, had not God opened, and explained, and enforced it, by his Spirit, &c.; (Eph. iii. 3—6.) nor would any Gentile: it would have remained unknown, unsuspected.

Mystery signifies also an allegory, that is, a mode of information under which partial instruction is given, a partial discovery is made, but there is still a cover of some kind, which preserves somewhat of secrecy: this the person who desires to know the secret thoroughly must endeavor to remove. So the mystery of the seven stars, (Rev. i. 20.) is an allegory representing the seven Asiatic churches under the figure, or symbol, of seven burning lamps. So the mystery, "Babylon the Great, is an allegorical representation of the spiritual Babylon, spiritual idolatry, spiritual fornication, &c. and to this agrees the expression afterwards, "I will tell thee the mystery of the woman;" that is, I will explain to thee the allegory of this figure, Rev. xvii. 5, 7.

We apprehend that, originally, the fathers understood the word in this sense; so the mystery of the sacrament of the Lord's body and blood, is the figurative representation of the Lord's body. But the mysteries among the heathen in time perverted this, and the true idea of the word mystery, into sentiments not merely unscriptural, but unwarrantable and unwise. It may be proper here to state that the heathen mysteries continued to be performed with great pomp, during the second and third centuries of Christianity; and were not wholly suppressed till the emperor Theodosius closed the temples, more than a hundred years later.

Nevertheless, it cannot be denied, that there are mysteries, in the highest sense of the word, in Nature, Providence and Grace. The union of the human soul and body is a profound secret: the origin of life is a profound secret: the cause, manner, &c. of thought is a deep secret. So are many dispensations of Providence: why goodness should suffer and evil prosper, is a secret: and why one is called and another left, is a secret of secrets, a mystery of grace!

If the ways and works of God are mysteries, we may justly expect to find his attributes, his essence, his perfections, his nature, inscrutable mysteries to us, poor worms of mankind! Could we suppose—pardon the supposition—that God were inclined to instruct us in this, it would be (as we are constituted at present) teaching us a *maisterie*, which we have no faculties capable of learning; it would be speaking to us in a language of which we could never comprehend a word; it would be overwhelming us with too mighty, too extensive, too profound, too exalted, discoveries, unless we were previously endued with the attributes and qualities of the divine nature; with immensity, infinity, ubiquity, omniscience, eternity, in short, with deity!

Now, since none denies the existence of God, because he cannot comprehend his nature and essence, which is a mystery; so none ought to deny exertions of his power, goodness, wisdom, &c. because they imply the exercise of what is secret to mankind in general: and this principle, which is undeniable in nature, ought to be equally undeniable in religion. In short, what relates to God *may*, rather *must*, always include much of mystery. Even the most direct and profound intercourse between the human powers, and their ineffable Creator, mental emotions, prayer and praise, may be secrets, that is, mysterious services, but not, therefore, less devout, or less acceptable.

MYSTICAL. The mystical sense of Scripture is that which is gathered from the terms or letter of various passages, beyond their literal signification. For example, Babylon signifies literally a city of Chaldea, the habitation of kings who persecuted the Hebrews, and who were overwhelmed in idolatry and wickedness. But John, in the Revelation, gives the name of Babylon, mystically, to the city of Rome. So Jerusalem is literally a city of Judea; but mystically, the heavenly Jerusalem; the habitation of the saints, &c. The serpent is, literally, naturally, a venomous reptile, but mystically is the devil, the old serpent, &c.

N

NAA NAAMAN

I. NAAMAH, daughter of Lamech and Zillah, and sister of Tubal-cain, (Gen. iv. 22.) who is believed to have found out the art of spinning wool, and of making or enriching cloth and stuffs.

II. NAAMAH, an Ammonitess, wife of Solomon, and mother of Rehoboam, 1 Kings xiv. 21.

NAAMAN, a general in the army of Benhadad, king of Syria, who, being afflicted with a leprosy, was cured by washing seven times in the Jordan, agreeably to the command of Elisha the prophet, 2 Kings v. (Comp. Lev. xiv. 7, &c.)

The prophet having refused to receive a present offered to him by Naaman, the latter begged that he might be permitted to carry home two mules' burden of the earth of Canaan, assigning as a reason, that henceforth he would serve no God but Jehovah. It seems that his intention was to build an altar in Syria formed of that holy ground, as he conceived it to be, to which God had assigned the blessing of his peculiar presence, that he might daily testify his gratitude for the great mercy which he had received, that he might declare openly his renunciation of idolatry, and that he might keep a sort of communication, by similitude of worship, with the people who inhabited the land where Elisha dwelt, who had so miraculously cured him. This is perfectly consistent with the precept, (Exod. xx. 24.) "An altar *of earth* shalt thou make unto me;" and it is very credible, that the temporary altars were usually of earth; especially on the high places. To such an altar, apparently, Elijah, after repairing it, added twelve stones, in allusion to the twelve tribes of Israel, 1 Kings xviii. 31. See, however, another suggestion in respect to this passage, under Baptism, p. 143.

Elisha having consented to this request, Naaman again addressed the prophet thus: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." And Elisha said to him, "Go in peace." This passage has given rise to many scruples. Many commentators think, that Naaman only asks leave to continue those external services to his master Benhadad, which he had been used to render him, when

he entered the temple of Rimmon; and that Elisha suffered him to accompany the king into the temple, provided he paid no worship to the idol. Others, translating the Hebrew in the past tense, suppose that Naaman mentions only his former sin, and asks pardon for it.

NAARATH, a city of Ephraim, (Josh. xvi. 7.) about five miles distant from Jericho.

NABAL, a rich but churlish man, of the tribe of Judah, and race of Caleb, who dwelt in the south of Judah, and who had a very numerous flock on Carmel, but refused to give David and his followers, in their distress, any provisions, though modestly requested to do so. David, resenting this harsh treatment, so contrary to the usages of eastern hospitality, armed 400 of his people, and resolved to put Nabal and his family to the sword. In the interim, however, one of Nabal's servants acquainted his wife Abigail with what had passed, and she, as a wise and prudent woman, having justified David's people, prepared provisions and refreshments, with which she appeased David. On her return home, Abigail apprized Nabal of the danger he had brought himself into, and her account had such effect on his mind, that he became as immovable as a stone, and died in ten days, 1 Sam. xxv. 25, &c.

NABATHEANS, or NABATHENIANS, Arabians descended from NEBAJOTH. Their country is called Nabathæa, and extends from the Euphrates to the Red sea, the chief cities of which are Petra, the capital of Arabia Deserta, and Medaba.

NABONASSAR, the first king of Babylon. See BABYLON, p. 138.

NABOPOLASSAR, see NEBUCHADNEZZAR I.

NABOTH, an Israelite of Jezreel, who lived under Ahab, king of Israel, and had a vineyard in Jezreel, near to the king's palace, which he refusing to transfer to the king, was, by the command of Jezebel, falsely accused of blasphemy, condemned, and stoned to death, 1 Kings xxi. Jezebel immediately went to the king, and wished him joy of the vineyard, of which Ahab instantly took possession. See AHAB, JEZEBEL, and 2 Kings ix. 10.

NACHON. The floor of Nachon (2 Sam. vi. 6.) was either so called from the name of its proprietor; or, which is more probable, the Hebrew denotes *the prepared floor*, that is, the floor of Obed-edom, which was near, and was prepared to receive the ark. This place, wherever it might be, was either in Jerusalem, or very near Jerusalem, and near the house of Obed-edom, in that city.

I. NADAB, son of Aaron, and brother of Abihu, who offered incense to the Lord with strange, that is, common, fire, not with that which had been miraculously lighted on the altar of burnt-offerings, was slain by the Lord together with his brother, Lev. x. 2.

II. NADAB, son of Jeroboam I. king of Israel, succeeded his father A. M. 5050, and reigned but two years, being assassinated while besieging Gibbethon, by Baasha, son of Abijah, of the tribe of Issachar, who usurped his kingdom. Scripture says Nadab did evil in the sight of the Lord, 1 Kings xv. 25.

NAHALAL, and NAHALOL, a city of Zebulun, (Josh. xix. 15.) yielded to the Levites, and given to the family of Merari, Josh. xxi. 35. The children of Zebulun did not make themselves complete masters of it, but permitted the Canaanites to dwell in it, Judg. i. 30.

NAHALIEL, an encampment of the Israelites in the wilderness, (Numb. xxi. 19.) which Eusebius places on the Arnon.

I. NAHASH, a king of the Ammonites, who, besieging Jabesh-Gilead, was defeated and killed by Saul, 1 Sam. xi. The piece of mutilating barbarity proposed to the inhabitants of Jabesh-Gilead, by Nahash, "that I may *thrust out all your right eyes*, and lay it for a reproach upon Israel," perhaps by altering the name of the town to that of "those who have lost their right eyes," is worthy of notice. We must, however, recollect, that the loss of the eyes is a punishment regularly inflicted on rebels and others in the East. Mr. Hanway, in his "Journey in Persia," gives very striking instances of this practice; the cruelty of which, and the sight of the streaming blood, were felt by that gentleman as a man of humanity and a Christian must feel them. See BLIND, p. 195, 196.

II. NAHASH, a king of the Ammonites, and a friend to David; probably son to the above, 2 Sam. xvii. 27.

III. NAHASH, father of Abigail and Zeruiah, is thought to be the same as Jesse, father of David. (Comp. 2 Sam. xvii. 25, and 1 Chron. ii. 13, 15, 16.) This perhaps might be the surname of Jesse, the father of David. Others think that Nahash is the name of Jesse's wife; but the first explication seems to be the best.

NAHASSON, son of Aminadab, and head of the tribe of Judah at the exodus, Numb. vii. 12, 13.

I. NAHOR, son of Serug, and father of Terah, was born A. M. 1849, and died aged 148 years, Gen. ix. 22, 24.

II. NAHOR, son of Terah, and brother of Abraham, Gen. xi. 26. He married Milcah, daughter of Haran, by whom he had several sons—Huz, Buz, Kemuel, Kesed, Hazo, Pildash, Jidlaph and Bethuel. Nahor fixed his habitation at Haran, which is, therefore, called the city of Nahor, Gen. xxiv. 10.

NAHUM, the seventh of the twelve minor prophets. The circumstances of Nahum's life are unknown. His prophecy consists of three chapters, which form one discourse, in which he foretells the destruction of Nineveh, in so powerful and vivid a manner, that he seems to have been on the very spot.

Opinions are divided as to the time in which Nahum prophesied. Josephus says, he foretold the fall of Nineveh 115 years before it happened, which makes him contemporary with Ahaz. The Jews say, that he prophesied under Manasseh; Clemens Alexandrinus places him between Daniel and Ezekiel, and, consequently, during the captivity. The best interpreters, as Gesenius, Rosenmüller, and others, ado t Jerome's opinion, that he foretold the destruction of Nineveh in the time of Hezekiah, and after the war of Sennacherib in Egypt, mentioned by Berosus. Nahum speaks of the taking of No-ammon, of the haughtiness of Rabshakeh, and of the defeat of Sennacherib, as things that were passed. He supposes that the tribe of Judah were still in their own country, and that they there celebrated their festivals. He notices also the captivity and dispersion of the ten tribes.

NAIL. Few things are more perplexing to distant strangers than those which are of daily occurrence in their own country; their very familiarity renders them beneath the notice of persons where they are practised, who, therefore, seldom report them, but where they are not practised, simple as they are in themselves, they occasion much perplexity to those who wish to understand what they read. Our translation renders by one word, *nail*, what the Hebrew employs two words to denote; a distinction which seems to import a difference.

(1.) The nail of Jael's tent, or rather the *tent-pin*,

with which she killed Sisera, is called יתד, *yâthēd*; it was formed for penetrating earth, or other hard substance, when driven by sufficient force, as with a hammer; it includes the idea of strength. So, in Isa. xxii. 23, the idea is that of strength: "I will fasten him as a nail (יתד) in a sure place," that is, he shall be strong enough to support whatever is suspended on him. This illustrates an allusion of the prophet Zechariah, x. 4, "The Lord hath made (Judah) his flock of sheep, &c. which are naturally timid, as martial as a horse trained to battle; yea, out of Judah shall come the chief for the corner, (a hero,) out of Judah shall come the strong nail, or pike-head, (יתד,) which shall effect whatever is requisite, by force or strength; out of him shall come the battle-bow, with powers augmented by additional vigor; out of him shall come the general regulator, (the commander-in-chief, perhaps,) at once;" meaning, most probably, different ranks of men, (the lower class, the nail, humble but strong; a superior class, the battle-bow,) which, combined in their proper stations, should compose a formidable army. Observe, too, these shall come *at once*, without much disciplining; without that experience in former wars, which is usually necessary to form the complete military character.

We add Chardin's account of the manner of fastening nails in the East: "They do not drive with a hammer the nails that are put into the eastern walls; the walls are too hard, being of brick; or if they are of clay, they are too mouldering; but they fix them in the brick-work as they are building. They are large nails, with square heads like dice, well made, the ends bent so as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." (Harmer, vol. i. p. 191.)

(2.) But we have another word for nails, which seems to imply ornament, rather than strength; or something of dignified stability. So we read, 2 Chron. iii. 9, "The weight of the nails (מסמרות, *mismeroth*) was fifty shekels of gold." These nails, then, being of gold, were used to adorn the holy place, no less than to strengthen it. We have the same word, though varied, in 1 Chron. xxii. 3. David prepared iron in abundance for the nails, (מסמרים, *mismerim*,) designed to ornament, no doubt, the leaves of the doors of the sanctuary entrance; for, had the intention been only to fasten these doors, what need of so great a quantity?

Observe how Ezra employs his simile, chap. ix. 8: "The Lord leaves us a *remnant* to escape, *to give us a nail*—not an ornamental nail, not a golden stud, but a *yâthēd*, a nail of support in his holy place." Can any thing be less arrogant, than assimilation to such a nail?

But the idea of Eccl. xii. 11, seems to be the reverse of this: "The words (sayings) of the wise are as goads," sharp, piercing, penetrating, stimulating, when taken each one by itself; but when combined they are like ornamental *nails* (*mismeroth*) planted in a regular order, and disposed in symmetrical rows, or patterns, as those were in the holy place, or those in the doors of the sanctuary.

This gives also the true import of the expression, Isa. xli. 7: "The image is ready for joining together," that is, the junctures fit accurately to each other, now *fix* them to each other; and he strengthens it, by driving in ornamental nails, nails of the best kind, (*mismerim*,) or, at least, flat-headed nails, not brads; that it should not start, be separated, fall to pieces." This is very different from the usual notion of the passage, but is supported by Jer. x. 4: "They deck the image with silver and with gold; with ornamental nails, (*mismeroth*,) and with piercings; they bind it tightly together, compact it, brace it up, and add to the whole a delicate coat of paint, for complete decoration;" as we know was customary in early antiquity.

NAIN, a city of Palestine, where Jesus restored a widow's son to life, as they were carrying him out to be buried. Eusebius says, it was in the neighborhood of Endor and Scythopolis; and elsewhere, that it was two miles from Tabor, south. The brook Kishon ran between Tabor and Nain.

NAIOTH, a town near Ramah, where David withdrew to avoid the violence of Saul; and where Samuel, with the sons of the prophets, dwelt, 1 Sam. xix. 23.

NAKEDNESS. This term, besides its ordinary and literal meaning, sometimes signifies, void of succor, disarmed. So, after worshipping the golden calf, the Israelites found themselves naked in the midst of their enemies. "Nakedness of the feet" was a token of respect. Moses put off his shoes to approach the burning bush. Most commentators are of opinion, that the priests served in the tabernacle and temple with their feet naked; which idea is countenanced by the fact, that in the enumeration that Moses makes of the habit and ornaments of the priests, he no where mentions any dress for the feet. Some also maintain, that the Israelites might not enter this holy place, till they had put off their shoes, and cleaned their feet. (See Eccles. v. 1.) "Nakedness of the feet" sometimes expresses what delicacy would conceal, Lam. i. 9.

"Nakedness" should in many places be understood as our word undressed;—not fully, or properly, or becomingly clothed. A king having on only his under-clothing, is undressed, that is, naked, for a king; though his garb might suit a laborer. When the apostle says, (1 Cor. iv. 11.) "To this present hour we are naked," he does not mean absolute nakedness, in the same sense as Job says, (i. 21.) "Naked came I out of my mother's womb, and naked shall I return;" but he means unprovided with suitable clothing. To the same effect, a nation, or people, is said to be made naked; (Exod. xxxii. 25; 2 Chron. xxviii. 19.) "Asa made Judah naked;" unprovided with means of resisting the enemy. So the walls of Babylon are said to be made naked; (Jer. li. 58.) that is, stripped of their towers and other defences; and a tree in the wilderness is described as naked, deprived of its verdure, its foliage, Jer. xlviii. 6. In warm countries slight clothing, or even nakedness, is more endurable than with us; but when nakedness is put absolutely, it usually intends a shameful discovery of the person; ruthless privation of necessaries, degradation, misery.

"Naked" is put for discovered, known, manifest. So Job xxvi. 6, "Hell is naked before him;" the sepulchre, the unseen state, is open to the eyes of God. Paul says in the same sense, "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do," Heb. iv. 13.

The nakedness of Adam and Eve was unknown, that is, unfelt; they were unconscious of it, before they sinned. They were not ashamed at it, because concupiscence and irregular desires had not yet excited the flesh against the spirit. They were exempt from whatever indecency might now happen among their descendants on occasion of nakedness.

NAME. "The name," without any addition, sig-

nifies the name of the Lord, which, out of respect, was not pronounced. "The Israelitish woman's son blasphemed THE NAME," Lev. xxiv. 11. "The name of God" often stands for God himself, his power, or majesty. Our assistance, or strength, and hope, is in the name of God, in his goodness, power, &c. To take the name of God in vain, (Exod. xx. 7.) is to swear falsely, or without occasion; or to mingle the name of God in our discourses, or oaths, either falsely, rashly, wantonly, unnecessarily, or presumptuously. God forbids to "make mention of the names of other gods," Exod. xxiii. 13. It is doing them too much honor to swear by their names, to take them as witnesses of what we affirm, as if they were really something. The Hebrews hardly ever pronounced the name Baal; they disfigured it, by saying Mephibosheth, or Meribosheth, instead of Mephibaal, or Meribaal; where Bosheth signifies something shameful or contemptible; instead of saying Elohim, they said Elilim, gods of filthiness.

To give a name is a token of command and authority. A father gives names to his children, a master to his slaves, to his animals. It is said, (Gen. ii. 23.) that Adam gave name to his wife and to all the animals, and that the names he gave them became their true names. God changed the name of Abram, Jacob and Sarai, as a token of honor, an addition, expressing his particular regard towards those whom he receives, more especially, into the number of his own. Hence he gave a name, even before their birth, to some persons whom he appointed, and who belonged to him in a particular manner: e. g. to Jedidiah, or Solomon, son of David, to the Messiah, to John the Baptist, &c.

God, speaking to Moses, promises to send his angel before him; and says, "My name is in him," Exod. xxiii. 21. He shall act, he shall speak, he shall punish in my name; he shall bear my name, he shall be my ambassador, he shall receive the same honors as belong to me. And in effect, the angel that spake to Moses, that appeared to him in the bush, that gave him the law on mount Sinai, speaks and acts always as God himself; and Moses always gives him the name of God: "Thus saith the Lord," and "The Lord spake to Moses," &c.

To know any one by his name, (Exod. xxxiii. 12.) expresses a distinction, a friendship, a particular familiarity. The kings of the East had little communication with their subjects, and hardly ever appeared in public; so that when they knew their servants by name, vouchsafed to speak to them, to call them, and to admit them into their presence, it was a great mark of favor. In many eastern countries the true personal name of the king is unknown to his subjects; in Japan, to pronounce the emperor's real name is punishable; his general name, as emperor, is held to be sufficiently sacred. Titles often became names, or parts of names; by these titles many sovereigns are known in history; and varying with incidents and occurrences, they occasion great confusion.

Those who in the assemblies were called by their names, (Numb. xvi. 2.) were principals of the people, the heads of tribes; or those who had some great employment, or particular dignity.

God, speaking of the fixed place where his temple should be built, calls it "The place which the Lord shall choose to place his name there," Deut. xiv. 23; xvi. 2. There his name should be solemnly invoked; this place should have the honor of bearing the name of the Lord, of being consecrated to his service and worship. These expressions show the veneration of the Hebrews for whatever in any wise belonged to God.

"Name" is often put for renown or reputation. The name of Joshua became famous over all the country; (Josh. vi. 27.) and God said to David, when he reproached him with the crime he had committed with Bathsheba, "I have made thee a great name, like unto the name of the great men that are in the earth;" (2 Sam. vii. 9.) I have given you honor and reputation, equal to that of the greatest of monarchs.

"To raise up the name of the dead," (Ruth iv. 5, 10, &c.) is said of the brother of a man who died without children, when his brother married the widow of the deceased, and revived his name in Israel, by means of the children which he might beget; and which were deemed to be children of the deceased. In a contrary sense to this, to blot out the name of any one, is to exterminate his memory; to extirpate his race, his children, works, or houses, and in general whatever may continue his name on the earth, Ps. ix. 5; Prov. x. 7.

Isaiah (iv. 1.) describes a time of calamity and disgrace in Israel, in which men should be very scarce: he says, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Take us for wives, and let us be called your spouses. The Lord complains in Ezekiel, that his spouses (Judah and Israel) are become prostitutes, though they bore his name; they defiled his holy name by abominations and idolatry.

God often complains that the false prophets prophesied in his name; (Jer. xiv. 14, 15; xxvii. 15, &c.) and Christ says, (Matt. vii. 22.) that in the day of judgment many shall say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" He also says, (Mark ix. 41.) whosoever shall give a cup of cold water in his name, shall not lose his reward; and he that receives a prophet or a just man, in the name of a prophet or a just man, shall receive a recompense in proportion to his good intention, Matt. x. 41. In all these instances the "name" is put for the person, for his service, his sake, his authority. So names of men are sometimes put for persons. Rev. iii. 4, "Thou hast a few names even in Sardis, which have not defiled their garments." And chap. xi. 13, seven thousand men perished in the earthquake,—names of men, Gr. Perhaps this should be considered as implying men of name, persons of consequence, nobles, &c. It is probable, also, that this phrase contains some allusion to a list or catalogue of names; very credibly, of eminent persons, for we find it in Acts ii. 15, expressing the apostles and principals of the Christian church—"The number of the names was about a hundred and twenty." There were many thousands of followers of Jesus in Jerusalem; but the apostles, the Seventy and some others, enough to make up about the number stated, were the principals.

There were certain mysterious notions connected with the names of individuals; hence, in calling a muster-roll of soldiers, the sergeants always began with names of good omen, as Felix, Faustus, &c. analogous to our Good-luck, Happy, &c. Also, the number comprised in the letters of a name was mysterious, as that of Antichrist. See that article.

NAOMI, wife of Elimelech, and mother-in-law of Ruth. See RUTH.

NAPHTALI, the sixth son of Jacob, by Bilhah, Rachel's handmaid, Gen. xxx. 8. We know but few

particulars of the life of Naphtali. His sons were Jahzeel, Guni, Jezer and Shillem, Gen. xlvi. 24. The patriarch Jacob, when he gave his blessing, said, as it is in the English Bible, "Naphtali is a hind let loose; he giveth goodly words," Gen. xlix. 21. For an illustration of this passage, see the article HIND.

NAPHTUHIM, the fourth son of Mizraim, Gen. x. 13. He dwelt in Egypt, and probably peopled that part of Ethiopia, between Syene and Meroe, of which Napata, or Napatea, was the capital.

NARCISSUS, a freedman and favorite of the Roman emperor Claudius, who possessed great influence at court, Rom. xvi. 11.

NATHAN, a famous prophet, who lived under David, and had much of the confidence of that prince, whom he served in a number of ways. (See 2 Sam. xi. xii. &c.) The time and manner of Nathan's death are not known. 1 Chron. xxix. 29, notices that he, with Gad, wrote the history of David. There are several other persons of this name mentioned in Scripture; one of them a son of David, 2 Sam. v. 14.

NATHANAEL, a disciple of Christ, the manner of whose conversion is related John i. 46, &c. He is probably the same as Bartholomew. See BARTHOLOMEW.

NATION, all the inhabitants of a particular country, (Deut. iv. 34.) a country or kingdom, (Exod. xxxiv. 10; Rev. vii. 9.) countrymen, natives of the same stock, (Acts xxvi. 4.) the father, head, and original of a people, (Gen. xxv. 23.) the heathen, or Gentiles, Isa. lv. 5. See GENTILES, or HEATHEN.

NATURE, in Scripture, expresses the course of things established in the world. So a crime is said to be against nature, because it is contrary to what is established by the Creator, Rom. i. 26; Judg. xix. 24. Paul says, to engraft a good olive-tree into a wild olive, is contrary to nature; (Rom. xi. 24.) the customary order of nature is thereby in some measure inverted. "Nature" is also put for natural descent; (Gal. ii. 15; Eph. ii. 3.) and for common sense, natural instinct, 1 Cor. xi. 14. The nature of animals is that by which they are distinguished from other creatures, and from one another, James iii. 7.

Peter informs us that our Saviour has made us partakers of a divine nature; he has merited for us the character of children of God, and grace to practise godliness, &c. like our Father who is in heaven. (Comp. 1 John iii. 1.)

NAVIGATION was little cultivated among the Hebrews, till the days of their kings: Solomon had a fleet, but he had not sailors equal to the management of it; no doubt, from their want of habit. Moses mentions nothing of navigation, and David, it should seem, rather acquired his great wealth by land commerce than by sea voyages. It is not easy to say what assistance the wisdom of Solomon contributed to his fleet and officers on the mighty ocean. Perhaps his extensive knowledge of natural things first suggested the plan of these voyages. We know that Judea had ports on the Mediterranean, as Joppa, &c. but probably the coast, during the days of the judges, was in the hands of the Philistines, to the exclusion of Hebrew mariners; and this accounts for the means by which the Philistines, on so narrow a slip of land, could become powerful, and could occasionally furnish immense armies, because they were free to receive reinforcements by sea. In later ages the Greeks and Romans invaded Syria by sea, and the intercourse between Judea and Rome was direct · as we learn from the voyage of Paul, &c. Comp. JOPPA.

There were also many boats and lesser vessels employed in navigating the lakes, or seas, as the Hebrews called them, which are in the Holy Land; and there must have been some embarkations on the Jordan; but the whole of these were trifling; and it appears, that though Providence taught navigation to mankind, yet it was not the design of Providence that the chosen people, and the depositaries of the Messiah, should have been other than a settled or local nation, attached to one country, to which country, and even to certain of its towns, peculiar privileges were attributed in prophecy, and by divine appointment. The legal observances, distinction of meats, &c. were great impediments to Jewish sailors, and prevented their attainment of any great skill in navigation.

NAZARENE, see NAZARITE.

NAZARETH, a little town of Zebulun, in lower Galilee, west of Tabor, and east of Ptolemais; celebrated for having been the residence of Christ for the first thirty-three years of his life, (Luke ii. 51.) and from which he received the name of Nazarene. After he had begun his mission, he sometimes preached here in the synagogue, (Luke iv. 16.) but because his countrymen had no faith in him, and were offended at the meanness of his origin, he did not many miracles among them, (Matt. xiii. 54, 58.) and fixed his habitation at Capernaum for the latter part of his life, Matt. iv. 13. Nazareth is situated on high ground, having on one side a precipice, from whence the Nazarenes one day attempted to throw down our Saviour, because he upbraided them with their unbelief, Luke iv. 29.

Nazareth is upon the side of a barren, rocky elevation, facing the east, and commanding a long valley, of a round, concave form, and encompassed with mountains. The place is shown where the house of the Holy Virgin stood; but the house itself, say the Catholics, was transported by angels to Loretto! Dr. E. D. Clarke, who describes Nazareth, mentions the village of Sephoury, in which is shown the house of St. Anna, the mother of the Virgin Mary, five miles from the town; the fountain near Nazareth, called the "Virgin Mary's fountain;" the great church, or convent, at that time the refuge of wretches afflicted with the plague, hoping for recovery from the sanctity of the place; Joseph's workshop, converted into a chapel; the synagogue wherein Jesus is said to have preached, now a church; the precipice, whence the inhabitants would have thrown our Lord, concerning which "the words of the evangelist are remarkably explicit; and it is, probably, the precise spot alluded to in the text of Luke's Gospel."—A stone, that is said to have served as a table to Christ and his disciples, is an object of worship to the superstitious of Galilee.

[The following description of Nazareth, and the "brow of the hill" on which it stood, is given by Dr. Jowett, (Chr. Researches in Syria, p. 128, Amer. ed.) "Nazareth is situated on the side, and extends nearly to the foot, of a hill, which, though not very high, is rather steep and overhanging. The eye naturally wanders over its summit, in quest of some point from which it might probably be that the men of this place endeavored to cast our Saviour down, (Luke iv. 29.) but in vain: no rock adapted to such an object appears. At the foot of the hill is a modest, simple plain, surrounded by low hills, reaching in length nearly a mile; in breadth, near the city, a hundred

and fifty yards; but farther on, about four hundred yards. On this plain there are a few olive-trees, and fig-trees, sufficient, or rather scarcely sufficient, to make the spot picturesque. Then follows a ravine, which gradually grows deeper and narrower; till, after walking about another mile, you find yourself in an immense chasm, with steep rocks on either side, from whence you behold, as it were beneath your feet, and before you, the noble plain of Esdraelon. Nothing can be finer than the apparently immeasurable prospect of this plain, bounded to the south by the mountains of Samaria. The elevation of the hills on which the spectator stands in this ravine is very great; and the whole scene, when we saw it, was clothed in the most rich mountain-blue color that can be conceived. At this spot, on the right hand of the ravine, is shown the rock to which the men of Nazareth are supposed to have conducted our Lord, for the purpose of throwing him down. With the Testament in our hands, we endeavored to examine the probabilities of the spot; and I confess there is nothing in it which excites a scruple of incredulity in my mind. The rock here is perpendicular for about fifty feet, down which space it would be easy to hurl a person who should be unawares brought to the summit; and his perishing would be a very certain consequence. That the spot might be at a considerable distance from the city, is an idea not inconsistent with St. Luke's account; for the expression, *thrusting* Jesus *out of the city, and leading him to the brow of the hill on which their city was built*, gives fair scope for imagining, that, in their rage and debate, the Nazarenes might, without originally intending his murder, press upon him for a considerable distance after they had quitted the synagogue. The distance, as already noticed, from modern Nazareth to this spot is scarcely two miles—a space, which, in the fury of persecution, might soon be passed over. Or should this appear too considerable, it is by no means certain but that Nazareth may at that time have extended through the principal part of the plain, which I have described as lying before the modern town: in this case, the distance passed over might not exceed a mile. It remains only to note the expression—*the brow of the hill, on which their city was built:* this, according to the modern aspect of the spot, would seem to be the hill north of the town, on the lower slope of which the town is built; but I apprehend the word *hill* to have in this, as it has in very many other passages of Scripture, a much larger sense; denoting sometimes a range of mountains, and in some instances a whole mountainous district. In all these cases the singular word "*hill*," "*gebel*," is used, according to the idiom of the language of this country. Thus, *Gebel Carmyl*, or mount Carmel, is a range of mountains: *Gebel Libnan*, or mount Lebanon, is a mountainous district of more than fifty miles in length; *Gebel ez-Zeitun*, the mount of Olives, is certainly, as will be hereafter noted, a considerable tract of mountainous country. And thus any person, coming from Jerusalem and entering on the plain of Esdraelon, would, if asking the name of that bold line of mountains which bounds the north side of the plain, be informed that it was *Gebel Nasra*, the hill of Nazareth; though, in English, we should call them the mountains of Nazareth. Now the spot shown as illustrating Luke iv. 29, is, in fact, on the very brow of this lofty ridge of mountains; in comparison of which, the hill upon which the modern town is built is but a gentle eminence. I can see, therefore, no reason for thinking otherwise, than that this may be the real scene where our divine Prophet, Jesus, experienced so great a dishonor from the men of his own country, and of his own kindred." R.

NAZARITE, or NAZARENE, may signify, (1.) An inhabitant of Nazareth; or a native of that city. (2.) A sect of Christians. (3.) A man under a vow to observe the rules of Nazariteship; whether for his whole life, as Samson, and John the Baptist; or for a time, as those in Numb. vi. 18—20; Amos ii. 11, 12. (4.) A man of distinction and dignity in the court of a prince. (Compare the Bibl. Repository, ii. p. 388.)

(1.) The name of Nazarene is given to Christ, not only because of his having lived the greater part of his life at Nazareth, and because that place was considered as his country, but also because the prophets had foretold that "he should be called a Nazarene," Matt. ii. 23. We find no particular place in the prophets, expressly affirming, that the Messiah should be called a Nazarene; and Matthew only mentions the prophets in general. Perhaps he would infer that the consecration of Nazarites, and their great purity, was a type and prophecy referring to our Saviour; (Numb. vi. 18, 19.) or, that the name Nazir, or Nazarite, [separated,] given to the patriarch Joseph, had some reference to Christ, Gen. xlix. 26; Deut. xxxiii. 16. Jerome was of opinion, that Matthew alludes to Isa. xi. 1; lx. 21: "There shall come forth a rod out of the stem of Jesse, and a branch (Heb. *Nezer*) shall grow out of his roots." This branch, or Nezer, and this rod, are certainly intended to denote the Messiah, by the general consent of the fathers and interpreters. Or, possibly, in a more general sense, "He shall be vilified, despised, neglected," as every thing was that came from Nazareth; and this might be a kind of prophetic proverb.

(2.) It may reasonably be doubted, whether the Nazarenes or Nazaraeans spoken of in early ecclesiastical history were heretics: it is more probable, that they were descendants of the original Jewish Christians, and, as Jews, were too harshly treated by those who should have been their Gentile brethren. They must have been well known to Jerome, who lived long in Judea, and who thus describes them in several places. Mentioning Hebrews believing in Christ, he says they were *anathematized* for their rigid adherence to the ceremonies of the Jewish law, which they mingled with the gospel of Christ: "They so receive Christ, that they discard not the rites of the ancient law." He also describes the Nazarenes as persons "who believed in Christ the Son of God, born of the Virgin Mary," in whom the orthodox believe; but who were nevertheless so bigoted to the Mosaic law, that they were rather to be considered as a Jewish sect, than a Christian.

(3.) A Nazarite, under the ancient law, was a man or woman engaged by a vow to abstain from wine and all intoxicating liquors, to let the hair grow, not to enter any house polluted by having a dead body in it, nor to be present at any funeral. If, by accident, any one should have died in their presence, they recommenced the whole of their consecration and Nazariteship. This vow generally lasted eight days, sometimes a month, and sometimes during their whole lives. When the time of Nazariteship was expired, the priest brought the person to the door of the temple, who there offered to the Lord a he-lamb for a burnt-offering, a she-lamb for an expiatory sacrifice, and a ram for a peace-offering. They offered likewise loaves and cakes, with wine for libations. After all was sacrificed and offered, the priest, or

some other person, shaved the head of the Nazarite at the door of the tabernacle, and burnt his hair on the fire of the altar. Then the priest put into his hands the shoulder of the ram roasted, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. From this time the offerer might drink wine, his Nazariteship being accomplished. Perpetual Nazarites, as Samson and John the Baptist, were consecrated to their Nazariteship by their parents, and continued all their lives in this state, without drinking wine, or cutting their hair. Those who made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and cutting off their hair in the place where they were. The offerings and sacrifices prescribed by Moses, to be offered at the temple, by themselves, or by others for them, they deferred, till a convenient opportunity. Hence Paul, being at Corinth, having made the vow of a Nazarite, he had his hair cut off at Cenchrea, but deferred the complete fulfilment of his vow till he came to Jerusalem, Acts xviii. 18.

When a person found he was not in condition to make a vow of Nazariteship, or had not leisure fully to perform it, he contented himself by contributing to the expense of the sacrifices and offerings of those who had made, and were fulfilling, this vow; by which means he became a partaker in such Nazariteship. Josephus, magnifying the zeal and devotion of Herod Agrippa, says, he caused several Nazarites to be shaven. Maimonides says, that he who would partake in the Nazariteship of another, went to the temple, and said to the priest, "In such a time such an one will finish his Nazariteship; I intend to defray the charge attending the shaving off his hair, either in part, or in whole." When Paul came to Jerusalem, (A. D. 58, Acts xxi. 23, 24.) James, with other brethren, advised that, to quiet the minds of the converted Jews, he should unite with four persons, who had vows of Nazariteship, and contribute to their charges and ceremonies; by which the people would perceive, that he did not disregard the law, as they had been led to suppose.

(4.) Nazarite expresses a man of great dignity: hence the patriarch Joseph is called a Nazarite, a prince, among his brethren; (Gen. xlix. 26.) Engl. tr. *separated from his brethren.* Nazarite in this sense is variously understood. Some think it signifies one who is crowned, chosen, separated, distinguished; *Nezer* in Hebrew signifying a crown. The LXX translate, *a chief*, or *him that is honored.* Nazir was a name of dignity in the courts of eastern princes. In the court of Persia, the Nezir is superintendent-general of the king's household, the chief officer of the crown; the high steward of his family, treasures and revenues. (Chardin, Government of the Persians, ch. 5.) In this sense Joseph was Nezir of the house of Pharaoh. Moses also gives to Joseph the title of Nazir, speaking of the tribes of his two sons, Ephraim and Manasseh, Deut. xxxiii. 16.

NEAPOLIS, now called Napoli, (Acts xvi. 11.) a maritime city of Macedonia, near the borders of Thrace, whither Paul came from the isle of Samothracia. From Neapolis he went to Philippi.

NEBAJOTH, a son of Ishmael, (Gen. xxv. 13; xxviii. 9.) the father of the Nabatheans, (q. v.) a people of Arabia Petræa, who lived by plunder and trade, Is. lx. 7. R.

NEBAT, or NABATH, of Ephraim, of the race of Joshua, and father of Jeroboam, the first king of the ten tribes, 1 Kings xi. 26.

I. NEBO, a city of Reuben, (Numb. xxxii. 38.) taken by the Moabites, who held it in the time of Jeremiah, Jer. xlviii. 1.

II. NEBO, a city of Judah, (Ezra ii. 29; x. 43; Neh. vii. 33.) probably the village Nabau, eight miles south of Hebron, which was forsaken in the time of Eusebius and Jerome.

III. NEBO, a high mountain east of the Jordan, where Moses died, and forming one of the mountains of Abarim, Deut. xxxii. 49; xxxiv. 1.

IV. NEBO, an idol of the Babylonians, Isa. xlvi. 1. [In the astrological mythology of the Babylonians, this idol probably represented the planet Mercury. He is regarded as the scribe of the heavens, who records the succession of celestial and terrestrial events; and is related to the Egyptian Hermes and Anubis. He was also worshipped by the ancient Arabians. The extensive prevalence of this worship among the Chaldeans and Assyrians, is evident from the many compound proper names occurring in the Scriptures, of which this word forms part; as Nebuchadnezzar, Nebuzaradan, Nebushasban; and also in the classics, as Naboned, Nabonassar, Nabopolassar, &c. (See Gesenius, Comm. zu Jesa. ii. p. 342.) R.

I. NEBUCHADNEZZAR, or NABOPOLASSAR, father of Nebuchadnezzar the Great, was a Chaldean, and was the first monarch of Babylonia who made himself independent of Assyria. See BABYLONIA, p. 138.

II. NEBUCHADNEZZAR, son and successor of Nabopolassar, succeeded to the kingdom of Chaldea, A. M. 3399. He had been some time before associated in the kingdom, and sent to recover Carchemish, which had been wrested from the empire by Necho, king of Egypt. Having been successful, he marched against the governor of Phœnicia, and Jehoiachim, king of Judah, tributary to Necho, king of Egypt. He took Jehoiachim, and put him in chains, to carry him captive to Babylon; but afterwards he left him in Judea, on condition of his paying a large tribute. He took away several persons from Jerusalem; among others, Daniel, Hananiah, Mishael, and Azariah, all of the royal family, whom the king of Babylon had carefully educated in the language and learning of the Chaldeans, that they might be employed at court.

Nabopolassar dying about the end of A. M. 3399, Nebuchadnezzar, who was then either in Egypt or in Judea, hastened to Babylon, leaving to his generals the care of bringing to Chaldea the captives taken in Syria, Judea, Phœnicia, and Egypt; for, according to Berosus, he had subdued all these countries. He distributed these captives into several colonies, and in the temple of Belus he deposited the sacred vessels of the temple of Jerusalem, and other rich spoils.

Jehoiachim, king of Judah, continued three years in fealty to Nebuchadnezzar, and then revolted; but after three or four years, he was besieged and taken in Jerusalem, put to death, and his body thrown to the birds of the air, according to the predictions of Jeremiah. See JEHOIACHIM.

In the mean time, Nebuchadnezzar, being at Babylon, in the second year of his reign, had a mysterious dream, in which he saw a statue composed of several metals; the interpretation of which was given by Daniel, and procured his elevation to the highest post in the kingdom. See DANIEL, and IMAGE OF NEBUCHADNEZZAR.

Jehoiakin, or Jeconiah, king of Judah, having revolted against Nebuchadnezzar, was besieged in Jerusalem, forced to surrender, and taken, with his chief officers, captive to Babylon; also his mother, his wives, and the best workmen of Jerusalem, to the number of ten thousand men. Among the captives were Mordecai, the uncle of Esther, and Ezekiel the prophet. Nebuchadnezzar also took all the vessels of gold which Solomon made for the temple and the king's treasury; and set up Mattaniah, Jeconiah's uncle by the father's side, whom he named Zedekiah. Zedekiah continued faithful to Nebuchadnezzar nine years, at the end of which time he rebelled, and confederated with the neighboring princes. The king of Babylon came into Judea, reduced the chief places of the country, and besieged Jerusalem; but Pharaoh Hophra coming out of Egypt to assist Zedekiah, Nebuchadnezzar went to meet him, and forced him to retire to his own country. This done, he resumed the siege of Jerusalem, and was 390 days before the place. In the eleventh year of Zedekiah, (A. M. 3419,) the city was taken, and Zedekiah, being seized, was brought to Nebuchadnezzar, who was then at Riblah in Syria. The king of Babylon condemned him to die, caused his children to be put to death in his presence, and then bored out his eyes, loaded him with chains, and sent him to Babylon.

Three years after the Jewish war, Nebuchadnezzar besieged Tyre, which siege lasted thirteen years. But during this interval he attacked the Sidonians, Moabites, Ammonites, and Idumeans, whom he treated much as he had done the Jews. Tyre was taken A. M. 2432. Ithobaal, the king, was put to death, and Baal succeeded him. The Lord, to reward the army of Nebuchadnezzar, which had been so long before Tyre, assigned to them Egypt and its spoils, and they returned in triumph to Babylon, with a vast number of captives.

Nebuchadnezzar, being at peace, applied himself to the adorning, aggrandizing, and enriching of Babylon with the most magnificent buildings. About this time he had a dream of a great tree, loaded with fruit, which an angel, suddenly descending from heaven, commanded should be cut down, and the branches, leaves and fruit be scattered. The trunk and the root were to be preserved in the earth, and it was to be bound with chains of iron and brass, among the beasts of the field, for seven years. The king consulted all his diviners, but none could explain his dream, until Daniel informed him, that it respected himself. "You," says Daniel, "are represented by the great tree; you are to be brought low, to be reduced to the condition of a brute, &c. but you shall afterwards be restored." About a year afterwards, as Nebuchadnezzar was walking on his palace at Babylon, he began to say, "Is not this Babylon the Great, which I have built in the greatness of my power, and in the brightness of my glory?" But he had hardly pronounced the words, when he was struck by a distemper or distraction, which so perverted his imagination, that he thought himself to be metamorphosed into an ox; and assumed the manners of that animal. After having been seven years in this state, God restored his understanding to him, and he recovered his royal dignity.

His repentance, however, was not sincere; for in the year of his restoration, he erected a golden statue, whose height was sixty cubits, in the plain of Dura, in Babylon. Having appointed a day for the dedication of this statue, he assembled the principal officers of his kingdom, and published by a herald, that all should adore it, at the sound of music, on penalty of being cast into a burning fiery furnace. The three Jews, companions of Daniel, would not bend the knee to the image. Daniel probably was absent. Nebuchadnezzar commanded Shadrach, Meshach and Abednego to be called, and he asked them why they presumed to disobey his orders. They replied, that they neither feared the flames, nor any other penalty; that the God whom only they would worship knew how to preserve them; but that if he should not think fit to deliver them out of his hands, they would, nevertheless, obey the laws of God rather than men.

Hearing this, the king caused them to be bound, and to be thrown into the furnace, which being vehemently heated, the flame consumed the men who cast them in; but an angel of the Lord abated the flames, so that the fire did not affect them. Nebuchadnezzar was much astonished, and said to his nobles, "Whence is it that I see four men walking in the midst of the flames? and the fourth is like a son of God." Then, approaching the furnace, he called the three Hebrews, who came out of the furnace, to the great astonishment of the whole court. The king now gave glory to the God of Shadrach, Meshach and Abednego; and he exalted the three Hebrews to great dignity in the province of Babylon, Dan. iv. 1, &c.

Nebuchadnezzar died this year, A. M. 3442, after having reigned 43 years.

NEBUZAR-ADAN, general of Nebuchadnezzar's armies, and chief officer of his household.

NECHO, king of Egypt, carried his arms to the Euphrates, where he conquered the city of Carchemish. He is known not only in Scripture, but in Herodotus, who says that he was son of Psammetichus, king of Egypt, and that having succeeded him in the kingdom, he raised great armies, and sent out great fleets, as well on the Mediterranean as the Red sea; that he fought the Syrians near the city of Migdol, obtained the victory, and took the city Cadytis, which some think to be Jerusalem. Josiah, king of Judah, being tributary to the king of Babylon, opposed Necho, and gave him battle at Megiddo, where he received the wound of which he died; and Necho passed forward, without making any long stay in Judea. On his return, he halted at Riblah, in Syria; and sending for Jehoahaz, king of the Jews, he deposed him, loaded him with chains, and sent him into Egypt. Then coming to Jerusalem, he set up Eliakim, or Jehoiakim, in his place, and exacted the payment of one hundred talents of silver and one talent of gold. Jeremiah (xlvi. 2.) acquaints us, that Carchemish was retaken by Nabopolassar, king of Babylon, in the fourth year of Jehoiachim, king of Judah; so that Necho did not retain his conquest above four years. Josephus adds, that the king of Babylon, pursuing his victory, brought under his dominion the whole country, between the river Euphrates and Egypt, excepting Judea. Thus Necho was again reduced within the limits of his own country.

NEGINOTH, a term which is read before some of the Psalms, and signifies stringed instruments of music, to be played on by the fingers. The titles of these Psalms may be translated, A Psalm of David to the master of music, who presides over the stringed instruments.

NEHEMIAH, the son of Hachaliah, was born at Babylon during the captivity. He was, according to

some, of the race of the priests; according to others, of the tribe of Judah, and of the royal family. Those who maintain the former opinion, support it by 2 Mac. i. 18, 21, where it is said, Nehemiah the priest offered sacrifices; and by Esdras x. 10, where he is reckoned in the number of the priests. Those who believe that he was of the race of the kings of Judah, say, (1.) That Nehemiah having governed the republic of the Jews for a considerable time, there is great probability he was of that tribe of which the kings always were. (2.) Nehemiah mentions his brethren Hanani, and other Jews, who, coming to Babylon during the captivity, acquainted him with the sad condition of their country. (3.) The office of cup-bearer to the king of Persia, to which Nehemiah was promoted, is a proof that he was of an illustrious family. (4.) He excuses himself from entering into the inner part of the temple, probably because he was not of the sacerdotal order. This last argument, however, appears to be very inconclusive. As to the Maccabees, where he is mentioned as a priest, it is answered, that the Greek text does not affirm him to be a priest, but only that he ordered the priests to perform their functions. As to his singing among the priests, this he might do in quality of governor, which gave him at least equal rank with the priests. Lastly, the name of Nehemiah is found in no catalogue or genealogy of Hebrew priests.

Scripture gives him the name, or title, of Tirshatha, that is, cup-bearer; which office he held at the court of Artaxerxes Longimanus. He had a great affection for the country of his fathers, though he had never seen it; and one day, as some Jews recently come from Jerusalem acquainted him with the miserable state of that city, in its destruction, he fasted, prayed, and humbled himself before the Lord, entreating that he would be favorable to the design he had conceived of asking the king's permission to rebuild Jerusalem. The course of his attendance at court having arrived, he presented the cup to the king, according to his duty, but with a dejected countenance. The king observed it, and thought he had some evil design; but Nehemiah discovering the occasion of his disquiet, Artaxerxes gave him leave to go to Jerusalem, and to repair its walls and gates; but appointed him a time to return.

Nehemiah arrived at Jerusalem with letters and full powers, but was there three days before he opened the occasion of his journey. On the night of the third day he went round the city and viewed the walls. After this, he assembled the chief of the people, produced his commission and letters, exhorted them to undertake the repairing of the gates and walls of the city; and immediately all began the work. The enemies of the Jews only scoffed at them at first, but afterwards, seeing the chief breaches repaired, they used stratagems and threats to deter Nehemiah. He therefore ordered part of his people to stand to their arms behind the walls, while others worked, having also their arms near them. His enemies then had recourse to craft and stratagem, endeavoring to draw him into an ambuscade in the fields, where they proposed to finish their dispute at an amicable conference. Nehemiah, however, defeated all their stratagems, and continuing his work, completed it in fifty-two days.

The walls, towers and gates of Jerusalem having been dedicated with solemnity and magnificence, Nehemiah separated the priests, the Levites, and the princes of the people, into two companies, one of which walked to the south, and the other to the north, on the top of the walls. These two companies, which were to meet at the temple, were accompanied with music, vocal and instrumental. Having entered the temple, they there read the law, offered sacrifices, and made great rejoicings; and the Feast of Tabernacles happening at the time, it was celebrated with great solemnity. Nehemiah, observing that the city was too large for its present inhabitants, ordered that the chief of the nation should there fix their dwelling; and caused them to draw lots, by which a tenth part of the whole people of Judah were obliged to dwell at Jerusalem.

Nehemiah then applied himself to the reforming of such corruptions as had crept into public affairs. He curbed the inhumanity of the great, who held in slavery and subjection the sons and daughters of the poor or unfortunate, keeping also the lands, which the poor had mortgaged or sold to them. He also undertook to dissolve the marriages with strange and idolatrous women, whom he sent away; obliged the people punctually to pay the ministers of the Lord their due; and enjoined the priests and Levites to strict attendance on their respective duties and functions. He enforced the observation of the sabbath, and would not permit strangers to enter the city to buy and sell, but kept the gates shut during the whole day. To perpetuate as much as possible these regulations, he engaged the chief men of the nation solemnly to renew their covenant with the Lord; and an instrument to this effect was drawn up, and signed by the chief of the priests and the people.

We read in 2 Mac. i. 19, &c. that Nehemiah sent to search for the holy fire, which, before the captivity of Babylon, the priests had hidden in a dry and deep pit: not finding any fire there, but only a thick and muddy water, he sprinkled this upon the altar; and presently the wood which had been so sprinkled, took fire as soon as the sun began to shine, which miracle coming to the knowledge of the king of Persia, he caused the place to be encompassed with walls where the fire had been hidden, and granted great favors and privileges to the priests. It is recorded in the same books, that Nehemiah erected a library, in which he placed whatever he could find, either of the books of the prophets, of David, or of such princes as had made presents to the temple. After having fulfilled his commission, he returned to Babylon, according to his promise to king Artaxerxes, about the thirty-second year of that prince; but afterwards he revisited Jerusalem, where he died in peace, having governed the people of Judah about thirty years.

The second book, which in the Latin Bibles bears the name of Esdras, bears, in the Hebrew and English Bibles, the name of Nehemiah. Its author speaks almost always in the first person; and at first reading one would think he had written it day by day; but if we read it with due attention, we may observe several things which could not have been written by Nehemiah. For example, memorials are quoted, in which were registered the names of the priests in the time of Jonathan, son of Eliashib, and even to the times of Jaddus, who lived under Darius Codomannus, and under Alexander the Great. It is therefore very probable, that Nehemiah wrote memoirs of his government, which are cited 2 Mac. ii. 13, and that from these memoirs this book has been compiled.

Whiston supposes that Nehemiah's library, with augmentations, continued in the temple till the destruction of Jerusalem by Titus; from which prince Josephus received a copy of the Hebrew Scriptures,

fuller in many respects than our common copies. This may be true, at least, so far as concerns the preservation of the original writings of Nehemiah himself.

NEHILOTH, a word found at the beginning of the fifth Psalm, and which signifies the *dances*, or more probably the *flutes*. The title of the fifth Psalm may be thus translated, "A Psalm of David, addressed to the master of music presiding over the dancers, or over the flutes."

NEHUSHTAN, a name given by Hezekiah king of Judah to the brazen serpent that Moses had set up in the wilderness, (Numb. xxi. 8.) and which had been preserved by the Israelites to that time. The superstitious people having made an idol of this serpent, Hezekiah caused it to be burnt, and in derision gave it the name of *Nehushtan*, q. d. this little brazen serpent, 2 Kings xviii. 4.

NEIGHBOR signifies a near relation, a fellow countryman, one of the same tribe or vicinage; and generally, any man connected with us by the bonds of humanity, and whom charity requires that we should consider as a friend and relation. At the time of our Saviour, the Pharisees had restrained the meaning of the word neighbor to those of their own nation, or to their own friends; holding, that to hate their enemy was not forbidden by the law, Matt. v. 43; Luke x. 20. But our Saviour informed them, that the whole world were neighbors; that they ought not to do to another, what they would not have done to themselves; and that this charity extended even to enemies. See the beautiful parable of the good Samaritan, the real neighbor to the distressed, Luke x. 29.

God is a neighbor near to those who fear him, and call upon him, Ps. lxxxv. 9; cxlv. 18. He gives them tokens of his presence and protection: "Am I a God at hand, and not a God afar off?" am I one of those gods that men have made not above two days ago? am not I an eternal God? Otherwise, I am a neighbor God, that sees every thing, knows every thing, and not an absent or a distant God, Jer. xxiii. 23. (Comp. Elijah and Baal's prophets.)

NEOMENIA, (Col. ii. 16.) a Greek word, signifying the first day of the moon or month; in the Engl. tr. *new moon*. The Hebrews had a particular veneration for the first day of every month, for which Moses appointed peculiar sacrifices, (Numb. xxviii. 11, 12.) but he gave no orders that it should be kept as a holy day, nor can it be proved that the ancients observed it so; it was a festival of merely voluntary devotion. (See MONTH.) It appears that even from the time of Saul they made, on this day, a sort of family entertainment, since David ought then to have been at the king's table; and Saul took his absence amiss, 1 Sam. xx. 5, 18. Moses insinuates, that besides the national sacrifices then regularly offered, every private person had his particular sacrifices of devotion, Numb. x. 10. The beginning of the month was proclaimed by sound of trumpet, at the offering of solemn sacrifices, *ibid.* But the most celebrated neomenia was that at the beginning of the civil year, or first day of the month Tizri, Lev. xxiii. 24. This was a sacred festival, on which no servile labor was performed. In the kingdom of the ten tribes, the people used to assemble at the houses of the prophets, to hear their instructions, 2 Kings iv. 23; Isa. i. 13, 14. Ezekiel says (xlv. 17; see also 1 Chron. xxiii. 31; 2 Chron. viii. 13.) that the burnt-offerings offered on the day of the new moon, were provided at the king's expense, and that on this day was to be opened the eastern gate of the court of the priests, ch. xlvi. 1, 2.

Spencer has a long dissertation on the neomenia, or new moons, in which he shows that the Gentiles honored the first day of the month, out of veneration to the moon. He would infer, that the Hebrews borrowed this practice from strange and idolatrous people. But he by no means proves this; and it is much more probable, that, without any design of imitating the Hebrews, the Gentiles thought fit to honor the moon at the beginning of the month, that is, her first appearance.

NERGAL. Among the gods of the transplanted heathen, (2 Kings xvii. 30.) we find some, the etymology of whose names would never lead us to conjecture by what image, or figure, they might be represented. The rabbins, indeed, have occasionally told us their nature, and sometimes their symbols; but rabbinical authority is not always satisfactory. It is hardly to be supposed, that on many subjects the present Jewish literati have really any tradition extant among them; and, in many instances, we may well hesitate in admitting the accuracy of what they report as traditionary information derived from their forefathers. Nevertheless, we may consider their description of NERGAL as an instance either of their correctness or of their judgment. This god, they tell us, was worshipped under the figure of a cock; and, to make a pair of the species, SUCCOTH BENOTH, they say, was worshipped as a hen and chicken. For this latter conjecture we find no authority; but the former seems to be more plausible.

[The researches of Gesenius on the subject of the astrological mythology of the Assyrians and Babylonians, go to show that the idol *Nergal* represents the planet Mars, which was ever the emblem of bloodshed. Mars is named, by the Zabians and Arabians, *ill-luck*, *misfortune*. He was represented as holding in one hand a drawn sword, and in the other, by the hair, a human head just cut off; his garments were blood red; as the light of the planet is also reddish. His temple among the Arabs was painted red; and they offered to him garments sprinkled with blood, and also a warrior, (probably a prisoner,) who was cast into a pool. It is related of the caliph Hakem, that, in the last night of his life, as he observed the stars, and saw the planet Mars rise above the horizon, he murmured between his lips, "Dost thou ascend, thou accursed shedder of blood? then is my hour come!" and at the moment the assassins sprang upon him from their hiding place. (Barhebræus, p. 220.)

The name Nergal appears also in the proper names Nergalsharezer, Neriglassar. The assertion of the rabbins above mentioned, that this idol was represented under the form of a cock, may have arisen from the fact that in the Talmud the similar word תרנגל, *terngâl*, signifies *cock*; or from a Persian etymology proposed by some, viz. *ner-gal*, i. e. male bird, cock. Gesenius inclines to regard it as a mere conceit. (Comm. zu Jesa. ii. p. 344.) *R.

NERGAL-SHAREZER, an officer of Nebuchadnezzar, Jer. xxxix. 3.

NETHINIM, *given*, or *offered*, servants dedicated to the service of the tabernacle and temple, to perform the most laborious offices; as carrying of wood and water. At first the Gibeonites were destined to this station; afterwards, the Canaanites who surrendered themselves, and whose lives were spared. We read, in Ezra viii. 20, that the Nethinim were slaves devoted by David, and other princes, to the service of the temple; and in Ezra ii. 58, that they were slaves given by Solomon: the children of Solomon's

servants. From 1 Kings ix. 20, 21, we see that he had subdued the remains of the Canaanites, and it is very probable, that he gave a good number of them to the priests and Levites, for the temple service. The Nethinim were carried into captivity with the tribe of Judah, and great numbers were placed not far from the Caspian sea, whence Ezra brought 220 of them into Judea, ch. viii. 17. Those who followed Zerubbabel, made up 392, Neh. iii. 26. This number was but small in regard to their offices; so that we find afterwards a solemnity called Xylophoria, in which the people carried wood to the temple, with great ceremony, to keep up the fire of the altar of burnt sacrifices.

NETOPHA, a city and district between Bethlehem and Anathoth, Ezra ii. 22; Neh. vii. 26; Jer. xi. 8; 1 Chron. ix. 16.

NETTLE. There are two words rendered nettle in the English Bible: קימוש, *kimosh*, (Prov. xxiv. 31; Isa. xxxiv. 13; Hos. ix. 6.) about which there is no dispute; and חרול, *châr̂ûl*, (Job xxx. 7; Prov. xxiv. 31; Zeph. ii. 9.) which we have no means of identifying, but which cannot be a nettle. Mr. Good, after Dr. Stock, translates the passage in Job:

> Among the bushes did they bray;
> Under the briers did they huddle together,

and remarks, "Why Junius and Tremellius, and Piscator, should render חרול by *urtica*, and our common lection after them by *nettle*, I know not. In almost every other place in which the word occurs, it is uniformly rendered as it ought to be, *thorns*, *brambles*, *briers*."

NEW is used for extraordinary or unusual. (See Judg. v. 8; Numb. xvi. 30.) God promises a new heaven and a new earth, at the time of the Messiah, (Isa. lxv. 17; lxvi. 22.) that is, a universal renovation of manners, sentiments and actions, throughout the world. This passage is also referred to the end of the world; when will commence a new heaven and a new earth; not that the present heaven and earth will be annihilated; but the air, the earth and the elements will be more perfect, or at least, together with the inhabitants, shall be of a nature superior to those vicissitudes and alterations that now affect these elements. God also promises to his people "a new covenant, a new spirit, a new heart;" and this promise was fulfilled in the covenant of grace, the gospel, Ezek. xi. 19; xviii. 31; xxxvi. 26.

NEW MOON, see Neomenia.

NIBHAZ, a god of the Avim, or Hivites, 2 Kings xvii. 31. The Jewish interpreters say the name means *latrator*, *barker*, (from נבח,) and affirm that this idol had the shape of a dog. Historical traces have also been found of the ancient worship of idols in the form of dogs among the Syrians. In the Zabian books Nibhaz occurs as the Lord of darkness; which, according to the character of the Assyrian-Chaldean mythology, would point to an evil planetary demon. R.

I. NICANOR, a general in the armies of Antiochus Epiphanes, who was thrice defeated, and at last slain by Judas Maccabeus. See Antiochus Epiphanes.

II. NICANOR, one of the first seven deacons, who were chosen and appointed at Jerusalem soon after the descent of the Holy Ghost, on occasion of a division among the believers, into those who spoke Greek, and those who spoke Hebrew, or Syriac, Acts vi. 5, &c. Nothing particular is known of him.

III. NICANOR, a king of Syria, who ascended the throne A. M. 3854. See Demetrius, II.

NICODEMUS, a disciple of Jesus Christ, a Jew by nation, and by sect a Pharisee. He was one of the senators of the Sanhedrim, (John iii.) and at first concealed his belief in the divine character of our Lord. Afterwards, however, he avowed himself a believer, when he came with Joseph of Arimathea to pay the last duties to the body of Christ, which they took down from the cross, embalmed, and laid in the sepulchre.

NICOLAITANS, see below in Nicolas.

NICOLAS, a proselyte of Antioch, that is, converted from paganism to the religion of the Jews. He afterwards embraced Christianity, and was among the most zealous and most holy of the first Christians; so that he was chosen for one of the first seven deacons of the church at Jerusalem, Acts vi. 5.

His memory has been tarnished in the church by a blemish, from which it has not been possible hitherto to clear him. Certain heretics were called Nicolaitans, from his name; and though perhaps he had no share in their errors, nor their irregularities, yet he is suspected to have given some occasion to them. The early writers inform us that he had a wife who was very handsome, and that, in imitation of those who aimed at a high degree of perfection, he left her, to live in a state of continence. Epiphanius says he did not persevere in this resolution, but took his wife again, and, in order to justify his conduct, advanced principles contrary to truth and purity. He plunged himself into irregularities, and gave rise to the sect of the Nicolaites, to that of the Gnostics, and to several others, who followed the bent of their natural passions to crimes and wickednesses.

In this statement Epiphanius is supported by Irenæus, Tertullian, Hippolytus, Hilary, Gregory of Nyssa, Phylaster of Bressa, Jerome, Cassian, Gregory the Great, Pacian, pope Gelasius, Gildas, and several moderns, who say that Nicolas the deacon was the author of the impious and infamous sect of the Nicolaitans. Clemens Alexandrinus, however, who is more ancient than Epiphanius, expresses much esteem for Nicolas; and relates the affair otherwise. The apostles, he says, having reproached Nicolas, as being too jealous of his wife, he introduced her before them, and declared that any one might espouse her that pleased. This declaration, made in pure simplicity, and without reflection, was only designed as a proof that his attachment and passion for his wife did not overcome him; but such as were glad to catch at the pretence of his authority, screened themselves under what he had done, in order to palliate and vindicate their irregularities. These heretics grounded themselves, says Clement, on a word that Nicolas let fall, that "the flesh ought to be abused." By which he meant nothing else, but that we ought to control and suppress our inclinations to sensuality and concupiscence; whereas, these disciples of pleasure explained the words according to their own sensuality, and not according to the meaning of Nicolas. Augustin, Victorinus Petaviensis, Isidorus, and the council of Tours, also acquit him; and the Apostolical Constitutions, and the interpolated letters of Ignatius the martyr, affirm that the Nicolaitans falsely assumed his name. Upon the whole, it is highly probable either that the Nicolaitans falsely assumed the name of Nicolas, or that they took their rise from another person of the same name.

The Lord (Rev. ii. 6, 15.) condemns the actions and doctrine of the Nicolaitans. He says he hates

them; commends the bishop of Ephesus that he abhors them; and reproaches the bishop of Pergamus that some of his church adopted their doctrine.

[In regard to the Nicolaitans, a more probable supposition is, that the appellation is not here derived from a proper name, but is symbolical; and that it refers to the same persons who are said, in Rev. ii. 14, *to hold the doctrine of Balaam;* since the Greek name *Νικόλαος*, *Nicolas*, corresponds to the Hebrew בִּלְעָם, *Balaam*, and signifies *to overcome, seduce, a people*. The allusion, then, would be to false and seducing teachers like Balaam; and refers more particularly, perhaps, to those who opposed the decree of the apostles in Acts xv. 29. (Compare the use of *Jezebel* in Rev. ii. 20.) R.

I. NICOPOLIS, a city of Epirus, on the gulf of Ambracia; where Paul passed his winter, A. D. 64. He wrote to Titus, then in Crete, to come to him hither, Tit. iii. 12. Some are of opinion, that this Nicopolis, however, was not that of Epirus, but that of Thrace, on the borders of Macedonia, near the river Nessus. But the former is the prevailing opinion.

II. NICOPOLIS, a name given to Emmaus, a city of Palestine, under the emperor Alexander, son of Mammæus.

NIDDUI, the lesser sort of excommunication used among the Hebrews. He who had incurred this, was to withdraw himself from his relations, at least to the distance of four cubits. It commonly continued thirty days. If it was not then taken off, it might be prolonged for sixty, or even ninety, days. But if within this term the excommunicated person did not give satisfaction, he fell into the *cherem*, which was the second sort of excommunication; and thence into the third sort, called *schammatha*, the most terrible of all. See Excommunication, and Anathema.

NIGER, the surname of Simon, (Acts xiii. 1.) who was a prophet and teacher, and one who laid his hands on Saul and Barnabas, for the execution of that office to which the Holy Ghost had appointed them. Some believe he is that Simeon the Cyrenian, who carried the cross of Christ to mount Calvary; but this opinion is founded only on a similitude of names. Epiphanius speaks of one Niger among the seventy disciples of our Saviour.

NIGHT. The ancient Hebrews began their artificial day in the evening, and ended it the next day evening; so that the night preceded the day; whence it is said, (Gen. i. 5.) *evening and morning one day.* They allowed twelve hours to the night and twelve to the day; but these hours were not equal, except at the equinox. At other times, when the hours of the night were long, those of the day were short, as in winter; and contrariwise, when the hours of night were short, as at midsummer, the hours of the day were long in proportion. See Hours.

"Night" is put for a time of affliction and adversity, (Ps. xvii. 3; Isa. xxi. 12.) as also for the time of death, (John ix. 4.) for the end of the world, 1 Thess. v. 2.

Children of the day, and children of the night, in a moral and figurative sense, denote good men and wicked men, Christians and Gentiles. The disciples of the Son of God are children of light; they belong to the light, they walk in the light of gospel truths; while children of the night walk in the darkness of ignorance and infidelity, and perform only works of darkness. "Ye are all the children of the light, and the children of the day; we are not of the night nor of darkness," 1 Thess. v. 5.

NILE, the river of Egypt, whose fountains are in the mountains of Abyssinia towards the north, whence it proceeds, and afterwards winds about to the east, passing into a great lake, and thence running towards the south. It waters the country of Alata, where it has several falls, continues its course far into the kingdom of Goiam, then winds about again, from the east to the north; and at length, running northward, enters Egypt at the cataracts, which are waterfalls made by meeting with rocks, of the length of two hundred feet.

After passing these rocks, the Nile flows directly through the valley of Egypt. Its channel, according to Villamont, is about a league broad. Eight miles below Cairo, it is divided into two arms, which make a triangle, whose base is at the Mediterranean sea, and which the Greeks call the Delta, because of its figure, △. These two arms are divided into others, which discharge themselves into the Mediterranean, whose distance from the top of the Delta is about twenty leagues. These branches the ancients commonly reckoned to be seven mouths, *Septemplicis ostia Nili.* Ptolemy makes them nine, others four, others eleven, others fourteen. Others maintain, that there are no more than the mouths of Damietta, of Rosetta, and of the two canals, one of which passes by Alexandria.

Several have thought that the Nile was the Gihon, one of the four rivers mentioned by Moses, as flowing from the terrestrial paradise. But this opinion is not to be supported, since the other rivers are too far from the Nile. Yet the inhabitants of the kingdom of Goiam call this river Gihon. The Abyssinians call it Ab Euchi, Abay, or the father of rivers. The negroes call it Tami. Homer, Diodorus Siculus and Xenophon testify, that its ancient name was Egyptus, and Homer mentions it by no other name. Diodorus says, it took the name of Nilus, after a king of Egypt, called by that name. Pliny relates the opinion of king Juba, who affirmed that the Nile had its source in Mauritania; that it appeared and disappeared in different places, first hiding itself under ground, and then showing itself again; that in this country it was called Niger, and in Ethiopia it had the name Astapus; that about Meroë it was divided into two arms, of which the right was called Astusapes, and the left Astaborus; and lastly, that it obtained the name of Nile only below Meroë. Pliny, Plutarch, Dionysius the geographer, and some others, testify that it was also named Siris. Dionysius says, that the Ethiopians call it Siris, and that after it passes Syena, it has the name of Nilus. In Scripture the Nile has seldom any other name but the river of Egypt. Joshua and Jeremiah express it by the name Sihor, or the river of troubled water: "What hast thou to do in the way of Egypt, to drink the water of Sihor?" says Jeremiah. (But see Sihor.) The Greeks give it the name of Melas, which also signifies black, or troubled. And indeed travellers inform us that the water of this river is generally something muddy, but it is easily fined by throwing into it some almonds or skinned beans. Servius, explaining that verse of Virgil, where, speaking of the Nile, he says,

Et viridem Ægyptum nigrâ fœcundat arenâ,
Georg. iv. 291.

observes, that the ancients called the Nile, Melo. *Melo* in Hebrew signifies *full*, which may well agree with the Nile, because of its great floods, which continue for about six weeks in the heat of summer, and overflow Egypt.

Diodorus Siculus observes, that the most ancient name by which the Grecians knew the Nile, is Oceanus. It had also the name of Aigle, afterwards of Ægyptus, and lastly of Nilus, from king Nileus. The Egyptians paid divine honor to the Nile, and called it Jupiter Nilus; for which reason, perhaps, the Lord sometimes threatens to smite the river of Egypt, to dry it up, and kill its fishes; as it were to show the Egyptians the vanity of their worship, and the impotence of their pretended deity, Isa. xi. 15; Ezek. xxix. 3, &c.

Scripture, marking the limits of the Land of Promise, sometimes puts the river or the stream of Egypt for its southerly limits: "From the entering in of Hamath, unto the river of Egypt," 2 Chron. vii. 8. Or "from the channel of the river (Euphrates) unto the stream of Egypt," Isa. xxvii. 12. Some interpreters, however, justly doubting whether the dominion of the Israelites extended to the Nile, have properly supposed that the stream of Egypt was a stream that fell into the Mediterranean sea, between Rhinocorura and Gaza, which is called in Scripture the river of the wilderness, Amos vi. 14. See EGYPT, RIVER OF.

The Arabians and other orientals often give the Nile the name of a sea, and the surname or epithet of *Faidh*, which is common also to the Euphrates, because these two rivers, by their overflowing, increase the fertility of the countries they pass through. They also give it the name of Mobarek, *blessed*, as well because of the fruitfulness it occasions to the land, as the fecundity it is thought to procure to the women.

When the Nile rises only to the perpendicular height of twelve cubits, a famine necessarily follows in Egypt; nor is the famine less certain, if it should exceed sixteen cubits; so that the just height of the inundation is between twelve and sixteen cubits.

The Nilometer is a pillar erected in the middle of the Nile, on which are marked degrees measuring the ascent of the water. There were several of these in different places. At this day there is one in the island which divides the Nile into two arms, one of which passes to Cairo, and the other to Gizah. M. d'Herbelot notices several others, built or repaired by the reigning caliphs. The Nile overflows yearly in the month of August, in the higher and middle Egypt, where it hardly ever rains. But in lower Egypt the flood is less sensible and less necessary, because it frequently rains there, and the country is sufficiently watered. It is less sensible, because they make fewer dikes, or receptacles for the water there, and the inundation spreading itself equally over the country, does not rise higher than a cubit through the whole Delta. Whereas in higher and middle Egypt, they have deep canals, to receive the waters of the river. They make a breach in these dikes by authority of the pacha, and when one district is sufficiently watered, the dike is stopped up, and another opened. The Egyptians have often contentions, village against village, which shall have the first distribution of the waters; and when the overflowing comes as they desire, they celebrate a great festival throughout the country.

When the waters are subsided, the culture of the land is easy. The seed is cast on the mud, and with little tillage produces great plenty. The mud which the Nile brings is earth washed away from the banks in its course; which same mud, covering the landmarks and furrows of the fields, obliges the proprietors to have recourse to the line and the measuring rod, to measure out their lands and inheritances every year anew. See EGYPT, p. 370, 371.

"Some descriptions of Egypt would lead us to think that the Nile, when it swells, lays the whole province under water. The lands adjoining immediately to the banks of the river are indeed laid under water, but the natural inequality of the ground binders it from overflowing the interior country. A great part of the lands would therefore remain barren, were not canals and reservoirs formed to receive water from the river, when at its greatest height, which is thus conveyed every where through the fields, and reserved for watering them, when occasion requires." (Niebuhr's Travels, vol. i. p. 87.)

"It is to be remarked, that though this water becomes thick, by washing off the clayey soil over which it passes, it appears, when drank, as light and limpid as the clearest; the Egyptians themselves believe it is nourishing, and say, whoever drinks of the river will never remove to any great distance from its banks. The divine honors which the ancient Egyptians paid to the Nile, and for which the plenty it occasions may be some justification, are, in a manner, still preserved under the Mahometans; they give this river the title of Most Holy, they likewise honor its increase with all the ceremonies practised by pagan antiquity." (Baron du Tott, vol. ii. p. 24. part 4.)

The superior veneration paid to the eastern or Abyssinian branch of this celebrated river appears from the variety of names given to it, as well as from the import of these names; of this Mr. Bruce gives a full account, from which we shall only quote a part. By the Agows it is named Gzeir, Geesa, or Seir; the first of which terms signifies a god. It is likewise called Ab, father; and has many other names, all implying the most profound veneration. In Gojam it is named Abay, which signifies overflowing. By the Gongas, on the south of mounts Dare and Tagla, it is called Dahli; by those on the north, Koass, both of which imply dog-star. Formerly the Nile had the name of Siris, both before and after it enters Beja, which the Greeks imagined was given to it on account of its black color during the inundation; but Mr. Bruce assures us that the river has no such color. He affirms, with great probability, that this name in the country of Beja imports the river of the dog-star, on the vertical appearance of which this river overflows: "and this idolatrous worship (says he) was probably part of the reason of the question the prophet Jeremiah asks: 'What hast thou to do in Egypt to drink the waters of Seir, or the water profaned by idolatrous rites?'" The inhabitants of the Barabra call it Bahar el Nil, the sea of the Nile, in contradistinction to the Red sea, for which they have no other name than Bahar el Molech, or the Salt sea. The junction of the three great rivers, the Nile, flowing on the west side of Meroë; the Tacazze, which washes the east side, and joins the Nile at Maggiran, in north latitude 17 degrees; and the Mareb, which falls into this last something above the junction, gives the name of Triton to the Nile. The ancient name Egyptus, given it in Homer, is supposed to have been derived from its black color; but Mr. Bruce derives it from Y Gypt, the name given to Egypt in Ethiopia, that is, the country of canals.

We also quote from Mr. Bruce what he has said concerning the natural operation by which the tropical rains are produced; which are now universally allowed to be the cause of the annual overflowing

of this and other rivers. "The air is so much rarified by the sun, during the time he remains almost stationary over the tropic of Capricorn, that the winds loaded with vapors rush in upon the land from the Atlantic ocean on the west, the Indian ocean on the east, and the cold Southern ocean beyond the Cape. Thus a great quantity of vapor is gathered, as it were, into a focus; and as the same causes continue to operate during the progress of the sun northward, a vast train of clouds proceeds from south to north, which is sometimes extended much farther than at other times.—In April all the rivers in the south of Abyssinia begin to swell, and greatly augment the Nile, which is further enlarged by the vast quantity of water poured into the lake Tzana. In the beginning of June the rivers are all full, and continue so while the sun remains stationary in the tropic of Cancer. This excessive rain, which would sweep off the whole soil of Egypt into the sea, were it to continue without intermission, begins to abate as the sun turns southward; and on his arrival at the zenith of each place, on his passage towards that quarter, they cease entirely. Immediately after the sun has passed the line, he begins the rainy season to the southward. There are three remarkable appearances attending the inundation of the Nile. Every morning in Abyssinia is clear, and the sun shines. About nine a small cloud, not above four feet broad, appears in the east, whirling violently round as if upon an axis; but, arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapors from all the opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence. The air, impelled before the heaviest mass, or swiftest mover, makes an impression of its form on the collection of clouds opposite; and the moment it has taken possession of the space made to receive it, the most violent thunder possible to be conceived instantly follows, with rain: after some hours the sky again clears, with a wind at north, and is always disagreeably cold when the thermometer is below sixty-three degrees. The second thing remarkable is the variation of the thermometer. When the sun is in the southern tropic, thirty-six degrees distant from the zenith of Gondar, it is seldom lower than seventy-two degrees; but it falls to sixty degrees, and sixty-three degrees, when the sun is immediately vertical; so happily does the approach of rain compensate the heat of a too scorching sun. The third is that remarkable stop in the extent of the rain northward, when the sun, that has conducted the vapors from the line, and should seem now more than ever to be in possession of them, is here overruled suddenly; till, on his return to Gorri, again it resumes the absolute command over the rain, and reconducts it to the line, to furnish distant deluges to the southward. The river, passing through the kingdom of Sennaar, the soil of which is a red bole, becomes colored with that earth; and this mixture, along with the moving sand of the deserts, of which it receives a great quantity when raised by the wind, precipitates all the viscous and putrid matters which float in the waters; whence Dr. Pococke judiciously observes, that the Nile is not wholesome when the water is clear and green, but when so red and turbid that it stains the water of the Mediterranean."

The following account is from father Vansleb, whose remarks were made at Cairo:—

"This is remarkable of Nilus: (1.) That it begins to increase and decrease on a certain day precisely, (2.) That when it first increaseth it grows green. (3.) That afterwards it appears red; and (4.) That it changeth its channel sometimes. The day in which it begins to increase is yearly the twelfth day of June, on which day they observe the feast of St. Michael the archangel:—on this day the drops fall. Now these drops are nothing else, according to the judgment of the inhabitants, but the mercies and blessings of God. As soon as this dew is fallen, the water begins to be corrupt, and assumes a greenish color; this color increases more and more, till the river appears as a lake covered all over with moss. This color is to be seen not only in its great channel, but also in all the ponds and branches that come from thence: only the cisterns keep the water pure. Some years this green color continues about twenty days, and sometimes more, but never above forty. The Egyptians call this time, when the river is green, *il chad raviat*, for they suffer much, because the water is corrupt, without taste, and unwholesome; and good water is very rare. As soon as the green color is gone, the river Nilus begins to become red, and very muddy: it is then no doubt but the fermentation is passed, and that the waters of Ethiopia are arrived in Egypt, which are of that color, because of the red earth which the furious torrents from the mountains carry into the river; for it is not possible that the land of Egypt, which is very black, should give it that color. In the year 1673, in the beginning of July, the water began to be red, and so continued till the end of December, the time when the river returns to its ordinary dimensions. The Egyptians believe that the river Nilus decreaseth also at a certain day, Sept. 24.

"The waters of this river cause an itch in the skin, which troubles such as drink of them when the river increases. This itch is very small, and appears first about the arms, next upon the stomach, and spreads all about the body, which causeth a grievous pain. This itch comes not only upon such as drink of the river; but such as drink of the waters of the cisterns filled with the river water. It lasts about six weeks. When the river runs over, it makes a great destruction; it carries away not only great pieces of the bank, but destroys sometimes towns and villages near to it."

The prophet Nahum calls this river by the name of a sea, when describing the rampart of populous No, which, he says, "was the sea, and her wall was from the sea." This may appear very extraordinary to British readers: but the account of Ibn Haukal, who uses the same phraseology, will justify it. He thus writes: (sir W. Ouseley's trans. p. 34.) "In this sea there are islands, to which one may pass in boats or vessels. Of these islands are Teneis and Damiat. In each of these, agriculture is practised, and cattle are kept: and the kind of clothes called rekia come from these places. "The waters of this sea are not very considerable, and vessels move on it by the help of men. . . . From the borders of this sea, to those of the sea of Syria, it is all sand."

In these passages the mouths of the Nile, the lakes adjacent to them, the marshes, &c. appear to be called seas, in the Arabic; as such collections of water also are in the Hebrew.

"The Nile," says Ibn Haukal, (sir W. Ouseley's trans. p. 31.) "produces crocodiles, and the fish sekenkour: and there is also a species of fish called raadah, which if any person take in his hand while it is alive, that person will be affected by a trembling

of his body: when dead this fish resembles other fishes. The crocodile's skin is so hard, that it resists the blows of all weapons when stricken on the back: they therefore wound him under the arm-pits and between the thighs. The sekenkour is a species of that fish, (the crocodile,) but the crocodile has hands and feet: and they use the sekenkour in medicinal and culinary preparations."

It deserves notice that the crocodile is here reckoned a fish, though it is, as we well know, a lizard; and the sekenkour, or skinkore, or skink, of European naturalists, is referred to the same genus, that is, of fishes, though that also is a lizard, is amphibious, and is found in various countries of the East. It appears that the ancient Hebrews also included lizards in the division of Tannim, which comprised not only fishes but amphibia; creatures using the water, generally; and even serpents. The crocodile, therefore, being called a fish by this Arab writer, we need not hesitate to admit the same idea among the learned Hebrews.

NIMRAH, BETH-NIMRAH, *house of limpid waters*, and NIMRIM, a city of Gad, or rather of Reuben, east of the Dead sea, Numb. xxxii. 3. Jeremiah (xlviii. 34.) speaks of Nimrim and its pleasant waters; Isaiah (xv. 6.) also mentions the waters of Nimrim. [Burckhardt mentions the ruins of *Nimrin*, probably the same as the ancient Nimrah, or Nimrim, as being on the eastern side of the Dead sea, towards its northern part. (Trav. in Syria, &c. p. 391.) *R.

NIMROD, son of Cush, "and a mighty hunter before the Lord," Gen. x. 8, 9. He was the first who began to monopolize power on the earth, and gave occasion to the proverb, "Like Nimrod, the great hunter before the Lord." His hunting was not only of wild beasts, but also to subdue men, to reduce them under his dominion. Ezekiel (xxxii. 30. *Vulg.*) gives the name of hunters to all tyrants. The foundation of the empire of Nimrod was at Babylon; and, very probably, he was among the most eager undertakers of the tower of Babel. He built Babylon at, or near, that famous tower, and from thence he extended his dominion over the neighboring countries, and Erech, Accad and Calneh, in the land of Shinar. Moses adds, according to the English version: "Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah; the same is a great city." This Bochart and others understand still of Nimrod, and translate, "From this place he went out to go into Assyria, where he built Nineveh, Rehoboth, Calah, and Resen;" that is, when Nimrod had established the beginning of his empire at Babylon, and in the land of Shinar, he advanced towards Assyria, where he built powerful cities, as so many fortresses, to keep the people in subjection. Comp. ASSYRIA, p. 113, col. 2.

Many interpreters regard Nimrod as the same with Belus, founder of the kingdom of Babylon, and with Ninus, founder of that of Nineveh. (See ASSYRIA, p. 113, BABYLONIA, p. 138.) Profane authors have embellished the history of Bacchus with several circumstances taken from that of Nimrod. The name Nebrodeus, or Nebrodus, given to Bacchus, is perhaps derived from Nembrod, or Nimrod, though the Greeks derive it from a goat-skin, with which they pretend Bacchus was clothed. The name Bacchus may also be derived from Bar-chus, "son of Cush;" because Nimrod was indeed the son of Cush. The Greeks gave to Bacchus the name of hunter, just as Moses gives it to Nimrod. The expeditions of Bacchus into the Indies are formed on the wars of Nimrod in Babylonia and Assyria. To Nimrod is imputed the invention of idolatrous worship paid to men.

NINEVEH, the capital of Assyria, was founded by Ashur, son of Shem; or more probably by Nimrod, son of Cush; for in Gen. x. 11, Moses seems to refer to Nimrod, mentioned above. However this may be, Nineveh was one of the most ancient, famous, potent and extensive cities of the world. It is very difficult to assign the time of its foundation; but it cannot have been long after the building of Babel. It stood on the banks of the Tigris; and in the time of the prophet Jonah, who was sent thither under Jeroboam the second, king of Israel, and, as Calmet judges, under the reign of Pul, father of Sardanapalus, king of Assyria; its circuit was three days' journey. Diodorus Siculus says, it was 150 stadia in length, 90 stadia in breadth, and 480 stadia in circuit; that is, about seven leagues long, three leagues broad, and eighteen leagues round. Its walls were a hundred feet high, and so broad, that three chariots could drive abreast upon them. Its towers, of which there were fifteen hundred, were each two hundred feet high.

Some place it on the west, others on the east, bank of the Tigris. At the time of Jonah's mission, (Jonah iv. 11.) it was reckoned to contain more than 120,000 persons, "who could not distinguish their right hand from their left;" that is, young children. By this computation, there ought to have been then in Nineveh more than 600,000 persons.

Nineveh, which had long been mistress of the East, was first taken by Arbaces and Belesis, under the reign of Sardanapalus, in the time of Ahaz, king of Judah, about the time of the foundation of Rome, A. M. 3257. It was taken a second time by Cyaxares and Nabopolassar, from Chinaladin, king of Assyria, A. M. 3378, after which it no more recovered its former splendor. It was entirely ruined in the time of Lucian of Samosata, who lived under the emperor Adrian. It was rebuilt under the Persians, but was destroyed by the Saracens about the seventh century.

Profane histories say, that Ninus founded Nineveh. The sacred authors make frequent mention of Nineveh and its kings, Tiglath-pileser, Sennacherib, Shalmanezar, and Esar-haddon. Tobit lived in this city. Nahum and Zephaniah foretold its ruin in a very particular and pathetic manner, which Tobit repeated. The behavior of Jonah at Nineveh is well known; with the signal repentance of the Ninevites; which is even commended in the gospel, Matt. xi. 41; Luke xi. 32.

Several writers are of opinion that the ruins on the eastern bank of the Tigris, opposite to the town of Mosul, point out the site of the ancient Nineveh. Mr. Rich, who was resident at Bagdad, describes on this spot an enclosure of a rectangular form, corresponding with the cardinal points of the compass, but the area of which is too small to have contained a larger town than Mosul. The boundary of this enclosure, which he supposes to answer to the palace of Nineveh, may be perfectly traced all around, and looks like an embankment of earth or rubbish, of small elevation; and has attached to it, and in its line, at several places, mounds of greater size and solidity. The first of these forms the south-west angle; and on it is built the village of Nebbi Yunus, where they show the tomb of the prophet Jonas. The next, and largest of all, is the one which Mr.

Rich supposes to be the monument of Ninus, and is situated near the centre of the western face of the enclosure, being joined like the others by the boundary wall; the natives call it Koyunjuk Tepè. Its form is that of a truncated pyramid, with regular steep sides and a flat top; and is composed of stones and earth, the latter predominating sufficiently to admit of the summit being cultivated by the inhabitants of the village of Koyunjuk, which is built on it at the north-east extremity. The measurements of this mound were 178 feet for the greatest height, 1850 feet the length of the summit east and west, and 1147 for its breadth north and south. Out of a mound in the north face of the boundary was dug, some time since, an immense block of stone, on which were sculptured the figures of men and animals. So remarkable was this fragment of antiquity, that even Turkish apathy was roused, and the pacha and most of the principal people of Mosul came out to see it. One of the spectators particularly recollected among the sculptures of this stone, the figure of a man on horseback, with a long lance in his hand, followed by a great many others on foot. These ruins seem to attest the former existence of some extensive buildings on the spot, but whether belonging to the ancient Nineveh will admit of considerable doubt.

NISAN, a Hebrew month, partly answering to our March; and which sometimes takes from February or April, according to the course of the moon. It was the seventh month of the civil year; but was made the first month of the sacred year, at the coming out of Egypt, Exod. xii. 2. In Moses it is called Abib. The name Nisan is only since the time of Ezra, and the return from the captivity of Babylon. See the Jewish Calendar, and Months.

NISROCH, or Nesroch, a god of the Assyrians, 2 Kings xix. 37. The LXX call him Nesrach; Josephus, Araskes; and the Hebrew of Tobit, published by Munster, Dagon. [According to the etymology, the name would signify *eagle*. Among the ancient Arabs, also, the eagle occurs as an idol. (See Gesenius, Heb. Lex.) R.

NITRE, a sort of salt, or of salt-petre, a mineral alkali, common in Palestine, Arabia and Egypt. The Hebrews call it Nether, and use this word to express a salt proper to take spots out of cloth, and even from the face. The wise man says, (Prov. xxv. 20.) "As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to a heavy heart." That is, he makes bad worse who deprives the shivering wretch of a garment in cold weather; so doth he who singeth songs to a heavy heart: vinegar poured on nitre makes a great ebullition; merriment, jollity and song are equally out of time, unsoothing, unsuitable to a mind overwhelmed with profound grief. Jeremiah, speaking to his people under the image of a faithless and abandoned spouse, says, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Thou art too much polluted in my eyes ever to be made clean. This passage proves the use of nitre, to purify from outward spots and blemishes. The nitre common among us, from which gunpowder is made, is apparently not the nitre of the Scriptures; it is nearer, we believe, to sal-ammoniac.

NO, or No-Ammon, a city of Egypt. See Ammon I.

NOACHIDÆ, a name given to the children of Noah, and in general, to all men not of the chosen race of Abraham.

NOAH, *repose*, or *rest*, son of Lamech, was born A. M. 1056. Amidst the general corruption of mankind, he found favor in the eyes of the Lord, and received a divine command, to build an ark for the saving of his house from the general deluge which the Lord was about to bring upon the earth. (See Ark, and Deluge.) After having left the ark, Noah offered as a burnt-sacrifice to the Lord one of all the pure animals that had been preserved. His sacrifice was accepted, and the Lord promised to bring no more a deluge over the earth; of which promise the sign he gave to Noah was the rainbow.

Noah, being a husbandman, cultivated the vine; and having unwarily intoxicated himself by drinking of wine, he fell asleep in his tent. Ham, the father of Canaan, discovering him in this condition, made sport of him, and jeered with his two brothers; who going backwards, covered their father's nakedness, by throwing a mantle over him. Noah awaking, and knowing what Ham had done, foretold the doom of slavery to Canaan and his posterity; while he blessed his other sons.

Noah lived after the deluge 350 years; his whole life being 950 years. He died A. M. 2006, leaving three sons, Shem, Ham and Japheth, (see their articles,) among whom, according to the common opinion, he divided the whole world, giving to Shem Asia, to Ham Africa, and to Japheth Europe.

Peter calls Noah a preacher of righteousness, (2 Pet. ii. 5.) because, before the deluge, he was incessantly declaring, not only by his discourses, but by his unblamable life, and by building the ark, in which he was employed 120 years, the coming of the wrath of God, Matt. xxiv. 37. The passage in 1 Pet. iii. 18—20, has been the theme of much controversy. Several of the ancient fathers took the words literally; as if Christ after his death had really preached to those men, who before the deluge were disobedient to the preaching of Noah. Others, by *prison*, understand the body, which is, as it were, the prison of the soul. Others, that Christ, by his Spirit, with which Noah was replenished, preached by the mouth of that patriarch to the unbelievers before the deluge, whose souls were then in the prison of the body; but at the time when Peter wrote, were in the prison of hell. The last interpretation seems to be the most natural. It is certain, that the term "*he went* and preached," may signify only "*he preached;*" as in Eph. ii. 15, "*he came* and preached peace to you who were afar off,—not in person; but by his agents, his apostles. In this sense Noah, in his day, was an agent of Christ, being actuated by his Spirit. It is probable, that as fallen angels are described as being held in chains of darkness, unto judgment, so disobedient human spirits may be described as being in prison, that is, reserved to future judgment. (Comp. Job xxvi. 5. as usually understood.)

Several learned men have observed, that the pagans confounded Saturn, Deucalion, Ogyges, the god Cœlus or Uranus, Janus, Proteus, Prometheus, Vertumnus, Bacchus, Osiris, Vadimon, and Xisuthrus, with Noah. See Ark, p. 95.

The fable of Deucalion and his wife Pyrrha, is manifestly derived from the history of Noah. Deucalion, by the advice of his father, built an ark, or vessel of wood, in which he stored all sorts of provisions necessary for life, and entered it with his wife Pyrrha; to secure themselves from a deluge, that drowned nearly all Greece. All the people almost of this country were destroyed, none escaped but those who took refuge on the tops of the highest mountains. When the flood was over, Deucalion

came out of his ark, and found himself on mount Parnassus. There he offered sacrifices to Jupiter, who sent Mercury to him to know what he desired. He requested that he might become the restorer of mankind, which Jupiter granted to him. He and Pyrrha were ordered to cast stones behind them, which immediately became so many men and women. The name Nuraito, given to the wife of Noah by the Syro-Chaldee, is derived from the Syriac, נורא, which signifies *fire;* hence Pyrrha (fire) is, by the Greeks, said to have been the name o the wife of Deucalion; and so far the Grecian story rests on authority more oriental than itself. Epiphanius has a reference to this derivation: he calls her "Noria, said to be the wife of Noah, whose name is, by interpretation, Pyrrha." There is also, much allegory couched under the names of Deucalion's father, Prometheus, (foresight,) by whom she was advised to build a vessel, and Pyrrha's father, Epimetheus, whose wife was Pandora, accomplished by gifts from all the gods, with her box of evils, in which, when opened, remained only Hope, &c.

NOB, a sacerdotal city of Benjamin or Ephraim, not far from Diospolis. When David was driven away by Saul, he came to Nob, the priests of which city were slain by Saul, 1 Sam. xxii. 9, &c.; xxi. 6, &c.

NOBLEMAN, John iv. 46. This was probably an officer of Herod's court, and of considerable distinction; not an hereditary nobleman. The word βασιλικος signifies *a servant of the king;* as the Syriac and Arabic versions render it. Many have conjectured that this nobleman, or royal servant, was Chuza, Herod's steward, whose wife is thought to have been converted on this occasion, and afterwards to have become an attendant on Jesus, Luke viii. 3.

NOD, *vagabond*, a country so called, whither Cain withdrew after his fratricide, Gen. iv. 16. Jerome and the Chaldee have taken the word Nod in the sense of an appellative, a *vagabond*, or *fugitive*.

NOON, the middle time of the day, when the sun is highest in his daily course; in modern language, when he is direct south, on the meridian of any place, 1 Kings xviii. 27; Ps. lv. 17. This time of the day being the brightest, is made a subject of comparison in several places of Scripture, Job v. 14; Ps. xxxvii. 6. The apostle Paul says, the brightness in which he beheld the Lord Jesus, was superior to that of the sun at noon, Acts xxvi. 13.

NOPH, a city of Egypt, (Isa. xix. 13; Jer. ii. 16; xliv. 1; xlvi. 14; Ezek. xxx. 13, 16.) generally believed to have been the same with Moph, the Menouf of the Copts and Arabs, that is, Memphis. Memphis is the Greek form of the Egyptian name, which, according to Plutarch, signifies *the port of the good;* it was therefore a compound word, *men* being an affix, and *nouf*, or *noph*, being the distinguishing appellative. It is sometimes found with the article prefixed, in the form of *Panouph*, that is, *Pi-Nouf*. *Nouf*, as Mr. Conder remarks, is evidently no other than the god Χνουφις, the Ἀγαθοδαίμων of the Egyptian Pantheon.

The situation of Memphis, formerly the capital of Egypt, has been a subject of considerable dispute, and has afforded materials for long and laborious investigation by the learned. Sicard and Shaw fix its site at Djezeh, or Gizeh, directly opposite to Old Cairo. This opinion, however, has been controverted by Pococke, D'Anville, Niebuhr, and other writers and travellers, who place Memphis more in the direction of Metrahery, about 15 miles farther south, on the bank of the Nile, at the entrance of the plain of mummies, at the north of which the pyramids are placed. (See Bruce's Travels; the Fragments to Calmet, No. 546; and the Modern Traveller, Egypt, vol. i. p. 339—352, Engl. ed. Rosenmüller, Bibl. Geog. iii. 290.)

Memphis was the residence of the ancient kings of Egypt, till the times of the Ptolemies, who commonly resided at Alexandria. The prophets, in the places above referred to, foretell the miseries Memphis was to suffer from the kings of Chaldea and Persia, and they threaten the Israelites who should retire into Egypt, or should have recourse to the Egyptians, that they should perish in that country. In this city they fed the ox Apis; and Ezekiel says, that the Lord will destroy the idols of Memphis, chap. xxx. 13, 16. Memphis retained its splendor till it was conquered by the Arabians in the 18th or 19th year of the Hegira, A. D. 641. Amrou-Ben-As, who took it, built another near it, which was called Fusthath, from the general's tent, which had long occupied that place. The Fatimite caliphs, becoming masters of Egypt, added another city, which they named Caherah, "the victorious," the present Grand Cairo, which is built on the eastern shore of the Nile.

NORTH. As it was customary for the Hebrews to consider the cardinal points of the heavens in reference to a man whose face was turned toward the east, the north was consequently to his left hand. The north wind dissipates rain, (Prov. xxv. 23.) but this must depend on the situation of a place; as in different places the same wind has different effects.

NOSE. The Hebrews commonly place the seat of anger in the nose; since the effect of anger is often hard breathing, and in animals, snorting. "There went up a smoke out of his nostrils," 2 Sam. xxii. 9; Ps. xviii. 8. "The anger of the Lord and his jealousy shall smoke against that man," Deut. xxix. 20. "Out of his nostrils goeth smoke," Job xli. 21. The ancient Greek and Latin authors speak much after the same manner.

Solomon alludes to the custom of women wearing golden rings in their nostrils, when he says, (Prov. xi. 22.) "As a jewel of gold in a swine's snout, so is a fair woman without discretion." And Ezekiel, (xvi. 12.) "I will put a jewel on thy forehead, [Heb. nose,] and ear-rings in thine ears, and a beautiful crown upon thine head." They also put rings in the nostrils of oxen and camels, to guide them by: "I will put my hook in thy nose, and my bridle in thy lips," 2 Kings xix. 28. (See also Job xli. 2.)

NOTHING is sometimes put in opposition to body, solidity, or mass. It is also put for vacuity, and for what is not sensible. Job says, (xxvi. 7.) "he stretcheth out the north over the empty place, and hangeth the earth upon nothing," upon the vacuum. Isaiah says, (xl. 22. Vulg.) "God spreads out the heavens as nothing;" he extends them in the air in invisible space. The wise man says, (Wisd. ii. 2. Vulg.) We are born of nothing, and in some sense shall return to nothing again. We shall disappear from the face of the earth, as if we had never been there. And Isaiah says, (xli. 24.) "Behold ye are of nothing, and your works of nought; an abomination is he that chooseth you."

Idols are often called nothings, non-entities. "Ye which rejoice in a thing of nought," Amos vi. 13. And Esther, (Apoc. xiv. 11.) "O Lord, give not thy sceptre unto them that be nothing;" deliver not over thy people to those gods that are nothing. Paul says,

"We know that an idol is nothing in the world," 1 Cor. viii. 4. To bring to nothing is to exterminate, to destroy; utterly to root out any thing.

NOVICE, or NEOPHYTE, *newly sown*, or *planted*, a name given to new converts to Christianity, or to those newly baptized. Paul advises (1 Tim. iii. 6.) that a novice should not be made a bishop, "lest, being lifted up with pride, he fall into the condemnation of the devil." As Lucifer, being puffed up with those eminent qualities he possessed, became proud and insolent, and was therefore precipitated into hell, so a man who finds himself suddenly exalted in dignity, easily flatters himself, and conceits that he has more real worth than others; that there is great occasion for his services, &c. Hence arise presumption and pride, and then follows the judgment of God, who always humbles the proud. The term Neophyte continued to be used among the primitive Christians during several ages, as appears from the tombstones of children, &c. who died when recently baptized.

NUMBERS, THE BOOK OF, is the third of the Pentateuch. The Hebrews call it וידבר, *Vayedabber*, (*and he spoke*,) because in the Hebrew it begins with these words. Some Jews call it במדבר, *Bemidbar*, (*in the desert*,) because it includes the history of the Israelites' journeying in the wilderness. The Greeks, and after them the Latins, call it the book of Numbers, because the first three chapters contain the numbering of the Hebrews and Levites, which was performed separately, after the erection and consecration of the tabernacle.

The people, having departed from Sinai on the twentieth day of the second month of the second year after their coming out of Egypt, went to the wilderness of Paran, and thence to Kadesh, whence they sent spies to view the Land of Promise. At their return the people were discouraged; for which God condemned them to die in the desert. And having journeyed thirty-nine years in the wilderness, they arrived at last at the plains of Moab, beyond Jordan. What happened during this interval, is recorded in the book of Numbers.

NUN, son of Elishamah, and father of Joshua, of the tribe of Ephraim. The Greeks give him the name of Nave, instead of Nun.

O

OAK

OAK. The religious veneration paid to this tree, by the original natives of Britain, in the time of the Druids, is well known to every reader of English history. We have reason to think that this veneration was brought from the East; and that the Druids did no more than transfer the sentiments their progenitors had received in oriental countries. It would appear that the patriarch Abraham resided under an oak, or a grove of oaks, which our translators render the plain of Mamre; and that he planted a grove of this tree, Gen. xxi. 23. In fact, since in hot countries nothing is more desirable, or more refreshing, than the shade of a tree, we may easily suppose the inhabitants would resort for such enjoyment to

> Where'er the oak's thick branches spread
> A deeper, darker shade.

Oaks, and groves of oaks, were esteemed proper places for religious services; altars were set up under them, (Josh. xxiv. 26.) and probably, in the East, as well as in the West, appointments to meet at conspicuous oaks were made, and many affairs transacted, or treated of, under their shade, as we read in Homer, Theocritus, and other poets.

It was common among the Hebrews to sit under oaks, Judg. vi. 11; 1 Kings xiii. 14. Jacob buried idolatrous images under an oak, (Gen. xxxv. 4.) and Deborah, Rebekah's nurse, was buried under one of these trees, chap. xxxv. 8; 1 Chron. x. 12. Abimelech was made king under an oak, Judg. ix. 6. Idolatry was practised under oaks, Isa. i. 29; lvii. 5; Hosea iv. 13. Idols were made of oaks, Isa. xliv. 14.

There are several kinds of oak in the East, as Tournefort observes: one of which he calls "the fairest species of oak in the world;" and describes it as growing in the isle of Zia. He says also, of Anatolia, (vol. iii. p. 268.) "Beside the common oaks, and that which bears the Velanede, we saw several other kinds in the valleys." It is very reasonable to suppose that more than one kind is mentioned in Scripture.

OAT

אלון, *Alón* is the general name for oak, the mention of which occurs frequently; the Chaldee אילן, *Ailen*, seems also to be a species of oak, Dan. iv. 7, &c. [The word אלה, rendered *oak* in our version, is properly *terebinth*, Gen. xxxv. 4; Judg. vi. 11, 19. See TEREBINTH. R.

The famous oracle of Dodona stood among oaks; which tree was sacred to Jupiter, who often on medals, &c. wears an oaken garland: *sacra Jovi Quercus*.

OATH, a solemn affirmation, accompanied by an appeal to the Supreme Being. God has prohibited all false oaths, and all useless and customary swearing in ordinary discourse; but when the necessity or importance of a matter requires an oath, he allows to swear by his name.

Among the Hebrews an oath was administered by the judge, who stood up, and adjured the party, who was to be sworn. To this mode of administering an oath Moses alludes, when he says, (Lev. v. 1.) "If a person sin, hearing the voice of swearing, that is, of adjuration, being called on to witness, whether he hath seen or known of the transaction then in judgment," &c. And this we take to be the true import of Prov. xxix. 24, "Whoso is partner, accomplice, even after the fact, with a thief, hateth his own soul: he heareth the voice of cursing, that is, the adjuration by the judge, when inquiry is making after the truth of a fact, but does not discover his knowledge of the matter:" consequently, he is guilty of perjury. (See 1 Kings viii. 31; 2 Chron. vi. 22.) In this manner our Lord was adjured by Caiaphas, Matt. xxvi. 63. Jesus had remained silent under long examination, when the high-priest rising up, knowing he had a sure mode of obtaining an answer, said, "I adjure thee by the living God, that thou tell us whether thou be the Christ," &c. To this oath, thus solemnly administered, Jesus confessed a good confession. That the high-priests had this power, see Exod. xxii. 11; Lev. v. 1; Prov. xxix. 24; xxx. 9. Probably, they might thus interfere only on occasions of some

moment, and when the most solemn kind of oath was necessary.

An oath is a solemn appeal to God, as to an all-seeing witness, and an almighty avenger, if what we say be false, Heb. vi. 16. It is an act of religious worship; whence God requires it to be done in his name, (Deut. x. 20.) and points out the manner in which it ought to be administered, and the duty of the person who swears, Ps. xv. 4; xxiv. 4; Jer. iv. 2. An oath in itself is not unlawful, either as it is a religious act, or as God is called on to witness. See COVENANT.

God himself is represented as confirming his promise by oath, (Heb. vi. 13.) and thus conforming himself to what is practised among men, chap. v. 16, 17. The oaths forbidden (Matt. v. 34, 35; Jam. v. 12.) refer only to the unthinking, hasty and vicious practices of the Jews; otherwise, Paul would have acted against the command of Christ, Rom. i. 9; 2 Cor. i. 23. Neither atheists nor Epicureans, who deny, the former the being, the latter the providence, of God, can take an oath administered, and be bound by it, from the very form of an oath, which declares the omniscience and primitive justice of God. That person is obliged to take an oath, whose duty requires him to profess the truth. As we are bound to manifest every possible degree of reverence towards God, the greatest care is to be taken that we swear neither rashly nor negligently in making promises. To neglect performance is perjury; unless the promise be contrary to the law of nature; in which case no oath is binding. A person is guilty of perjury who takes an oath in a sense different from that in which it is (lawfully) tendered: such simulation and dissimulation, or mental reservation, is contrary to the law of nature, because a violation of duty. To swear by a creature is simply unlawful, from the nature of an oath, which implies omniscience and omnipotence in the party appealed to, and sworn by, perfections incompetent to any creature.

We find Joseph using an extraordinary kind of oath, as it appears to us; (Gen. xlii. 15.) "As Pharaoh liveth," or, by the life of Pharaoh. This custom of swearing by the king still continues in the East. The most sacred oath among the Persians is "by the king's head," says Hanway, (Trav. vol. i. p. 313.) and among other instances of it, we read in the Travels of the Ambassadors, (p. 204.) "There were but sixty horses for ninety-four persons. The Mehemander (or conductor) swore by the head of the king (which is the greatest oath among the Persians) that he could not possibly find any more." And Thenevot says, (Trav. p. 97, part ii.) "His subjects never look upon him but with fear and trembling, and they have such respect for him, and pay so blind an obedience to all his orders, that how unjust soever his commands might be, they perform them, though against law both of God and nature. Nay, if they swear by the king's head, their oath is more authentic, and of greater credit, than if they swore by all that is most sacred in heaven and upon earth." These instances seem allied to that very common oath in Scripture, "As the Lord liveth:" and it should seem, that as this oath could not be taken without naming the name of God, which the later Jews regarded as a profanation, that they gradually introduced the custom of swearing (not judicially) by sacred things, as heaven, the temple, the gold of the temple, the altar, &c. all which our Lord forbids, and refers oaths to the great object of swearing, God; or, if the subject in debate be too trivial to call upon God about, then swear not at all; use no subterfuge, no lesser oath, but either affirm, or deny, simply.

Our Lord further says, thou shalt not swear by thy head, as some we see are accustomed to do by the king's head. The apostle Paul observes, "men verily swear by a greater than themselves;" as those no doubt understood they did, who sware by the king.

Grievous curses are promulgated against false swearers, and false oaths are among the greatest abominations before both God and man. (1.) That a person swear lawfully, he must swear by the Most High God, since only the Most High God can judge of the sincerity of his affirmation, which is the essence of an oath: to swear by any person or thing not omniscient to know, and omnipotent to remunerate, is to trifle with an oath. (2.) The veracity of an oath is its essence: to preserve this veracity we should swear only on due deliberation, only on actual knowledge, only agreeably to justice and equity: openly, candidly, with due circumspection, and if necessary, with due inquiry and explanation. (3.) The end of an oath is to glorify God, by acknowledging his attributes of holiness, justice, truth, knowledge, &c. and to appease man, by determining controversy, clearing the innocent, satisfying our brethren, or discharging our own consciences: and an oath should be "an end of all strife!"—If such be the essence and nature of oaths, what apology shall be made for profane swearing? swearing without an object, and to no avail; for who credits such asseverations beyond what they would credit simple assertion?

We have in Gen. xxi. 28. a curious account of a ceremony practised by Abraham, in respect to Abimelech: "Abraham set seven ewe lambs of the flock by themselves, and Abimelech said to Abraham, What mean these seven ewe lambs, which thou hast set by themselves? And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me [in my behalf] that I have digged this well: wherefore he called that place *Beersheba*, because they there sware both of them. Thus they made a covenant at *Beersheba*."—Beersheba may signify the well of the oath, or the well of the seven. Mr. Taylor inclines to the latter signification, from having read the following, in Bruce's Travels:—

"All that is right, Shekh, said I; but suppose your people meet us in the desert, in going to Cosseir, or otherwise, how should we fare in that case? Should we fight?—I have told you, Shekh, already, says he, cursed be the man who lifts his hand against you, or even does not defend and befriend you to his own loss, even were it Ibrahim, my own son." Then, after some conversation—"The old man muttered something to his sons, in a dialect I did not then understand; it was that of the shepherds of Suakem; and a little after, the whole hut was filled with people. These were priests and monks of their religion, and the heads of families; so that the house could not contain half of them. The great people among them came, and, after JOINING HANDS, repeated a kind of prayer of about two minutes long; [this kind of oath was in use among the Arabs, or shepherds, as early as the time of Abraham, Gen. xxi. 22, 23; xxvi. 28.] by which they declared *themselves and their children accursed*, if ever they lifted their hands against me, in the *tell*, [or field,] in the desert, or on the river; or, in case that I, or mine, should fly to them for refuge, if they did not protect us, at the risk of their lives, their families, and their fortunes, or, as they emphatically expressed it, 'to the death of the last

male child among them.' (See 1 Sam. xxv. 22; 1 Kings xiv. 10; xvi. 11; xxi. 21; 2 Kings ix. 8.) Medicines and advice being given on my part, faith and protection pledged on theirs, two bushels of wheat and SEVEN SHEEP were carried down to the boat; nor could we decline their kindness; as refusing a present in that country is just as great an affront as coming into the presence of a superior without any present at all," Gen. xxxiii. 10, 11; Mal. i. 20; Matt. viii. 11.

There is a remarkable passage in Prov. xi. 21, thus rendered by our translators, "*Though* hand *join* in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered;" i. e. though they make many associations, and oaths, and join hands among themselves, (as formed part of the ceremony of swearing among these shepherds of Suakem,) yet they shall be punished. But Michaëlis proposes another sense of these words, "hand in hand"—my hand in your hand, i. e. as a token of swearing, "the wicked shall not go unpunished."—How far this sense of the passage is illustrated by the foregoing and the following extract, the reader will judge:

"I cannot here help accusing myself of what, doubtless, may be well reputed a very great sin. I was so enraged at the traitorous part which Hassan had acted, that, at parting, I could not help saying to Ibrahim, 'Now, Shekh, I have done every thing you have desired, without ever expecting fee or reward; the only thing I now ask you—and it is probably the last—is, that you avenge me upon this Hassan, who is every day in your power. Upon this, HE GAVE ME HIS HAND, saying, He shall not die in his bed, or I shall never see old age." (Bruce's Travels, vol. i. p. 199.)

We may remark further on this extract, that though Bruce's reflections do not applaud his conduct in this instance, yet it seems, in some sense, similar to the behavior of David, when he gave charge to his son, Solomon, to execute that justice upon Joab and Shimei, which he himself had been unable to do by reason of the vicissitudes of his life and kingdom; and of the influence which Joab, the general, had in the army; but of which the pacific reign of Solomon would deprive him, 1 Kings ii. 6.

Perhaps, also, this joining of hands may add a spirit to the passage, 2 Kings x. 15: "Is thine heart right, as my heart is with thy heart?" says Jehu to Jehonadab; "if it be, *give me thine hand*"—"And he (Jehonadab) gave him (Jehu) his hand;" i. e. in token of affirmation; "and he (Jehu) took him (Jehonadab) up into his chariot." So, then, it was not as an assistance to enable Jehonadab to get into the chariot, that Jehu gave him his hand, but, on the contrary, Jehonadab gave his hand to Jehu. This seems confirmed by verse 16, "So THEY made him (Jehonadab) ride in his (Jehu's) chariot." All these pronouns embarrass our translation, but they were perfectly understood by those who knew the customs of their country.

This sense of the passage is further confirmed by the following extracts from Ockley's History of the Saracens:—

"Several [of the Mahometan chiefs] came to Ali, and desired him to accept the government. He resolved not to accept of their allegiance in private; for they proffered *to give him their hands* (the customary ceremony then in use among them, on such occasions) at his own house; but he would have it performed at the mosque. Telha and Zobein came, and *offered him their hands*, as a mark, or token, of their approbation. Ali bade them, if they did it, to be in good earnest, otherwise *he would give his own hand* to either of them that would accept of the government; which they refused; and gave him theirs." (Vol. i. p. 4.) Again (p. 36.):—"Telha, being wounded in the leg, ordered his man to take him up behind him; who conveyed him into a house in Bassora, where he died. But, just before, he saw one of Ali's men, and asked him if he belonged to the emperor of the faithful. Being informed that he did, *Give me then*, said he, *your hand, that I may put mine in it*, and by this action renew the oath of fidelity, which I have already made to Ali." (See 1 Sam. xxii. 17; 1 Chron. xxix. 24, *marg.* or *orig.*; Lam. v. 6; 2 Kings xiv. 5; xv. 19.)

Whoever recollects the mode of swearing allegiance, or doing homage for provinces, anciently used between sovereigns and vassals, (as by the kings of England to those of France, while England held provinces in that country,) will find considerable resemblance in it to this eastern usage. The vassal put both his hands into the hands of his sovereign, repeating words to this effect: "Thus I do thee homage, for such or such a province," &c. After which he withdrew his hands. This was repeated according to the number of fiefs or provinces held.

OBADIAH. There are several persons of this name mentioned in the Old Testament: it is only necessary, however, that we should notice the prophet. It is not certain when he lived, but it is probable that he was contemporary with Jeremiah and Ezekiel, who denounced the same dreadful judgments on the Edomites, as the punishment of their pride, violence, and cruel insultings over the Jews, after the destruction of their city. The prophecy, according to Usher, was fulfilled about five years after the destruction of Jerusalem.

OBED-EDOM, son of Jeduthun, a Levite, 1 Chron. xvi. 38. He had a numerous family, (1 Chron. xxvi. 4.) because the Lord blessed him. After the death of Uzzah, David, terrified at that accident, durst not remove the ark into the apartment he had provided for it in his palace, but left it in the house of Obed-Edom, near the place where Uzzah was struck. The presence of the ark became a blessing to Obed-Edom, which encouraged David some months afterwards to remove it to the place he had appointed for it. Obed-Edom and his sons were assigned to the keeping of the doors of the temple, 1 Chron. xv. 18, 21. In 2 Sam. vi. 10, Obed-Edom is called the Gittite, probably, because he was of Gath Rimmon, a city of the Levites beyond Jordan, Josh. xxi. 24, 25.

OBIL, an Ishmaelite, and master of the camels under David, 1 Chron. xxvii. 30.

OBLATION, see SACRIFICE.

OBOTH, an encampment of the Hebrews in the wilderness of Arabia Petræa. See EXODUS.

OBSCURE is put for adversity. (See NIGHT, and DARKNESS.) An obscure, dark, or sad countenance is opposed to a serene and open one. Christ upbraids the Pharisees, that they had obscure or sad aspects (Matt. vi. 16, σκυθρωποι) when they fasted. And Nahum, (ii. 10.) speaking of the destruction of Nineveh, says, their faces were as black as a pot; (Heb.) as if they had blacked their faces with soot. Some travellers affirm that, by way of mourning, the orientals daub their faces with the black of a kettle. Joel alludes to this custom: (chap. ii. 6.) "All faces shall gather blackness." [In these passages, however, the more appropriate translation is, "All faces shall withdraw their light," i. e. their cheerfulness, cheerful expression; all countenances shall become pale with fear;

just as it is said in the context that the stars shall withdraw their light. R.

Obscure places denote the grave, (Ps. cxliii. 3.) "The enemy hath made me to dwell in darkness, as those who have been long dead." In Ps. lxxiv. 20, we read, "The dark places of the earth are full of the habitations of cruelty," which some understand of the obscure places of prisons, in which tyrants often keep the weak and unfortunate; because the obscure of the earth, the poor Israelites, are reduced to captivity in the houses of the Babylonians.

In great calamities, the sun is said to be obscured, and the moon to be covered with darkness, Matt. xxiv. 29; Luke xxiii. 45. (See also Nah. iii. 19; Jer. xiv. 2.)

Obscurity of the heart and mind, is put for the wilful ignorance and hardness of the Jews, Rom. i. 21; Eph. iv. 18.

ODED, a prophet of the Lord, (2 Chron. xxviii. 9.) who, being at Samaria, when the Israelites returned from the war against Judah, with their king Pekah, and brought 200,000 captives, went to meet them, and remonstrated effectually with them; so that the principal men in Samaria took care of them, gave them clothes, food, and other assistances, with horses, because the greater part of them were exhausted, and unable to walk. Thus they conducted them to Jericho, on the confines of Judah.

OFFENCE may be either active or passive. We may give offence by our conduct, or we may receive offence from the conduct of others. We should be very careful to avoid giving just cause of offence, that we may not prove impediments to others in their reception of the truth, in their progress in sanctification, in their peace of mind, or in their general course toward heaven. We should abridge or deny ourselves in some things, rather than, by exercising our liberty to the utmost, give uneasiness to Christians weaker in mind, or weaker in the faith, than ourselves, 1 Cor. x. 32. On the other hand, we should not take offence without ample cause; but endeavor, by our exercise of charity, and perhaps by our increase of knowledge, to think favorably of what is dubious, as well as honorably of what is laudable.

It was foretold of the Messiah, that he should be "a stone of stumbling, and a rock of offence." Perhaps predictions of this kind are among the most valuable which Providence has preserved to us; as we see by them, that we ought not to be discouraged because the Jews, the natural people of the Messiah, rejected him, and still reject him; since the very offence they take at his humiliation, death, &c. is in perfect conformity to, and fulfilment of, those prophecies which foretold, that however they might profess to wish for the great deliverer, yet when he came they would overlook him, and stumble at him.

OFFERINGS. The Hebrews had several kinds of offerings, which they presented at the temple. Some were free-will offerings; others were of obligation. The first-fruits, the tenths, and the sin-offerings were of obligation: the peace-offerings, vows, offerings of wine, oil, bread, salt, and other things, made to the temple, or to the ministers of the Lord, were offerings of devotion. The Hebrews called offerings in general *Corban;* but the offerings of bread, salt, fruits, and liquors, as wine and oil, presented to the temple, they called *Mincha.* Sacrifices are not properly offerings: nor are they generally included under this name. Offerings of grain, meal, bread, cakes, fruits, wine, salt, oil, were common in the temple. Sometimes these offerings were alone; sometimes they accompanied the sacrifices. Honey was never offered with sacrifices, but it might be presented alone, as first-fruits, Lev. ii. 11, 12.

There were five sorts of offerings called *Mincha,* or *Korban Mincha,* Lev. ii. 1. (1.) Fine flour, or meal. (2.) Cakes of several sorts, baked in the oven. (3.) Cakes baked on a plate. (4.) Another sort of cakes baked on a plate with holes in it. (5.) The first-fruits of the new corn, which were offered either pure and without mixture, or roasted, or parched in the ear, or out of the ear. The cakes were kneaded with oil-olive, or fried in a pan, or only dipped in oil after they were baked. The bread offered to the altar was without leaven; for leaven was never offered on the altar, nor with the sacrifices, Lev. ii. 11, 12. But they might make presents of common bread to the priests and ministers of the temple. These offerings were appointed in favor of the poor, who could not afford the charge of sacrificing animals. Those also who offered living victims were not excused from giving meal, wine and salt, which were to accompany the greater sacrifices. Those who offered only oblations of bread, or of meal, offered also oil, incense, salt and wine, which were in a manner their seasoning. The priest in waiting received the offerings from the hand of him who brought them, laid a part on the altar, and reserved the rest for his own subsistence, as a minister of the Lord. Nothing was wholly burnt up but the incense, of which the priest retained none. (See Lev. ii. 2, 13; Numb. xv. 4, 5.)

When an Israelite offered a loaf to the priest, or a whole cake, the priest broke it into two parts, setting aside that part he reserved to himself, and breaking the other into crumbs, poured on it oil, salt, wine and incense, and spread the whole on the fire of the altar. If these offerings were accompanied by an animal for a sacrifice, this portion was all thrown on the victim, to be consumed with it.

If the offerings were ears of new corn, (wheat or barley,) these ears were parched at the fire, or in the flame, and rubbed in the hand, and then offered to the priest in a vessel; over the grain he put oil, incense, wine and salt, and then burnt it on the altar, first having taken his own portion, Lev. ii. 14, 15.

The most of these offerings were voluntary, and of pure devotion. But when an animal was offered in sacrifice, they were not at liberty to omit them. Every thing proper was to accompany the sacrifice, and what served as seasoning to the victim. In some cases the law required only offerings of corn, or bread; as when they offered the first-fruits of harvest, whether offered solemnly by the nation, or as the devotion of private persons.

As to the quantity of meal, oil, wine or salt to accompany the sacrifices, we cannot see that the law determines it. Generally, the priest threw a handful of meal, or crumbs, on the fire of the altar, with wine, oil and salt in proportion, and all the incense. The rest belonged to himself; the quantity depended on the liberality of the offerer. We observe, that Moses appoints an assaron, or the tenth part of an ephah of meal, for those who had not wherewith to offer the appointed sin-offerings, Lev. v. 11; xiv. 21. In the solemn offerings of the first-fruits for the whole nation, they offered an entire sheaf of corn, a lamb of a year old, two tenths or two assarons of fine meal mixed with oil, and a quarter of a hin of wine for the libation, Lev. xxiii. 10, &c. Numb. v. 15.

In the sacrifice of jealousy, when a husband accused his wife of infidelity, the husband offered the tenth part of a satum of barley meal, without oil or incense, because it was a sacrifice of jealousy.

Offerings of fruits of the earth, of bread, wine, oil and salt, are the most ancient of any that are known, Gen. iv. 3, 4. Cain offered to the Lord fruits of the earth, the first-fruits of his labor. Abel offered first-lings of his flock, and of their fat.

The heathen religion has nothing more ancient than these sorts of offerings made to their gods. The difference between the offerings of meal, wine and salt, with which the Greeks and Latins accompanied their bloody sacrifices, and those used by the Hebrews in their temple, consisted, chiefly, in that the Hebrews cast the oblations on the flesh of the victim, being already offered and laid on the fire, whereas the Greeks put them on the head of the victim while alive, and when just going to be sacrificed.

OG, king of Bashan, was a giant of the race of the Rephaim. We may judge of his stature by the length of his bed, which was long preserved in Rabbath, the capital of the Ammonites, Deut. iii. 11. See BED.

Moses says, (Numb. xxi. 33.) that after having conquered Sihon, king of the Amorites, he advanced toward the country of Bashan; where Og reigned, who marched against him to Edrei, with all his subjects. Og was conquered, and slain, with his children, and all his people. Og and Sihon were the only kings that withstood Moses. Their country was given to the tribes of Gad, Reuben, and half the tribe of Manasseh.

OIL. The Hebrews commonly anointed themselves with oil; they anointed also their kings and high-priests. See ANOINTING.

Isaiah calls an eminence, or vineyard, that was fruitful and fat, a horn, the son of oil, chap. v. 1. In chap. x. 27, he says, that God would destroy the yoke of the Israelites, by the quantity of oil that he would pour thereon. He would take from it all its roughness and hardness. The high-priest Joshua, and the prince Zerubbabel, are called sons of oil; (Zech. iv. 14.) that is, each of them had received the sacred unction. Job, speaking of the condition of his first prosperity, says that the rocks were then fountains of oil to him, Job xxix. 6.

The oil of gladness (Ps. xlv. 7; Isa. lxi. 3.) was the perfumed oil with which the Hebrews anointed themselves on days of rejoicing and festivity. Moses says (Deut. xxxii. 13.) that God made his people to suck oil and honey out of the rocks; that is, that in the midst of dreary deserts, he abundantly provided them with all things not only necessary, but agreeable. The olive-tree shall fail to bring forth fruit, says Hab. iii. 17. James directs that the sick should be anointed with oil in the name of the Lord, by the elders of the church, Jam. v. 14.

OINTMENT. As perfumes are seldom made up among us in the form of ointment, but mostly in that of essence, while ointments are rather medical, we do not always discern the beauty of those comparisons in Scripture, in which ointments are mentioned. "Dead flies, though but small insects, cause the ointment of the apothecary (it should be, the fragrant unguent of the perfumer) to emit a fetid vapor; so does a small proportion of folly, or perverseness, overcome, prevail above, overpower by its fetor, the fragrance of wisdom and glory," Eccl. x. 1.

We read of ointments for the head; (Eccl. ix. 8.) our own pomatums, some of which are pretty strongly essenced, may indicate the nature of these, as being their representatives in this country.

Ointments and oils were used in warm countries after bathing; and as oil was the first recipient of fragrance, probably from herbs, &c. steeped in it, many kinds of unguents not made of oil (olive oil) retained that appellation. As the plants imparted somewhat of their color as well as of their fragrance, hence the expression green oil, &c. in the Hebrew. See ANOINTING, and ALABASTER.

OLD, *ancient*. We say the Old Testament, by way of contradistinction from the New. Moses was the minister of the Old Testament, of the old age of the letter; but Christ is the Mediator of the New Testament, or of the new covenant; not of the letter, but of the spirit, Heb. ix. 15—20.

The old man, (Rom. vi. 6.) the old Adam, in a moral sense, is our derived corrupted nature, which we ought to crucify with Jesus Christ, that the body of sin may die in us. In Col. iii. 9, the apostle enjoins us "to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge after the image of him that created him." And in Eph. iv. 22, we are instructed to "put off the old man which is corrupt according to the deceitful lusts."

The old leaven is concupiscence, and adherence to the literal and ceremonial observances of the law. Paul advises (1 Cor. v. 8.) "to keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Our Saviour expresses almost the same thing, when he says (Luke v. 37.) that "no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish."

The old fruits and the new, which succeed one another, (Lev. xxv. 22; xxvi. 10; Cant. vii. 13.) denote great abundance. You shall have so much that, to make room for the new, you shall be obliged to remove the old.

Old age is promised as a blessing by God, to those who maintain obedience to his commands; and it is probable that Providence did, and still does, watch over and prolong the lives of eminently pious men. It was formerly thought a great blessing to come to the grave in a good old age, or "as a shock of corn fully ripe;" and though "they are not to be heard, which feign that the old fathers did look only for transitory promises," yet we think we may venture to say they did on various occasions expect peculiar mercies from God, even in this life; and that their expectations were not disappointed. Old age was entitled to peculiar honor, and no doubt, when men lived to the age of several hundred years, the wisdom they must needs have acquired, the influence they must needs have possessed over the younger part of the community, must have been much greater than they are among ourselves. Very venerable must have been the personal appearance of a patriarch of three or four hundred years, or even of half that age, in the eyes of his family, and of his descendants, whether immediate or remote.

There is nothing more decidedly recorded than the respect paid among the ancients to old age; of which Grecian story affords highly pleasing proofs; and that it was equal among the orientals we learn from various allusions in the book of Job, the Proverbs, &c.

Old is spoken of what is decaying; (Isa. l. 9; Heb. viii. 13.) of what has been destroyed; (2 Pet. ii. 5.) of former times, Lam. i. 7.

OLIVE-TREE. Paul, in his Epistle to the Romans, (xi. 24.) distinguishes two kinds of olive-trees; (1.) the wild and natural; and (2.) those under care and culture. The cultivated olive-tree is of a moderate height, its trunk knotty, its bark smooth, and ash-colored; its wood is solid and yellowish; the leaves

are oblong, almost like those of the willow, of a green color, dark on the upper side, and white on the under side. In the month of June it puts out white flowers that grow in bunches. Each flower is of one piece, widening upwards, and dividing into four parts; the fruit oblong and plump. It is first green, then pale, and when it is quite ripe, black. In the flesh of it is enclosed a hard stone, full of an oblong seed. The wild olive is smaller in all its parts.

When Noah sent forth the dove out of the ark, it brought back to him a small olive-branch with its leaves, (Gen. viii. 11.) which was a token to the patriarch that the waters of the deluge were sunk away. In the temple of Jerusalem, Solomon made of olive-wood the cherubim, and the portal that parted the sanctum from the sanctuary, 1 Kings vi. 23, 33. Eliphaz (Job xv. 33.) compares a wicked man to a vine which sheds its blossoms, and to an olive whose flowers fall before their season, and consequently brings no fruit. The sacred writers often use similes taken from the olive.

OLIVES, Mount of, is situate east of Jerusalem, and separated from the city by the brook Kidron, and the valley of Jehoshaphat. On this mount Solomon built temples to the gods of the Ammonites and Moabites, out of complaisance to his wives, 1 Kings xi. 7. Hence the mount of Olives is called the mountain of Corruption, 2 Kings xxiii. 13. Josephus says, it is five stadia (or furlongs) from Jerusalem. Luke says, a sabbath-day's journey; i. e. about eight furlongs, Acts i. 12. The mount of Olives has three summits, ranging from north to south; from the middle summit our Saviour ascended into heaven; on the south summit Solomon built temples to his idols; the north summit is distant two furlongs from the middlemost. This is the highest, and is commonly called Galilee, or Viri Galilæi, from the expression used by the angels, Ye men of Galilee.

In the time of king Uzziah, the mount of Olives was so shattered by an earthquake, that half the earth or the western side fell, and rolled four furlongs, or five hundred paces, toward the opposite mountain on the east; so that the earth blocked up the highways, and covered the king's gardens. (Joseph. Antiq. lib. ix. cap. 11, and Zech. xiv. 5.)

Though this mount was named from its olive-trees, yet it abounded in other trees also. It was a station for signals, which were communicated from hence by lights and flames, on various occasions. They were made of long staves of cedar, canes, pine wood, with coarse flax, which, while on fire, were shaken about till they were answered from other signals.

What is said in Midras Tellim, by Rab. Janna, is extremely remarkable: "The Divine Majesty stood three years and a half on mount Olivet, saying, 'Seek ye the Lord, while he may be found; call on him while he is near.'" Is this the language of a Jew?

The names of the various districts of this mount deserve attention, as, (1.) Geth-semane, the place of oil-presses; (2.) Bethany, the house of dates; (3.) Bethphage, the house of green figs, and, probably, other names in different places. The Talmudists say, that on mount Olivet were shops, kept by the children of Canaan, of which shops some were in Bethany; and that under two large cedars which stood there, were four shops, where things necessary for purification were constantly on sale, such as doves or pigeons for the women, &c. Probably, these shops were supplied by country persons, who hereby avoided paying rent for their sittings in the temple. The mention of these residences implies that this mount had various dwellings upon it.

There was also a collection of water at Bethany on this mount, which was by some used as a place of purification.

The small building, erected over the place of ascension, is contiguous to a Turkish mosque, and is in possession of the Turks, who show it for profit; and subject the Christians to an annual contribution for permission to officiate within it on Ascension day. From the mosque is a fine and commanding view of Jerusalem, mount Sion and the Dead sea.

Dr. Clarke found on the top of the mount of Olives a vast and very ancient crypt, in "the shape of a cone, of immense size; the vertex alone appearing level with the soil, and exhibiting by its section at the top a small circular aperture; the sides extending below to a great depth, lined with a hard red stucco." He thinks it to have been an idolatrous construction, perhaps as old as Solomon, and profaned by Josiah, 2 Kings xxiii. 13. The number of crypts about Jerusalem is well deserving attention. If Solomon built this crypt, he might, as the Jews say he did, construct one of the same kind for the reception of the ark, &c. in case of danger; but this must continue undecided till the "times of the Gentiles are fulfilled."

"So commanding is the view of Jerusalem afforded in this situation, (says Dr. Clarke,) that the eye roams over all the streets, and around the walls, as if in the survey of a plan or model of the city. The most conspicuous object is the mosque, erected upon the site and foundations of the temple of Solomon." Hence the observation of the evangelist, (Luke xix. 37.) that Jesus beheld the city, and wept over it, acquires additional force. "Towards the south appears the lake Asphaltites, a noble expanse of water, seeming to be within a short ride from the city; but the real distance is much greater. Lofty mountains enclose it with prodigious grandeur. To the north are seen the verdant and fertile pastures of the plain of Jericho, watered by the Jordan, whose course may be distinctly discerned." (Travels, vol. ii. p. 572.)

OMEGA, (Ω,) the last letter of the Greek alphabet; *Alpha*, *A*, and *Omega*, Ω, therefore, include all; the first and the last. See Alpha.

OMER, or Gomer, a measure of capacity among the Hebrews; the tenth part of an ephah, a little more than five pints.

OMRI, or Amri, was general of the army of Elah, king of Israel; but being at the siege of Gibbethon, and hearing that his master Elah was assassinated by Zimri, who had usurped his kingdom, he raised the siege, and, being elected king by his army, marched against Zimri, attacked him at Tirzah, and forced him to burn himself and all his family, in the palace in which he had shut up himself. Zimri reigned but seven days, A. M. 3075, 1 Kings xvi. 9. After his death, half of Israel acknowledged Omri for king, the other half adhered to Tibni, son of Gineth; which division continued four years. When Tibni was dead, the people united in acknowledging Omri as king of all Israel, who reigned twelve years; six years at Tirzah, and six at Samaria, 1 Kings xvi.

Tirzah had previously been the chief residence of the kings of Israel, but when Omri purchased the hill of Shomeron, (1 Kings xvi. 24, about A. M. 3080,) he there built a new city, which he called Samaria, from the name of the first possessor Shemer, or Shomer, and there fixed his royal seat. From this time Samaria was the capital of the kingdom of the ten tribes.

Omri did evil before the Lord, and his crimes exceeded those of his predecessors. He walked in all the ways of Jeroboam son of Nebat, and died at Samaria, A. M. 3086. His successor was Ahab.

ON, or Heliopolis, a city of Egypt, by Ptolemy called Onion; On, Gen. xli. 45; xlvi. 20; and Beth Shemesh, the temple of the sun, Jer. xliii. 13, which agrees with the Egyptian idea of the name. See Heliopolis, I.

ONAN, son of Judah, and grandson of the patriarch Jacob, was given in marriage to Tamar, after the death of his brother Ur, but was destroyed by the Lord, for refusing to comply with the law of the Levirate, Gen. xxxviii. See Marriage.

ONESIMUS, (Philem. verse 10.) a Phrygian by nation, and slave to Philemon. Having run away from his master, and also having robbed him, (Philem. verse 18; Chrysost. Prolog.) he went to Rome about A. D. 61, while Paul was there in prison the first time. As Onesimus knew the apostle by repute, (his master Philemon being a Christian,) he sought him out, acquainted him with his transgression, owned his flight, and did him all the service Philemon himself could have done, had he been at Rome. Paul brought him to a sense of the greatness of his crime, instructed, converted and baptized him, and sent him back to his master Philemon, with a letter inserted among Paul's epistles; which is universally acknowledged as his.

Philemon, it is related, not only received Onesimus as a faithful servant, but as a brother and a friend; and after a little time, he sent him back to Rome, that he might continue his services to Paul, in his prison. From this time Onesimus's employment was in the ministry of the gospel. The Apostolical Constitutions report that Paul made him bishop of Berea in Macedonia. The martyrologies call him apostle, and say he ended his life by martyrdom. The Roman martyrology mentions him as being made bishop of Ephesus, by Paul, after Timothy. Others add, that it was he whom Ignatius the Martyr speaks of, as bishop of Ephesus, A. D. 107; but this wants proof.

ONESIPHORUS, (2 Tim. i. 16.) a Christian who acme to Rome A. D. 65, while the apostle Paul was imprisoned there for the faith, and at a time when almost every one had forsaken him, 2 Tim. i. 16, 18. Having found Paul in bonds, after long seeking him, he assisted him to the utmost of his power; for which the apostle wishes all sorts of benedictions on himself and his family.

I. ONIAS, son of Jaddus, was made high-priest of the Jews A. M. 3682, and governed the Hebrew republic twenty years, to A. M. 3702. He had had two sons, Simon and Eleazar. Simon, surnamed the Just, succeeded him. (Joseph. Ant. xi. ult.)

II. ONIAS, a son of Simon the Just, succeeded Manasseh in the high-priesthood, A. M. 3771, and held it to 3785. (Joseph. Ant. xii. 3, 4.)

III. ONIAS, a son of Simon II. high-priest of the Jews, was established in the priesthood A. M. 3805. (Joseph. Ant. xii. 4.)

IV. ONIAS, or Menelaus, whom Josephus (Antiq. lib. xii. cap. 4, 5.) describes as son to Simon the Just, was created high-priest A. M. 3832, and put to death in 3842.

ONO, a city of Benjamin; built or re-built by the family of Elpaal, of Benjamin, 1 Chron. viii. 12. It was five miles from Lod, or Lydda, also built by Benjamites. In Neh. vi. 2, we have mention of "The Plain of Ono," which probably was not far from the city.

ONYCHA. The Hebrew שחלת, *Shecheleth*, (Exod. xxx. 34.) which Jerome, after the LXX, translates *onychinus*, others understand of labdanum, or of bdellium. But the greater part of commentators explain it by the onycha or odoriferous shell, a shell like that of the shell-fish *purpura*. The onycha is fished for in watery places of the Indies, where the *spica nardi* grows, which is the food of this fish, and what makes its shell so aromatic. The best onycha is found in the Red sea, and is white and large. The Babylonian is black and smaller, according to Dioscorides. [The onycha is the *Blatta Byzantina* of the shops. It consists of the cover or lid of a species of muscle, which, when burnt, emits a musky odor. R.

ONYX was the eleventh stone in the high-priest's pectoral, Exod. xxviii. 20. It is a kind of flesh-colored agate, whence it has obtained the name of onyx, or the nail. See Sardonyx.

OPHEL was a cliff, or acclivity, a part of mount Zion, on the east, not far from mount Moriah. Jotham, king of Judah, made several buildings on Ophel, 2 Chron. xxvii. 3. Manasseh, king of Judah, built a wall west of Jerusalem and the fountain Gihon, beyond the city of David, from the fish-gate to Ophel, 2 Chron. xxxiii. 14. At the return from the captivity, the Nethinim dwelt at Ophel, Neh. iii. 26; xi. 21. Micah (iv. 8.) mentions the tower of Ophel: "And thou, O tower of the flock, the strong hold of the daughter of Zion:" Heb. "And thou tower of the flock, Ophel, daughter of Zion." There was at Jerusalem a sheep-gate, and a tower of Ophel.

I. OPHIR, a son of Joktan, whose descendants peopled the district between Mesha and Sephar, a mountain of the East, Gen. x. 26, 30. See Mesha.

II. OPHIR, a country to which the vessels of Solomon traded, and as to the situation of which there has been much discussion. All the passages in which it is mentioned have been examined, (1 Kings xxii. 48, compared with 2 Chron. xx. 36; also 1 Kings ix. 28; x. 22.) and it has been observed, that the so called ships of Tarshish went to Ophir; that these ships sailed from Ezion-geber, a port of the Red sea; (1 Kings xxii. 48; ix. 26; x. 22.) that three years were required for the voyage; that the fleet returned freighted with gold, peacocks, apes, spices, ivory and ebony; (1 Kings ix. 28; x. 11, 12; compare 2 Chron. viii. 18; ix. 10, &c.) that the gold of Ophir was in the highest esteem; and that the country of Ophir more abounded with gold than any other then known. Upon these data interpreters have undertaken to determine the situation of Ophir, but almost all have arrived at different conclusions.

Josephus places it in the Indies, and says it is called the gold country, by which he is thought to mean Chersonesus Aurea, now known as Malacca, a peninsula opposite to the island of Sumatra. Lucas Holstenius thinks we must fix on India generally, or on the city of Supar in the island of Celebes. Others place it in the kingdom of Malabar, or in Ceylon; that is, the island of Taprobana, so famous among the ancients, an opinion which Bochart has labored to support. Lipenius places it beyond the Ganges, at Malacca, Java, Sumatra, Siam, Bengal, Peru, &c. Others, as Huet and Bruce, have placed it at Sofala, in South Africa, where mines of gold and silver have been found, which appear to have been anciently and extensively worked, and to this hypothesis Gesenius inclines. Rosenmüller and others suppose it to be southern Arabia.

From these statements it will be seen, that there is

room for considerable diversity of opinion as to the geographical situation of Ophir; and, indeed, the best writers are of opinion that it must ever remain a matter of mere conjecture.

OPHNI, a city of Benjamin, (Josh. xviii. 24.) and thought to be the same as Gophni, or Gophna, which was about 15 miles from Jerusalem, towards Naplouse, or Shechem.

I. OPHRAH, a city of Benjamin, Josh. xviii. 23; 1 Sam. xiii. 17. Instead of this Micah has Aphrah, i. 10.

II. OPHRAH, a city of Manasseh, the birth place of Gideon, Judg. vi. 11; viii. 27; ix. 5.

OPPRESSION is the spoiling or taking away of men's property by constraint, terror, or force, without having any right thereto; working on the ignorance, weakness, or fearfulness of the oppressed. Men are guilty of oppression when they offer violence to the bodies, property, or consciences of others; when they crush or overburden others, as the Egyptians did the Hebrews, Exod. iii. 9. There may be oppression which maligns the character, or studies to vex another, yet does not affect his life: as there is much persecution, for conscience' sake, which is not fatal, though distressing.

ORACLE, a name sometimes given to the lid or covering of the ark, the mercy-seat, (see MERCY-SEAT,) and also to those supernatural communications of which such frequent mention is made in Scripture.

Among the Jews we distinguish several sorts of oracles. (1.) Those delivered *vivâ voce;* as when God spake to Moses face to face, and as one friend speaks to another, Numb. xii. 8. (2.) Prophetical dreams; as those which God sent to Joseph, foretelling his future greatness, Gen. xxxvii. 5, 6. (3.) Visions; as when a prophet in an ecstasy had supernatural revelations, Gen. xv. 1; xlvi. 2. (4.) The response of Urim and Thummim, which accompanied the ephod, or the pectoral worn by the high-priest, Numb. xii. 6; Joel ii. 28. This manner of inquiring of the Lord was often used, from Joshua's time to the erection of the temple at Jerusalem, (1 Sam. xxiii. 9; xxx. 7.) after which they generally consulted the prophets.

The Jews pretend that upon the ceasing of prophecy, God gave them what they call *Bath-kol*, the daughter of the voice, which was a supernatural manifestation of the divine will, either by a strong inspiration or internal voice, or by a sensible and external voice, heard by a number of persons sufficient to bear testimony to it; such as the voice heard at the baptism of Christ.

In the early period of the Christian church the gifts of prophecy and inspiration were frequent; after that time the greater part of the heathen *oracles* fell into contempt and silence.

Some have ascribed to demons all the oracles of antiquity; others impute them to the knavery of the priests and false prophets.

The most famous oracle of Palestine was that of Baal-zebub, king of Ekron, which the Jews themselves consulted, 2 Kings i. 2, 3, 6, 16. There were also oracular Teraphim, as that of Micah; (Judg. xvii. 1, 5.) the ephod of Gideon, (viii. 27, &c.) and the false gods adored in the kingdom of Samaria, which had their false prophets, and consequently their oracles. Hosea (chap iv. 12.) reproaches Israel with consulting wooden idols, as does the book of Wisdom, (xiii. 16, 17.) and the prophet Habakkuk, ii. 19.

The Hebrews, living in the midst of idolatrous people, accustomed to receive *oracles*, to have recourse to diviners, magicians and interpreters of dreams, would have been under a more powerful temptation to imitate these impieties and superstitions, if God had not afforded to them certain means of knowing some future events by priests and prophets, in their most urgent necessities. Thus, when Moses had forbidden the Israelites to consult magicians, witches, enchanters and necromancers, he promised to send them a prophet of their own nation, who should instruct them, and discover to them the truth, Deut. xviii. 10, 11, 15, &c. These oracles of truth had no necessary connection with time or place, or any other circumstance; or with the personal merit of the individual by whom they were uttered. The high-priest, clothed with the ephod and pectoral, gave a true answer, whatever may have been his personal character.

The fathers inform us, that at the coming of the Messiah, the oracles of the heathen were struck dumb; and it is certain that since the preaching of the gospel, the empire of the devil is much contracted and weakened, and the most famous oracles are fallen into disuse. This silence of the oracles, however, did not happen all at once; John, (Rev. xiii. 5, 6, 13.) describing a persecution of the church, speaks of signs, wonders and delusions, which the deceiver and his accomplices should produce, to excite men to worship the image of the beast, and to entice them to idolatry.

It may, however, assist us in forming a right notion of oracles, to separate them into two classes; those which are proper oracles, and those which are oracles in a qualified sense only. The witch of Endor was no oracle, though irregularly applied to by Saul, when he could obtain no answer from the instituted means of consulting the Lord. The hag Erichto, in Lucan's Pharsalia, was no oracle, as no temple, &c. was extant in her cave. Nor is that properly an oracle, which consists in catching up words which fall from certain persons. Most persons will recollect that Alexander the Great, by the false pronunciation of a Greek word by the priest of Ammon, (Ὦ παῖ-διος instead of Ὦ παῖ-διον,) was made to pass for *son of Jupiter*, διὸς, says Plutarch. When, too, he visited the Delphic prophetess on a wrong day, and urged her, she at length complied, saying, "Thou art irresistible, my son!" "That is all I want," answered Alexander; "to be irresistible is enough." These are not oracles; though policy and flattery might make them pass for such.

The most ancient oracle on record, probably, is that given to Rebekah, (Gen. xxv. 22.) but the most complete instance is that of the child Samuel, 1 Sam. iii. The place was the residence of the ark, the regular station of worship. The manner was by an audible and distinct voice: "The Lord called Samuel; and the child mistook the voice for that of Eli, (and this more than once,) for he did not yet know the word of the Lord:" the subject was of high national importance; no less than a public calamity, with the ruin of the first family in the land. Nor could the child have any inducement to deceive Eli; as in that case, he would have rather invented something flattering to his venerable superior. This communicative voice, issuing from the interior of the sanctuary, was properly an oracle.

The highest instances of oracles are those voices which, being formed in the air by a power superior to nature, bore testimony to the celestial character of the divine Messiah; as at his baptism, (Matt. iii. 17; Mark i. 2; Luke iii. 22.) and again at his transfiguration; (Matt. xxii. 2; Luke ix. 29.) "And this

voice that came from heaven," says Peter, "we heard," 2 Epist. i. 18. Nothing can exceed the grandeur and majesty of these oracles; and they could not but forcibly impress the minds of all who witnessed them.

Now, it should be observed, that these communications were marked by simplicity and distinctness: they were the most remote possible from ambiguity and double meaning: they spake out their purport explicitly.

Prophetic impulses, or communications, are with less propriety called oracles: as when Samuel went to Bethlehem, to anoint the future king of Israel, his own opinion fixed on Eliab, "Surely, the Lord's anointed is before him;" but the Lord corrected his judgment; not by an audible voice, which must have been heard by all the company, but by some internal monition, 1 Sam. xvi. 6. It will appear, also, that in the time of Saul and David, when application for advice was made to the oracle, it could only be given in a regular manner to one party, as there were not two tabernacles, and two arks of the covenant, with which sacred objects the oracle was connected. Neither were there two high-priests' pectorals, on which the names of the tribes were written. The priest who did not wear these names on his breast, could not inquire as representative of the tribes of the whole nation; and by what means he received an answer is uncertain. It could not be, as some have supposed, by radiation of the letters on the precious stones; since he did not wear them. We read very little, or nothing, of oracles given by the high-priest, in succeeding ages. When Jehoshaphat desired Ahab to "inquire at the word of the Lord to-day," there is no mention of an oracle, as connected with the established worship in Israel, (1 Kings xxii.) nor do we read that when the copy of Moses' law was found in the temple at Jerusalem, king Josiah applied to the oracle for advice. Neither did Zedekiah, king of Judah, though the very existence of his country depended on the policy he adopted; and no crisis could have been more important.

Dreams, visions, the bath-kol, &c. are not properly oracles; nor is the sentiment uttered by Caiaphas, which recommended the policy of cutting off one man, even though no malefactor, rather than hazarding the fate of the nation, an oracle. It was a maxim of a statesman, applicable to the designs of Providence; but not properly an oracle. It is probable, that oracles are extremely ancient among the heathen: they were known before the Trojan war, as appears from Homer; and Ovid makes Deucalion consult an oracle, immediately after his deluge.

The reader will perceive in all this the intention to establish a strong distinction between the oracles of the Bible, and those promulgated by the heathen. When Crœsus applied to the oracle of Apollo at Delphi, to know whether he should attack Cyrus, he received for answer,

Crœsus transgressus Halym maxima regna perdet:

or, as Cicero quotes it,

Crœsus Halym penetrans magnam pervertet opum vim:

"If Crœsus crosses the river Halys he will overthrow a great empire." This he understood of the empire of Cyrus; the event proved his own overthrow. The same ambiguity attends the famous reply of the same oracle to Pyrrhus:

Aio te, Æacida, Romanos vincere posse;

I do pronounce that Rome
Pyrrhus shall overcome;

which may be interpreted to mean, either that Rome should overcome Pyrrhus, or that Pyrrhus should overcome Rome. Whoever reads Herodotus and Pausanias carefully, will find most of their oracles—and they record many—either so dark as to be unintelligible, or so equivocal as to bear whatever interpretation policy might be pleased to impose upon them.

The heathen drew auguries from almost every thing: from the flight of birds; from the manner of certain chickens feeding; and above all from the entrails of victims, offered in sacrifice. This most ridiculous superstition was not lawfully practised among the Jews; their sacrifices were simply offered to the Deity. It was, however, customary in the East. Thus, the king of Babylon not only divined by arrows, and consulted images, but he looked in the liver, Ezek. xxi. 21. Nor should we forget, that it is equally to the credit of Christianity, that surrounded, as the Christians were, by the most inveterate of oracular prejudices and impostures, no such mummery profaned their assemblies. The reader has only to compare Lucan's description of the violences practised on the priestess at Delphi, the furious contortions of her person, or Virgil's of the Sybil at Cumæ, with the calm observation of the apostle, "The spirits of the prophets are subject to the prophets," with his injunctions of order, on various occasions, and with his strict prohibition of indecent forwardness in women, while at worship, indecorous exposure of their persons, disorderly dress, &c. to evince this.

It is well to know, that in the remains of several heathen temples, though in ruins, there are traces of the secret ways of access, which the priests possessed, undiscovered by the spectators. Dr. E. D. Clarke found such in a temple at Argos; also a secret chamber, in an oracular cave at Telmessus. A private staircase still exists, leading to the Adytum, in the temple of Isis, at Pompeii; undoubtedly for oracular purposes. To do this subject justice here, is impossible; some able pen, well acquainted with the *charlatanerie* of ancient days, might render it equally amusing and instructive to not a few among our own nation, who have opportunities of knowing better—very much better—than their practice implies.

ORDINANCE, an institution established by lawful authority. Religious ordinances must be instituted by the great institutor of religion, or they are not binding: minor regulations are not properly ordinances. Ordinances, once established, are not to be varied by human caprice, or mutability. The original ordinance seems to have been sacrifice, to which praise and prayer were naturally appended. Circumcision was an ordinance appointed to Abraham and his family: baptism and the eucharist are ordinances under the gospel.

Human ordinances, established by national laws, may be varied by other laws, because the inconveniences arising from them can only be determined by experience. Yet Christians are bound to submit to these institutions, when they do not infringe on those established by divine authority; not only from the

consideration, that if every individual were to oppose national institutions, no society could subsist, but by the tenor of Scripture itself. Nevertheless, Christianity does not interfere with political rights, but leaves individuals, as well as nations, in full enjoyment of whatever advantages the constitution of a country secures to its subjects.

The course of nature is the ordinance of God; and every planet obeys that impulse which the divine Governor has impressed on it, Jer. xxxi. 36.

OREB, a prince of the Midianites, killed with Zeeb, another prince of the same people, Judg. vii. 25.

ORIENTAL LANGUAGES, see LANGUAGE, p. 605.

ORION, one of the brightest constellations of the southern hemisphere. The Heb. כסיל, *Chesil*, signifies, according to the best interpreters and the ancient versions, the constellation Orion, which, on account of its supposed connection with storms and tempests, Virgil calls *nimbosus Orion*. In Job xxxviii. 31, fetters are ascribed to him; and this coincides with the Greek fable of the giant Orion, bound in the heavens. R.] It also marks the west. Hence the LXX on Job ix. 9, and Theodotion on Amos v. 8, translate it *vesperum*.

ORPAH, a Moabitess, wife of Chilion, son of Elimelech and Naomi. Chilion, the husband of Orpah, being dead, she lived with Naomi, her mother-in-law; who returning into her own country, Orpah was prevailed on to stay in Moab, but Ruth followed Naomi to Bethlehem, Ruth i. 9, 10, &c. See RUTH.

ORPHAN. The customary acceptation of the word orphans is well known to be that of "children deprived of their parents;" but the force of the Greek word ὀρφανούς, (rendered *comfortless* in our translation, John xiv. 18.) implies the case of those who have lost some dear protecting friend; some patron, though not strictly a father: and in this sense it is used, 1 Thess. ii. 17, "We also, brethren, being taken away from our care over you," ἀπορφανισθέντες. Corresponding to this import of the word, it might be used by our Lord, in the passage of John's Gospel referred to; and a very lively comment on it may perhaps be inferred from the following remark; especially if there were in the court of Herod, or of the kings of Syria, or other western Asiatic monarchs, an order of soldiery of the same description; which is by no means impossible. "The soldiers of Nadir Shah are obliged to keep Yetims at their own expense. Yetim signifies *an orphan:* but these are considered as servants, who, when their masters die, or fall in battle, are ready to serve as soldiers." (Hanway's Travels in Persia, vol. i. p. 172.) May we now paraphrase our Lord's sentiment?—"You are about to see your master die, fall, as it were, in battle; and might imagine that it would be your duty to succeed into my place, and to maintain the bloody conflict, till you also fell, as I had fallen; but I will not (long) leave you in that anxious situation: I will again return to you, and lead you on to victory under my protection and patronage: I will not *now* leave you Yetims; though most of you may, at distant periods, close your lives as gallant soldiers in this noble warfare, after your master's example." There seems nothing inconsistent with the affection of Jesus to his followers, in this explanation.

OSPREY, a kind of eagle, whose flesh is forbidden, Lev. xi. 13. It is thought to be the black eagle; perhaps the *Nisser Tookoor* described by Bruce. See BIRDS, p. 186.

OSSIFRAGE, (פרס, *peres*,) an unclean bird, (Lev. xi. 13; Deut. xiv. 12.) but as to its identity interpreters are not agreed. Some read *vulture*, others the *black eagle*, others the *falcon*. The name *peres* denotes *to crush, to break;* and this name agrees with our version, which implies "the bone-breaker;" a name given to a kind of eagle, from its habit of breaking the bones of its prey, after it has eaten the flesh. Onkelos uses a word which signifies *naked*, and leads us to the *vulture:* and, indeed, if we were to take the classes of birds in any thing like a natural order, in Lev. xi. the vulture should follow the eagle as an unclean bird. The Septuagint interpreter also renders *vulture;* and so do Munster, Schindler, and the Zurich versions. See BIRDS, p. 186.

OSTRICH. This singular bird is designated by three several appellations in the Hebrew Scriptures, each of which is, as usual, taken from some particular quality which it possesses, or habit to which it is addicted.

The first of these, יען, *yaën*, is frequently translated in our version, most improperly, by owl; a rendering which deprives several passages in which it occurs of all their strength and propriety. (See Job xxx. 29; Isa. xiii. 21; Mic. i. 8.) In Lev. xi. 16, and Deut. xiv. 12, this bird is called בת היענה, "the daughter of the ostrich;" in both these passages our translation reads "owl." In Job xxxix. 13, &c. where the ostrich is particularly described, it is called רנן, a name which seems to be taken from its cry, or from the whirring noise made by its wings when it runs.

The ostrich is considered to be the largest of birds, and the connecting link between quadrupeds and fowls. Its head and bill somewhat resemble those of a duck; and the neck may be compared to that of a swan, but that it is much longer; the legs and thighs resemble those of a hen; but are very fleshy and large. The end of the foot is cloven, and has two very large toes, which, like the leg, are covered with scales. These toes are of unequal sizes; the largest, which is on the inside, being seven inches long including the claw, which is near three fourths of an inch in length, and almost as broad; the other toe is but four inches long, and is without a claw. The height of the ostrich is usually seven feet, from the head to the ground; but from the back it is only four; so that the head and the neck are above three feet long. From the head to the end of the tail, when the neck is stretched in a right line, it is seven feet long. One of the wings, with the feathers stretched out, is three feet in length. The plumage is generally white and black, though some of them are said to be gray. There are no feathers on the sides of the thighs, nor under the wings. The lower half of the neck is covered with smaller feathers than those on the belly and back, and the head and upper part of the neck are covered with hair: at the end of each wing, there is a kind of spur, resembling the quill of a porcupine, about an inch long; and about a foot lower down the wing is another of the same description, but something smaller.

The ostrich has not, like most other birds, feathers of various kinds; they are all bearded with detached hairs or filaments, without consistence and reciprocal adherence. The consequence is, that they cannot oppose to the air a suitable resistance, and therefore are of no utility in flying, or in directing the flight. Besides the peculiar structure of her wings, the ostrich is rendered incapable of flight by her enormous size, weighing seventy-five or eighty pounds; a weight which would require an immense power of wing to elevate into the air.

The ostrich is a native only of the torrid regions of Africa and Arabia, and has furnished the sacred writers with some of their most beautiful imagery.

The ostrich was aptly called by the ancients a lover of the deserts. Shy and timorous in no common degree, she retires from the cultivated field, where she is disturbed by the Arabian shepherds and husbandmen, into the deepest recesses of the Sahara. In those dreary wastes, she is reduced to subsist on a few tufts of coarse grass, which here and there languish on their surface, or a few other solitary plants equally destitute of nourishment, and, in the psalmist's phrase, even "withered before they are grown up." To this dry and parched food may perhaps be added, the great variety of land snails, which occasionally cover the leaves and stalks of these herbs, and which may afford her some refreshment. Nor is it improbable, that she sometimes regales herself on lizards and serpents, together with insects and reptiles of various kinds. Still, however, considering the voracity and size of this camel bird, (as it is called in the East,) it is wonderful how the little ones should be nourished and brought up, and especially how those of fuller growth, and much better qualified to look out for themselves, are able to subsist.

The attachment of this bird to the barren solitudes of the Sahara is frequently alluded to in the Holy Scriptures; particularly in the prophecies of Isaiah, where the word *yâên*, as before observed, ought to be rendered the ostrich. In the splendid palaces of Babylon, so long the scenes of joy and revelry, the prophet foretold, that the shy and timorous ostrich should fix her abode; than which a greater and more affecting contrast can scarcely be presented to the mind.

When the ostrich is provoked, she sometimes makes a fierce, angry, and hissing noise, with her throat inflated, and her mouth open; when she meets with a timorous adversary that opposes but a faint resistance to her assault, she chuckles or cackles like a hen, seeming to rejoice in the prospect of an easy conquest. But in the silent hours of night, she assumes a quite different tone, and makes a very doleful and hideous noise, which sometimes resembles the roaring of a lion; at other times that of the bull and the ox. She frequently groans, as if she were in the greatest agonies; an action to which the prophet beautifully alludes: "I will make a mourning like the ostrich," Mic. i. 8. The Hebrew term is derived from a verb which signifies to exclaim with a loud voice: and may therefore be attributed with sufficient propriety to the ostrich, whose voice is loud and sonorous; especially, as the word does not seem to denote any certain, determined mode of voice or sound peculiar to any one particular species of animals, but one that may be applicable to them all.

Dr. Brown confirms this account in every particular: he says, the cry of the ostrich resembles the voice of a hoarse child, and is even more dismal. It cannot, then, but appear mournful, and even terrible, to those travellers who plunge with no little anxiety into those immense deserts, to whom every living creature, man not excepted, is an object of fear, and a cause of danger.

Not more disagreeable, and even alarming, is the hoarse moaning voice of the ostrich to the lonely traveller in the desert, than were the speeches of Job's friends to that afflicted man. Of their harsh and groundless censures, which were continually grating his ears, he feelingly complains: "I am a brother to dragons, and a companion to [ostriches] owls." Like these melancholy creatures, that love the solitary place, and the dark retirement, the bereaved and mourning patriarch loved to dwell alone, that he might be free from the teazing impertinence of his associates, and pour out his sorrows without restraint. But he made a wailing also like the dragons, and a mourning like the ostriches; his condition was as destitute, and his lamentations as loud and incessant, as theirs. Or he compares to those birds his unfeeling friends, who, instead of pouring the balm of consolation into his smarting wounds, added to the poignancy of his grief by their inhuman conduct. The ostrich, even in a domestic state, is a rude and fierce animal; and is said to point her hostility, with particular virulence, against the poor and destitute stranger that happens to come in her way. Not satisfied with endeavoring to push him down by running furiously upon him, she will not cease to peck at him violently with her bill, and to strike at him with her feet, and will sometimes inflict a very serious wound. The dispositions and behavior of Job's friends and domestics were equally vexatious and afflicting; and how much reason he had to complain, will appear from the following statement: "They that dwell in mine house, and my maidens, count me for a stranger; I am an alien in their sight. I called my servant, and he gave me no answer; my breath is strange to my wife, though I entreated for the children's sake of mine own body; yea, young children despised me, all my inward friends abhorred me. Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction. They mar my path, they set forward my calamity, they have no helper. They come upon me as a wide breaking in of waters, in the desolation they roll themselves upon me," ch. xxx. 12, 14.

We now pass on to the very correct and poetical description of the ostrich which is found in the thirty-ninth chapter of the book of Job. The version of the passage is from the pen of Dr. Harris, who has also furnished some of the illustrations: for the remaining part we are indebted to professor Paxton and Dr. Shaw.

The wing of the ostrich tribe is for flapping.

The word which our English Bible renders *peacock*, is one of the Hebrew names of the ostrich. The peacock was not known in Syria, Palestine, or Arabia, before the reign of Solomon, who first imported it. It was originally from India. Besides, the ostrich, not the peacock, is allowed on all hands to be the subject of the following parts of the description. And while the whole character, says Mr. Good, precisely applies to the ostrich, it should be observed, that all the western Arabs, from Wedinoon to Sennaar, still denominate it *ennim*, with a near approach to the Hebrew name here employed. Neither is the peacock remarkable for its wing, but for the beauties of its tail: whereas, the *triumphantly expanded*, or as Dr. Shaw terms it, the *quivering expanded wing*, is one of the characteristics of the ostrich. "When I was abroad," says this entertaining writer, "I had several opportunities of amusing myself with the actions and behavior of the ostrich. It was very diverting to observe with what dexterity and equipoise of body it would play and frisk about on all occasions. In the heat of the day, particularly, it would strut along the sunny side of the house with great majesty.

It would be perpetually fanning and priding itself with its *quivering expanded wings*, and seem, at every turn, to admire and be in love with its own shadow."

But of the stork and falcon for flight.

The argument drawn from natural history advances from quadrupeds to birds; and of birds, those only are selected for description which are most common to the country in which the scene lies, and, at the same time, are most singular in their properties. Thus, the ostrich is admirably contrasted with the stork and the eagle, as affording an instance of a winged animal totally incapable of flying, but endued with an unrivalled rapidity of running, compared with birds whose flight is proverbially swift, powerful and persevering. Let man, in the pride of his wisdom, explain or arraign this difference of construction! Again, the ostrich is peculiarly opposed to the stork, and to some species of the eagle, in another sense, and a sense adverted to in the verses immediately ensuing; for the ostrich is well known to take little care of its eggs or its young; while, not to dwell upon the species of the eagle just glanced at, the stork has ever been, and ever deserves to be, held in proverbial repute for its parental fondness.

It may be remarked, that "the eagle spreading abroad her wings, and taking her young upon them," is mentioned, Deut. xxxii. 11, as an example of care and kindness. So that this passage may imply, that the wings of the ostrich, however wonderful for their plumage, are neither adapted for the flying of the possessor, nor for the shelter of her young; and so are peculiarly different from those of all other birds, and especially those most remarkable for their flight and other particulars.

She leaveth her eggs on the ground,
And warmeth them in the dust;
And is heedless that the foot may crush them,
Or the beast of the field trample upon them.

As for the stork, "the lofty fir-trees are her house;" but the improvident ostrich depositeth her eggs in the earth. She buildeth her nest on some sandy hillock, in the most barren and solitary recesses of the desert, exposed to the view of every traveller, and the foot of every wild beast.

Our translators appear, by their version, which is confused, to have been influenced by the vulgar error, that the ostrich did not herself hatch her eggs by sitting on them, but left them to the heat of the sun; probably understanding תעזב as of a total dereliction; whereas the original word תחמם signifies actively that *she heateth* them,—namely, by incubation. And Mr. Good, who also adopts this opinion, observes, that there is scarcely an Arabian poet who has not availed himself of this peculiar character of the ostrich in some simile or other. Let the following suffice, from Nawabig, quoted by Schultens:

There are who, deaf to nature's cries,
On stranger tribes bestow their food:
So her own eggs the ostrich flies,
And, senseless, rears another's brood.

This, however, does not prove that she wholly neglects incubation, but that she deserts her eggs, which may be because frighted away. The fact is, she usually sits upon her eggs as other birds do; but then she so often wanders, and so far in search of food, that frequently the eggs are addle by means of her long absence from them. To this account we may add, when she has left her nest, whether through fear or to seek food, if she light upon the eggs of some other ostrich, she sits upon them, and is unmindful of her own. Leo Africanus says, they lay about ten or a dozen at a time; but Dr. Shaw observes, that by the repeated accounts which he had received from his conductors, as well as from Arabs of different places, he had been informed that they lay from thirty to fifty. He adds, "We are not to consider this large collection of eggs as if they were all intended for a brood. They are the greatest part of them reserved for food, which the dam breaks, and disposeth of according to the number and cravings of her young ones."

Mr. Barrow denies that the ostrich lays so many eggs as is here stated; and remarks, that, being a polygamous bird, and several females laying their eggs in one nest, to the number of ten or twelve each, has occasioned this mistake as to the number of eggs laid by the female ostrich.

She hardeneth herself for that which is not hers;
Her labor is vain, without discrimination.

Our translation renders this verse, "She is hardened against her young ones, as though they were not hers," &c.; whence it has been inferred, that she is destitute of all natural affection toward her young; an opinion which has been zealously controverted by Buffon. Mr. Vansittart, in his remarks upon this clause, argues that the text is not intended to indicate any want of care for her young; but, as the eggs are set upon by several female ostriches alternately, the young are the joint care of the parent birds, without discrimination. The same Hebrew word, he remarks, occurs but once, besides in this place, throughout the Old Testament, and that is Isa. lxiii. 17, where the prophet refers to God's casting off his people, and taking strangers in their place, and is exactly what is applicable to this passage in Job.

We think, however, that this nice criticism upon the text is altogether uncalled for, since the very facts cited by Buffon, from Leo Africanus and Kolbè, are decisive against the French naturalist's reasoning, and corroborative of the accuracy of the English translators. The testimony of Dr. Shaw is still more to the purpose:

"On the least noise or trivial occasion," says the doctor, "she forsakes her eggs, or her young ones; to which, perhaps, she never returns; or if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. Agreeable to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed; some of them are sweet and good, others are addle and corrupted; others, again, have their young ones of different growth, according to the time it may be presumed, they may have been forsaken of the dam. They often meet with a few of the little ones no bigger than well-grown pullets, half starved, straggling and moaning about, like so many distressed orphans, for their mother. In this manner the ostrich may be said to be *hardened against her young ones, as though they were not hers; her labor*, in hatching and attending them so far, *being vain, without fear*, or the least concern of what becomes of them afterwards. This want of affection is also recorded, Lam. iv. 3, 'The daughter of my people is become cruel, like the ostriches in the wilderness;'" that is, by apparently deserting their own, and receiving others in return. Hence, one of the great causes of lamentation was, the coming in

of strangers and enemies into Zion, and possessing it. Thus, in the twelfth verse of this chapter, it is said, "The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem;" and in ch. v. 2, "Our inheritance is turned to strangers, our houses to aliens."

With reference to the phrase, "her labor is vain," Mr. Vansittart remarks, while eggs are laid, and young ostriches produced, it can never be correct; and if the mother did even drive her young ones from her, still it could not be said that her labors had not been successful; because, while there was a young brood remaining, it would be evident that she had been prosperous. Labor in vain, he further remarks, must either be that which is not productive, or else what profits not the person who labors, or otherwise, what profits another who does not labor. This, he conceives, is the case with the ostrich in the interpretation here suggested; and is, moreover, the true signification of the Hebrew phrase. The same phrase occurs, Lev. xxvi. 16, "Ye sow your seed in *vain*, for another shall reap it," *not yourselves*. Likewise, Isa. lxv. 21—23, "They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat; they shall not *labor in vain*:" that is, profitless for themselves, and for the good of others. And again, ch. xlix. 4, "Then I said, I have *labored in vain*; I have spent my strength for nought and *in vain*;" that is, when he had departed from the worship of Jehovah, and had been given up to the service of the gods of the nation, and consequently to their advantage, and not his own. It is in this sense that Mr. Vansittart proposes to understand the Hebrew word, which is not a forced signification, and is moreover the exact peculiarity and property of the ostrich intended to be marked.

> Because God hath made her feeble of instinct,
> And not imparted to her understanding.

Natural affection and sagacious instinct are the grand instruments by which Providence continueth the race of other animals; but no limits can be set to the wisdom and power of God. He preserveth the breed of the ostrich without those means, and even in a penury of all the necessaries of life.

In her private capacity, she is not less inconsiderate and foolish, particularly in the choice of food, which is often highly detrimental and pernicious to her; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone or iron. They are particularly fond of their own ordure, which they greedily eat up as soon as it is voided; no less fond are they of the dung of hens and other poultry. It seems as if their optic, as well as their olfactory nerves, were less adequate and conducive to their safety and preservation, than in other creatures. The divine Providence in this, no less than in other respects, "having deprived them of wisdom, neither hath it imparted to them understanding." This part of her character is fully admitted by Buffon, who describes it in nearly the same terms.

> Yet at the time she haughtily assumes courage;
> She scorneth the horse and his rider.

Dr. Durell justifies this translation, observing, that the ostrich cannot soar as other birds; and therefore the words in our version, "when she lifteth up herself," cannot be right; besides, the verb מרא occurs only in this place; and in Arabic it signifies *to take courage*, and the like.

Notwithstanding the stupidity of this animal, says Dr. Shaw, its Creator hath amply provided for its safety, by endowing it with extraordinary swiftness, and a surprising apparatus for escaping from its enemy. They, "when they raise themselves up for flight, laugh at the horse and his rider." They afford him an opportunity only of admiring at a distance the extraordinary agility, and the stateliness, likewise, of their motions, the richness of their plumage, and the great propriety there was in ascribing to them *an expanded quivering wing*. Nothing, certainly, can be more entertaining than such a sight; the wings, by their rapid but unwearied vibrations, equally serving them for sails and oars; while their feet, no less assisting in conveying them out of sight, are no less insensible of fatigue.

The surprising swiftness of the ostrich is expressly mentioned by Xenophon, in his Anabasis; for, speaking of the desert of Arabia, he states that the ostrich is frequently seen there; that none could take them, the *horsemen* who pursue them soon giving it over; for they escaped far away, making use both of their feet to run, and of their wings, when expanded, as a sail to waft them along." This representation is confirmed by the writer of a voyage to Senegal, who says, "She sets off at a hard gallop; but, after being excited a little, she expands her wings as if to catch the wind, and abandons herself to a speed so great, that she seems not to touch the ground." "I am persuaded," continues that writer, "she would leave far behind the swiftest English courser." Buffon, also, admits that the ostrich runs faster than the horse. These unexceptionable testimonies completely vindicate the assertion of the inspired writer.

OTHNIEL, son of Kenaz of Judah, Josh. xv. 17. Scripture says, Othniel was *brother* to Caleb, (Judg. i. 13.) meaning, probably, near relations, as cousins; for it is not likely they were literally brothers, since Othniel married the daughter of Caleb. See Achsah.

After the death of Joshua, the Israelites not exterminating the Canaanites, and not continuing in their fidelity to the Lord, he delivered them to Chushan-Rishathaim, king of Mesopotamia, to whom they continued in subjection eight years, Judg. iii. Then they cried to the Lord, who raised them up for a deliverer Othniel, who, being filled with the Spirit of God, judged Israel; and the country had rest forty years. That is to say, it was in peace the fortieth year after the peace that Joshua had procured for it, A. M. 2960, ten years before his death. The year of Othniel's death is unknown.

OVEN, see Bread, p. 208.

OWL, an unclean bird, Lev. xi. 17. When Isaiah speaks of Babylon as reduced to a wilderness, he says that the owls shall answer one another there, (chap. xiii. 22.) and the psalmist says, that in his affliction, he was as the owl sitting alone on the house-top, Ps. cii. 7. Interpreters, however, are not agreed on the signification of the Hebrew words translated owl, as may be seen under the article Ostrich. The owl was consecrated to Minerva, and on this account was honored by the Athenians, who represented it on their medals.

OX, see Bull.

OZEM, sixth son of Jesse, and brother of David, 1 Chron. ii. 15.

OZIAS, son of Micha, of Simeon, chief of Bethulia, when it was besieged by Holofernes. See Judith.

P

PADAN ARAM, *the plains of Aram, or Syria.* See MESOPOTAMIA, and SYRIA.

PALESTINE, taken in a limited sense, denotes the country of the Philistines, or Palestines; which was that part of the Land of Promise extending along the Mediterranean sea, from Gaza south to Lydda north. The LXX were of opinion that the word *Philistiim* which they generally translate *Allophyli*, signified *strangers*, or men of another tribe. Palestine, taken in a more general sense, signifies the whole country of Canaan, as well beyond, as on this side, Jordan; though frequently it is restrained to the country on this side that river: so that in later times the words Judea and Palestine were synonymous. We find also the name of Syria-Palestina given to the Land of Promise, and even sometimes this province is comprehended in Cœle-Syria, or the Lower Syria. Herodotus is the most ancient writer known who speaks of Syria-Palestina. He places it between Phœnicia and Egypt. See CANAAN.

PALM, a measure of a hand's, or four fingers' breadth, or 3.648 inches, Hebr. טפח, *Tephach;* LXX, *Παλαίης*, Exod. xxv. 25. The Heb. *Zereth*, זרת, (LXX, *Σπιθμή*, Exod. xxviii. 16.) is often translated *palm*, though it signifies a span or half-cubit, and contains three ordinary palms; which ought to be observed, that two measures so unequal may not be confounded. Jerome sometimes translates *Tephach* by four fingers, and sometimes by a palm; but he always renders *Zereth* by *palmus;* and the Septuagint by *Spithame*. Goliath was in height six cubits and a *Zereth;* that is, six cubits and a half, making eleven feet ten inches and something more. We find in Isa. xl. 12, an expression that proves the *Zereth*, or palm, to signify the extent of the hand from the end of the thumb to the end of the little finger. "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span?" a *Zereth.*

PALMER-WORM. Bochart is of opinion that the Hebrew גזם, *gâzâm*, is a kind of locust, furnished with very sharp teeth, with which it gnaws off grass, corn, leaves of trees, and even their bark. The Jews support this idea, by deriving the word from *gâzaz, to cut, to shear, to mince;* and Pisidias compares a swarm of locusts to a sword with ten thousand edges. Such is also the opinion of most commentators. But notwithstanding this, the LXX read *κάμπη*, and the Vulgate *eruca*, or caterpillar, which rendering is supported by Fuller. Michaëlis also agrees with this notion, and thinks the sharp and cutting teeth of the caterpillar, which, like a sickle, clear away all before them, might give name to this insect. Caterpillars also begin their ravages before locusts, which seems to coincide with the nature of the creature here intended: "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten," Joel i. 4.

PALM-TREE. This tree is called תמר, *tâmâr*, from its straight, upright growth, for which it seems more remarkable than any other tree: it sometimes rises to the height of a hundred feet.

The palm is one of the most beautiful trees of the vegetable kingdom. The stalks are generally full of rugged knots, which are the vestiges of the decayed leaves: for the trunk is not solid like other trees, but its centre is filled with pith, round which is a tough bark, full of strong fibres when young, which, as the tree grows old, hardens and becomes ligneous. To this bark the leaves are closely joined, which in the centre rise erect, but after they are advanced above the vagina that surrounds them, they expand very wide on every side the stem, and, as the older leaves decay, the stalk advances in height. The leaves, when the tree has grown to a size for bearing fruit, are six or eight feet long; are very broad when spread out, and are used for covering the tops of houses, and similar purposes.

The fruit, which is called "date," grows below the leaves in clusters; and is of a sweet and agreeable taste. The learned Kæmpfer, as a botanist, an antiquary and a traveller, has exhausted the whole subject of palm-trees. The diligent natives, says Mr. Gibbon, celebrated, either in verse or prose, the 360 uses to which the trunk, the branches, the leaves and the fruit were skilfully applied. The extensive importance of the date-tree, says Dr. Clarke, is one of the most curious subjects to which a traveller can direct his attention. A considerable part of the inhabitants of Egypt, of Arabia and Persia, subsist almost entirely on its fruit. They boast also of its medicinal virtues. Their camels feed upon the date stone. From the leaves they make couches, baskets, bags, mats and brushes; from the branches, cages for their poultry, and fences for their gardens; from the fibres of the boughs, thread, ropes and rigging; from the sap is prepared a spirituous liquor; and the body of the tree furnishes fuel: it is even said, that from one variety of the palm-tree, the "phœnix farinifera," meal has been extracted, which is found among the fibres of the trunk, and has been used for food.

Several parts of the Holy Land, no less than of Idumæa, that lay contiguous to it, are described by the ancients to have abounded with date-trees. Judea, particularly, is typified in several coins of Vespasian, by a disconsolate woman sitting under a palm-tree. Upon the Greek coin, likewise, of his son Titus, struck upon a like occasion, we see a shield suspended upon a palm-tree, with a victory writing upon it. The same tree, upon a medal of Domitian, is made an emblem of Neapolis, formerly Sichem, or Naplôsa, as it is now called; as it is likewise of Sephoris, or Sepphoury, according to the present name, the metropolis of Galilee, upon one of Trajan's. It may be presumed, therefore, that the palm-tree was formerly much cultivated in the Holy Land.

In Deut. xxxiv. 3. Jericho is called "the city of palm-trees, because, as Josephus, Strabo and Pliny have remarked, it anciently abounded with them: and so Dr. Shaw states that there are several of them yet at Jericho, where there is the convenience they require of being often watered; where likewise the climate is warm, and the soil sandy, or such as they thrive and delight in. At Jerusalem, Sichem, and other places to the northward, however, Dr. Shaw

states that he rarely saw above two or three of them together; and even these, as their fruit rarely or ever comes to maturity, are of no further service, than (like the palm-tree of Deborah) to shade the retreats or sanctuaries of their sheikhs, as they might formerly have been sufficient to supply the solemn processions with branches. (See John xii. 13.) From the present condition and quality of the palm-trees in this part of the Holy Land, Dr. Shaw concludes that they never were either numerous or fruitful here, and that, therefore, the opinion of Reland and others, that Phœnicia is the same with "a country of date-trees" does not appear probable; for if such a useful and beneficial plant had ever been cultivated there to advantage, it would have still continued to be cultivated, as in Egypt and Barbary.

In the latter country, in the maritime, as well as in the inland parts, there are several large plantations of the palm-tree; though such only as grow in the Sahara bring their fruit to perfection. Dr. Shaw, to whom we are so greatly indebted for our acquaintance with the natural history of the East, informs us that they are propagated chiefly from the roots of full grown trees, which, if well transplanted, and taken care of, will yield their fruit in the sixth or seventh year; whereas those which are raised immediately from the kernels, will not bear till about the sixteenth year. This method of raising the φοινιξ, or palm, and particularly the fact that when the old trunk dies, there is never wanting one or other of these offsprings to succeed it, may have given rise to the fable of the phœnix dying, and another arising from its ashes.

It is a singular fact that these trees are male and female, and that the fruit which is produced by the latter will be dry and insipid without a previous communication with the former. In the month of March or April, therefore, when the sheaths that respectively enclose the young clusters of the male flowers, and the female fruit, begin to open, at which time the latter are formed, and the former are mealy, they take a sprig or two of the male cluster, and insert it into the sheath of the female; or else they take a whole cluster of the male tree, and sprinkle the meal or farina of it over several clusters of the female. The latter practice is common in Egypt, where they have a number of males; but the trees of Barbary are impregnated by the former method, one male being sufficient for four or five hundred females.

The palm-tree arrives at its greatest vigor about thirty years after transplantation, and continues so seventy years afterwards, bearing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds. After this period, it begins gradually to decline, and usually falls about the latter end of its second century. "To be exalted," or "to flourish like the palm-tree," are as just and proper expressions, suitable to the nature of this plant, as "to spread about like a cedar," Ps. xcii. 11.

The root of the palm-tree produces a great number of suckers, which, spreading upward, form a kind of forest. It was under a little wood of this kind, as Calmet thinks, that the prophetess Deborah dwelt, between Ramah and Bethel, Judg. iv. 5. And probably to this multiplication of the palm-tree, as he suggests, the prophet alludes, when he says, "The righteous shall flourish like a palm-tree," (Ps. xcii. 12; comp. Ps. i. 3.) rather than to its towering height, as Dr. Shaw supposes.

The palm is much fonder of water than many other trees of the forest, and this will account for its flourishing so much better in some places than others. When Moses and his people on their way to the promised land arrived at Elim, they found twelve wells of water by the side of seventy palm-trees, Exod. xv. 27. And we learn from sir Robert Wilson, (History of the Expedition to Egypt, p. 18.) that when the English army landed in Egypt, in 1801, to expel the French from that country, sir Sidney Smith assured the troops that wherever date-trees grew, water must be near; and so they found it on digging usually within such a distance that the roots of the tree could obtain moisture from the fluid. Burckhardt confirms this statement in several places. (Travels in Syria, &c. p. 473, 523, 531, 562, &c.)

The prophet Jeremiah, describing, in a fine strain of irony, the idols of the heathens, says, "They are upright as the palm-tree," (chap. ix. 5.) which Calmet takes to be an allusion to their shape, remarking, from Diodorus Siculus, that the ancients, before the art of carving was carried to perfection, made their images all of a thickness, straight, having their hands hanging down, and close to their sides, the legs joined together, the eyes shut, with a very perpendicular attitude, and not unlike the body of a palm-tree. Such are the figures of those ancient Egyptian statues that still remain. The famous Greek architect and sculptor Dædalus set their legs at liberty, opened their eyes, and gave them a more free and easy attitude.

The straight and lofty growth of the palm-tree, its longevity and great fecundity, the permanency and perpetual flourishing of its leaves, and their form, resembling the solar rays, makes it a very proper emblem of the natural, and thence of the divine light. Hence in the holy place or sanctuary of the temple, (the emblem of Christ's body,) palm-trees were engraved on the walls and doors between the coupled cherubs, 1 Kings vi. 29, 32, 35; Ezek. xli. 18, 19, 20, 25, 26. Hence, at the Feast of Tabernacles branches of palm-trees were to be used, among others, in making their booths. (Comp. Lev. xxiii. 30; Neh. viii. 15.) Palm branches were also used as emblems of victory, both by believers and idolaters. The reason given by Plutarch and Aulus Gellius, why they were so among the latter, is the nature of the wood, which so powerfully resists incumbent pressure. But, doubtless, believers, by bearing palm-branches after a victory, or in triumph, meant to acknowledge the supreme Author of their success and prosperity, and to carry on their thoughts to the *Divine Light*, the great conqueror over sin and death. (Comp. 1 Mac. xiii. 51; 2 Mac. x. 7; John xii. 13; Rev. vii. 9.) And the idolaters, likewise, probably used palms on such occasions, not without respect to Apollo or the sun, to whom, among them, they were consecrated. Hence, probably, we have the name of a place, "Baal-Tamar," (Judg. xx. 33.) *Tamar* being, as we have said, the name of the palm-tree; it being so called in honor of Baal or the sun, whose image, it may be, was there accompanied by this tree. Herodotus states that there were many palm-trees at Apollo's temple, at Brutus, in Egypt; and that at Sais, in the temple of Minerva, or Athena, (a name for the solar light,) there were artificial columns in imitation of palm-trees.

In Cant. vii. 7, the statue of the bride is compared to a palm-tree, which conveys a pleasing idea of her gracefulness and beauty. So Theocritus compares Helen to a cypress-tree in a garden; but Ulysses makes almost the very same comparison as that of Solomon, by likening the princess Nausicaa to a young palm-tree growing by Apollo's altar in Delos.

It is probable that Tamar, (Ezek. xlvii. 19, &c.) or

Tadmor, (1 Kings ix. 18.) built in the desert by Solomon, and afterwards called Palmyra by the Greeks, obtained its name from the number of palm-trees which grew about it.

As the Greek name for this tree signifies also the fabulous bird, called the phœnix, some of the fathers have supposed that the psalmist (xcii. 12.) alludes to the latter, and on his authority have made the phœnix an emblem of a resurrection. Tertullian calls it a full and striking emblem of this hope. But the tree, also, seems to have been considered as emblematical of the revivification of the human body, from its being found in some burial places in the East. In our colder climate, we have substituted the *yew-tree* in its place.

PALSY, a disorder which deprives the limbs of motion, and makes them useless to the patient. Our Saviour cured several paralytics by his word alone. (See Matt. iv. 24; viii. 6; ix. 2; Mark ii. 3, 4; Luke v. 18.) The sick man who was lying near the pool at the sheep-market, for thirty-eight years, was a paralytic, John v. 5.

PAMPHYLIA, a province of Asia Minor, having Cilicia east, Lycia west, Pisidia north, and the Mediterranean south. It is opposite to Cyprus, and the sea between the coast and the island is called the sea of Pamphylia. The chief city of Pamphylia was Perga, where Paul and Barnabas preached, Acts xiii. 13; xiv. 24.

PAPER, PAPYRUS, see Book, p. 200, 201.

PAPHOS, a famous city of the isle of Cyprus, where Paul converted the proconsul Sergius Paulus, and struck with blindness a Jewish sorcerer, called Bar-jesus, who would have hindered his conversion. Paphos was at the western extremity of the island, Acts xiii. 6, A. D. 44.

PARABLE, Παραβολή, (Heb. משלים, *Meshâlim*,) from the verb παραβάλλειν, which signifies to compare things together, to form a parallel or similitude of them with other things. What we call the *Proverbs* of Solomon, which are moral maxims and sentences, the Greeks call the *Parables* of Solomon. And when Jerome would express the poetic and sententious style of Balaam, (Numb. xxiii. 7, 18, &c.) he says, he began to speak in a parable. In like manner, when Job answers his friends, it is said, he began to take up his *parable*, Job xxvii. 1; xxix. 1. The parabolical, enigmatical, figurative and sententious way of speaking, was the language of the eastern sages and learned men; and nothing was more insupportable than to hear a fool utter parables, Prov. xxvi. 7.

The prophets employed parables, the more strongly to impress prince and people with their threatenings or their promises. Nathan reproved David under the parable of a rich man who had taken away and killed the lamb of a poor man, 2 Sam. xii. 2, 3, &c. The woman of Tekoah, who was hired by Joab to reconcile the mind of David to Absalom, proposed to him the parable of her two sons who fought together, and one having killed the other, they were going to put the murderer to death, and so to deprive her of both her sons, 2 Sam. xv. 2, 3, &c. Jotham, son of Gideon, addressed to the Shechemites the parable of the bramble of Libanus, whom the trees chose for king, Judg. ix. 7, 8, &c. Our Saviour most frequently addressed the people in parables; thereby verifying the prophecy of Isaiah, (vi. 9.) that the people should see without knowing, and hear without understanding, in the midst of instructions. Jerome observes, that this manner of instructing and speaking by similitudes and parables, was common in Syria, and especially in Palestine. It is certain that the ancient sages employed this style almost to affectation.

Some parables in the New Testament may perhaps be supposed to be true histories; as that of Lazarus and the wicked rich man; that of the good Samaritan; and that of the Prodigal Son. In others, our Saviour seems to allude to some points of history in those times; as that describing a king who went into a far country, to receive a kingdom; which may hint at the history of Archelaus, who, after the death of his father Herod the Great, went to Rome, to receive from Augustus the confirmation of his father's will, by which he had bequeathed the kingdom of Judea to him.

The word parable is sometimes used in Scripture in a sense of reproach and contempt. God threatens his people to scatter them among the nations, and to make them a parable (English translation, a *proverb*) to the people, 2 Chron. vii. 20. So that when any one would express a nation hated of God, and which has suffered his fierce anger, he shall say, May you become like Israel!

PARACLETUS, a title given to the Holy Spirit by our Saviour, John xiv. 16. See Comforter.

PARADISE. This word signifies *a garden or forest of trees, a park*, in which sense it is used, Neh. ii. 8; Eccles. ii. 5; Cant. iv. 13.

The Septuagint use the word *Paradisus*, (Gen. ii. 8.) when they speak of the garden of Eden, in which the Lord placed Adam and Eve. This famous garden is indeed commonly known by the name of "the terrestrial paradise," and there is hardly any part of the world in which it has not been sought. See Eden.

In the New Testament, paradise is put for a place of delight, where the souls of the blessed enjoy happiness. Thus our Saviour tells the penitent thief on the cross, (Luke xxiii. 43.) "To-day shalt thou be with me in paradise;" i. e. in the state of the blessed. Paul, speaking of himself in the third person, says, (2 Cor. xii. 4.) "I knew a man that was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." And again our Lord says, (Rev. ii. 7.) "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The Jews commonly call paradise "the garden of Eden;" and they imagine that at the coming of the Messiah they shall here enjoy an earthly felicity, in the midst of delights; and that, till the resurrection, and the coming of the Messiah, their souls shall continue here in a state of rest.

PARALLELISM, see Poetry.

PARAN, El-paran, or Pharan, a desert of Arabia Petræa, south of the Land of Promise, and northwest of the gulf Elanitis. (See the situation of this desert fully discussed under Exodus, p. 418.) Chedorlaomer and his allies ravaged the country, to the plains of Paran, (Gen. xiv. 6.) and Hagar, being sent from Abraham, retired into the wilderness of Paran, where she lived with her son Ishmael, Gen xxi. 21. The Israelites, having decamped from Sinai, came into this desert, (Numb. x. 12.) and thence Moses sent out spies to inspect the Land of Promise, ch. xiii. 3. When David was persecuted by Saul, he withdrew into the wilderness of Paran, near Maon, and south of Carmel, 1 Sam. xxv. 1, 2. The greater part of the habitations of this country, it is said, were dug in the rocks; and here Simon of Gerasa gathered together all that he took from his enemies.

Paran was also the name of a city of Arabia Pe-

træa, three days' journey from Elah, or Ailat, east, Deut. i. 1; 1 Kings xi. 18. But see EXODUS, p. 418.

PARCHMENT, see BOOK, p. 201.

PARDON, entire remission of punishment due to guilt. God extends mercy as his darling attribute, and mercy delighteth in pardoning. God is said to multiply pardons, to be ready to pardon, to pardon for his name's sake, &c. Various similes are used to denote the nature of pardon; as, to take away iniquity, to cover sin, to blot out sin, to cast sins behind the back, not to remember them, &c. Man is liable to recollect transgressions, after having pardoned them, but God pardons effectively and completely. The gospel furnishes the noblest motive to us to pardon others; "even as God for Christ's sake hath pardoned us."

PARENT, a name properly given to a father or a mother, but extended also to relations by blood, especially in a direct line, upward. Scripture commands children to honor their parents, (Exod. xx. 12.) i. e. to obey them, to succor them, to respect them, to give them all assistance that nature, and their and our circumstances, require. Christ (Matt. xv. 5, 6.) condemns that corrupt explication which the doctors of the law gave of this precept; by teaching that a child was disengaged from the obligation of supporting and assisting his parents, when he said, "It is a gift by whatsoever thou mightest be profited by me; q. d. I am no longer master of my own estate; it is consecrated to the Lord." See CORBAN.

Marriages among parents and relations were forbidden within certain degrees, Lev. xviii.

PARLOR, that room in a house where the master or his family customarily speak with visitors; but whether the word rendered parlor has always this import in the Hebrew, may be doubtful. (Compare Judg. iii. 20; 1 Sam. ix. 22.)

PARMASHTA, the seventh son of Haman; slain by the Jews, with his father, Esth. ix. 9.

PARMENAS, one of the first seven deacons, Acts vi. 5, 6.

PARSHANDATHA, the eldest son of Haman, put to death with his father, Esth. ix. 7.

PART, PORTION. "The Lord is the portion of mine inheritance," Ps. xvi. 5. "Thou art my refuge, and my portion in the land of the living," Ps. cxlii. 5. And Israel is the part, or portion of the Lord, his peculiar people: "The Lord's portion is his people, Jacob is the lot of his inheritance," Deut. xxxii. 9. But with this difference; God makes and constitutes the happiness of his people, but his people cannot augment God's happiness or glory. Part or portion also signifies recompense or correction. "This is the portion of a wicked man from God, and the heritage appointed unto him by God," Job xx. 29. "They shall be a portion for foxes," Ps. lxiii. 10. "Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup," Ps. xi. 6. This is their part or portion, and the just punishment of their iniquity. The Lord shall "appoint him his portion with the hypocrites," Matt. xxiv. 51.

PARTHIA is thought to have been originally a province of Media, on its eastern side, which was raised into a distinct kingdom by Arsaces, *ante* A. D. 250. It soon extended itself over a great part of the ancient Persian empire, and is frequently put for that empire in Scripture, and other ancient writings. Parthia maintained itself against all aggressors for nearly 500 years, but in A. D. 226, one of the descendants of the ancient Persian kings united it to the ancient empire, and Persia resumed its ancient name and dynasty.

The Parthians were celebrated, especially by the poets, for their mode of fighting, which consisted in discharging their arrows while they fled. They would seem to have borne no very distant resemblance to the modern Cossacks. It is said the Parthians were either refugees or exiles from the Scythian nations. Jews from among them were present at Jerusalem at the Pentecost, Acts ii. 9.

PARTRIDGE. The Hebrew name of this bird is קרא, *korê, the caller*. Forskal mentions a partridge whose name, in Arabic, is *kurr;* and Latham says, that in the province of Andalusia, in Spain, its name is *churr*, both taken, no doubt, from the Hebrew. The German hunters also say of the partridge, "It calls." As this bird is so well known in every part of the world, a particular description is unnecessary. There are only two passages of Scripture in which the partridge is mentioned; but these will repay our attentive examination. The first occurs in the history of David, where he expostulates with Saul concerning his unjust and foolish pursuit: "The king of Israel is come out to seek a flea, as when one doth hunt a partridge on the mountains," 1 Sam. xxvi. 20. The learned Bochart objects to the partridge in this place, and contends that the KORE is more likely to be the woodcock, since the partridge is not a mountain bird. This, however, is a mistake; there is a species of the partridge which exactly answers to the description of David; and those of Barakonda, in particular, are said to choose the highest rocks and precipices for their residence.

"The Arabs have another though a more laborious method of catching these birds; for, observing that they become languid and fatigued after they have hastily been put up once or twice, they immediately run in upon them, and knock them down with their *zerwattys*, or bludgeons." It was precisely in this manner Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes he should at length, by frequent repetitions, destroy him. In addition to this method of taking the partridge, Dr. Shaw states, that the Arabs are well acquainted with that mode of catching them which is called *tunnelling;* and to make the capture of them the greater, they will sometimes place behind the net a cage, with some tame ones within it, which, by their perpetual chirping and calling, quickly bring down the coveys that are within hearing, and thereby decoy great numbers of them. This, he remarks, may lead us into the right interpretation of Ecclus. xi. 30, which we render "like as a partridge taken [and kept] in a cage, so is the heart of the proud;" but should be, "like a decoy partridge in a cage, so is," &c.

The other passage in which this bird is mentioned, is Jer. xvii. 11: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." It seems to be clear here that this bird sitteth on *eggs not its own*, to correspond to the *getting of riches not by right;* from these eggs it is driven away, *leaving them in the midst of his days*, before the time of hatching is expired. But why should it be said of the partridge, rather than any other bird, that it sitteth and hatcheth not? The reason is plain, when it is known that this bird's nest, being made on the ground, the eggs are frequently broken, by the foot of man or other animals, and she is often obliged to quit them, by the presence of intruders, which chills the eggs and renders them un-

fruitful. Rain and moisture also may spoil them. Observing that Buffon makes a separate species of the *bartavella*, or Greek partridge, Mr. Taylor proposes that as the proper bird meant in these passages. To the red partridge, and principally to the bartavella, must be referred all that the ancients have related of the partridge. Aristotle must needs know the Greek partridge better than any other, since this is the only kind in Greece, in the isles of the Mediterranean; and, according to all appearance, in that part of Asia conquered by Alexander. Belon informs us, that the bartavella keeps ordinarily among the rocks; but has the instinct to descend into the plain to make its nest, in order that the young may find at the birth a ready subsistence. It has another analogy with the common hen; this is, *to sit upon* (or hatch) *the eggs of strangers for want of its own.* This remark is of a long standing, since it occurs in the sacred book. Now if, in the absence of the proper owner, this bartavella partridge sits on the eggs of a stranger, when that stranger returns to her nest, and drives away the intruder before she can hatch them, the partridge so expelled resembles a man in low circumstances, who had possessed himself, for a time, of the property of another, but is forced to relinquish his acquisition, before he can render it profitable; which is the simile of the prophet, and agrees, too, with this place.

PARVAIM, the name of a region, (2 Chron. iii. 6.) thought to be the same as Ophir.

PASDAMMIM, a place in the tribe of Judah, (1 Chron. xi. 13.) called Ephes-dammim, 1 Sam. xvii. 1.

PASSION. This word has several very different significations. First, it signifies the passion or suffering of Christ: "To whom also he showed himself alive after his passion," Acts i. 3. Secondly, it signifies shameful passions, (Rom. i. 26.) to which those are given up, whom God abandons to their own desires, Rom. vii. 5; 1 Thess. iv. 5.

PASSOVER, (Pascha, פסח, *a passing over,*) a name given to the festival established in commemoration of the coming forth out of Egypt, (Exod. xii.) because, the night before their departure, the destroying angel, who slew the first born of the Egyptians, *passed over* the houses of the Hebrews without entering them, they being marked with the blood of the lamb, which, for this reason, was called the Paschal lamb.

The month of the exodus from Egypt (called Abib in Moses, afterwards called Nisan) was ordained to be thereafter the first month of the sacred or ecclesiastical year; and the fourteenth day of this month, between the two evenings, that is, between the sun's decline and its setting—according to our reckoning, between three o'clock in the afternoon and six in the evening, at the equinox—they were to kill the paschal lamb, and to abstain from leavened bread. The day following, being the fifteenth, reckoned from six o'clock of the preceding evening, was the grand feast of the passover, which continued seven days; but only the first and the seventh day were peculiarly solemn. The slain lamb ought to be without defect, a male, and of that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in each family; and if the number of the family were not sufficient to eat the lamb, they might associate two families together.

With the blood of the lamb they sprinkled the door-posts and lintel of every house, that the destroying angel, beholding the blood, might pass over them. They were to eat the lamb, the same night, roasted, with unleavened bread, and a salad of wild lettuces, or bitter herbs. It was forbidden to eat any part of it raw or boiled; nor were they to break a bone; but it was to be eaten entire, even with the head, the feet, and the bowels. If any thing remained to the day following, it was thrown into the fire, Exod. xii. 46; Num. ix. 12; John xix. 36. They who ate it were to be in the posture of travellers, having their loins girt, shoes on their feet, staves in their hands, and eating in a hurry. This last part of the ceremony was but little observed; at least it was of no obligation after the night in which they came out of Egypt. During the whole eight days of the passover, no leavened bread was to be used. They kept the first and last days of the feast; but it was allowed to dress victuals, which was forbidden on the sabbath day.

The obligation of keeping the passover was very strict; so much so, indeed, that Calmet thinks, whoever should neglect it was condemned to death, Num. ix. 13. Those who had any lawful impediment, as a journey, sickness, or uncleanness, voluntary or involuntary, were to defer the celebration of the passover till the second month of the ecclesiastical year, the fourteenth day of the month Jiar (which answers to April and May.) We see an example of this postponed passover under Hezekiah, 2 Chron. xxx. 2, &c.

We may add, that the oriental Christians, and especially the Syrians, insist that on the year that Christ died, the feast was celebrated on the thirteenth of Adar, being Saturday, that it began at the conclusion of the Friday before, and that our Saviour anticipated it by a day, celebrating it on the Friday, (beginning from the evening of the Thursday before,) because he was to suffer on the Friday.

The ceremonies with which the modern Jews celebrate their passover are described by Leo of Modena. (Part iii. cap. 3.) The feast continues a week, but the Jews out of Palestine extend it to eight days, according to an ancient custom, by which the Sanhedrim sent two men to observe the first appearance of the new moon, who immediately gave notice of it to the chief of the council. For fear of error, *they kept two days* of the festival. One was called *dies latentis lunæ*; the other, *dies apparentis lunæ.* So that the first two days of the passover, and the last two also, are sacred, both from labor and business. But it is allowed to prepare victuals, and to remove from place to place whatever they have occasion for. For the four intervening days it is only forbidden to work; and they are distinguished from working-days only by some particulars. Will not these two days reconcile the day on which our Saviour kept the passover, with that of other Jews?—It cannot be thought that the priests at the temple would kill the lamb for any body before the proper time.

During the eight days of the feast, the Jews eat only unleavened bread, and it is not allowed them to have in their custody any leaven, or bread leavened. They examine all the house with a very scrupulous care, to reject whatever may have any ferment in it. See LEAVEN.

While the temple was in being, the Jews sacrificed a lamb in the temple, between the two evenings; (that is, after the noon of the 30th of Nisan, from about two o'clock to six in the evening;) private persons brought them to the temple, and there slew them; they then offered the blood to the priests, who poured it out at the foot of the altar. The person himself, or a Levite, on this occasion, might cut the throat of a victim, but the effusion of the blood at the foot of the altar was appropriate to the priest.

As to the Christian passover, the Lord's supper, it was instituted by Christ, when, at the last passover supper he ate with his apostles, he gave them a sign of his body to eat, and a sign of his blood to drink, under the species of bread and wine; prefiguring that he should give up his body to the Jews and to death. The paschal lamb which the Jews killed, tore to pieces, and ate, and whose blood preserved them from the destroying angel, was a type and figure of our Saviour's death and passion, and of his blood shed for the salvation of the world. There has been a diversity of sentiment, and of practice, about the celebration of the Christian passover. From the time of Polycarp the churches of Asia kept Easter-day on the fourteenth day of the moon of March, whatever day that might happen upon, in imitation of the Jews; whereas the Latin church kept it on the Sunday following the fourteenth day of the moon of March. Polycarp came to Rome and conferred with Anicetus on this subject; but neither of them being able to convince the other, they thought they ought not to disturb the peace of the church about a matter of mere custom. The dispute, however, grew warm under the pontificate of Victor, about A. D. 188, and the Asiatics continuing their practice, and Polycrates, bishop of Ephesus, with the other bishops of Asia, having written to the pope a long letter in support of their opinion, Victor sent letters through all the churches, by which he declared them excommunicated! The other churches did not approve of this rigor, and notwithstanding his sentence, they continued in communion with those who still kept Easter on the fourteenth day of the moon of March. At the council of Nice, A. D. 325, the greater part of the churches of Asia were found to have insensibly fallen into the practice of the Romans. The council, therefore, ordained, that all the churches should celebrate Easter-day on the Sunday following the fourteenth day of the moon of March; and the emperor Constantine caused this decree to be published through the Roman empire. Those who continued the old practice were treated as schismatics, and had the name of *Quarto-decimans*, or partisans of the 14th day, given them.

It has been thought a famous question, whether our Saviour kept the legal and Jewish passover the last year of his life. Some have thought that the supper he ate with his disciples on the evening when he instituted the sacrament of his body and blood, was an ordinary meal, without a paschal lamb. Others, that he anticipated the passover, keeping it on the Thursday evening, while the other Jews kept it on the Friday. Others have advanced that the Galileans kept the passover on Thursday, as Christ did; but that the other Jews kept it on Friday. It is, however, the most general opinion of the Christian church, as well Greek as Latin, that our Saviour kept the legal passover on the Thursday evening, as well as the rest of the Jews. The principal difficulty in the way of this opinion is found in the Gospel of John, who says that Jesus being at the table with his disciples, "before the feast of the passover, when Jesus knew that his hour was come," &c. John xiii. 1, &c. And afterwards, when the Jews had led Jesus to Pilate, he observes, that "they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover," John xviii. 28. And again, that Friday was "the preparation of the passover," and that the Saturday following was the great day of the feast, "the sabbath day; for that sabbath day was a high day," John xix. 14, 31.—Why so, if not because it was the passover? Hence Calmet, in a very elaborate dissertation on our Saviour's last passover, has endeavored to show, that our Saviour did not celebrate the passover the last year of his life; or, at least, that the Jews celebrated it on Friday, the day of Christ's death, and that he died on Calvary at the same hour that the Jews offered the paschal sacrifice in the temple; so that the substance and the shadow coincided. In this opinion he is supported by several of the ancients.

The word pascha, or passover, is taken, (1.) For the *passing over* of the destroying angel. (2.) For the *paschal lamb*. (3.) For the *meal* at which it was eaten. (4.) For the *festival* instituted in memory of the coming out of Egypt, and the passage of the destroying angel. (5.) For all the *victims* offered during the paschal solemnity. (6.) For the *unleavened bread* eaten during the eight days of the passover. (7.) For all the ceremonies of this solemnity.

PASTOR, a *shepherd* who watches, defends, feeds, heals, &c. a flock, whether his own property, or committed to his charge. The office of shepherd is applied figuratively to God and to Christ, Gen. xlix. 21; Ps. xxiii. 1; lxxx. 1; Isa. xl. 11; Zech. xiii. 7; John x. 14. Christ is the shepherd, inspector, or overseer and guardian of souls, 1 Pet. ii. 25. Ministers of God's word are shepherds, Jer. xxiii. 4; Eph. iv. 11; 1 Pet. v. 1—4; Ezek. xxxiv. 1, &c. Kings are in Homer called "shepherds of men," &c. and governors are alluded to under this character, Jer. x. 21; xii. 10. See an instance, 2 Sam. vii. 8; "I took thee (David) from following sheep, to be ruler—royal shepherd—over my people Israel," &c.

PATARA, a maritime city of Lycia, where Paul, going from Philippi to Jerusalem, found a ship bound for Phœnicia, in which he sailed, Acts xxi. 1, A. D. 58.

PATH, the general course of any moving body. So we say, the path of the sun in the heavens; and to this the wise man compares the path of the just, which is, he says, like day-break; it increases in light and splendor till perfect day. It may be obscure, feeble, dim, at first, but afterwards it shines in full brilliancy, Prov. iv. 18. The course of a man's conduct and general behavior is called the path in which he walks, by a very easy metaphor: and as when a man walks from place to place in the dark, he may be glad of a light to assist in directing his steps, so the word of God is a light to guide those in their course of piety and duty, who otherwise might wander, or be at a loss for direction. Wicked men and wicked women are said to have paths full of snares. The dispensations of God are his paths, Ps. xxv. 10. The precepts of God are paths, Ps. xvii. 5; lxv. 4. The phenomena of nature are paths of God; (Ps. lxxvii. 19; Isa. xliii. 16.) and to those depths which are beyond human inspection, the course of God in his providence is likened. If his paths are obscure in nature, so they may be in providence, and in grace too. May he show us, with increasing clearness, "the path of life!" See CAUSEWAY.

PATHROS, (Jer. xliv. 1, 15; Ezek. xxix. 14; xxx. 14.) one of the three ancient divisions of Egypt, viz Upper Egypt, which Ezekiel speaks of as distinct from Egypt and the original abode of the Egyptians; as indeed Ethiopia and Upper Egypt really were Ezekiel threatens the Pathrusim with entire ruin. The Jews retired thither, notwithstanding the remonstrances of Jeremiah; and the Lord says, by Isaiah, that he will bring them back from thence.

PATIENCE, endurance, calmness of mind, under disappointment or suffering. The patriarch Job is commended, because, amid the misfortunes which God permitted to afflict him, he did not behave impatiently, James v. 11. The patience of God, (1 Pet. iii. 20.) which invites our conversion, and delays to punish us, is the effect of his mercy, and of his infinite power. The patience of the poor, which shall not be lost (Ps. ix. 18.)—also, thou art my patience and my God (Ps. lxxi. 5.)—is another thing; for patience in this place rather signifies *hope* and *expectation*. The hope which the poor has placed in God, shall not be in vain, Matt. xviii. 26; Luke xviii. 7. They bring forth fruit with patience; (Luke viii. 15.) i. e. amid sufferings, which exercise their patience, and perfect it; with perseverance. Not unlike this is the expression, "In your patience possess ye your souls,"—keep your minds quiet; and your self-possession shall enable you to save your lives out of pressing dangers.

PATMOS, an island of the Ægean sea, to which the apostle and evangelist John was banished, A. D. 94, Rev. i. 9. In this island he is said to have had his revelation, recorded in the Apocalypse. (But see under APOCALYPSE.) The island is between the island of Icaria, and the promontory of Miletus, or between Samos and Naxos, and is now called Patimo, or Patmosa. Its circuit may be five and twenty or thirty miles. It has a city called Patmos, with a harbor, and some monasteries of Greek monks, who show a cave, now a chapel, where they pretend that John wrote his Revelations.

PAVEMENT, see GABBATHA.

PAUL, originally named Saul, was of the tribe of Benjamin, a native of Tarsus in Cilicia, and a Pharisee by sect. He was first a persecutor of the church, but afterwards a disciple of Christ, and the apostle of the Gentiles. He was a Roman citizen, (Acts xxii. 27, 28.) because Augustus had given the freedom of Rome to the freemen of Tarsus, in consideration of their firm adherence to his interests. His parents sent him to Jerusalem, where he studied the law at the feet of Gamaliel, a famous doctor, Acts xxii. 3. He made very great progress in his studies, and his life was blameless before men; being very zealous for the full observation of the Mosaic law. His zeal persecuted Jesus Christ in his members, (1 Tim. i. 13.) and when the proto-martyr Stephen was stoned, Saul was not only consenting to his death, but he even stood by, and took care of the clothes of those who stoned him, Acts vii. 58, 59. This happened A. D. 33, some time after our Saviour's death. At the time of the persecution against the church, after the death of Stephen, Saul was one who showed the most violence in distressing believers, Gal. i. 13; Acts xxvi. 11. He entered their houses, and forcibly seized men and women, and sent them to prison, Acts viii. 3; xxii. 4. In the synagogues he caused those to be beaten who believed in Jesus Christ, compelling them to blaspheme the name of the Lord. Having received credentials from the high-priest Caiaphas, and the elders of the Jews, to the chief Jews of Damascus, with power to bring with him to Jerusalem all the Christians he should find there, he departed, full of threats, and breathing out slaughter. But on the road, near Damascus, and about noon, himself and his company were encompassed by a great light from heaven, the splendor of which struck them to the ground, and Saul heard a voice saying to him, "Saul, Saul, why persecutest thou me?" Saul answered, "Who art thou, Lord?" The Lord replied, "I am Jesus of Nazareth, whom thou persecutest; it is hard for thee to kick against the pricks." Saul, in consternation, asked, "Lord, what is it that thou wouldest have me to do?" Jesus bade him go to Damascus, where he should learn his will.

Saul now, though his eye-lids were open, yet had no sight; his companions, therefore, led him by the hand to Damascus, where he continued three days, unable to see, or to take nourishment. On the third day, the Lord commanded Ananias, a disciple, to find him out, to lay his hands on him, and to cure his blindness. This was done, and Saul was baptized, and filled with the Holy Ghost; after which he continued some time with the disciples at Damascus, preaching in the synagogues, and proving that Jesus was the Messiah.

Saul subsequently went into Arabia, (Gal. i. 17.) probably in the neighborhood of Damascus, then under the government of Aretas, king of Arabia. After a while, he returned to Damascus, and preached the gospel; but the Jews, unable to bear its growing progress, resolved to put Saul to death. The apostle, however, escaped, by being let down along the wall in a basket, (Acts ix. 24. A. D. 37.) the third year after his arrival at Damascus. Visiting Jerusalem to see Peter, the disciples were fearful of intercourse with Saul, not believing him to be a real convert, Gal. i. 18. But Barnabas having introduced him to the apostles, Saul related to them the manner of his conversion, &c. From Jerusalem he went to Cæsarea of Palestine, and thence to his own country, Tarsus.

Here he continued for five or six years, from A. D. 37 to 43; when Barnabas being sent to Antioch by the apostles, and finding many Christians there, he went to Tarsus to seek Saul, and brought him to Antioch, where they continued a year, Acts xi. 20, 25, 26. During this time there happened a great famine in Judea, and the Christians of Antioch having made collections to assist their brethren at Jerusalem, they deputed Paul and Barnabas to carry their offering thither, A. D. 44. Having returned to Antioch, it was intimated to them by the prophets in this church, that God had appointed them to carry his word into other places. The church, therefore, after fasting and prayer, with the prophets Simeon, Lucius and Manaen, laid their hands on them, and sent them to preach whither the Holy Ghost should conduct them. It is thought to have been about this time, (A. D. 44,) that Paul, being enraptured into the third heaven, saw ineffable things, 2 Cor. xii. 2—4.

Paul and Barnabas went first to Cyprus, preaching in the synagogues of the Jews. At Paphos (A. D. 45.) they found a Jewish magician called Bar-jesus, who did all he could to prejudice the proconsul, Sergius Paulus, against the Christian faith. As a punishment, Paul deprived him of sight for a time, and the proconsul, who had witnessed the miracle, became a convert. From Cyprus Paul and his company went to Perga in Pamphylia, where John Mark, Barnabas's cousin, left them to return to Jerusalem. Making no stay at Perga, they came to Antioch in Pisidia, where, being desired to speak in the synagogue, Paul, in a long discourse, showed that Jesus was the Messiah foretold by the prophets; and that he rose again the third day. He was desired to speak upon the same subject the next sabbath day, when almost all the city came together to hear. The Jews, seeing this concourse, and being moved with envy, opposed what Paul said, upon which the apos-

tles turned from them to go to the Gentiles. From Antioch they went to Iconium, preached in the synagogue, and converted a number both of Jews and Gentiles, God confirming their mission by many miracles. In the mean time the Jews having incensed the Gentiles against them, and threatening to stone them, they retired to Lystra and Derbe, cities of Lycaonia. At Lystra they restored a cripple called Æneas, in consequence of which the people declared, that "the gods had descended in human shape;" and were with much difficulty restrained from offering sacrifice to them.

Shortly after, however, some Jews of Antioch in Pisidia and of Iconium, coming to Lystra, animated the people against the apostles, and the rabble stoned Paul, and drew him out of the city, thinking him to be dead. But the disciples gathering about him, he rose up, and the next day went for Derbe. Having here also preached the gospel, they returned to Lystra, to Iconium, and to Antioch of Pisidia; to Pamphylia, and Perga, thence they went down to Attalia, and sailed for Antioch in Syria, whence they had departed a year before. Upon their arrival, they related to the church the great things God had done by their means.

Luke omits the actions of Paul, from A. D. 45 to the time of the council at Jerusalem, A. D. 50. There is great probability that, during this interval, the apostle preached from Jerusalem to Illyricum, as he asserts, (Rom. xv. 19, 20.) without making any stay in places where others had preached before him. He says, in general, that he had endured more labors than any other apostle, and had suffered in more prisons; was often very near to death, sometimes on the water, sometimes among thieves; sometimes from the Jews, and sometimes from false brethren and perverse Christians. He was exposed to great hazards, as well in cities as in deserts. He suffered hunger, thirst, nakedness, cold, fastings, watchings, and the fatigues inseparable from long journeys, undertaken without any prospect of human succor; in this very different from the good fortune of some who lived by the gospel, and who received subsistence from those to whom they preached it. He made it a point of honor to preach gratis, working with his hands, that he might not be chargeable to any; he having learned a trade, (as was usual among the Jews,) which was, to make tents for soldiers. During this course of preaching, he five times received from the Jews thirty-nine stripes; was twice beaten with rods by the Romans; thrice he suffered shipwreck, and had passed a night and a day in the deep. This is differently interpreted. Some think he was actually a night and a day at the bottom of the sea, God having there miraculously preserved him, as heretofore Jonah. Others that he was hidden for a night and a day at the bottom of a well, after his danger at Lystra, where he had been stoned. Others, that at Cyzicus he was put into a prison called Bythos, or the deep—for this is the term used by Paul, without adding sea to it, as in the Vulgate. But the greater part of the fathers, and several moderns, suppose that after a shipwreck the apostle was a day and a night in the sea, struggling against the waves; which seems to be the most reasonable opinion. Paul had suffered all this before A. D. 58, when he wrote his Second Epistle to the Corinthians, 2 Cor. xi. 25.

Paul and Barnabas were at Antioch, when some persons, coming from Judea, presumed to teach, that it was essential to salvation to use circumcision, and other legal ceremonies. Paul and Barnabas withstood these new doctors, and it was agreed to send a deputation to Jerusalem, about this question. Paul and Barnabas were deputed, and at Jerusalem they reported to the apostles the subject of their mission, who decreed, that the Gentiles should only avoid idolatry, fornication, the eating of things strangled, and blood. Being returned to Antioch, the deputies assembled the disciples, and read the decree, A. D. 51. Some time afterwards, Peter, also coming to Antioch, lived with the converted Gentiles, without scruple; but certain brethren coming from Jerusalem, he separated himself from the Gentiles, for which Paul publicly censured him, Gal. ii. 11—16.

On this journey to Jerusalem, Paul declared the doctrine he preached among the Gentiles, in the presence of Barnabas and Titus, with Peter, James and John; who could find nothing exceptionable in it. They saw with joy the grace that God had given to him, and recognized his appointment as apostle of the Gentiles. After he and Barnabas had continued some time at Antioch, Paul proposed to his companion to visit the cities where they had planted the gospel. Barnabas consented; but wished to take John Mark with them. This was opposed by Paul, and caused a separation between them. Barnabas and John Mark went together to Cyprus; and Paul, taking Silas, crossed Syria and Cilicia, and came to Derbe, and afterwards to Lystra. Here they found a disciple called Timothy, son of a Jewish mother, but of a Gentile father, whom Paul circumcised, that he might not offend the Jews, and took him with him. They went over the provinces of Lycaonia, Phrygia, and Galatia, to Mysia; and coming to Troas, the apostle had here a vision of a man habited like a Macedonian, who entreated him to pass over into that province. Embarking, therefore, at Troas, they sailed to Neapolis, a city of Macedonia, near the frontiers of Thrace, and came to Philippi, where they found some religious women, among whom was Lydia. On another day, meeting with a maid-servant, who was possessed with a spirit of Python, Paul commanded this spirit, in the name of Jesus Christ, to come out of her. The spirit obeyed; but her masters, who made a great profit by her enthusiastic powers, accused Paul and Silas before the magistrates, who ordered them to be whipped with rods, and sent to prison. Towards midnight, as they were singing hymns to God, there was a great earthquake, the foundations of the prison were shaken, all the doors flew open, and the fetters of the prisoners were burst asunder. The jailer awoke, and seeing all this, drew his sword with intention to kill himself, but was prevented by Paul; and upon a profession of his faith in Christ, was baptized, with his family. In the morning the magistrates sent orders to release his prisoners: but Paul refused to depart, unless the magistrates, who had publicly whipped them, being Roman citizens, came themselves and fetched them out. This having been done, Paul and Silas went first to Lydia, and comforted the brethren at her house; and then departed from Philippi.

Passing through Amphipolis and Apollonia, they came to Thessalonica; where Paul, according to his custom, preached in the synagogue on three sabbath days. The Jews having raised a tumult in the city, the brethren conducted Paul and Silas towards Berea, where a great number were converted. The Jews from Thessalonica, however, having followed them thither, and animated the mob against them

they were forced to withdraw; and went on to Athens.

Disputing with the Athenian philosophers, they brought Paul before the Areopagus, (see Areopagus, and Altar,) where he made his defence; meaning to instruct them respecting the "Unknown God." While here, Timothy came from Berea to Athens, according to the request of Paul, and informed him of the persecution which afflicted the Christians of Thessalonica, which obliged the apostle to return him to Macedonia, that he might comfort them. After this, he went to Corinth, where he lodged with Aquila, a tent-maker; and being of the same trade, the apostle worked with him. Here he made several converts, and baptized Stephanus and his family, with Crispus and Gaius, 1 Cor. i. 14, 16, 17; xvi. 15. Silas and Timothy came to Corinth, (Acts xviii. 5; 1 Thess. iii. 6, 9, A. D. 52.) and brought him great comfort, by acquainting him with the prosperous state of the disciples of Thessalonica. Shortly after this, he wrote his First Epistle to the Thessalonians, A. D. 52.

The Second Epistle to the Thessalonians was written not long after the first, and Paul, encouraged by the presence of Silas and Timothy, prosecuted the work of his ministry with new ardor. The Jews, however, opposing him with blasphemous and opprobrious words, he shook his clothes at them, and said, "Your blood be upon your own head. From henceforth I go to the Gentiles." He then quitted the house of Aquila, and went to lodge with one Titus Justus, originally a Gentile, but one that feared God. In the mean time, the Lord encouraged him by a vision, and told him, that he had much people in Corinth.

Gallio, proconsul of Achaia, being at Corinth, the Jews brought Paul to his tribunal; but Gallio would not meddle with disputes foreign from his office. After having been at Corinth eight months, Paul sailed for Jerusalem, to be present at the Feast of Pentecost. Before he went on board the vessel, he cut off his hair at Cenchrea, a port of Corinth; because he had completed a vow of Nazariteship. He arrived at Ephesus with Aquila and Priscilla, whence he went to Cæsarea of Palestine, and thence to Jerusalem. Having performed his devotions, he came to Antioch, and made a progress through the churches of Galatia and Phrygia, returning to Ephesus, where he abode three years; from A. D. 54 to 57, Acts xix. At Ephesus he found some disciples who had been initiated into the baptism of John the Baptist. Paul instructed them, baptized them with the baptism of Jesus Christ, and laying his hands on them, they received the Holy Ghost. He taught daily in the school of one Tyrannus, and omitted no opportunity, either by night or by day, to visit private houses, to confirm believers, and convince unbelievers; working with his hands, that he might not be burthensome to any. During his abode here, he suffered much, so that, as he informs us, he, after the manner of men, "fought with beasts." Here he wrote his Epistle to the Galatians, and also his First Epistle to the Corinthians.

Before he left Ephesus, the Christians were disturbed by a sedition raised by Demetrius, a silversmith, whose chief trade consisted in making little models of the temple of Diana. This man, fearing that the labors of the apostle would destroy his craft, tampered with the other workmen and silversmiths; the spirit of mutiny spread among the people, and presently the whole city was in an uproar. The town-clerk by his happy address appeased the tumult, and Paul, taking leave of the disciples, departed with Timothy into Macedonia. Here Titus visited him, and informed him of the good effects of his letter among the Corinthians; which induced him to write a second letter to that church.

Having passed through Macedonia, Paul came into Achaia, visited the church at Corinth, and having received their alms, as he was on the point of returning into Macedonia, he wrote his Epistle to the Romans. At last he came into Macedonia, intending to be at Jerusalem at the Pentecost. He staid some time at Philippi, where he celebrated the passover; from hence he embarked, and came to Troas, where he continued a week, edifying the disciples. At Miletus, the elders of the church of Ephesus came to see him, to whom he delivered an admirable charge, and then embarked for Tyre, whence he proceeded to Cæsarea. While here, the prophet Agabus arrived from Judea; and having taken the apostle's girdle, he bound his own hands and feet with it, saying, "Thus shall the Jews of Jerusalem bind the man who owns this girdle, and shall deliver him up to the Gentiles." The brethren upon hearing this would have dissuaded the apostle from going up to Jerusalem, but he resisted their entreaties, and declared his readiness to die in the service of the Lord Jesus.

At Jerusalem the brethren received him with joy; and the day following he went to see James, at whose house he gave an account of what God had done among the Gentiles by his ministry. James informed him, that the converted Jews were strongly prejudiced against him, and advised that he should join himself to four men in Jerusalem, who had a vow of Nazariteship, contribute to the charges of their purification, and offer with them the offerings and sacrifices ordained in such cases. See Nazarite.

Paul, following this advice, went the next day into the temple, and made known to the priests his intention. The Jews of Asia, however, observing him in the temple, inflamed the people against him, and would have killed him, had not Lysias, the tribune of the Roman garrison, rescued him. Paul desired permission to speak to the people. Having obtained this, the apostle related the manner of his conversion, and his mission from God to preach to the Gentiles. At his mentioning the Gentiles, the Jews cried out, "Away with this wicked fellow out of the world, for he is not worthy to live!" Perceiving the people to be further exasperated by the apostle's address, the tribune brought him into the castle, and ordered that he should be put to the question by scourging; but being bound, Paul asked the tribune whether it were lawful to scourge a Roman citizen before he had been heard. This appeal produced its desired effect; the apostle was unbound, and the tribune, assembling the priests and chiefs of the Jews, brought Paul before them, that he might know the occasion of this tumult. After having surveyed the assembly, the apostle said, "Brethren, I have lived in all good conscience before God until this day." At which words, Ananias, son of Nebedeus, the chief-priest, ordered him to be smitten on the face. Indignant at this unlawful proceeding, Paul exclaimed, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and forgetting the duty of a judge, commandest me to be smitten contrary to the law?" Those present rebuked him for reviling God's high-priest, but the apostle excused himself by saying, that he did not know he was the high-priest. Perceiving that he had no hope of obtaining an impartial judg-

ment, the apostle availed himself of a circumstance to break up the sitting. Knowing that part of the assembly were Sadducees, and part Pharisees, he cried out, "Brethren, I am a Pharisee, the son of a Pharisee; for the hope and resurrection of the dead I am now called in question." This increased the clamor to such a degree that the tribune interfered, and with his soldiers brought Paul out of the assembly into the castle; and the following night the Lord appeared to the apostle to encourage him. Having learnt that more than forty Jews had engaged themselves by oath not to eat or drink till they had killed him, the apostle acquainted the tribune with it, who gave orders that the night following he should be sent to Cæsarea, to Felix the governor. Five days after his arrival, Ananias the high-priest, with a deputation of the council, came to Cæsarea, bringing with them Tertullus, an advocate, to plead against Paul, who easily refuted all their calumnies; and Felix put off the cause. Some days afterwards the governor and his wife Drusilla, who was a Jewess, desired to hear Paul. The apostle was brought before them, and spoke of justice, charity, and of the last judgment, so earnestly, that Felix was terrified, cut short his discourse, and referred him to a leisure time. In hopes that Paul would purchase his liberty, he used him well; and had frequent conversations with him.

Two years thus passing away, Felix transferred the government to Portius Festus; and being willing to oblige the Jews, he left Paul in prison. Festus, being come into his province, after three days went up to Jerusalem, whither the chief priests desired him to send for Paul, they having plotted to destroy him by the way; but Festus told them they might come to him at Cæsarea. Here the Jews accused the apostle of several crimes; but he so well defended himself, that Festus could find nothing that deserved punishment. He proposed to him to go to Jerusalem, and be tried there; but Paul answered, that he was now at the emperor's tribunal, where he ought to be tried; and he appealed to Cæsar.

King Agrippa, with his queen Berenice, having come to Cæsarea to salute Festus the governor, mentioned Paul's case, observing that he did not know in what his guilt consisted, nor how he should represent his affair to the emperor. Agrippa desiring to hear him, Festus sent for him publicly, on the morrow, and Paul related to Agrippa the manner of his conversion; spoke to him of Jesus Christ, of his character, and his resurrection. While he was enlarging on these things, Festus exclaimed, "Paul, you are beside yourself; overmuch learning distracts you!" "I am not distracted, most noble Festus," replied the apostle, "but speak the words of sober truth." Paul continued his discourse, and such was the power with which he appealed to the conscience of the king, that he at length declared, "Almost thou persuadest me to become a Christian!" "I would to God," said Paul, "that you and all were, not only almost, but altogether, such as I am, except these bonds."

As it was resolved to send Paul into Italy, he was taken on board a ship of Adramyttium, for Myra in Lycia, where having found a ship bound for Italy, they sailed. But the season being far advanced, (it was at least the latter end of September,) and the wind proving contrary, they arrived with difficulty at the Fair-havens, in Crete. Paul advised them to winter here; but the master resolved to steer for Phenice, another harbor of the same island. As they proceeded, the wind increased to a violent storm, and after fourteen days, the vessel was wrecked on the island of Malta, where the inhabitants received them with great humanity, Acts xxviii.

Having remained on the island three months, during which time the apostle wrought several miracles, they again embarked, and arrived at Puteoli, where Paul found some Christians, who detained him seven days. The Roman Christians, having been informed of Paul's approach to their city, came to meet him as far as Appii-Forum, and the Three-Taverns. At Rome he was allowed to dwell where he pleased, having a soldier to guard him, joined to him with a chain. Soon after his arrival, Paul met the chief of the Jews, to whom he explained the kingdom of God, endeavoring to convince them, from Moses and the prophets, that Jesus was the Messiah.

Paul dwelt two years at Rome, in a hired lodging, where he received all who would visit him, preaching the kingdom of God, and the religion of Christ, without interruption. His captivity contributed to the advancement of religion, and he converted several persons even of the emperor's court, Phil. i. 12, 14, 18; iv. 22. It has been said, that he had a correspondence by letter with Seneca, the philosopher; but the letters now extant are rejected by every body, as utterly unworthy either of the writers. The Christians of Philippi in Macedonia, having sent Epaphroditus, with money and other assistance, in their name, (Phil. ii. 25; iv. 18.) the apostle returned by him a letter to the Philippians, in which he thanks them for their seasonable relief, &c. Onesimus, a slave of Philemon, at Colosse, in Phrygia, having run away from his master, came to Rome, found out Paul, and was very serviceable to him. Being converted, the apostle sent him back to his master with a letter, (about A. D. 62.) and also a letter to the believers in the city of Colosse.

It is not known by what means Paul was delivered from prison, though there is great probability that the Jews durst not prosecute him before the emperor. It is certain, however, that he was set at liberty A. D. 63, when he went over Italy, and, according to some of the Fathers, passed into Spain. He also went into Judea; to Ephesus, where he left Timothy; to Crete, where he preached, and fixed Titus. Probably, he also visited the Philippians, according to his promise; (Phil. ii. 24; i. 25, 26.) and it is believed, that from Macedonia he wrote his First Epistle to Timothy, about A. D. 64. Some time afterwards, he wrote to Titus, in Crete; desiring him to come to him at Nicopolis, A. D. 64. The year following he went into Asia, and at Troas he left a cloak and some books, with Carpus his host. Thence he visited Timothy, at Ephesus; and at Miletum, he left Trophimus sick, 2 Tim. iv. 20. He again went to Rome, A. D. 65. (See the additions below.)

Chrysostom says, it was reported that the apostle, going to see a cup-bearer and a concubine of Nero, made a convert of the concubine, which so provoked the emperor, that he put Paul in prison. At his first appearance the apostle was forsaken by all, (2 Tim. iv. 16.) but in his prison he was greatly assisted by Onesiphorus, who found him after much inquiry. In this prison he wrote his Second Epistle to Timothy, which Chrysostom regards as the apostle's last testament. It is, perhaps, the most sublime and most difficult of all his writings.

The great apostle at last consummated his martyrdom, about A. D. 66, being beheaded at a place called the Salvian Waters. He was buried on the Ostian

way, where a magnificent church was afterwards built.

It is well known that commentators have differed on the reason of the change of name of the apostle from *Saul* to *Paul*, Acts xiii. 9. Some have supposed that he adopted the name of his illustrious convert Sergius Paulus: others, as Origen, that he was called *Saul* among the Jews, but *Paul*, his Roman name, among the Gentiles; may it not, however, be an admissible conjecture, that he chose the name of *Paul* by which to be baptized; and thereby showed his entire renunciation of his former Jewish notions, and his renovation into Christian life under a new appellation? This new name, signifying "*little*," was probably taken from the same motives as induced the apostle afterwards to describe himself as "one born out of due time; the least among the apostles;" and "less than the least" of all saints. To this it may be answered, that long after his baptism we find him still called by the name of Saul, so that under this idea, we must allow that he went by either name, indifferently; or by both names, for a time. Luke's words seem best to agree with this, "Saul, who also is Paul;" the custom of having, and using, two names, was not uncommon at the time; so Luke was *Lucius*, John was *Mark*, Simon was *Peter*, &c. But whether the change of name at baptism be strictly applicable to the instance of Paul or not, it should seem to be derived from the earliest ages, and practised, as a demonstrative proof of a desire to manifest that "old things were passed away, and all things were become new." The party who received new life, received also a new name; he contracted new relations, and esteemed himself, in more than a metaphorical sense, "a new man." This explains how easy it was for some to err, by "saying that the resurrection was past already."

[The foregoing is all from Calmet, with the exception of the last paragraph, which is from his English editor. It must, however, be remembered, that in regard to the events of Paul's life *after* he had "dwelt two whole years in his own hired house" at Rome, we have no certain accounts; and that the stories above alluded to of his subsequent travels in Italy, Spain, and even Britain, all rest on uncertain traditions. Still, it was a very generally received opinion, in the earlier centuries, that the apostle was acquitted and discharged from his imprisonment at the end of two years; and that he afterwards returned to Rome, where he was again imprisoned and put to death. (Euseb. Hist. Ecc. ii. 22; Jerome de Script. Eccles. cap. v.) This would seem, however, to be not so much tradition, as an exegetical assumption in order to explain certain passages in the Second Epistle to Timothy; e. g. 2 Tim. iv. 6, compared with Phil. ii. 24. In respect to what Paul undertook between his first and supposed second imprisonment, there is no certain tradition. That sooner or later he died as a martyr under Nero's reign, seems to be generally admitted. (Euseb. Hist. Ecc. ii. 25; Clemens, Rom. Ep. 1 ad Corinth, c. v.) It is said above that Paul was set at liberty A. D. 63, which would require the beginning of his imprisonment to be placed in A. D. 61; and Lardner adopts the same chronology. Other interpreters, however, as Hug, De Wette, etc. fix the commencement of his imprisonment at Rome in A. D. 63, and his acquittal in A. D. 65.

The following chronological table of the principal events in Paul's life may be of use in directing and assisting inquiries into this most interesting portion of history. The different chronologies of Hug, De Wette, Kuinoel and Lardner are here presented side by side; and thus the table, while it shows the *general* agreement of chronologers, shows also that it is impossible to arrive at *entire* certainty in this respect; or, indeed, any nearer than to assign the principal dates to an interval of two or three years, within which the events may be regarded as having certainly taken place.

	Hug.	De Wette.	Kuinoel.	Lardner.
Paul's conversion, Acts ix. (21st year of Tiberius, Hug.) A. D.	36	38	40	36
He goes into Arabia, (see ARABIA, p. 88, col. 2.) and returns to Damascus; (Gal. i. 17.) at the end of three years in all, he escapes from Damascus and goes to Jerusalem, Acts ix. 23, seq.	39		43	39
From Jerusalem Paul goes to Cilicia and Syria, Acts ix. 30; Gal. i. 21. From Antioch he is sent with Barnabas to Jerusalem to carry alms, Acts xi. 30.	45		44	44
The first missionary journey of Paul and Barnabas from Antioch, continued about two years, (Acts xiii. xiv.) commencing		45		45
After spending several years in Antioch, (Acts xiv. 28.) Paul and Barnabas are sent a second time to Jerusalem, to consult the apostles respecting circumcision, etc. Acts xv. 2.	53	52	52	50
The Jews expelled from Rome A. D. 52—54; Paul, on his second missionary journey, (Acts xv. 40.) after passing through Asia Minor to Europe, finds Aquila and Priscilla at Corinth, Acts xviii. 2.	54	54		51
Paul remains eighteen months in Corinth, Acts xviii. 11. After being brought before Gallio, he departs for Jerusalem the fourth time, and then goes to Antioch, Acts xviii. 22. (Kuinoel supposes him to be imprisoned at Jerusalem.)	56	56	57	
The apostle winters at Nicopolis, (Tit. iii. 12, Hug,) and then goes to Ephesus, Acts xix. 2.	57	58		53
After a residence of two years or more at Ephesus, Paul departs for Macedonia.	59	59		56
After wintering in Achaia, Paul goes the fifth time to Jerusalem, where he				

	Hug.	De Wette.	Kuinoel.	Lardner.
is imprisoned, Acts xx. xxi.	60	60		58
The apostle remains two years in prison at Cesarea, and is then sent to Rome, where he arrives in the spring, after wintering in Malta, Acts xxiv. 27; xxv.—xxviii.	63	63	60	61
The history in Acts concludes, and Paul is supposed to have been set at liberty.	65	65	62	63
Probable martyrdom of Paul and Peter.				65

Epistles of Paul.—There are fourteen Epistles in the New Testament usually ascribed to Paul, beginning with that to the Romans and ending with that to the Hebrews. Of these the first thirteen have never been contested; as to the latter, many good men have doubted whether Paul was the author; although the current of criticism seems now to be turning in favor of this opinion. (Compare Bibl. Repos. vol. ii. p. 409.) These epistles are among the most important of the primitive documents of the Christian religion, even apart from their inspired character; and although they were all evidently written without great premeditation, and have reference mostly to transient circumstances and temporary relations; yet they every where bear the stamp of the great and original mind of the apostle, as purified, elevated and sustained by the influences of the Holy Spirit.

The order in which these epistles stand in our Bible, seems to have arisen from a sort of assumed or supposed rank among the various churches to which they were addressed.

The following is Lardner's arrangement of the epistles of Paul, with the places where they were written, and the date:—

Epistles.	*Places.*	*A. D.*
1 Thessalonians,	Corinth,	52
2 Thessalonians,	do.	52
Galatians,	Corinth or Ephesus,	end of 52 or beginning of 53
1 Corinthians,	Ephesus,	beginning of 56
1 Timothy,	Macedonia,	56
Titus,	do. or near it,	near end of 56
2 Corinthians,	do.	about Oct. 57
Romans,	Corinth,	" Feb. 58
Ephesians,	Rome,	" April, 61
2 Timothy,	do.	" May, 61
Philippians,	do.	before end of 62
Colossians,	do.	" 62
Philemon,	do.	" 62
Hebrews,	do.	spring, 63

Hug in his Introduction presents us with the following arrangement:—

Epistles.	*Places.*	*A. D.*
1 Thessalonians,	Corinth,	54
2 Thessalonians,	do.	55
Titus,	Ephesus,	56
Galatians,	do.	57
1 Corinthians,	do.	59
2 Corinthians,	Macedonia,	59
1 Timothy,	do.	59
Romans,	Corinth,	60
Ephesians,	Rome,	61
2 Timothy,	do.	61
Colossians,	do.	61
Philemon,	do.	61
Philippians,	do.	end of 61 or beginning of 62
Hebrews,	do.	beginning of 62

Character of Paul.—The apostle was in all respects an extraordinary man. Educated in the straitest sect of the Jewish religion, and trained in all the dogmas and severe discipline of the Pharisees, his ardent mind could rest satisfied with no ordinary attainments; he aspired to a high degree of learning and sanctity, and was accordingly, as he informs us, (Phil. iii. 6.) "touching the righteousness that is in the law, blameless." When, therefore, he was first brought in contact with the teachers of Christianity, and found them disregarding and opposing that morality and those dogmas which he had embraced and been taught to venerate, he "verily thought in himself that he ought to do many things contrary to the name of Jesus," Acts xxvi. 9. Nor could he, now or afterwards, ever rest satisfied with a mere speculative sense of duty; his burning zeal burst forth in energetic action; and it was in the midst of the "havoc" which he made of the church, that the Lord Jesus met him on the way to Damascus, and at a stroke subdued his haughty spirit. No change could be more sudden; yet it was total and permanent. The whole current of his ardent and powerful feelings was arrested; and henceforth rolled onward with no less energy and power in the opposite direction. The persecutor was now ready and willing to suffer persecution. In perils on the land and on the sea, in daily exposure to death, his bold, undaunted, irrepressible ardor knew neither interruption nor decay. It bore him onward unwearied and undismayed; while his only support and hope was in that Lord whom once he persecuted; his only business, to spread wide abroad the knowledge of that Saviour's love; his only object, the salvation of immortal souls; and the only prize at which he aimed, a crown of glory beyond the skies.

Paul appears to have surpassed most, or perhaps all, of the other apostles, in his enlarged views of the spiritual nature of the religion of Christ, and of its purifying and ennobling influence upon the heart and character of those who sincerely profess it. Most of the other apostles and teachers appear to have clung to Judaism, to the rites and ceremonies and dogmas of the religion in which they had been educated, and to have regarded Christianity as intended to be engrafted upon the ancient stock, which was yet to remain as the trunk to support the new branches. Paul seems to have been among the first to rise above this narrow view, and to regard Christianity in its true light, as a universal religion. While others were for converting all those who embraced the new religion into Jews, by imposing on them the yoke of all the Jewish observances, it was Paul's endeavor to break down the middle wall of separation between Jews and Gentiles, and show them that they were all "one in Christ." To this end all his labors tended; and, ardent in the pursuit of this great object, he did not hesitate to censure the time-serving Peter, and to expose his own life to the prejudices of his countrymen. Indeed, his five years' imprisonment at Jerusalem, Cesarea and Rome arose chiefly from this cause. *R

PAVILION is a word which usually gives the idea of an edifice, small but handsome; it is therefore unhappily used in 1 Kings xx. 12, 16, "Benhadad and others were drinking in *pavilions*," where the Heb. is *booths*. The suttling booths of the army is much more likely to be the proper description of those places of intemperance. This Benhadad must have been a man of an unworthy spirit; a braggadocio, as appears by his inconsiderate orders; a drunkard, as appears from his history; and a coward, as appears from his hiding place.

PEACE is a word used in Scripture in different senses. Generally, for quiet and tranquillity, public or private; but often for prosperity and happiness of life; as To "go in peace;" To "die in peace;" "God give you peace;" "Peace be within this house;" "Pray for the peace of Jerusalem." Paul in the titles of his Epistles generally wishes grace and peace to the faithful, to whom he writes. Our Saviour recommends to his disciples, to have peace with all men, and with each other. God promises his people to water them as with a river of peace, (Isa. lxvi. 12.) and to make with them a covenant of peace, Ezek. xxxiv. 25. [The Hebrew word *shalom*, usually translated *peace*, means, properly, *health, prosperity, welfare*. It is the same as the *salam* of the modern Arabs, and is in like manner used in salutations. R.

PEACOCK. The fleet of Solomon that went to Ophir brought a great number of peacocks, (1 Kings x. 22.) but whether from Ophir itself, or from any other place on their return, is uncertain. The peacock is a tame and well-known bird, distinguished by the beauty of its plumage. It has a very long tail, diversified with several colors, and adorned with marks at equal distances, in the form of eyes. It has a little tuft or crown on its head; and its wings are mixed with azure and gold color. Its cry is so very harsh and disagreeable, that it is said to have the head of a serpent, the train of an angel, and the voice of a devil.

PEARL. The Arabians, Persians and Turks, use the word *Merovarid* to signify pearls, from which the word *Margarites*, or *Margarita*, used by the Greeks and Latins, seems to be derived. The finest pearls are fished up in the Persian gulf, and on the coast of Bahrein, so called from the city of that name, on the borders of Arabia; and, Idumæa and Palestine being not far distant, it is not to be wondered at that pearls were well known to Job, and the Hebrews. They are also found in other places; and many are now brought from America. They are sometimes found in common oysters. It is an ancient error, that pearls are formed of the dew, and that they are soft in the sea.

Our Saviour forbids his apostles to cast their pearls before swine, (Matt. vii. 6.) i. e. Expose not the sacred truths and mysteries of religion to the raillery of profane libertines and hardened atheists. The author of Ecclesiasticus means the same thing, where he advises us not to speak when we find the persons to whom we speak are not disposed to hear, Ecclus. xxxii. 6.

Pearls are certainly very different things from precious stones; yet the Greek term, *margarites*, seems to be used, in a more general sense for jewels, or splendid gems. So, above, cast not your *pearls*—jewels, diamonds, if known to the ancients, would answer the import of the passage as well as pearls. So, the parts of a building, pearls; but pearls are unfit things for walls and gates; (Rev. xxi.) many kinds of precious stones are more suitable; and perhaps the parable of the merchant seeking goodly *pearls*, (Matt. xiii.) might be understood in a more extensive sense, as importing valuable jewels of whatever kind. Such appears to be the application of the Chaldee and Arabic words, which yet properly signify *pearls*.

PEKAH, son of Remaliah, and general of the army of Pekahiah, king of Israel. He conspired against his master, (2 Kings xv. 25.) A. M. 3245, attacked him in the tower of his royal palace of Samaria, being seconded by Argob and Arieh, (perhaps the cities of Argob and Areopolis,) and having slain him, he reigned in his place twenty years. Under the reign of this wicked king, Tiglath-pileser, king of Assyria, came into the country, and took Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and all the country of Naphtali, and carried the inhabitants into Assyria. Hoshea, son of Elah, at length conspired against Pekah, slew him, and reigned in his stead.

PEKAHIAH, son and successor of Menahem, king of Israel, (2 Kings xv. 22, 23. A. M. 3243,) was a wicked prince, and reigned but two years. Pekah, son of Remaliah, conspired against him, and killed him in his own palace.

PELEG, son of Eber, was born A. M. 1757. His father named him Peleg, (*division*,) because in his time the earth was divided, Gen. x. 25; xi. 16. Whether Noah had begun to distribute the earth among his descendants, some years before the building of Babel; or that Peleg was born the year that Babel was begun; or that Eber, by a spirit of prophecy, named his son Peleg, some years before this time; or that the name was given to him at a later period of his life, as a commemorative appellation, on recollection, is not certainly known; though it seems most likely that he was not born at the time of the dispersion. At the age of 30 years Peleg begat Reu; and died at the age of 239.

PELETHITES. The Pelethites and the Cherethites were famous under the reign of David, as the most valiant men of his army, and the guards of his person. [The name comes from he Hebrew פלה, to run, to go swiftly; and they seem, therefore, to have been the *royal messengers;* just as the Cherethites (from כרת, *to cut, to cut off*, etc.) were the king's executioners. The Pelethites and Cherethites are always mentioned together, and appear to have constituted the king's body-guard. See CHERETHITES. R.

PELICAN. The Hebrew name of this curious bird, קאת, *kaath*, a *vomiter*, is evidently taken from its manner of discharging the contents of its bag or pouch, for the purpose of satisfying its own hunger or that of its young. The pelican is a bird much larger than the swan, and something resembling it in shape and color. The principal difference, and that which distinguishes it from all others, is its enormous bill and extraordinary pouch. From the point of the bill to the opening of the mouth, there is a length of fifteen inches; and under the chap is a bag reaching the entire length of the bill to the neck, and capable, it is said, of holding fifteen quarts of water. When this pouch is empty it is not seen; but when filled, its great bulk and singular appearance may easily be conceived. The pelican, says Labat, has strong wings, furnished with thick plumage of an ash color, as are the rest of the feathers over the whole body. Its eyes are very small when compared to the size of its head; there is a sadness in its countenance, and its whole air is melancholy: it is as dull and reluctant in its motions as the flamingo is sprightly and active. It is slow of flight; and when it rises to fly performs it with difficulty and labor. Nothing, as it

would seem, but the spur of necessity could make these birds change their situation, or induce them to ascend into the air; but they must either starve or fly. When they have raised themselves about thirty or forty feet above the surface of the sea, they turn their head with their eye downwards, and continue to fly in that posture. As soon as they perceive a fish sufficiently near the surface, they dart down upon it with the swiftness of an arrow, seize it with unerring certainty, and store it up in their pouch. They then rise again, though not without great labor, and continue hovering and fishing, with their head on one side as before. In feeding its young, the pelican squeezes the food deposited in its bag, into their mouths, by strongly compressing it upon its breast with the bill; an action, says Shaw, which might well give occasion to the received tradition and report that the pelican, in feeding her young, pierced her own breast, and nourished them with her blood. See Birds, p. 187.

This writer is of opinion, that the Hebrew *kaath* cannot mean the pelican, because that bird is described in Ps. cii. 6; Isa. xxxiv. 11, and Zeph. ii. 14, as a bird of the wilderness, where this fowl must inevitably starve; because its large webbed feet, and capacious pouch, with the manner of catching its food, which can only be in the water, show it to be entirely a water fowl. But this objection, as Bochart has shown, proceeds upon a supposition, that no water was to be met with in the deserts; which is a mistake, since Ptolemy places three lakes in the inner parts of Marmorica, which was extremely desert. Besides, it is well known that the *ono-crotalus*, or pelican, does not always remain by the water; but sometimes retires far from it, as Damir affirms; and in a passage from Isidore, in which this bird is said to live in the solitude of the river Nile, an inhospitable desert; and, indeed, its monstrous pouch seems to be given it for this very reason, that it might not want food for itself or its young ones, when at a distance from the water.

The writer of the hundred and second psalm alludes to the lonely situation of the pelican in the wilderness, as illustrative of the poignancy of his grief at witnessing the desolation of his country, and the prostration of her sacred altars.

PELLA, a city beyond Jordan, placed by Pliny in the Decapolis, and by Stephanus in Cœle-Syria. There is nothing inconsistent in this, however, nor in what others affirm, that Pella was in Perea, in Batanea, or in the country of Basan. Perhaps, also, when Josephus (Antiq. lib. xiii. cap. 23.) speaks of Pella, in the country of Moab, he means the city of which we are speaking, which was situated in Perea, in Batanea, in the country of Basan, which profane authors sometimes call Cœle-Syria, and in the country which belonged to the Ammonites, the brethren and allies of the Moabites; unless he confound Pella with Abila, in the country of Moab, called by Moses Abel-Shittim, (Numb. xxxiii. 49.) and by Josephus, Abila. Pella was situated between Jabesh and Gerasa, six miles from the former. It was also one of the ten cities of the Decapolis, Matt. iv. 25; Mark v. 20. It is not otherwise mentioned in the Scriptures.

Josephus relates, that under the reign of Alexander Jannæus, the Jews were masters of Pella, and destroyed it because the inhabitants would not embrace Judaism. The first Christians having been forewarned by our Saviour that Jerusalem should be demolished, took refuge at Pella, as related by Eusebius, as soon as they saw the fire of war against the Romans kindled.

PEN, a well known instrument for writing with. Reeds were formerly employed for this purpose instead of quills. The third book of the Maccabees says, that the writers employed in making a list of the Jews in Egypt, produced their reeds quite worn out. Baruch wrote his prophecies *with ink;* (Jer. xxxvi. 4.) and, in 3 John 13, the apostle says, he did not design to write with pen (reed) and ink. The Arabians, Persians, Turks, Greeks, and other orientals, still write with reeds.

From the size and general appearance of some of the ancient reeds, as preserved in pictures found at Herculaneum, we may perceive how easily the same word (שבט, *shebet*) might denote the sceptre, or badge of authority, belonging to the chief of a tribe, and also a pen for writing with. For, although the two instruments are sufficiently distinct among us; yet, where a long rod of cane, or reed, perhaps, was (like a general's truncheon, or baton, in modern days) the ensign of command, and a lesser rod of the same nature, was formed into a pen and used as such, they had considerable resemblance. This may account for the phraseology and parallelism, in Judg. v. 14:

Out of Machir, came down governors (legislators):
Out of Zebulun, they that hold the *shebet* of writers.

The ancients also used styles to write on tablets covered with wax. The psalmist says, (Ps. xlv. 1.) "My tongue is the pen of a ready writer." The Hebrew signifies rather a style, which was a kind of bodkin, made of iron, brass, or bone, sharp at one end, the other formed like a little spoon, or spatula. The sharp end was used for writing letters, the other end expunged them. The writer could put out, or correct what he disliked, and yet no erasure appear, and he could write anew as often as he pleased on the same place. On this is founded that advice of Horace, of often turning the style, and blotting out, "Sæpe stylum vertas iterum, quæ digna legi sint scripturus."

Scripture alludes to the same custom; (2 Kings xxi. 13.) "I will blot out Jerusalem as men blot out writing from their writing tablets." I will turn the tablets, and draw the style over the wax, till nothing appear; not the least trace. Isaiah (viii. 1.) received orders from the Lord, to write in a great roll of parchment, with the style of a man, what should be dictated to him. It is asked, What is meant by this style of a man? It could not be one of these styles of metal; they were not used for writing on parchment. It is probable, that the style of a man, signifies a manner of writing which is easy, simple, natural and intelligible. For generally the prophets expressed themselves in a parabolical, enigmatical and obscure style. Here God intended that Isaiah should not speak as the prophets, but as other men used to do. Jeremiah says, (viii. 8.) the style of the doctors of the law is a style of error, it writes nothing but lies. Literally, "The pen of the scribes is in vain." They have promised you peace, but behold war. He says, "The sin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their heart;" or, engraven on their heart, as on writing tablets. The Hebrew says, a graver of *shamir*.

PENIEL, or Penuel, a city beyond Jordan, near the ford on the brook Jabbok, where Jacob, on his return from Mesopotamia, rested, and wrestled with

an angel, Gen. xxxii. 30. Subsequently, the Israelites built a city in this place, which was given to the tribe of Gad. Gideon, returning from the pursuit of the Midianites, overthrew the tower of Peniel, (Judg. viii. 17.) and slew the inhabitants, for having refused sustenance to him and his people, in a very insulting manner. Jeroboam, son of Nebat, rebuilt the town, 1 Kings xii. 25, A. M. 3030.

PENINNAH, the second wife of Elkanah, the father of Samuel, 1 Sam. i. 2, &c. See HANNAH.

PENNY is usually put in the English translation for the Greek *drachma* and the Roman *denarius*, both of which were equal in value to seven-pence three farthings, sterling, or about 14 cents. As this was a single coin, perhaps we should do well, in translating, to express it by a coin of our own, as near to it in value as possible; say, for instance, a six-pence, or a shilling. Read in this way, the passages—"When the Lord of the vineyard had agreed with the laborers for six-pence (or a shilling) a day;"—"Show me the tribute money; and they showed him a six-pence (or shilling);"—"Two hundred shillings' worth of bread is not enough for this multitude;" the good Samaritan took out two shillings, and gave them to the keeper of the khan. Something like this is absolutely necessary in Rev. vi. 6, "A small measure (or pint) of wheat for a shilling." As the passage now stands it indicates great plenty to an English reader; whereas, it really is descriptive of a most distressing scarcity. Let this article stand in proof of the propriety of being acquainted with the minutiæ in Scripture; for who sees any hint at a famine in "a measure of wheat for a penny?" Former times, indeed, even in England, have given a laborer his choice of a measure of wheat, or a penny, for his wages; but the difference in the value of money renders this recollection very improper in our days. Nor is it less improper, at the present time, to suppose the Lord of the vineyard would so greatly undervalue the hire of laborers, as to pay them only a penny for the day's work; it sounds like an avaricious advantage taken of the necessities of the poor; when, in fact, it is directly the reverse, a bounty, a liberality.

PENTATEUCH, *the five books*, the books of Moses; that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. (See their proper articles, and also MOSES.) Some critics have disputed that Moses was the author of the Pentateuch, upon the following grounds:—

There are in it, (1.) several things that agree neither to the age nor the character of this legislator. The author speaks of Moses much to his advantage; (see Numb. xii. 3.) and he speaks always in the third person. (2.) The author sometimes abridges his narration, like a writer who collected from ancient memoirs. Sometimes he interrupts the thread of his discourse; e. g. he makes Lamech the bigamist say, (Gen. iv. 23.) "Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt;" without informing us previously to whom this relates. (3.) Such observations as Gen. xii. 6, cannot be reconciled to the age of Moses, since the Canaanites continued masters of Palestine during all the time of Moses. So, also, the passage out of the book of the Wars of the Lord, quoted Numb. xxi. 14, seems to have been inserted afterwards, as also the first verses of Deuteronomy. (4.) The account of the death of Moses, at the conclusion of the same book, cannot have proceeded from his own pen; and the same may be observed of other passages, in which it is said, that the places mentioned lay *beyond* Jordan; that the bed of Og was at Ramah to this day; that the Havoth, or cities, of Jair, were known to the author, though probably they had not that name till after the time of Moses, Numb. xxxii. 41; Deut. iii. 14. (5.) It is observed, also, that some parts are defective. Thus, in Exod. xii. 8, we find Moses speaking to Pharaoh, where the author omits the beginning of his discourse, which is found in the Samaritan copy. In other places, also, the Samaritan adds what is deficient in the Hebrew text; and its additions seem to be so well connected with the rest of the discourse, that it is difficult to separate them. (6.) There are, it is said, certain expressions in the Pentateuch, which can hardly agree with Moses, who was born and educated in Egypt; as, what he says of the earthly paradise, of the rivers that watered it; of the cities of Babylon, Erech, Resen and Calneh; of the gold of Pison; of the bdellium, and of the stone of Sohem, found in that country. These particulars, it is thought, prove that the author of the Pentateuch lived east of the Euphrates.

These objections, however, are easily disposed of. The additions, the dislocations, and the omissions, referred to, will not determine that Moses was not the author of the books. They only prove that some amendments have been made, either by adding, or by expunging. God has suffered that the sacred books should not be exempted from such alterations as proceed from the hands of copiers, or which are consequences of great length of time. If a slight addition, or change, in the text of an author, be thought sufficient to deprive him of his labors, what writer could remain in possession of his work even a single century? Besides, to divest Moses of a possession he has maintained for so many ages, as author of the Pentateuch; a possession supported by the joint testimony both of the synagogue and the church; of the sacred writers both of the Old and New Testaments; of Jesus Christ and his apostles, certainly requires proofs beyond reply, i. e. conclusive demonstrations; whereas the objections are even below convincing arguments.

So far Calmet, but since his time, the question of the originals of the Pentateuch has been discussed, with great acumen, and much critical investigation. The result seems to be not that those documents were composed, or arranged, since the days of Moses, (except so far as concerns Ezra's revision for his edition,) but that they existed before Moses, and were combined and regulated by him; perhaps, some of them were translated from more ancient memoirs, preserved in the families of Shem, Abraham, and the Hebrew patriarchs. As these came far east of the Euphrates, the objections derived from that incident are completely obviated by this supposition; and the others dwindle into insignificance, by our better acquaintance with the ancient history of persons and places.

It may be admitted, for instance, (1.) that the book of Genesis contains various repetitions, or double narratives of the same early events; (2.) that these duplicate narratives, when closely compared, present characteristic differences of style; (3.) that these differences are too considerable, and too distinct, to admit of any other explanation, than that of different originals, taken into association. This may be justified by a short extract from Eichhorn's comparison of the two supposed original documents used by Moses containing histories of the deluge.

Record in which the name JEHOVAH *occurs.*

Gen. vi. 5. And Jehovah saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually.

7. And Jehovah said, I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

vii. 2. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts unclean, by two, the male and his female.

3. Of fowls also of the air by sevens, the male and the female,
to keep seed alive on the face of the earth.

5. And Noah did according to all that Jehovah had commanded him.

1. And Jehovah said unto Noah, Come thou, and all thy house, into the ark.

8. And Noah was six hundred years old, when the flood of waters was upon the earth.

Record in which the name for God is ELOHIM.

Gen. vi. 12. And the Elohim saw the earth, and behold it was corrupt; for all flesh had corrupted his way on the earth.

15. And the Elohim said to Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them from under heaven.

vi. 19. And of every living thing, of all flesh, two of every sort shalt thou bring into an ark, to keep them alive with thee; they shall be male and female.

20. Of fowls after their kind, and of cattle after their kind, of every creeping thing upon the earth after his kind: two of every sort shall come unto thee, to keep them alive.

22. Thus did Noah; according to all that the Elohim had commanded him, so did he.

18. And thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee.

vii. 11. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

In this manner the ingenious author of this hypothesis proceeds to compare other passages. The reader will remark, that the most particular account is contained in that document in which the deity is denoted by the term Elohim; and this is its general character throughout. The system, however, is not without its difficulties; but for a discussion of these we must refer to those writers who have professedly treated on the subject.

PENTECOST, (*Πεντεκοστὴ, the fiftieth; day* is understood,) a feast celebrated the fiftieth day after the sixteenth of Nisan, which was the second day of the feast of the passover, Lev. xxiii. 15, 16. The Hebrews call it the feast of weeks, (Exod. xxxiv. 22.) because it was kept seven weeks after the passover. They then offered the first-fruits of their wheat harvest, which at that time was completed, Deut. xvi. 9, 10. These first-fruits consisted in two loaves of unleavened bread, of two assarons of meal, or of three pints of meal each, Lev. xxiii. 16, 17. Some interpreters think, that each family was obliged to give two loaves for first-fruits; but others maintain, with more reason, that they offered but two loaves in the name of the whole nation. This is sufficiently marked by Josephus, who puts but one loaf of two assarons. In addition to these, they presented at the temple seven lambs of that year, one calf, and two rams, for a burnt-offering, two lambs for a peace-offering, and a goat for a sin-offering. We do not find that the Pentecost had an octave, though it was one of the three great solemnities, in which all the males were to appear before the Lord.

The Feast of Pentecost was instituted, first, to oblige the Israelites to repair to the temple of the Lord, and there to acknowledge his dominion over their country, and their labors, by offering to him the first-fruits of all their harvests. Secondly, to commemorate, and to render thanks to God for, the law given from mount Sinai, on the fiftieth day after their coming out of Egypt.

The Christian church also celebrates the Feast of Pentecost, fifty days, or seven weeks, after the passover, or the resurrection of our Saviour. After the ascension of Christ, the apostles having retired to a house at Jerusalem, (which, it is said, was that of Mary the mother of John, on mount Sion,) they there waited for the Holy Ghost, which our Saviour had promised. On the day of Pentecost, about the third hour of the day, (nine o'clock in the morning,) suddenly they heard a great noise, like the rushing of a mighty wind, from heaven, which filled the whole house where the apostles were assembled. At the same time there appeared among them, as it were, tongues of fire, parted, or cloven, and resting on each of them; they were all immediately filled with the Holy Ghost, and began to speak different tongues or languages, as the Spirit gave them utterance, Acts ii. 1—3. There were then at Jerusalem some pious Jews of all nations, who were astonished to hear such a variety of languages; but others (probably Jews of Jerusalem) mocked, saying, "These people are full of new wine." Peter, therefore, took up their defence, and said, "These persons are by no means drunk, for it is yet but the third hour of the day: (on festival days they did not eat before noon, especially they tasted nothing before nine in the morning, which was an hour of prayer:) but this is the accomplishment of what was spoken by Joel," (ii. 28.) "I will pour out my Spirit upon all flesh," &c. And then, "whoever shall call on the name of the Lord shall be saved," &c. Those who heard Peter were moved with compunction, and said, "Brethren, what must we do?" Peter answered them, "Repent, and be baptized in the name of Jesus Christ, to obtain the remission of sins, and you shall also receive the Holy Ghost," &c. They submitted, and that day were baptized about 3000 souls. A. D. 33.

PEOR, or PHOGOR, a famous mountain beyond Jordan, which Eusebius places between Heshbon and Livias. The mountains Nebo, Pisgah and Peor, were near one another, and probably of the same chain of mountains; and Cocceius thinks it imports a *naked* height, or, as we say, an *open* prospect, so a mountain free from impediments; what stands unsheltered; plainly to be seen; the *vertex* of a high hill. It was the name of a mountain, standing very favorably for a distant prospect; "a prospect station

in an *open* place," Numb. xxiii. 28. We may say the same of Beth Peor, (Deut. iii. 29.) which appears to have been on an eminence; as the *valley* in which Israel abode was *over against* it, chap. iv. 46. It was a temple, we may suppose, with a village at least around it.

PEREA, from Gr. *πέραν, beyond*, signifies the country beyond Jordan, or east of that river, especially on the south. Josephus says that it had its limits, at Philadelphia east, the Jordan west, Macheron south, and Pella north. Sometimes the word Perea is taken in a more extensive signification, for the whole country beyond Jordan. It was enclosed on the east by mountains, which divided it from Arabia Deserta. The name does not occur in Scripture.

PEREZ-UZZA, *the breach of Uzza*, the name of a place, 2 Sam. vi. 8. Uzzah is spelt differently, where the reason of the appellation is assigned, 1 Chron. xiii. 11. See Uzza.

PERFECTION. The Son of God commands his disciples (Matt. v. 48.) to be perfect, even as their Father in heaven is perfect. Not that we can ever attain his perfection, but we ought constantly to be making advances towards it: we ought always to propose it to ourselves as our pattern, in the exercise of all virtue, and especially his mercy and charity. Hence Luke says, in the parallel passage, "Be ye, therefore, merciful, as your Father also is merciful," Luke vi. 36. In Matt. xix. 21, our Saviour says, that he who would be perfect must forsake all and follow him; and in Luke vi. 40, that the disciple who would arrive at perfection must become like his master. Paul often exhorts his disciples to be perfect; that is, to acquire the perfection of Christianity, to be convinced of the excellence of it, and to practise its truths, 1 Cor. i. 10; xiv. 10, &c.

In the Old Testament, the words perfect and perfection answer to the Hebrew words *Thâm* and *Thâmmim*, which properly signify entire and complete; without blemish or defect; irreprehensible, perfect. Thus it is said, (Gen. vi. 9.) "Noah was a just man, and perfect in his generations." And God says to Abraham, (Gen. xvii. 1.) "I am the Almighty God; walk before me, and be thou perfect." And speaking to his people, (Deut. xviii. 13.) "Thou shalt be perfect with the Lord thy God." In all these places, perfect is put for a character without reproach; unreprovable, sincere. So to serve God with a perfect heart, is to serve him faithfully, purely, not admitting a rival. Perfect joined with knowledge, law, charity, work, &c. signifies whatever may make those things complete, finished, entire, without deficiency. Paul says, (Heb. vii. 19.) "The law made nothing perfect;" i. e. it may be said to give only sketches of things; to enjoin things of less perfection than what the gospel requires.

PERFUMES; the use of perfumes was common among the Hebrews, and the orientals generally, before it was known to the Greeks and Romans. Moses also speaks of the art of the perfumer, in Egypt, and gives the composition of two perfumes, (Exod. xxx. 25.) of which one was to be offered to the Lord, on the golden altar; and the other (Exod. xxx. 34, &c.) to be used for anointing the high-priest and his sons, the tabernacle, and the vessels of divine service, Exod. xxx. 23. The former of these, called incense, was composed of stacte, the onyx, or odoriferous shell-fish, of galbanum, and incense, each of equal weight. It was sacred and inviolable, and it was forbidden, on pain of death, for any man whatever to use it. The other perfume was rather an unction, to anoint the priests and sacred vessels of the tabernacle. It was composed of the best myrrh 500 shekels, of cinnamon 250 shekels, of canna aromatica a like quantity, of cassia aromatica 500 shekels; and 1 hin of oil-olive. God reserved this ointment, or perfume, for his own service; and whoever should make it, either for himself or another, was to be cut off from his people.

The Hebrews had also perfumes for embalming their dead. The composition is not exactly known, but they used myrrh, aloes and other strong and astringent drugs, proper to prevent infection and corruption. See Embalming.

In addition to these perfumes, there are others noticed in Scripture. Those, for example, which king Hezekiah preserved in his repositories. "The spices and precious ointment;" (2 Kings xx. 13.) and those burned with the body of king Asa, 2 Chron. xvi. 14. Judith perfumed her face when she was to appear before Holofernes; and they prepared the virgins which were to appear before the kings of Persia, for six months together, by the use of oil of myrrh, and for six other months, by various perfumes and sweet-scented oils, Esth. ii. 12. The spouse in the Canticles commends the perfumes of her lover; who in return says, that the perfumes of his spouse surpass the most excellent odors. He names particularly the spikenard, the canna aromatica, cinnamon, myrrh and aloes, as composing these perfumes. The voluptuous woman described by Solomon (Prov. vii. 17.) says, that she had perfumed both her duan and her bed with myrrh, aloes and cinnamon. The book of Wisdom (ii. 7.) encourage one another to the use of the most luxurious and costly perfumes. Isaiah reproaches Judea, whom he describes as a faithless spouse to God, as being painted and perfumed to please strangers: (Isa. lvii. 9.) "Thou wentest to the king with ointment, and didst increase thy perfumes;" and Ezekiel (xxiii. 41.) seems to accuse the Jews with having profaned the odors and perfumes, whose use was reserved to sacred things, by applying them to their own use: "Thou satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil." Amos (vi. 6.) inveighs against the rich men of Ephraim, who drank costly wines, and perfumed themselves with the most precious oils. The woman-sinner (Luke vii. 37.) and Mary Magdalen (John xii. 3.) anointed our Saviour's feet with costly perfume. That of Mary Magdalen was spikenard.

These instances show the taste of the ancient Hebrews, which was, and still is, the taste of the orientals, who made much use of scents and perfumes. They prove, also, that both men and women used them, and that wise and serious men condemned the too frequent and affected use of them. It may also be observed, that to abstain from perfumes, scents and unctions, was esteemed a part of mortification. (See Esth. xiv; 2 Dan. x. 3.)

Solomon says, "that dead flies cause the ointment of the apothecary to send forth a stinking savor:" i. e. as one dead fly is sufficient to spoil the scent of a whole box of perfumes; so one fault is enough to destroy a man's good name.

PERGA, a city of Pamphylia, Acts xiii. 14. This is not a maritime city, but situated on the river Cestus, at some distance from its mouth. It was one of the most considerable cities in Pamphylia; and when that province was divided into two parts, this city became the metropolis of one part, and Sidé of

the other. There was, on a neighboring mountain, a very famous temple of Diana, surnamed Pergæa. from the city.

PERGAMOS, (now Bergamo,) a city of Mysia, in Asia Minor, and the residence of the Attalian princes. There was here collected by the kings of this race a noble library of 200,000 volumes, which was afterwards transported to Egypt by Cleopatra, and added to the library at Alexandria. Hence the Latin name *pergamentum* for parchment. Our Lord (Rev. ii. 12.) speaks to the angel, or bishop, of Pergamus thus: "I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name," &c.

PERJURY. The law of God severely condemned perjury, false oaths, vows and promises made without an intention to perform them, Lev. xix. 12; Exod. xxiii. 13. Perjury offends against the veracity and justice of God himself, and is a great insult on his majesty, by appealing to him as a witness to a lie, and engaging his mighty name in commission of a crime. Moses (Lev. v. 4, 5, 6; vi. 2, 3.) seems to appoint sacrifices to atone for perjury; which is contrary to Paul, who assures us, that the sacrifices and ceremonies of the law did not really remit sins, but only purify legal faults, Heb. vii. 18; Gal. ii. 16; Rom. viii. 3; Heb. ix. 9, 13. It must, therefore, be presumed, that the sacrifices ordained by Moses, regarded only the ignorance or temerity of him who had made a rash promise, or a secret oath, or promise. Or he supposes, that he who was permitted to offer such a sacrifice, had already expiated his sin, by a perfect repentance and contrition; of which the prescribed external sacrifice is only the public acknowledgment, or ratification, as we may say, to satisfy for faults committed, by approaching holy things in a state of defilement. The wilful perjurer was punished by the sentence of the judges, when he was found guilty. (See Lev. v. 1; xix. 8; xx. 17, 19, 20; xxiv. 15; Numb. ix. 13.)

PERIZZITES, or Pheresæi, ancient inhabitants of Palestine, who had mingled with the Canaanites, or were themselves descendants of Canaan. They appear to have had no fixed habitations, and lived sometimes in one country and sometimes in another. There were some of them on each side of the river Jordan, in the mountains, and in the plains. In several places of Scripture the Canaanites and Perizzites are mentioned as the chief people of the country; as in the time of Abraham and Lot, Gen. xiii. 7. The tribe of Ephraim complaining to Joshua, that they were too much confined in their possession, he bade them go, if they pleased, into the mountains of the Perizzites and Rephaim, and there clear the land, cultivate and inhabit it, Josh. xvii. 15. Solomon subdued the remains of these people, which the Israelites had not rooted out, and made them tributary, 1 Kings ix. 20, 21; 2 Chron. viii. 7. The Perizzites are mentioned by Ezra, after the return from Babylon; and several Israelites had married wives from among them, Ezra ix. 1. See Canaanites, p. 244.

PERSECUTION has in all ages been the portion of good men. Cain persecuted Abel; Joseph was persecuted by his brethren; David by Saul; Elijah and Elisha by Ahab; the prophets by the kings and people of their time; our Saviour by Herod, and the chief of the Jews; John the Baptist and the apostles by the enemies of piety, truth and justice of every description. It is a maxim laid down by the apostle that all those who will lead a godly life shall suffer persecution; (2 Tim. iii. 12.) but our Lord pronounces them happy, Matt. viii. 3—10.

PERSIA, (in Heb. פרס, *Phars*, Ezek. xxvii. 10.) a vast region in Asia, the south-western province of which appears to have been the ancient Persia, and is still called *Pharsistan*, or *Fars*. The Persians who became so famous after Cyrus, the founder of their monarchy, were anciently called Elamites; and in the time of the Roman emperors, Parthians. See Parthians.

The Arabians say, that Fars, the father of the Persians, was son of Azaz, or Arphaxad, son of Shem. Others derive him from Japheth; but the Persians derive their origin from Kaiumarath, who is among them what Adam is with us. They assure us that they have always had kings of their own nation, whose succession has never been long interrupted. The Dilemites, the Curdes, and even the oriental Turks, according to some authors, are descended from the Persians. The Dilemites inhabit the shores of the Caspian sea, called also the sea of Dilem, from that nation; the Curdes are scattered in Assyria, to which they give the name of Kurdistan; and the Turks have withdrawn beyond the river Oxus, into Turkestan.

Authors speak differently of the religion of the ancient Persians. Herodotus says, "They had neither temples, nor statues, nor altars. They look on it as folly to make or to suffer any, because they did not believe, as the Greeks, that the gods were of human origin." They sacrificed to Jupiter on the highest mountains, and gave the name of God to the whole circuit of the heavens. They sacrificed also to the sun, and the moon, and the earth; to the fire, and the water, and the winds. They originally knew no other gods but these, but subsequently they have learned from the Assyrians and the Arabians, to sacrifice to Urania, or celestial Venus; whom the Assyrians call Militta, the Arabians, Alitta, and the Persians, Mithra.

The modern Persians refer their religion to Abraham, whom some confound with Zoroaster, and others will have to be the master of Zoroaster. They think the world was created in six days; that in the beginning God created a man and a woman, from whom mankind are derived: that there are several terrestrial paradises, one universal deluge, one Moses, one Solomon. All this, without doubt, is taken from the history of the Jews, and from the traditions of the Mahometans.

They hold, says D'Herbelot, one eternal God, called in their language Jesdan, or Oromazdes, who is the true God, called by the Arabians Allah, the author of all good; also another god, produced by darkness, whom they name Aherman, (properly the Eblis of the Arabians, or the devil,) the author of all evil. They have a very great veneration for light, and a great aversion from darkness. God the Creator of all things has produced light and darkness, and from a mixture of these two, of good and evil, of generation and corruption, the composition and decomposition of the parts of the world is effected and will always continue, till light withdrawing itself on one side, and darkness on the other, shall cause a destruction and dissolution. This is the substance of the doctrine of Zoroaster, which is still maintained by the Magians, or Guebres, who worship fire; and who always, when they pray, turn themselves towards the rising sun.

The early history of the Persians, like that of most of the oriental nations, is involved in doubt or per-

plexity. We have already suggested their descent from Shem, through his son Elam, after whom they were originally named. It is probable that they enjoyed their independence for several ages, with a monarchical succession of their own; until they were subdued by the Assyrians, and their country attached as a province to that empire. This event is adumbrated in Persian history by the invasion of a foreign tyrant, named Zobruk. From this period, both sacred and profane writers distinguish the kingdom of the Medes from that of the Persians. It is not improbable that, during this period, petty revolutions might have occasioned temporary disjunctions of Persia from its sister kingdom, and that the Persian king was quickly again made sensible of his true allegiance. Such an event appears to have occurred in the reign of Pharaoh, who defeated the revolted Persians, and reduced them to a more complete subjection.

Dejoces, the father of Phraortes, is said to have built the city of Ecbatana, and to have established its government. But it is probable that it was founded before this alleged period, and only strengthened and extended by Dejoces. Dejoces was killed in an action with Nebuchadnezzar king of Assyria, as related in the book of Judith, and was succeeded by his son Phraortes. Phraortes afterwards subdued the Persians and other Asiatic nations. He ultimately was killed before the walls of Nineveh.

Cyaxares, his son, succeeding to the throne of Media, undertook to be revenged upon the Assyrians. He defeated them, and led the Medes a second time to the walls of Nineveh. His success was impeded by his being called off by some invading Scythians; but he afterwards renewed his attempts, and destroyed that great city, 612 B. C. See MEDIA.

Media, having vanquished her great rival, enjoyed a long interval of peace, during the reign of Astyages, son of Cyaxares. But his successor, Cyaxares the second, united with the Persians against the Babylonians, and gave the command of the combined armies to Cyrus, who took the city of Babylon, killed Belshazzar, and terminated that kingdom, 538 B. C.

Cyrus succeeded to the thrones of Media and Persia, and completed the union between those countries. He extended his dominion beyond the greatest limits of that of the kings of Assyria. It may be worthy of remark, that, previous to this union, Daniel speaks of the *law* of the Medes and Persians being the same. The union was effected B. C. 536. The principal events, relating to Scripture, which occurred during the reign of Cyrus, were the restoration of the Jews, the rebuilding the city and temple, and the subduction of Babylon. Of the successors of Cyrus, different accounts are given by different histories. The Persian annals give *four*, from Cyrus to Artaxerxes; the sacred annals *five*, and the Grecian *six*. The order of princes as given in the book of Ezra is, Cyrus, Ahasuerus, Artaxerxes, Darius, Artaxerxes; Xerxes, who reigned between Darius and Artaxerxes, being omitted to be mentioned, because nothing important in the Jewish history occurred during his reign. Ahasuerus was Cambyses, the son of Cyrus. He was too much engrossed with Egyptian affairs to pay much regard to the Jews; and during his reign the progress of their works at Jerusalem was nearly suspended. His successor, Artaxerxes, was the usurper Smerdis the Magian, by whose decree a total stop was put to the buildings at Jerusalem. The next, according to Scripture succession, is Darius, called, by profane historians, Darius Hystaspes. He empowered the Jews to resume the works at Jerusalem, and likewise granted them other privileges; by virtue of which, the temple, which had been twenty years in building, was completed.

Xerxes, the successor of Darius, is briefly mentioned in Scripture, by Daniel, as the fourth king from Cyrus, who, "by his strength, and through his great riches, should stir up all against the realm of Grecia." That he invaded Greece with an immense army, is known to every one in the least acquainted with ancient history. He continued the privileges which his father Darius had granted to the Jews.

Artaxerxes, called by the Greeks Longimanus, from the length of his hands, and Ahasuerus in the book of Esther, is rendered memorable principally on the account of the friendship he evinced to the Jews, which it is thought proceeded from the intercession of Esther, his queen.

[Later interpreters, however, have come to different results in regard to several of these kings. These may be seen under the articles ARTAXERXES I. and particularly under AHASUERUS II. R.

With Artaxerxes the history of Persia, as relating to the Scriptures, terminates. Persia, however, is still a country to which we may recur for an illustration of the manners and usages described in the Scriptures. The character of the Persian government is absolutely despotic. The fiat of the king, which in reality is the law of the Medes and Persians which altereth not, is as positive and immutable as at the period when Daniel wrote; and has exerted a corresponding and very marked influence on the manners and customs of the people.

PERSIS, a Roman lady, whom Paul salutes, (Rom. xvi. 12.) and calls his beloved sister.

PESTILENCE, or PLAGUE, in the Hebrew tongue, as in most others, expresses all sorts of distempers and calamities. The Hebrew דבר, *Deber*, which properly signifies the plague, is extended to all epidemical and contagious diseases. The prophets generally connect together the sword, the pestilence and the famine, as three evils which generally accompany each other.

The pestilent man (Prov. xv. 12. Vulg.) is the scorner, the pretended free-thinker, who diverts himself with the simplicity of good people, and with the timidity of pious souls. The seat of the scorner, mentioned in the first Psalm, is the seat of such pernicious people. Solomon in many places cautions his readers against their discourses. The scorner loves not him that reproves him, Prov. xix. 25. The correction of such scoffers is great instruction for the weak, the low, the foolish, and, generally, those that want light and understanding. Tertullus, the advocate of the Jews, says, (Acts xxiv. 5.) that Paul was a pestilent fellow, a common disturber and mover of sedition, because he maintained that Jesus was the Christ. Jeremiah gives to Babylon the name of the contagious mountain, because it spread the infection of idolatry and superstition through the whole world. The Messiah says, (Hosea xiii. 14.) "O death, I will be thy plagues; O grave, I will be thy destruction." Jerome translates it. And in Psalm xci. 3, the Hebrew has, "He shall deliver thee from the snares of the hunter, and from the dangerous pestilence."

PETER, the apostle, was born at Bethsaida, and was son of John, Jona, or Joanna, and brother of Andrew, John i. 42, 43. His original name was Simon or Simeon, but when our Saviour called him to the apostleship, he added the name Cephas, that is, (in Syriac,) a stone or rock; in Greek and Latin, Petra,

whence Peter. He was married; and dwelt with his mother-in-law, and his wife, at Capernaum, on the lake of Gennesareth, Mark i. 29; Matt. viii. 14; Luke iv. 38. Andrew, having been called by Christ, met his brother Simon, and prevailed upon him to come to Jesus, John i. 41. (A. D. 30.) After having passed one day with our Saviour, they returned to their ordinary occupation, of fishing, though it is thought they were present with him at the marriage of Cana in Galilee. Towards the end of the same year, Jesus, being on the shore of the lake of Gennesareth, while Peter and Andrew were busy washing their nets, (Luke v. 1, &c.) entered their boat, and bade Peter throw out his nets into the sea, in order to fish. Peter obeyed, though he had been fishing the whole night without success. The fish taken at this draught were so many, that their own vessel, and that of James and John, the sons of Zebedee, were filled. The miracle so impressed the mind of Peter, that he threw himself at the feet of Jesus, and said, "Depart from me, Lord, for I am a sinner." Jesus, however, bade them follow him, and promised to make them fishers of men. The four quitted their boats and followed him.

Jesus, coming to Capernaum some time after this, (Luke iv. 38; Matt. viii. 14.) entered the house of Peter, where his mother-in-law lay sick of a fever. He immediately healed her; and she assisted to serve them. A little while before the feast of the passover of the following year, (A. D. 32.) after he returned into Galilee, he chose twelve apostles, among whom Peter has the first place.

Upon one occasion, as our Saviour was near Cæsarea Philippi, he asked his apostles, whom men took him to be, Matt. xvi. 13, 14. They answered, some took him for John the Baptist, others Elias, others Jeremiah, or one of the old prophets. "But whom do you say that I am?" inquired Jesus. Simon Peter answered, "You are the Christ, the Son of the living God." Jesus said to him, "Happy are you, Simon, son of Jona, for flesh and blood has not revealed this to you, but my Father who is in heaven. Your name is Peter, [rock,] and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatsoever you shall bind on earth, shall be also bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven." (See KEY.) About eight days after this, he was transfigured on a mountain, and had with him Peter, James and John, whom he showed a glimpse of his glory. Peter, being in an ecstasy, and seeing Moses and Elias with Jesus, exclaimed, "Lord, it is good for us to be here; if you please, we will make three tents, one for you, one for Moses, and one for Elias!" Matt. xvii. Luke ix. 28.

One day, as Jesus was speaking concerning the forgiveness of injuries, (Matt. xviii. 21, 22.) Peter asked him how often they must forgive; whether seven times. Jesus answered, Seventy times seven. On another occasion, (Matt. xix. 27.) as he was speaking of the danger of riches, Peter said to him, "Lord, we have left all to follow thee; what reward shall we have?" Jesus answered, "An hundred-fold, even in this world, and in the other world eternal life."

On the Wednesday before his passion, as they sat on the mount of Olives, he, with the other apostles, asked Jesus, when the temple was to be destroyed. On Thursday he was sent with John to prepare for the passover; and in the evening, when Jesus was at table, and began to speak of him who should betray him, Peter made signs to John, to ask him who this could be. After supper, the disciples disputed who should be the greatest; upon which Jesus, laying aside his garments, washed their feet, to give them an example of humility. Peter reluctantly consented, and that not till after Jesus had told him that if he did not wash his feet, he could have no part in him, John xiii. 6—10. Just before the apprehension of our Lord, he cautioned Peter of his danger: "Peter, Satan has desired to sift you as men sift wheat: —but I have prayed for you, that your faith may not fail; and when you are converted, confirm your brethren." Peter declared he was ready to follow his Master every where, even to death; but Jesus foretold to him, that he would abjure him three times that very night, before the cock should crow. When supper was ended, our Saviour went to the garden of Olives, taking Peter, James and John apart, as witnesses of his agony. Here Peter, though he had lately shown so much resolution, fell asleep with the rest; which occasioned Jesus' affectionate reproof: —"Do you sleep, Simon? Could you not watch with me one hour?" Mark xiv. 37; Matt. xxvi. 40, &c.

Judas having come out with the soldiers to seize Jesus, Peter drew his sword, and cut off the right ear of Malchus, servant to the high-priest; which Jesus perceiving, bade him put up his sword, adding, those who fight with the sword perish by the sword; and at the same time healing Malchus's ear, John xviii. 10, &c. Jesus being led to the house of Caiaphas, Peter followed at a distance, and mingled with the soldiers and servants in the hall. While warming himself at the fire, a maid-servant said, "Surely this man was with Jesus of Nazareth!" But Peter answered, "I know not what you say; I do not so much as know the man." A short time afterwards, another maid recognized him. But Peter denied it with an oath; as he did a third time. At this moment the cock crowed the second time, and Jesus, being in the hall, and not far from Peter, turned and looked on him, which bringing to his remembrance that Jesus had said to him, before the cock crowed twice he should deny him thrice, he rushed out of the house and wept bitterly, Matt. xxvi. 73, 75; Mark xiv. 30, 72.

It is said that his compunction was so acute that he remained in secret, and in tears, during the whole time of our Saviour's passion (Friday and Saturday;) but on Sunday morning Jesus being risen, and Mary having been at the tomb, and not finding the body of Jesus, she ran into the city, to tell Peter and John that their Master was taken away. The two disciples ran to the sepulchre, and Peter saw the linen clothes in which the body had been wrapped. They returned to Jerusalem, not understanding what had come to pass; but on the same day our Saviour appeared to Peter, John xx.; Luke xxiv. 12, 34, &c.; Mark xvi. 7.

Some days after this, while Peter with some others of the apostles were fishing on the lake of Gennesareth, Jesus visited and dined with them; and after dinner gave to Peter the memorable and impressive charge, "Feed my sheep;" adding, "I tell you for a truth, that when you were young, you girded yourself and went where you pleased; but now you are old, another shall gird you, and lead you where you would not go."

From this time, Peter's zeal in his Master's service was unabating, and his boldness not to be subdued. On the day of Pentecost, he stood forth in the defence of his brethren, who were charged by the unthinking

Jews with drunkenness, and so powerfully urged the completion of the prophecies in the person of Jesus, that a great number were converted," Acts ii. When taken before the Sanhedrim, with his companion John, in consequence of having healed the cripple, at the Beautiful gate of the temple, he boldly and undauntedly charged that corrupt body with having crucified the Messiah, and refused, at the risk of his life, to refrain from preaching the truth to the people, Acts iv.

Upon several other occasions, Peter was subjected to imprisonment and scourging, in consequence of his zeal and fervor in the service of his divine Master; but none of these things moved him, nor retarded his labors in publishing the gospel. After having visited Samaria, where Philip had been declaring the word of life, and conferring the Holy Spirit upon many of those who had believed, Peter visited the disciples from city to city. At Lydda, he cured Æneas, who had been paralytic for eight years. At Joppa, he restored Tabitha to life. And at Cæsarea of Palestine, he opened the door of faith to the Gentiles, by converting and baptizing the family of Cornelius, a man who feared God, and desired to be instructed in the gospel, Acts ix. 10.

Upon his return to Jerusalem, his fellow apostles, who did not yet fully understand the economy of God, in his purposes toward the Gentiles, charged him with a violation of the law, in his intercourse with the uncircumcised; Peter, however, related the whole affair to them from the beginning, which led them to rejoice and glorify God, in that he had also granted to the Gentiles repentance unto life, Acts xi.

It is thought that soon after this, Peter went to Antioch, where he founded a Christian church, A. D. 36; and after visiting Asia Minor, Bithynia, Cappadocia, Pontus, and perhaps some of the provinces further north, he returned to Jerusalem, where he was, A. D. 44, at the passover. In this year, Herod Agrippa began a persecution against the church, in which James the greater, brother of John, was slain, and Peter apprehended for the purpose of being put to death. On the very night before he was to have been executed, however, and while he was sleeping loaded with chains, between two soldiers, the angel of the Lord awoke him, opened the prison, and brought him out into the street. At the house of Mary the mother of John, he found many of the faithful assembled at prayer, on his behalf, and they all glorified God for his deliverance, Acts xii.

He soon afterwards left Jerusalem, and we lose sight of him, till the council at Jerusalem, A. D. 51. At Antioch, Peter, as his custom had been, ate and drank with the Gentiles, without regarding the Mosaic distinctions of meats. But when some converted Jews from Jerusalem arrived, being unwilling to offend them, he separated himself from the converted Gentiles. Paul, however, fearing this might be interpreted as if meant to revoke and annul what he had determined in the council of Jerusalem, expostulated with him on the impropriety of such a course, and Peter submitted to his judgment, Gal. ii. 11.

From this time, little is known of Peter. Eusebius informs us that Origen, in the third tome of his Exposition on Genesis, wrote to this purpose: "Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia and Asia. And at length, coming to Rome, was crucified with his head downwards; himself having desired that it might be in that manner." Some learned men think, that Peter, in the latter part of his life, went into Chaldea, and there wrote his First Epistle; because the salutation of the church at Babylon is sent in it. But their opinion is not supported by the testimony of ancient writers. Lardner says, "It seems to me, that when Peter left Judea, he went again to Antioch, the chief city of Syria. Thence he might go into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia and Bithynia, which are expressly mentioned at the beginning of his First Epistle. In those countries he might stay a good while. It is very likely that he did so; and that he was well acquainted with the Christians there, to whom he afterwards wrote two epistles. When he left those parts, I think he went to Rome; but not till after Paul had been in that city, and was gone from it."

Many ancient writers have said, that Peter was crucified at Rome, while Nero persecuted the Christians. And their opinion has been espoused by learned men, both Papists and Protestants. Some, however, particularly Scaliger, Salmasius, Spanheim, and others, deny that Peter ever was at Rome. If the reader wishes to see the evidence from antiquity, on which Peter's having been at Rome rests, he will find it fully set forth by Lardner, who concludes his inquiry as follows: "This is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world, Greeks, Latins, Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place. And about this place, there is no difference among Christian writers of ancient times. Never any other place was named, besides Rome; nor did any other city ever glory in the martyrdom of Peter. It is not for our honor, nor for our interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well-attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from a dread of such abuses, to overthrow the credit of all history, the consequences of which would be fatal." (Macknight.)

Epistles of Peter.—We have two epistles attributed to Peter, by the common consent of the Christian church. The genuineness of the *First* has never been disputed, and is referred to as his accredited work, by several of the apostolical fathers. Commentators have been divided in opinion, as to the persons to whom this Epistle was primarily addressed; the best sustained hypothesis is, that it was intended for the Jewish and Gentile believers, indiscriminately, who were resident in the provinces enumerated in the introductory verses. It was written from Babylon, but whether the Chaldean or the Egyptian Babylon, cannot be determined. (See Babylon.) The Second Epistle was addressed to the same persons as the former one; its general design being to confirm the doctrines which had been delivered in that, and to excite the Christian converts to a course of conduct becoming in every respect their high profession of attachment to Christ.

Mr. Taylor conjectures that the First Epistle of Peter might be a kind of response to the Epistle of Paul to the Galatians. It is remarkable, he observes, that the tenor of this address is altogether independent of any respect to the Mosaic economy; that is scarcely alluded to, certainly, it is not recommended. Nevertheless, it is evident from the energy of the writer's expressions, (chap. v. 12.) "I have written to

you, exhorting you, and strongly testifying that this is the true grace of God in which ye stand," that he felt a constraining necessity for clearly stating, as it were, under his hand, those principles which some, in their excess of zeal for legal observances, had confused, not to say impaired. And these persons were known to him: he does not mention them, but he corrects them: neither does he mention Paul, but he supports him. In his Second Epistle, however, he names Paul explicitly, and reminds his readers that this apostle had written an epistle "to them," iii. 15. We have no evidence, however, of any epistle written by Paul to Pontus, Cappadocia, Asia or Bithynia: he wrote to the Galatians, and to them only. [But if Paul wrote to the *Hebrews*, they were of the same nation as those to whom Peter writes in their dispersion. See the Bibl. Repository, vol. ii. p. 412, seq. R.] It is a hazarded opinion of Macknight, that "the persons to whom Peter's Epistles were sent were, for the most part, Paul's converts." Surely not. Peter says, (i. 16.) "We made known to you the power and coming of our Lord Jesus Christ," and then he alludes to the transfiguration; which he repeats, as what he had heretofore related to them. Paul could not do this.

There is no mark of time in the First Epistle by which to fix its date. The Second fixes itself to a period not long before the decease of the writer. The interval between them might be longer or shorter. If we assign an early date to the First, we must consider well where Sylvanus, if he were Paul's Silas, could be at the time: if we assign a later date, we must find circumstances so adjusted as to allow that Paul should receive, from the Sylvanus of Peter, the satisfaction of perusing Peter's Epistle, and of seeing corrected the errors of those who were misleading the Galatians. Each of these propositions has its difficulty, and must not be rashly determined on. It is clear, that Peter, when he wrote his Second Epistle, knew that Paul's writings were numerous; though it seems advisable to take the term *all* 'his Epistles,' rather generally than absolutely, rather loosely than strictly.

PETRA, the capital of Idumea. See SELA.

PHARAOH. It has generally been supposed, that the term "Pharaoh" is not employed by any Greek authors, prior to the establishment of Christianity; but only occurs in Scripture, and in the works of the Jewish historian, Josephus. Dr. Willan, however, has shown, from some passages in the Euterpe of Herodotus, that this ancient writer intended to express in Grecian characters the same word, which is originally Egyptian; and that he has also very satisfactorily explained its meaning. Josephus, in his Jewish Antiquities, (b. viii. ch. vi.) says, "The title of Pharaoh *was applied to the kings* of Egypt, from Menes to the time of Solomon, but not afterwards; the word signified *a king*, in the Egyptian language." According to the information received by Herodotus and Diodorus Siculus, from the Hierophants of Egypt, that country had been governed during a period of 18,000 years, first by its principal divinities, and afterwards by a dynasty of heroes, or demi-gods, the offspring of the former; and lastly, by a series of mortal princes, who reigned during another period of more than 14,000 years, commencing with Menes, and terminating with Psammenitus, when Egypt became a province of the Persian empire. Herodotus says, from Menes, the first mortal king, to Sethos, priest of Vulcan, (contemporary with the Assyrian monarch Sennacherib and with Hezekiah, prince of Judah,) the Egyptian priests told him, "a period of 11,340 years, or 341 generations, had elapsed, in which there had been as many high-priests, and the same number of kings; and, during that time, no divinity had appeared under a human form." The mortal princes, who are said to have succeeded the gods, were denominated by the Egyptians, *Pharaohs*, or *Pharaons;* or, as Herodotus writes it, *Pirôms*, Heb. פרעה, *Parôh*. He saw colossal statues of them, and their contemporary high-priests, in the spacious temple at Thebes, where the priests informed him, "that each of those colossal figures was a *Pirômis*, descended from a *Pirômis;* and further asserted, that this had uniformly occurred to the number of 341, in which series there was neither a god nor a hero." He further remarks, that *Pirômis*, in the Egyptian language, is expressive of *dignity* and *excellence* (Καλοκαγαθία): it seems, therefore, analogous to the title of *Augustus*, conferred by the Roman senate on Octavius Cæsar, and retained by his successors in the empire.

Mr. Bryant, in his "Analysis of Ancient Mythology," has made a distinction between *Pharaôn*, as the word is written by Josephus, and the *Pirôm* of Herodotus. The former term, he thinks, is compounded of *Phi* and *ourah*, implying "the voice of Orus;" because "it was no unusual thing, among the ancients, to call the words of their prince, the voice of God." The observations of Herodotus and Josephus, so far, however, coincide, as to make it evident they meant the same title, or denomination, although they may have both, perhaps, somewhat altered the original word, by expressing it in the characters of their respective languages. The Greek writers, in general, disfigure the names of foreign places and persons, by adding the usual terminations of their own nouns, by transposing consonants, and by inserting vowels, in order to soften words of a harsh sound; thus, the name of the Persian king, *Khosrou*, is by them expressed *Koûros;* Ardshir is Artaxerxes; Baal is Belus; Addir-Dag is Atergatis; Zeratusht is Zoroaster; Phrat, or Aphrat, is Euphrates; Ashur is Assyria; Ashdod is Azotus; and Japha is expressed Joppè. An instance of a change similar to that of Pharaoh and Pirôm, occurs in the name of the Egyptian king Hophra, who is called by Herodotus and Diodorus, Apries. In a treatise "On Providence," written by Synesius, the celebrated bishop of Cyrene, there is a passage which coincides with and illustrates the observations of Herodotus. He says, "The father of Osiris and Typhon was, at the same time, a king, a priest, and a philosopher. The Egyptian histories, also, rank him among the gods; for the Egyptians are disposed to believe, that many divinities reigned in succession, before their country was governed by men, and before their kings were reckoned in a genealogical series by *Peirôm*, after *Peirôm*."

Hence it appears that *Pharaoh* is a title signifying dignity, honor, exaltation. May it not be analogous to the title of HIGHNESS among ourselves? The reader will notice the customary, and perhaps inevitable, variations made by the Greeks, in writing, and, no doubt, in pronouncing, oriental names; because it may tend to moderate our surprise at those variations of certain names of the Old Testament, which occur in the New Testament, and which is especially noticeable in the genealogies of Matthew and Luke.

[The word *Pharaoh*, according to Josephus, (Ant. viii. 6. 2.) and in the Coptic, (Jablonsky, Opusc. i. p. 374.) signifies *king;* and comes from the Coptic word *ouro* with the article *pi*, viz. *pi-ouro, pouro, phouro*, i. e.

THE KING. The Hebrews, in adopting this word into their own language, (as also in the name *Moses*,) gave it a form adapted to a Hebrew etymology, and preserving at the same time, as nearly as possible, the original signification of the name. Hence they wrote it פַּרְעֹה, as if from פָּרַע, *leader, prince*. (See the Bibl. Repository, vol. i. p. 581.)

Bochart supposes that *Pharaoh* signifies a *crocodile*; and it is a somewhat striking coincidence, that Champollion has found, that the word *ouro*, with the article *pi-ouro*, is the Egyptian name of the serpent or dragon Uræus, which is pointed out on all the monuments *as a characteristic sign of Egyptian sovereigns*. This is a singular congruity; and it seems to explain the true signification of the title Pharaoh, and the reason why this symbol is placed upon the royal head-dresses. (See Greppo's Essay on the Hieroglyphic System, &c. p. 85.) Does not this afford some illustration of the passage in Ezek. xxix. 3? "Behold I am against thee, Pharaoh king of Egypt, the *great dragon* that lieth in the midst of his rivers," &c.

Of the kings of Egypt there are not less than eleven or twelve mentioned in Scripture, all of whom bore the general title of Pharaoh, except three. Along with this title, two of them have also other proper names, Necho and Hophra. The following is their order: some of them have been identified, by the labors of Champollion, with kings whose proper names we know from other sources; while others still remain in obscurity.

1. PHARAOH, (Gen. xii. 15, seq.) in the time of Abraham. (Greppo, p. 89.)
2. PHARAOH, the master of Joseph, Gen. xxxviii. 36; xli. &c. Some suppose that the Pharaoh to whom Joseph became prime minister, was the son of the one mentioned in Gen. xxxviii. 36. (Greppo, p. 91, seq.)
3. PHARAOH, who knew not Joseph, and under whom Moses was born; perhaps *Ramses Meiamoun*, Ex. i. 8, seq. (Greppo, p. 94.)
4. PHARAOH, under whom the Israelites left Egypt, and who perished in the Red sea, Ex. v.—xiv. Probably *Amenophis*. (Greppo, p. 97, seq.)
5. PHARAOH, in the time of David, 1 Kings xi. 19—21. Perhaps *Psonsenes*. (Greppo, p. 112, seq.)
6. PHARAOH, the father-in-law of Solomon; 1 Kings iii. 1; vii. 8; ix. 16, 24. Probably *Osochor*. (Greppo, p. 114.)
7. SHISHAK, near the end of Solomon's reign, and under Rehoboam, 1 Kings xi. 40; xiv. 25, 26; 2 Chron. xii. 3. *Sesonchosis*. (Greppo, p. 117.) From this time onward the *proper* names of the Egyptian kings are mentioned in Scripture.
8. ZERAH, the Ethiopian, 2 Chron. xiv. 9, seq. Rosenmüller, with good reason, supposes him to have been a chief of the Arabian Ethiopia, having no connection with Egypt. (See CUSH, p. 323. Greppo, p. 120.)
9. So, or *Sevechus*, contemporary with Ahaz, 2 Kings xvii. 4. (Greppo, p. 124.)
10. TIRHAKA, king of Ethiopia and Egypt, in the time of Hezekiah, 2 Kings xix. 9; Isa. xxxvii. 9. Probably the *Tearcho* of Strabo, and the *Taracles* of Manetho. (Greppo, p. 125.)
11. PHARAOH NECHO, in the time of Josiah, 2 Kings xxiii. 29, 30, seq.; 2 Chron. xxxv. 20—24, seq. *Necho*, the son of Psammetichus. (Greppo, p. 127.) See EGYPT, p. 373.
12. PHARAOH HOPHRA, contemporary with Nebuchadnezzar, Jer. xliv. 30. He was the grandson of Necho, and is the *Apries* of Herodotus. See APRIES. (Greppo, p. 129.)

(See, in respect to all these kings, the article EGYPT, p. 373, seq. and Rosenmüller's Bibl. Geograph. vol. iii.) *R.

PHARISEES. This was the most celebrated and influential of the Jewish sects in the time of our Saviour, but its origin, like that of its antagonist and rival body the Sadducees, is involved in obscurity. The prophet Isaiah, indeed, as Brücker remarks, found among the Jews in his time several appearances of the spirit and character which afterwards distinguished this sect; (Isa. lviii. 2, 3; lxv. 5.) but, as he adds, we have no proof that they existed as a distinct body in the prophetic age; nor do we find any traces of them prior to the time of the first Ptolemies, when oral traditions, together with allegorical interpretations of the written law, were introduced. Although we meet with no satisfactory evidence of the existence of the sect of the Hasidæi, which Scaliger (Eleuch. Trihæres, cap. xxii. p. 170. Reland. Antiq. Sac. p. 2. cap. ix. § 13.) supposes to have been the foundation of the Pharisaic sect, the writer just cited thinks there can be little reason to doubt that it arose soon after the return from the Babylonish captivity, in consequence of the introduction of traditionary institutions and allegorical interpretations. That it was established, and had acquired great authority, in the time of Hyrcanus, and of his sons, Aristobulus and Alexander, has already been stated in the article ALEXANDER, III. The Jewish historian, who was himself of this sect, speaks of it as flourishing in the time of Jonathan the high-priest, together with those of the Sadducees and Essenes, which invalidates the conjecture of Basnage, that the Pharisaic sect owed its rise to the separation which took place between the schools of Hillel and Shammai; for the Jewish writers agree that these celebrated doctors did not flourish earlier than a hundred years before the Christian era.

But although the exact time of the first appearance of the Pharisaic sect cannot be ascertained, its origin may easily be traced back to the same period when the Sadducean heresy arose. From the time that the notion of supernumerary acts of self-denial, devotion and charity was introduced under the sanction of the traditionary law, a wide door was open for superstition, religious pride and hypocrisy. Whilst, on the other hand, some would despise the weakness, or the affectation, of professing to be pious and holy beyond the prescription of the written law, others, through a fanatical disposition, or that they might provide themselves with a convenient cloak for their vices, would become scrupulous observers of the traditional institutions. And when these pretenders to extraordinary sanctity saw that many of those who observed only the written law, not only disclaimed all works of supererogation, but even renounced the hope of future rewards, they would think it necessary to separate themselves into a distinct body, that they might the more successfully display their sanctity and piety. These conjectures are confirmed by the name of the sect, which is derived from the word פָּרַשׁ, *to separate*. Their separation consisted chiefly in certain distinctions respecting food, clothing, and religious ceremonies. But this does not seem to have interrupted the uniformity of religious worship, in which the Jews of every sect appear to have always united.

The peculiar character and spirit of Pharisaism consisted in the strict observance of the oral law, which they believed to have been delivered to Moses by an archangel, during his forty days' residence in

mount Sinai, and to have been by him committed to seventy elders, who transmitted it to posterity. Their superstitious reverence for this law, and the apparent sanctity of manners which it produced, rendered them exceedingly popular. The multitude, for the most part, espoused their interest; and the great, who feared their artifice, were frequently obliged to court their favor. Hence they obtained the highest offices both in the state and the priesthood, and had great weight both in public and private affairs: in some instances they proved so troublesome to the reigning powers, as to subject themselves to severe penalties. Hyrcanus and Alexander restrained their increasing influence, and treated them with great rigor. Under Alexander, they regained their consequence; the dissensions between the schools of Hillel and Shammai, (see ALEXANDRA,) a little before the Christian era, increased their number and power; and they continued, till the destruction of Jerusalem, to enjoy the chief rooms in the Sanhedrim and the synagogue. After that period, when the other sects were dispersed, the Pharisees resumed their authority; and though the name has been dropped, their tenets and customs have ever since prevailed among the Jewish rabbinites; so that, at this day, except the Karaïtes, scarcely any Jews are to be found who are not, in reality, of the Pharisaic sect.

The principal dogmas of the sect were these:—The oral law, delivered from God to Moses, on mount Sinai, by the angel Metraton, and transmitted to posterity by tradition, is of equal authority with the written law. By observing both of these laws, a man may not only obtain justification with God, but perform meritorious works of supererogation. Fasting, alms-giving, ablutions and confessions are sufficient atonements for sin. Thoughts and desires are not sinful, unless carried into action. God is the Creator of heaven and earth, and governs all things, even the actions of men, by his providence. Man can do nothing without divine influence; which does not, however, destroy the freedom of the human will. The soul of man is spiritual and immortal. In the invisible world, beneath the earth, rewards and punishments will be dispensed to the virtuous and vicious. The wicked shall be confined in an eternal prison, but the good shall obtain an easy return to life. Besides the soul of man, there are other spirits, or angels, both good and bad. The resurrection of the body is to be expected. (Joseph. Ant. Jud. l. xiii. c. 9; l. xviii. c. 2. Bell. J. l. ii. c. 12.)

It appears, from many passages in the Jewish rabbins, that they held the doctrine of the migration of souls from one body to another; and it is probable that they derived it from the ancient Pharisees, and these from the oriental philosophers. This *metempsychosis* is, however, to be understood in the Pythagoric, and not in the Stoic, sense. The Jews, probably, borrowed this error from the Egyptians. There is no reason, as some writers have done, to consider the sect of the Pharisees as a branch of the Stoic school. For though the Pharisees resembled the Stoics in their affectation of peculiar sanctity, their notion of Divine Providence was essentially different from the Stoical doctrine of Fate; and their cast of manners arose from a different source; that of the Stoics being derived from their idea of the nature of the soul, as a particle of the divine nature; and that of the Pharisees, from a false persuasion that the law might be fulfilled, and justification with God obtained, by ceremonial observances.

The peculiar manners of this sect are strongly marked in the writings of the evangelists, (Matt. vi. ix. xv. xxiii.; Luke vii. &c.) particularly their exactness in observing the rites and ceremonies of the law, both written and traditionary; the rigor of their discipline in watchings, fastings and ablutions; their scrupulous care to avoid every kind of ritual impurity; their long and frequent prayers, made not only in the synagogues and temple, but in the public streets; their broad phylacteries on the borders of their garments, in which were written sentences of the law; their assiduity in making proselytes; their ostentatious charities; and, under all this show of zeal and piety, their vanity, avarice, licentiousness and impiety, which called forth many severe rebukes from our Saviour. These representations are confirmed by the testimony of the Jewish writers themselves. The Talmudic books mention several distinct classes of Pharisees, under characters which show them to have been deeply immersed in the idlest and most ridiculous superstitions. Among these were the Truncated Pharisee, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; the Mortar Pharisee, who, that his meditations might not be disturbed, wore a deep cap in the shape of a mortar, that would only permit him to look upon the ground, at his feet; and the Striking Pharisee, who, shutting his eyes as he walked, to avoid the sight of women, often struck his head against the wall. Such wretched expedients did some of these hypocrites make use of to captivate the admiration of the vulgar. (Brücker's Philosophy, by Enfield.)

The sect of the Pharisees, as already hinted, was not extinguished by the destruction of Jerusalem, and the dispersion of the Jews; for the greater part of those now extant are of this sect, and equally devoted to their traditions, which they call the oral law. They leave every thing to destiny, except what depends on human liberty. They say that all things are in the hand of heaven, except the fear of God; that is, that in the exercise of acts of piety they have free will, and may voluntarily determine themselves to good or evil.

Mr. Taylor, in his additions to Calmet, (whose account of this sect we have altogether rejected, because of its prolix and unsatisfactory nature,) suggests, that we are so much accustomed to consider the Pharisees as public and leading men in the Jewish government, that we usually overlook the circumstance, that the people also, the mass of the nation, were Pharisees;—that is, of that party, as contradistinguished from the Sadducees, the Essenes, &c. So Paul says, "I am a Pharisee, the son of a Pharisee;" (Acts xxiii. 6.) but we have no reason to suppose that he, or his family, had ever had any share in the government. He appeals to one of their distinguishing tenets—"For the hope and resurrection of the dead, I am now called in question." This was felt by those of the Pharisees who were in office; who took this occasion to triumph over their antagonists the Sadducees, by arguing, "If a spiritual existence, whether a pure spirit, or a departed human spirit, have spoken to this man—as he affirms—let us not fight against God." This was not the first mortification suffered by the Sadducees, on account of Christianity, for we read (Acts iv.) that "the priests, the captains of the temple, and the Sadducees, [not the Pharisees,] imprisoned the apostles, being grieved that they taught, in the recent instance of Jesus, to which they appealed in proof of their doctrine, the resurrection of the dead." Hence we

find Gamaliel, a Pharisee, speaking in behalf of the apostles; whereas, we never find a Sadducee uttering a syllable in their favor, or showing them any mercy; it was, no doubt to a certain degree, favorable to the church at Jerusalem, that the power of the Sadducees was counterbalanced by their fear of the Pharisees.

It will naturally be imagined, that a sect which held the existence of spirits separate from the body, would be best disposed towards the doctrine of a risen Saviour, and accordingly we find, that the Jewish Christian church was greatly composed of Pharisees, (Acts xv. 5.) who insisted on the universal necessity of observing the Mosaic institutions. They would have imposed on the Gentiles those rituals which themselves adhered to, being Hebrews. The same spirit animated the body of Jewish believers long after; "Thou seest, brother, said James to Paul, (Acts xxi. 20.) how many thousands of Jews there are who believe, and they are all zealous of the law," that is, zealous Pharisees, though Christian believers. Nor was this disposition subdued, till after the destruction of Jerusalem had rendered the observance of the legal ceremonies impossible. The Pharisaic Christians retained the national rites: the bishops of their church were circumcised; and the children were both circumcised and baptized; as they are at this day, where the churches are descendants of ancient Jewish converts.

It would seem, from the Talmud, that there were at least seven distinctions, or sects, among the Pharisees. So Paul says, "according to the most strict, the straitest sect of our religion, I lived a Pharisee." Some were, probably, less severe in their opinions than others.

PHARPAR, a river of Damascus. See in ABANA.

PHASAEL, eldest son of Antipater the Idumæan, and brother of Herod the Great. See ANTIPATER, I.

PHEBE, see PHŒBE.

PHENICE, or PHENICIA, see PHŒNICIA.

PHILADELPHIA, a city of Lydia, in Asia Minor, where was one of the seven Asiatic churches, Rev. iii. 7. Philadelphia was so called from Attalus Philadelphus, king of Pergamus, by whom it was founded. It stood on a branch of mount Tmolus, by the river Cogamus, about twenty-eight miles east of Sardis. It greatly suffered by frequent earthquakes, owing to its vicinity to Catakekaumene; and it was anciently matter of surprise, that it was not on this account abandoned. It is now a mean but considerable town, of large extent, with a population of about 1000 Greek Christians, who have a resident bishop, and about 20 inferior clergy. (See Missionary Herald, 1821, p. 253, seq.)

PHILEMON, a rich citizen of Colosse, in Phrygia, who, Calmet thinks, was converted to the Christian faith, with Apphia his wife, by Epaphras, a disciple of Paul; but it would appear from the expression in Philem. verse 19, "Thou owest to me even thy own-self, besides," that Philemon was really a convert of Paul; unless we could admit that the apostle had formerly been the means of saving his life; for which we have no warrant. Some have supposed that Archippus was son to Philemon; and as the apostle terms him, "our fellow soldier," it is possible, that the connection had been of long standing, and consequently, much intercourse might have taken place between Paul and Philemon, distinct from any reference to Philemon's situation at Colosse. Lightfoot has this thought; and Michaëlis adopts it; but if Archippus were companion of Paul the aged, he was too old to be son to Philemon: not to insist, that no reason can be assigned why this son is distinguished from the rest of Philemon's family. He might be brother to Philemon, (or to Apphia,) and, living with him, is placed after Apphia; but before the young members of the family, to whom he was uncle. This conjecture seems to be the most probable; and it agrees with the supposable time of life at which Archippus had (lately) been chosen to an office of deaconship.

Though it is usually said that Paul had converted and baptized Onesimus, the run-away slave of Philemon, (see ONESIMUS,) at Rome; yet from the phrase (Col. iv. 9.) "who is one of you," it is natural to infer, that Onesimus had professed Christianity before his elopement; (so Epaphras is called one of themselves, chap. i. 7.) otherwise, he could be no member of the church at Colosse: and very likely, this transgression of a professor had not only mortified Philemon extremely, but had scandalized the church, and had become publicly notorious among the heathen also.

Philemon was undoubtedly a man of property; and like Gaius, the lady Eclecta, and Phœbe, he exercised great hospitality towards Christian brethren, especially evangelists. But from the direction of the apostle "to prepare him a lodging" (comp. Macknight, et al. in loc.) in a hired house, in the city, where he might receive all visitors, it would appear that Philemon's premises were not very extensive.

Philemon might have been a deacon in or of the churches at Colosse, but the term "fellow laborer" is not sufficient to prove that he was a bishop; though it implies a previous personal knowledge, and perhaps much confidential communication, between the parties. If we might add a personal knowledge of Philemon, by those also who salute him in Paul's letter,—Timothy, Epaphras, Mark, Aristarchus, Demas, Luke,—it would greatly heighten our conception of this good man's character, and suggest a variety of occasions on which he might have rendered the brethren services equally extensive and important.

PHILETUS, an apostate Christian, mentioned by Paul in connection with Hymenæus, 2 Tim. ii. 16.

I. PHILIP, or HEROD-PHILIP, (Mark vi. 17; Luke iii. 19; Matt. xiv. 3.) son of Herod the Great. See HEROD-PHILIP.

II. PHILIP, the apostle, was a native of Bethsaida, in Galilee, and was called by our Saviour, at the beginning of his ministry, (John i. 43, 44.) and about a year afterwards was appointed an apostle. He is several times mentioned in the Gospels, but the incidents in his life do not require to be enlarged upon.

III. PHILIP, the second of the seven deacons, (Acts vi. 5.) is thought to have been of Cæsarea in Palestine. (See Acts xxi. 8, 9.) After the death of Stephen, nearly all the Christians, except the apostles, having left Jerusalem, and being dispersed in several places, Philip went to preach at Sebaste, or Samaria, where he performed several miracles, and converted many persons, Acts viii. He baptized them; and sent to the apostles at Jerusalem, that they might come and communicate the Holy Ghost to them. Some time after this, Philip was by an angel commanded to travel on the road that leads from Jerusalem to Old Gaza in the way to Egypt. Philip obeyed, and there met with an Ethiopian eunuch, belonging to Candace, queen of Ethiopia, whom he converted and baptized. (See Acts viii. 26.) Being come out of the water, the Spirit of the Lord took him away, and we subsequently find him at Azotus. He preached the gospel in all the cities he passed through, till he returned to Cæsarea of Palestine, where he probably spent the remainder of his days.

PHILIPPI, a city of Macedonia, so called from Philip, king of Macedon, who repaired and beautified it; whence it lost its former name of Dathos. In Acts xvi. 12, Luke says, "We came to Philippi, which (say our translators) is *the chief city of that part of Macedonia*, and a colony:" but this translation requires correction, to this effect: "Philippi, a city of the *first part* of Macedonia;" Macedonia *Prima*. The province of Macedonia had undergone several changes, and had been divided into various portions, which had received various names. At one time it was in *six* divisions; at another, it was united with Achaia, as Sextus Rufus observes; and on its conquest by Paulus Emilius, it was divided into four provinces, as appears from Livy. We have however nothing to do with any other than the first division of it. Luke says, "They came to Philippi, a city of the first part of Macedonia;" and Mr. Taylor has produced a medal which reads, ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ, "of the first part of Macedonia;" which is a complete justification of the evangelist's description of this district. We ought further to observe, says Mr. Taylor, that though our present copies read πρώτη τῆς, the Syriac version and Chrysostom read πρώτης, and as this is the reading of the medal, as it agrees with matter of fact, and delivers us from some ambiguities, we risk little in recommending this reading; and its correspondent rendering "Philippi, a city of the *first part* of Macedonia;" for, in fact, Amphipolis was (or had been) the chief city of the district in which Philippi stood. (Livy, lib. xlv. c. 29.) Further, the sacred writer says, Philippi was "a colony;" intending, no doubt, a Roman colony; but as this was a favor Philippi seems to have had little reason to expect, having formerly opposed the interest of the Cæsarean imperial family, the learned have been embarrassed by the title here given it. However, after long perplexities among the critics, Providence brought to light some coins, in which it is recorded under this character: and one of which makes express mention, that Julius Cæsar himself had bestowed the dignity and advantages of a colony on the city of Philippi, which Augustus afterwards confirmed and augmented. The legend is, COLONIA AUGUSTA JULIA PHILIPPI. This corroborates the character given to Philippi by Luke; and proves that it had been a colony for many years, though no author but himself, whose writings have reached us, has mentioned it under that character; or has given us reason to infer at what time it might be thus honorably distinguished. [It is, however, more probable that the reading of the Greek is correct, since there are no various readings; and Philippi is called the "*first* or chief city" of that part of Macedonia, perhaps from some peculiar privileges bestowed upon it, and not as being the capital of that division of the country; since this honor belonged to Amphipolis in the first division, and to Thessalonica in the second. (See Kuinoel on Acts xvi. 12.) R.

Paul preached here A. D. 52, and converted several inhabitants; among others, Lydia, a seller of purple. He also cast out a Pythonic spirit from a servant maid, in consequence of which her masters stirred up the whole city against him, and the magistrates caused him and Silas to be seized, whipped, and put into the prison.

This ill treatment seems to have been recollected by Paul, with a resentment not common to him. He says to the Thessalonians, "We had suffered before, and were shamefully entreated at Philippi." It should seem that the military officers of the colony had assumed a power that did not belong to them; and Paul resented their proceedings with the feelings of a soldier, as well as of a Roman citizen:—he therefore humbled them in a public manner; but he did not forget their shameful usage of him and his companion, Silas.

The converted Philippians were always full of gratitude for the faith they had received from God, by the ministry of Paul. They assisted him on several occasions; (Phil. iv. 16.) sent him money while in Achaia; and being informed that he was a prisoner at Rome, they sent a deputation to him by Epaphroditus, their bishop, (Phil. iv. 12, 18. A. D. 61,) who went a second time, and carried with him the Epistle which is still remaining; and in which the apostle commends their liberality, and shows great acknowledgment for their readiness. This church was left by Paul and Silas, under the ministrations and direction of Luke, whose age and experience qualified him for that difficult office. He continued there a long while, probably several years, though he modestly omits all mention of his services. (Comp. Acts xvi. 11, *et seq.* with chap. xx. 6.)

PHILISTINES, a people that came from the isle of Caphtor (see CAPHTOR) into Palestine, (Amos ix. 7; Jer. xlvii. 4.) being descendants from the Caphtorim, who were derived from the Casluhim, children of Mizraim, (Gen. x. 13, 14.) father of the Egyptians. Moses says (Deut. ii. 23.) that the Caphtorim, being come out of Caphtor, drove out the Avim, which dwelt from Hazerim to Azzah, (or Gaza,) and dwelt in their stead. It is therefore only since the time of the Avim, (or Avites,) or Canaanites, that the Philistines came into Palestine, and possessed that country.

The name of these people is not Hebrew. The Septuagint generally translate it by Ἀλλόφυλοι, strangers. The LXX sometimes translate *Cherethim* by *Cretai, Cretes,* (כרתים, Κρῆται.) See Ezek. xxv. 16; Zeph. ii. 5, 6.

The Philistines were a powerful people in Palestine, even in Abraham's time, (A. M. 2083.) since they had then kings, and considerable cities. They are not enumerated among the nations devoted to extermination, whose territory the Lord assigned to the Hebrews, probably because they were not of the cursed seed of Canaan. Joshua, however, did not hesitate to give their land to the Hebrews, and to attack them by command from the Lord, because they possessed various districts promised to Israel. But these conquests must have been ill-maintained, since under the Judges, at the time of Saul, and at the beginning of the reign of David, the Philistines had their kings and their lords. Their state was divided into five little kingdoms, or satrapies, and they oppressed Israel during the government of the high-priest Eli, that of Samuel, and during the reign of Saul; for about 120 years, from A. M. 2848 to 2960. Shamgar, Samson, Samuel and Saul opposed them, and were victorious over them with great slaughter, at various times, but did not reduce their power. They maintained their independence till David subdued them, (2 Sam. v. 17; viii.) from which time they continued in subjection to the kings of Judah, down to the reign of Jehoram, son of Jehoshaphat, (about 246 years,) from A. M. 2960 to A. M. 3116, when they revolted, 2 Chron. xxi. 16. Jehoram made war against them, and probably reduced them to his obedience; because it is observed that they revolted again from Uzziah, who kept them to their duty during his whole reign, 2 Chron. xxvi. 6, 7. During the unfortunate reign of Ahaz, the Philistines made great havoc in the territory of Judah; but his son and

successor Hezekiah again subdued them, 2 Chron. xxviii. 18; 2 Kings xviii. 8. They regained their full liberty, however, under the later kings of Judah; and we see by the menaces uttered against them by the prophets Isaiah, Amos, Zephaniah, Jeremiah and Ezekiel, that they brought many calamities on Israel, for which God threatened to punish them with great misfortunes. They were partially subdued by Esar-Haddon, king of Assyria, and afterwards by Psammeticus, king of Egypt; and there is great probability that they were reduced by Nebuchadnezzar, as well as the other people of Syria, Phœnicia and Palestine, during the siege of Tyre. They afterwards fell under the dominion of the Persians, then under that of Alexander the Great, who destroyed Gaza, the only city of the Phœnicians that dared to oppose him. After the persecution of Antiochus Epiphanes, the Asmoneans took several cities from them, which they subjected, and Tryphon, regent of the kingdom of Syria, gave to Jonathan the government of the whole coast of the Mediterranean, from Tyre to Egypt; consequently, all the country of the Philistines. The name Palestine comes from Philistine, although these people possessed but a small part of this country. See Palestine.

PHILOSOPHY. Paul cautions the Colossians lest any man spoil them through philosophy, Col. ii. 8. In Acts xvii. 18, it is related, that when this apostle came to Athens, he there found Epicurean and Stoic philosophers, who made a jest of his discourses; and in many places of his Epistles, he opposes the supposed wise men, and the false wisdom of the age—that is, the pagan philosophy—to the wisdom of Jesus Christ, and the true religion, which to the philosophers and sophists seemed to be mere folly, because it was built neither on the eloquence nor the subtilty of those who preached it, but on the power of God, and on the operations of the Holy Ghost, which actuated the hearts and minds of believers.

About the time that the several sects of philosophers were formed among the Greeks, as the Academics, the Peripatetics, and the Stoics, there arose also among the Jews several sects, as the Essenes, the Pharisees and the Sadducees. The Pharisees had some resemblance to the Stoics, the Sadducees to the Epicureans, and the Essenes to the Academics. The Pharisees were proud, vain and boasting, like the Stoics: the Sadducees, who denied the immortality of the soul, and the existence of spirits, freed themselves at once, like the Epicureans, from all solicitude about futurity: the Essenes were more moderate, more simple and religious, and therefore approached nearer to the Academics.

The philosophers, against whom Paul inveighs, in his Epistle to the Romans, boasted the extent of their knowledge, the purity of their morality, the eloquence of their writings, the strength of their reasonings, and the subtilty of their arguments. Their weaknesses were pride, curiosity, presumption, hypocrisy, ambition. They ascribed every thing to human reason, and would be thought superior in all things. Although their lives were disorderly, shameful, and even injurious to human nature, yet they would pass on the world for good men; and while boasting of their knowledge of God, they dishonored him by their actions. To them the apostle opposed the humility of the cross of Christ, the force of his miracles, the purity of his moral doctrines, the depth of his mysteries, and the evident proofs of his mission.

Many of the ancient fathers maintain, that the ancient heathen philosophers had nothing valuable but what they borrowed from the Hebrews:—that they had drawn from the fountain of the prophets; that by the subtile artifice of the devil, some principles of truth slipped into their writings, in order to undermine the truth at such time as God should manifest it to the world. Eusebius has devoted two entire books, (lib. xi. xii.) of his great work of the Gospel-Preparation, to show that Plato had taken the principal things of his philosophy and theology from the sacred books of the Jews.

I. PHINEHAS, son of Eleazar, and grandson of Aaron, was the third high-priest of the Jews, (A. M. 2571, to about A. M. 2590,) and is particularly commended in Scripture for zeal, in vindicating the glory of God, when the Midianites had sent their daughters into the camp of Israel, to tempt the Hebrews to fornication and idolatry, Numb. xxv. 7. For his conduct upon this occasion, the Lord promised the priesthood to Phinehas by a perpetual covenant; evidently including this tacit condition, that his children should continue faithful and obedient. It continued in the race of Phinehas, down to the high-priest Eli, for about 335 years, when it passed into the family of Ithamar; and again reverted to the family of Eleazar under the reign of Saul, who, having put to death Abimelech and the other priests of Nob, gave the high-priesthood to Zadok, of the race of Phinehas. The priesthood continued in his family until after the captivity of Babylon, and even to the destruction of the temple.

We read also of another memorable and zealous action of Phinehas, (Josh. xxii. 30, 31.) when the Israelites beyond Jordan had raised upon the banks of the river a vast heap for an altar, those on the other side, fearing they were going to forsake the Lord, and to set up another religion, deputed Phinehas and other chief men, to inform themselves of their reason for erecting this monument. When they found that it was only in commemoration of their union and common origin, Phinehas praised the Lord, saying, We now know that the Lord is with us, since you are not guilty of that prevarication of which we suspected you.

Under the pontificate of Phinehas the story of Micah happened, (Judg. xvii.) also the conquest of Laish by the tribe of Dan, (Judg. xviii. 27.) and the enormity committed on the wife of the Levite of mount Ephraim, Judg. xix. Phinehas's successor was Abiezer, or Abishuah, Judg. xx. 28.

II. PHINEHAS, son of Eli, the high-priest, and brother of Hophni. See Eli, and Hophni.

PHŒBE, a deaconess of the church in the eastern port of Corinth, Cenchrea. It is most likely, from what the apostle says of Phœbe, that "she had been a succorer of many, and of myself also," (Rom. xvi. 1, 2.) that she was a woman of property, not to say, of distinction. Cenchrea was a port of considerable commerce; and as it is clear that Phœbe went to Rome on important business in which the faithful at Rome might assist her, it is probable also, that she was engaged in trade on her own account; something like Lydia of Philippi. That she was much in the confidence of the apostle, cannot be doubted; and, we think, from the import of the term rendered succorer, (patroness,) she may be taken for the counterpart of the hospitable Gaius, "mine host, (says Paul,) and the host of the whole church." (Compare the second and third Epistles of John.) A laudable emulation! Gaius at Corinth; and Phœbe at its neighboring port, Cenchrea.

PHŒNICIA, or Phœnice, a province of Syria,

which, in its more ancient and extenaed sense, comprehended a narrow strip of country extending nearly the whole length of the eastern coast of the Mediterranean sea, from Antioch to the borders of Egypt. But Phœnicia Proper was included between the cities of Laodicea and Tyre, and comprehended only the territories of Tyre and Sidon. Before Joshua conquered Palestine, this country was possessed by Canaanites, sons of Ham, divided into eleven families, of which the most powerful was that of Canaan, the founder of Sidon, and head of the Canaanites, properly so called, whom the Greeks named Phœnicians. Only these preserved their independence under Joshua; also under David, Solomon, and the succeeding kings: but they were subdued by the kings of Assyria and Chaldea. Afterwards, they successively obeyed the Persians, Greeks and Romans. At this day, Phœnicia is in subjection to the Ottomans, not having had any national or native kings, or any independent form of government, for more than two thousand years. The name Phœnicia is not in the books of Hebrew Scripture; but only in the Maccabees and the New Testament. The Hebrew always reads *Canaan*. Matthew, who wrote perhaps in either Hebrew or Syriac, calls the same person a Canaanitish woman, (chap. xv. 22.) whom Mark, writing in Greek, calls a Syro-phœnician, or a Phœnician of Syria; because Phœnicia then made a part of Syria; also to distinguish the people from the Phœnicians of Africa, or the Carthaginians, which was a colony from the original country. See further under TYRE.

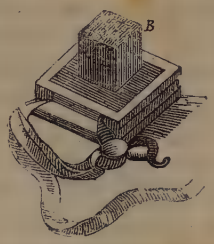
PHRYGIA was the largest kingdom of Asia Minor; it had Bithynia north, Pisidia and Lycia south, Galatia and Cappadocia east, and Lydia and Mysia west. Christianity was planted in this country by Paul, Acts xvi. 6; xviii. 23.

PHUT, the third son of Ham, (Gen. x. 6.) is thought to have peopled either the canton of Phtemphu, Phtemphti, or Phtembuti, of Pliny and Ptolemy, whose capital was Thara in Lower Egypt, inclining towards Libya; or the canton called Phtenotes, of which Buthas was the capital. The prophets often speak of Phut. In the time of Jeremiah, (xlvi. 9.) this province was subject to Necho king of Egypt; and Nahum (iii. 9.) reckons them among those who ought to come to the assistance of No-Ammon. The Arabic versions by Phut understand a people in Southern Egypt, if not rather in Nubia: these might come down the Nile, to assist No-Ammon. According to Josephus, (Ant. i. 6, 2.) Phut is Mauritania, where there is a river of that name.

PHYGELLUS, a Christian of Asia, who, being at Rome while Paul was there in prison, (A. D. 65.) forsook him with Hermogenes, in his necessity, 2 Tim. i. 15.

PHYLACTERIES were little rolls of parchment, in which were written certain words of the law, and were worn upon their foreheads, (see FRONTLET,) and upon the wrist of their left arm, by the Jews. The custom was founded on a mistaken interpretation of Exod. xiii. 9: "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes." And verse 16: "And it shall be for a token upon thine hand, and for frontlets between thine eyes."

Leo of Modena informs us particularly about these rolls. (Ceremonies of the Jews, p. i. cap. 11. n. 4.) Those that were to be fastened to the arms were two rolls of parchment written in square letters, with an ink made on purpose, and with much care. They were rolled up to a point, and enclosed in a sort of case of black calf-skin. They then were put upon a square bit of the same leather, but something stiffer, whence hung a thong of the same, of about a finger's breadth, and a cubit and a half long. These rolls were placed at the bending of the left arm, and after the thong had made a little knot in the form of the letter י, *Yodh*, it was wound about the arm in a spiral line, which ended at the top of the middle finger. It was called *Teffila shel-yad*, or the Teffila of the hand.



PHYSIC, PHYSICIAN, see MEDICINE.

PIBESETH, see BUBASTIS, and EGYPT, p. 373.

PIGEON, see DOVE.

PI-HAHIROTH, *the mouth* or *pass of Hiroth*, one of the stations of the Israelites in the wilderness. See EXODUS, p. 401.

PILATE was sent to govern Judea in the room of Gratus, (A. D. 26 or 27,) and governed this province ten years. He was of an impetuous and obstinate temper, and gave occasion to troubles and revolts among the Jews. Luke (xiii. 1.) acquaints us, that he had mingled the blood of some Galileans with their sacrifices, but the occasion on which this was done is not known.

Pilate repeatedly endeavored to deliver our Saviour from the Jews, knowing that they accused him capitally only from malice and envy. His wife also, who had been disturbed with dreams, sent and desired him not to participate in condemning that just person. In order to effect his purpose, he adopted several expedients: (1.) He required legal accusation, evidence, and conviction; and in default of these, he proposed to refer his condemnation to the Jews; who had not, as he well knew, the power of inflicting a capital punishment, John xviii. 29, 31. (2.) He attempted to appease the Jews, and to give them some satisfaction, by whipping our Saviour. (3.) He tried to take him out of their hands, by offering to deliver him, or Barabbas, on the festival day of the passover. (4.) He wanted to discharge himself from pronouncing judgment against him, by sending him to Herod king of Galilee. (5.) When he saw all this would not satisfy the Jews, and that they even threatened him, saying he could be no friend to the emperor, if he let Jesus go, he caused water to be brought, washed his hands before all the people, and publicly declared himself innocent of the blood of that just person. Yet at the same time he delivered him up to the soldiers, that they might crucify him. This was enough to justify Christ, and to show that Pilate held him to be innocent; but it was not enough to vindicate the conscience and integrity of a judge, whose duty it was, as well to assert the cause of oppressed innocence, as to punish the guilty criminal.

He ordered to be put over our Saviour's cross, as it were, an abstract of his sentence, and the motive of his condemnation, "Jesus of Nazareth, king of the Jews," written in Latin, Greek and Hebrew. Some of the Jews remonstrated to Pilate, that he ought to have written "Jesus of Nazareth, pretended king of the Jews." But Pilate answered them peremptorily, "What I have written, I have written." Towards evening he gave leave to take the bodies down from the crosses, that they might not continue there the

following day, being the passover, and a sabbath day. He also granted the body of Jesus to Joseph of Arimathea, that he might pay the last duties to it. When the priests came to desire him to set a watch about the sepulchre, lest the disciples should steal Jesus away by night, he answered, they had a guard, and might place it there themselves. This is the substance of what the Gospels relate concerning Pilate.

Justin Martyr, Tetrullian, Eusebius, and several others, ancients and moderns, assure us, that it was the custom for Roman magistrates to send to the emperor copies of all verbal processes and judicial acts which passed in their several provinces; and that Pilate, in compliance with this custom, having reported to Tiberius what had occurred relating to Jesus, the emperor wrote an account of it to the senate, in a manner which induced a suspicion that he thought favorably of Jesus, and was not unwilling they should decree divine honors to him. But the senate differed from this opinion, and the matter dropped. It appears by what Justin says of these Acts, that they mentioned the miracles of Christ; and even that the soldiers had divided his garments among them. Eusebius intimates that they spoke of his resurrection and ascension. Tertullian and Justin refer to these documents with so much confidence, as would induce a belief that they had copies of them in their hands. Neither Eusebius nor Jerome, however, who were both inquisitive and understanding persons, nor any later author, seems to have seen them; at least, not the true and original Acts. For those now extant are not authentic, being neither ancient nor uniform. (See Fabricius, Cod. Apoc. N. T. p. 214, seq.)

Pilate became odious both to the Jews and Samaritans, for the severity and cruelty of his administration; and being accused by the latter before Vitellius, the governor of Syria, he was removed from his office, and sent to Rome to answer their accusations before the emperor. (Joseph. Antiq. xviii. c. 3, and c. 4, 1.) Before his arrival, Tiberius was dead; and Pilate is said to have been banished by Caligula to Vienna, in Gaul, and there to have died by his own hand. (Euseb. Hist. Ecc. ii. 7, 8.) He is described, by Philo the Jew, as a judge accustomed to sell justice; and for money to pronounce any sentence that was desired. He mentions his rapines, his injuries, his murders, the torments he inflicted on the innocent, and the persons he put to death without form or process. In short, he seems to have been a man that exercised excessive cruelty during all the time of his government.

PILGRIM denotes, properly, one who is going forward to visit a holy place, with design to pay his solemn devotions there. Whether pilgrimages are as ancient as the days of Jacob, we know not; but if they were, it gives a very expressive sense to the words of that good old man, who calls the years of his life "the days of his pilgrimage;" and is perfectly consistent with the apostle's observation, that the ancient patriarchs "confessed they were strangers and pilgrims on earth," Heb. xi. 3.

PILLAR, a column or supporter. A pillar of cloud, a pillar of fire, a pillar of smoke, signify a cloud, a fire, a smoke, which, rising up toward heaven, forms an irregular column. The pillars of heaven, (Job xxvi. 11.) and the pillars of the earth, (Job ix. 6; Ps. lxxv. 3.) are metaphorical expressions, by which the heavens and the earth are compared to an edifice raised by the hand of God, and founded upon its basis or foundation. This appears from the passage in Job, (xxxviii. 4—6.) "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened, or who laid the corner-stone thereof?"

James, Cephas and John "seemed to be pillars of the church," Gal. ii. 9. "Him that overcometh, will I make a pillar in the temple of my God;" (Rev. iii. 12.) i. e. he shall be the support, strength and ornament of the house of God. The church of Jesus Christ is called by Paul (1 Tim. iii. 15.) "the pillar and ground of the truth." When the Lord sent Jeremiah to preach to the nations, he said to him, (Jer. i. 18.) "Behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls, against the whole land; able to withstand all the efforts of thine enemies, and incapable of yielding to their violence."

PILLOW, a cushion for the head or arm. See BED, p. 155.

PINE, a well-known tree, of the nature of the fir. It is spoken in Scripture of a tree growing on mount Lebanon, (Isa. xli. 19; lx. 13.) which the Vulgate calls *ulmus, elm;* probably a species of *platanus* or plane-tree. In Isa. xliv. 14, the Vulgate reads *pinus*, but the English Bible has *ash.* *R.

PINNACLE of the temple. When the devil had tempted Jesus in the desert, (Matt. iv. 5.) "he took him up into the holy city, and set him on a pinnacle of the temple; and said to him, If thou be the Son of God, cast thyself down," &c. This pinnacle Calmet supposes to be the gallery, or parapet, on the top of the buttresses, which surrounded the roof of the temple, properly so called; and he remarks, that in Palestine the roofs of all houses were covered with terraces, or platforms; around which was a low wall, to prevent any one falling down, Deut. xxii. 8. Josephus, too, says, the roof of the temple was defended by tall golden spikes, to hinder birds from alighting upon it, that they might not defile it with their dung. It is by no means probable, however, that the temptation of Jesus to throw himself down among the people at worship, took place on any part of the high roof of the temple. It is much more likely that the place was in some more accessible part, to which there was a passage by stairs; for, as to the very vague, though common notion, of the person of Jesus being carried through the air by the power of the devil, it is by no means credible. The account given by Hegisippus of the death of James the less, may illustrate this incident of the temptation. He went up into a gallery, whence he could be heard by the people, and from whence he was thrown down, without being instantly killed. [The summit or roof of the principal porch of the temple, next the southern wall of the court of the Gentiles, is said by Josephus (Antiq. xv. 11. 5. B. J. v. 5. 2.) to have been 500 cubits above the bottom of the valley below, and may well be considered as the *pinnacle* spoken of. R.

PIRATHON, a city of Ephraim in mount Amalek, whence came Abdon, judge of Israel, Judg. xii. 15. Bacchides caused it to be fortified. It is called Pharathom, in 1 Mac. ix. 50.

PISGAH, a mountain beyond Jordan, in Moab, a summit, or peak, rising from, or among, a series of lower hills, and probably Nebo, Pisgah and Abarim make but one chain, over against Jericho, on the road from Livias to Heshbon. (See ABARIM.) In the Hebrew text, (Deut. xxxiv. 1—3.) the prospect enjoyed by Moses from Pisgah reaches from Dan, north, to Zoar, south; but in the Samaritan Pentateuch, it is much more extensive: "All the land from the river

of Egypt, to the river, the great river Euphrates, to the utmost sea." This was the extent of Solomon's dominions; and the utmost bounds of the royal power of the kings of Israel. But another use may be made of this passage, not without its importance. Could this whole district be seen from any other mountain than Pisgah? Was this the same extent as was shown by the tempter to our Lord, when exciting his ambition? "All this, the utmost bounds that ever were enjoyed by the ancient kings of thy nation, from whom thou art descended; all the whole kingdom and dominion of thine ancestors, will I give thee, if," &c. This may account for the term used by Luke, (iv. 5.) rendered in our version, "all the world."

PISIDIA, a province of Asia Minor, lying mostly on mount Taurus, and having Lycaonia on the north, Pamphylia south, Cilicia and Cappadocia east, and the province of Asia west. Paul preached at Antioch, its capital, (Acts xiii. 14.) and throughout Pisidia, xiv. 24.

PISON, or PHISON, one of the four great rivers that watered paradise, (Gen. ii. 11, 12.) and which ran through all the land of Havilah, where excellent gold is found. It has, of course, been placed as variously as the garden of EDEN, to which article the reader is referred. Eusebius and Jerome call it the Ganges; Josephus calls it Gotha; and Solomon, the commentator, calls it the Nile.

PITHOM, one of the cities built by the children of Israel for Pharaoh in Egypt, during their servitude, Exod. i. 11. This is probably the Pathumos mentioned by Herodotus, (lib. ii. 158.) which he places on the canal made by the kings Necho and Darius, to join the Red sea with the Nile. We find also, in the ancient geographers, that there was an arm of the Nile called Pathmeticus, Phatmicus, Phatnicus, or Phatniticus. Bochart says that Pithom and Ramesses are about five leagues above the division of the Nile, and beyond this river; but this assertion has no proof from antiquity. Marsham will have Pithom to be the same as Pelusium, or Damietta. (See Rosenmüller Bibl. Geogr. iii. p. 269.)

PLAY, To PLAY. The Hebrews use this word to express all kinds of diversions, as dancing, sportive exercise, toying, and amusements proper for recreating and diverting the mind. The word צחק, *tsahhak*, which signifies *to play*, is commonly used for laughing, mocking, jeering, insulting. When Sarah saw Ishmael play with her son Isaac, she was offended at it: it was a play of mockery and insult, or, perhaps, of squabbling, as in 2 Sam. ii. 14. Let the young people (or soldiers) get up and play before us—show their skill at their weapons—let them fight, as it were, by way of play; but the event shows that they fought in good earnest, since they were all killed. We see another kind of play in Exod. xxxii. 6. When the Israelites had set up the golden calf, they began to dance about it, and to divert themselves: "The people sat down to eat and drink, and rose up to play." When Samson was delivered by Dalilah into the hands of the Philistines, they bored out his eyes, put him in prison, and some time after made him play before them; that is, divert them by the tricks they played him, and by the motions he was forced to make, to avoid them, and to screen himself from their insults, Judg. xvi. 25. The women who came out to meet David and Saul, when they returned victorious from the slaughter of Goliath, danced and played on instruments, and showed their mirth after a thousand manners, 1 Sam. xviii. 6, 7. In the procession at the removal of the ark from the house of Obed-Edom to the palace of David, he danced with great alacrity, played on instruments, and testified his joy before the Lord, 2 Sam. vi. 5, 21. And when Michal upbraided him for not observing the gravity suitable to his rank, he answered, "I will play before the Lord, and will be still more vile in my own eyes." Sarah, the daughter of Raguel, opening her heart before the Lord, says, I have never associated myself with those that play, Tob. iii. 17. And Jeremiah, (xv. 17.) "I have never haunted the assemblies of those that are given to play and diversion." The same prophet, comforting the daughter of Sion, tells her the time shall come in which she shall be rebuilt, and again shall divert herself in dancing with her equals, ch. xxxi. 4. Solomon represents Wisdom as playing before the Lord, and taking her pleasure in living among men, Prov. viii. 30, 31.

There is no mention in Scripture of any particular sorts of plays; neither games of hazard, nor theatrical representations, nor races either of horses or chariots, nor combats of men or of beasts. The Israelites were a laborious people, who confined almost all their diversions to the pleasures of the country, and to those of the festivals of the Lord, their religious journeys, and their enjoyments in the temple.

This observation, however, refers to the time when the law was maintained; the ancient periods of the Hebrew republic. For when they grew irregular, they adopted the utmost excesses of idolatrous nations; their wicked and shameful sports and diversions. From the time of the Grecians, after the death of Alexander the Great, under the government of the kings of Syria in Judea, they began to study the sports and exercises of the Grecians. There were gymnasia, or schools of exercise, in Jerusalem, and places where they practised the exercises of the Greeks, wrestling, racing, quoits, &c. 1 Mac. v. 16; 2 Mac. iv. 13—15. And when the Romans succeeded the Greeks, Herod built theatres and amphitheatres in the cities of Palestine, and instituted all sorts of games.

PLEDGE, a security or assurance given for the performance of a contract. When a man of veracity pledges his word, his affirmation becomes an assurance that he will fulfil what he has promised. But as the word of every man is not equally valid, in matters of importance, it becomes necessary that a valuable article of some kind should be deposited, as a bond on his part. So Judah gave pledges to Tamar, Gen. xxxviii. 17. Under the law the taking of pledges was regulated: the mill-stone was not to be taken in pledge, (Deut. xxiv. 6.) nor was the person taking a pledge to enter the house to fetch it, (ver. 10.) nor to detain necessary raiment after sunset; (ver. 12.) nor was the widow's raiment to be taken in pledge, ver. 17. How mild, how benevolent are these directions! and we find some reproached that they take their brother's pledge, (Job xxii. 6.) that they take the widow's ox in pledge, (xxiv. 3, 9.) that they do not restore the pledge, (as the law directed, Deut. xxiv. 18.) Ezek. xviii. 7, 12; xxxiii. 15. To understand Amos ii. 8, "They lay themselves down on clothes laid to pledge, by every altar," observe, how galling this must be to the owners, to see carpets, &c. used in idolatry, carried abroad, laid under idolatrously sacred trees, &c. What insolence in the lender who held these pledges! what mortification to the borrower who had delivered them! to see his property (1.) published and (2.) profaned. (See Harmer, vol. iv. p. 377.)

PLEIADES, seven stars, anciently in the Bull's

tail; but on modern globes in the shoulder, and which appear at the beginning of spring. Job speaks of the Pleiades, (chap. xxxviii. 31; ix. 9.) and of the Hyades, which are seven other stars in the Bull's head, and mark out the east point and the spring: "Canst thou bind the sweet influence of the Pleiades?" Hebrew כימה, *Chimah*; Can you hinder the Pleiades from rising in their season? He gives them the name—the sweet influences of Chimah, because of the agreeableness of the spring season. Jerome has translated Chimah, by Hyades, (Job ix. 9.) and by Pleiades, (Job xxxviii. 31.) and by Arcturus, the Bear's tail, Amos v. 8. Aquila sometimes translates it in the same manner. The Bear is one of the most northern constellations; but *Chimah* rather signifies the Pleiades.

POETRY of the Hebrews. No point of criticism has been more discussed among the learned than that concerning Hebrew poetry; and yet we cannot say the matter is exhausted, or the difficulty cleared. We cannot pretend to know the true pronunciation of the Hebrew language; and consequently we cannot perceive either the harmony of the words, or the quantity of the syllables, which constitute the beauty of the verses. Nor have we in Hebrew, as we have in Greek and Latin, rules for ascertaining the quantity of the syllables, the number of feet, or the cadence and construction of verses; and yet it is plain that the Hebrews observed these things, at least in some measure, since in their poems we observe letters added to, or cut off from, the ends of words; which evinces submission to the rhythm, the number, or the measure of syllables.

From the manner in which Josephus, Origen, Eusebius and Jerome have spoken of the Hebrew poetry, it should seem that in their time the beauty and rules of it were well known. Josephus affirms in several places, that the songs composed by Moses are in heroic verse, and that David composed several sorts of verses and songs, odes and hymns, in honor of God; some of which were in trimeters, or verses of three feet, and others in pentameters, or verses of five feet. Origen and Eusebius adopted the same sentiment; but whether out of deference to the opinion of Josephus, or whether of their own judgment, is uncertain. Origen well understood the Hebrew, and Eusebius was one of the most learned men of his time.

Le Clerc composed an ingenious dissertation, to show, that the Hebrew poetry was in rhyme much like the French or English. Others maintain, that in the old Hebrew verses there is neither measure nor feet; and Scaliger affirms, that this language, as well as that of the Syrians, Arabians and Abyssinians, is not capable of the restraint of feet or measures. Much of the Arabic poetry bears evidence of an origin cognate with the Hebrew; nor are the maxims of our British Druids, conveyed in sententious verses, for the greater accuracy of memory—and they were committed to memory, not to writing—altogether dissimilar.

The first thing remarkable, in Hebrew poetry, is a duplication of phraseology, so constructed, that the memory, by recollecting one member of the sentence, could not fail of recollecting the other. The earliest specimen extant exemplifies this throughout. Lamech, the first man who married two wives, intent on calming their apprehensions for his safety, does not say, in plain prose, "No one will be so unjust as to kill me for this trifling transgression;" but he puts his argument into verse; and by this means it has been preserved, because the memory retained it with ease and certainty; the names of the parties, once known, recall the whole when repetition is contemplated.

Adah and Zillah,	hear my voice;
Ye wives of Lamech,	hearken to my speech;
Have I slain a man	in bloody contest,
A young man	in violent assault?
If Cain shall be avenged	seven times,
Much more Lamech	seventy-seven times.

The first column, if read separately, opens the history; but the second column, by its duplication of phraseology, perfects the series of thoughts, and converts the whole into verses, and poetry. This duplication is so proper to Hebrew poetry, that a Hebrew poet would not be content to say, "Youth and beauty shall be laid in the dust;" but he would singularize these qualities; he would distinguish and repeat them: e. g.

Youth shall be laid in the dust;
And beauty shall be consumed in the grave.

This is more explicit, has greater strength, as well as greater correctness; for beauty is not invariably conjoined with youth; and there is beauty proper to mature life, and even to old age. The ideas, then, are not precisely the same; yet they are so exquisitely similar, that the recollection of one brings the other to mind, instantly. Something like this we have in Isa. lv. 10. He does not say, "As the rain and the snow (plural) descend (plural) from heaven, and thither they (plural) do not return;" but he keeps the entire passage in the singular, and thereby much increases its strength.

Verily, like as the rain descendeth *from above*,
And the snow *descendeth* from the heavens;
And thither it doth not return;—
So shall my word be.——

The reader will observe the brevity, the compactness obtained by the poet, in this construction of his verse; to express his thoughts completely requires the insertion of the words marked in italics; yet the omission of these words occasions no confusion, no interruption, because the property of descending from the atmosphere is common both to rain and snow. To the original readers, in the Hebrew language, this was still clearer; yet in translation, similar supplements or repetitions are often necessary to a correct view of the poet's intention. So Balaam says, Micah vi. 5:

Wherewith shall I come before Jehovah?
Wherewith shall I bow myself unto the High God?
Shall I come before him with burnt-offerings?
Shall I bow myself unto him with calves of a year old?

This supplementary repetition gives the sentiment at full; and in very many places of Scripture the critic must observe these elisions of words, and feel them too; though the poet may disregard them; and even deem the critic fastidious. This may be further evinced by an instance in which the supplement is taken, not from a preceding, but from a following, sentence: Samson says,

With the jaw-bone of an ass, heaps upon heaps have I smitten:
With the jaw-bone of an ass, a thousand men have I smitten.

The sense of the first verse is imperfect, till the close of the second verse completes it. There can

be no doubt but what this parallelism was esteemed a beauty; we find it practised by the polite and sagacious Solomon, to a considerable extent, in the preface to his Proverbs; the intention of which book is, he tells us,

To know wisdom and instruction;
To perceive the words of understanding;
To receive the instruction of wisdom,
Justice, and judgment, and equity:
To give subtilty to the simple;
To the young man knowledge and discretion:
A wise man will hear, and will increase learning;
And a man of understanding shall attain unto wise counsels;
To understand a proverb, and the interpretation;
The words of the wise and their dark sayings.

The ear sufficiently judges, that in these verses there is rhythm, though not rhyme; consequently there must be in the original, metrical feet, and poetical cadence: though we know not how to demonstrate them, having no adequate information to guide us in the correct pronunciation of the language. If what may be called private, simple, or personal poetry, be metrical, undoubtedly that which was intended for musical accompaniment, was emphatically so; and especially, when the tune, or air, existed before the poem, the poem was bound to conform to the progress, the extent, and the expression, of the previously fixed notes, or intonations, whether vocal or instrumental; by these it was absolutely governed. And if such composition were also intended for public performance, by a numerous band, by various instruments playing in concert, the connection between the poetry and the music must needs be intimate and entire. This appears to have been the case, in the instances of several of the psalms; and as these were performed in two parts, by responsive choirs, and possibly a third part was performed by a still fuller chorus, the necessity of metrical arrangement was imperative; for, if this were neglected, the whole would present a mass of inexpressibly discordant confusion.

Among those psalms which demonstrate this alternation of song, is the cxxxvi. where the burden, "for his mercy endureth for ever," certainly was not uttered by the same persons, or band, as uttered the leading theme. So we read, Ezra iii. 13, the Levites, &c. sang this song, together, *by course*, or *alternately;* and the people shouted with a great shout when they praised the Lord; that is, Hallelujah! Ps. cxxxv. also, evidently was performed in several parts. In short, we find this responsive manner in the time of Moses, who, with the men, sang one part of his ode, while Miriam, with the women, sang the answering strains; and this, no doubt, continued to be the custom, to the latest period of the Hebrew polity.

Of the longer poems of Sacred Writ, Solomon's Song is a beautiful performance; while the book of Job, the longest of all the Hebrew poems, is most sublime. Late writers have done much to illustrate it; yet much remains to be done. We must here conclude these brief and imperfect hints on the subject of Hebrew poetry. Those who desire further information, may consult bishop Hare's Metrical Version of the Psalms, supported by Drs. Grey, Edwards, &c. and opposed by bishop Lowth, whose Lectures on Hebrew Poetry deservedly enjoy an established reputation: to these should be added bishop Jebb's Sacred Literature, sir W. Jones's Dissertation on the Asiatic Poetry, with others.

[The subject of Hebrew poetry is too important to the biblical student, to be passed over with the meagre notice above given. Indeed, of all the *fine arts*, poetry alone was cultivated among the Hebrews; and was carried to a high degree of perfection. The poetry of this people was almost wholly *lyric;*—whether didactic, sententious, or prophetic, it was still LYRIC. Now the essence of lyric poetry is the vivid expression of internal emotions. It is, therefore, *subjective;* in opposition to epic poetry, which treats of external objects, and is therefore *objective.* The chief subject of Hebrew poetry was religion, and then patriotism; which, under the theocracy, was very nearly allied to religion. The most obvious and striking characteristic of the poetry of the Hebrews, is sublimity. Religious poetry was in ancient times almost peculiar to the Jews; the little that is found among other ancient nations, as e. g. the Orphic Hymns, is not worthy of comparison with it. So also the Koran, which is an attempted imitation of the poetical parts of the Old Testament. The present prevailing views of the nature of Hebrew poetry, of its rhythm, &c. were first proposed by bishop Lowth in his Lectures on the Poetry of the Hebrews. (Lect. xviii.—xx.) He was followed by Herder, in his Spirit of Hebrew Poetry; sir William Jones, on Asiatic Poetry; and more recently by Thomas Campbell, in the first volumes of the New Monthly Magazine. Mr. Campbell, however, has drawn chiefly from Herder. (See also De Wette's Commentar über die Psalmen, Einleitung.)

Diction and Rhythm.—Hebrew poetry differs from Hebrew prose in three respects. (1.) In the peculiar poetical nature of the contents; of which the characteristics are sublimity, boldness, abruptness, lofty metaphors, &c. (2.) In the peculiarities of the poetic dialect or diction, which, however, are not so striking as among the Greeks and Romans. They consist in the use of different words, significations of words, grammatical forms; and in syntactical peculiarities, in which latter the difference is greater than in Latin, or in modern languages. For the most part, the *poetical* idioms of the Hebrew are the *common* ones in the kindred dialects, the Chaldee, Syriac and Arabic. This circumstance goes to show the importance of an acquaintance with these latter. (3.) In *rhythm*, which differs from *metre;* the latter importing a measure of syllables or feet, the former a harmonious arrangement of words and members. The question has been much agitated in modern times, whether the Hebrews had any measure of syllables, or prosody, or metre. Josephus and Jerome affirm that they had; and some have thought they had discovered it. (See De Wette, Einl. § vii.) The best theories on this side are those of Jones and Bellermann; but something new appears on this general topic, in Germany at least, almost every year. It is, however, the opinion of those best acquainted with the subject, that the Hebrews had no prosody, i. e. no measure of syllables. Their *rhythm* consisted only in the symmetry or correspondence of the larger members.

Rhythm may be of three species, viz. (1.) It may consist merely in the syllables, or in a succession of poetical feet, as dactyles, &c. without any larger pauses or members. (2.) It may also exist, where the poetical feet or measures of syllables are neglected, but a certain measure of the larger members or clauses is found. This last is the rhythm of the Hebrews; as also of the old German Meistersingers. (3.) The third and most perfect form of rhythm comprises both the others, and appears in Greek, Roman and modern poetry.

The rhythm of Hebrew poetry, then, consists in the PARALLELISM of the members, (as it is called by Lowth,) of which the fundamental principle is, that *every verse must consist of at least* TWO *corresponding parts or members.* (See Lowth, Lect. xix. De Wette, Einl. §. vii.)

Laws of Parallelism.—The parallelism of Hebrew poetry occurs either in the *thought*, or solely in the *form.* Of the former there are three kinds, viz.

1. *Synonymous;* where the two members express the same idea in different, but closely, and often literally, corresponding words: e. g.

Ps. viii. 4. What is man, that thou art mindful of him?
And the son of man, that thou dost visit him?

ii. 1. Why do the heathen rage?
And the people imagine a vain thing?

ii. 4. He that sitteth in the heavens shall laugh;
The Lord shall have them in derision.

Job vi. 5. Doth the wild ass bray when he hath grass?
Or loweth the ox over his fodder?

So also the song of Lamech, quoted above, Gen. iv. 23. and Job vii. 1, seq.

2. *Antithetical;* where an antithesis of thought is expressed by corresponding members: e. g.

Prov. xiv. 11. The house of the wicked shall be overthrown;
But the tabernacle of the upright shall flourish.

xv. 1. A soft answer turneth away wrath;
But grievous words stir up anger.

(Compare Virgil. Ecl. iii. 8.)

3. *Synthetic;* which is a mere juxtaposition; or rather the thought is carried forward in the second member with some addition; the correspondence of words and construction being as before: e. g.

Ps. xix. 7. The law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the simple.

8. The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.

9. The fear of the Lord is clean, enduring for ever;
The judgments of the Lord are true and righteous altogether.

Mere *rhythmical* parallelism is that in which no similarity or correspondence of thought exists; but the verse is divided by the *cæsura*, as it were, into corresponding members. This is the most imperfect species of parallelism; and may be compared with the hexameter, divided by the cæsura: e. g.

Ps. ii. 6. Yet have I set my king
Upon my holy hill of Zion.

iii. 2. Many *there be* which say of my soul,
There is no help for him in God.

This is most common in the book of Lamentations; where there is hardly any other species of parallelism.

Thus far we have had regard to the simplest and most perfect parallelisms of two members; such as are more usually found in the Psalms, Job, &c. But in the prophets and a few of the psalms, we find a less regular, and sometimes *compound* parallelism. Thus the parallelism is irregular, when one member is shorter than the other; as Hosea iv. 17:

Ephraim is joined to idols:
Let him alone.

Of *compound* parallelisms there are various kinds; as when the verse has three members; and the two first correspond to the third: e. g.

Ps. liii. 6. O that the salvation of Israel were come out of Zion!
When God bringeth back the captivity of his people,
Jacob shall rejoice and Israel shall be glad.

Or when the verse has four members; of which the first and third correspond to the second and fourth: e. g.

Ps. xxxi. 10. For my life is spent with grief,
And my years with sighing;
My strength faileth because of mine iniquity,
And my bones are consumed.

Or the verse may have four parallel members; as

Ps. i. 1. Blessed is the man
Who walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scorners.

We may name Psalms ii. and xv. as affording examples of most of the species of poetic parallelism.

In the common manuscripts and editions of the Hebrew Bible, the members of the parallelisms in the poetical parts are not written or printed separately; but the accents serve to divide them. In the editions of Kennicott and Jahn, however, the members are printed separately. It is matter of regret, that this mode was not adopted in our English version; since the common reader has now often no means of distinguishing, whether that which he reads is Hebrew poetry, or Hebrew prose. Indeed, a good translation ought to adhere closely to the *form* of the original, and not give it a foreign costume. Hence the mere parallelism should be exhibited, without metre, and generally without feet.

The preceding principles refer solely to the *rhythm* of Hebrew poetry. Besides this, there are other peculiarities; e. g. the strophe, as in Ps. xlii. xliii; where verses 5, 11, and 5, are a burden or refrain, repeated at the end of each strophe. So also the alphabetic psalms and poems; (see LETTERS;) and the psalms of degrees, in which the chief words of each verse are taken up and repeated at the beginning of the next verse. (See DEGREES, and PSALMS.) Paronomasia, or the correspondence of like sounding words, a species of rhyme, occurs seldom in the Psalms; it seems too feeble and trivial for lyric poetry. The prophets employ it more frequently. *R.

POETS. The Hebrew poets were men inspired of God; and among them we find kings, lawgivers and prophets. Moses, Barak, David, Solomon, Hezekiah, Job, Isaiah, Jeremiah, and most of the prophets, composed poems, or pieces in verse; the most pompous, the most majestic, and the most sublime. The expression, the sentiments, the figures, the variety, the action, every thing is surprising.

Paul gives a pagan poet the name of prophet; (Tit.

i. 12, "One of themselves, even a prophet of their own, said," &c.) because, among the heathen, poets were thought to be inspired by Apollo. They spoke by enthusiasm. Oracles were originally delivered in verse. Poets were interpreters of the will of the gods. The poet quoted by Paul, is Epimenides, whom the ancients esteemed to be inspired, and favored by the gods.

The same apostle quotes the poet Aratus, a native, as well as himself, of Cilicia: (Acts xvii. 28.) *We are the children (the race) of God.* This is part of a longer passage, whose import is, "We must begin from Jupiter, whom we must by no means forget. Every thing is replete with Jupiter. He fills the streets, the public places, and assemblies of men. The whole sea and its harbors are full of this god, and all of us in all places have need of Jupiter." It was certainly not to prove the being or to enhance the merit of Jupiter, that Paul quotes this passage. But he has delivered out of bondage, as we may say, a truth which this poet had uttered, without penetrating its true meaning. The apostle used it to prove the existence of the true God, to a people not convinced of the divine authority of the Scriptures, and who would have rejected such proofs as he might have derived from thence.

The son of Sirach, intent on praising eminent men, enumerates bards or poets; who were, he says, "Leaders of the people by their counsels, and by their knowledge of learning meet for the people; wise and eloquent in their instructions: such as found out musical tunes, and recited verses in writing," Ecclus. xliv. 4. It is evident that he considered them as of great importance to the community; and we know that they were of great antiquity, for Moses, himself a poet, refers to those who spoke in proverbs, (Numb. xxi. 27.) of which he inserts a specimen. Jacob was a poet, as appears from his farewell benediction on his sons. And it appears to be extremely probable that the honorable appellation Nebi, equally denoted a prophet, a poet, and a musician, as the poets principally were.

Poets, like other men, could only draw comparisons from objects with which they were conversant; hence we have in Scripture many allusions to the phenomena of nature, as extant in the countries where the writers resided—storms, tempests, earthquakes, thunder and lightning, &c. The shepherd king describes the Lord as his shepherd, who leads him in security; not as his steersman, who brings him safely into port; for he was little acquainted with nautical affairs. Very few are the descriptions of the sea, or its inhabitants, in Job, although the writer ransacks earth and heaven, with wonderful science. Poets who dwelt in tents have little reference to extensive architecture. But to understand their language, it is necessary to acquire as intimate a knowledge as possible of the things they knew; and even when they treat of things spiritual or celestial; because these are signified by means of terrestrial objects or incidents; and the just understanding of one may lead to a just understanding of the other. Divine inspiration itself, however superhuman it may be, must, nevertheless, speak to men in the language of men, or the instruction it means to convey will continue a perfect blank.

POLYGAMY, see MARRIAGE.

POLYGLOTT, see BIBLE, p. 177.

POMEGRANATE, the *punica granatum* of Linnæus; called also *malum granatum*, that is, granate apple, (pomme granate,) whence its name. The tree grows wild in Palestine and Syria, as generally in the south of Europe, and north of Africa. It is low, with a straight stem, reddish bark, many and spreading branches, lancet-formed leaves, bearing large and beautiful red blossoms. The fruit is of the size of an orange, of a tawny brown, with a thick astringent coat, containing abundance of seeds, each enveloped in a distinct, very juicy, crimson coat, whose flavor in a wild state is a pure and very strong acid; but in the cultivated plant, sweet and highly grateful. (Compare Cant. iv. 13; Numb. xiii. 23; Deut. viii. 8.) Artificial pomegranates were also used as ornaments on the robe of the high-priest, (Ex. xxviii. 33,) and also as an architectural ornament, 1 Kings vii. 18. *R.

PONTUS, a province in Asia Minor, having the Euxine sea north, Cappadocia south, Paphlagonia and Galatia west, and the Lesser Armenia and Colchis east. It is thought that Peter preached here, because he addresses his First Epistle to the faithful of this and of the neighboring provinces.

POOR. This word often denotes the humble, afflicted, mean in their own eyes, low in the eyes of God. Not so much a man destitute of the good things of the earth, as a man sensible of his spiritual misery and indigence, who applies for succor to the mercy of God. In this sense the greatest and richest men of the world are level with the poorest, in the eyes of God.

In Exodus xxiii. 3, Moses forbids the judges "to countenance a poor man in his cause;" or as in Lev. xix. 15, "Thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." In a word, judge without respect of persons; have only truth and justice before your eyes; consider that you stand in the place of God on the earth.

One of the characters of the Messiah was, to judge the poor, (Ps. lxxii. 2, 4.) and to preach the gospel to them, Isa. xi. 4; Matt. xi. 5. Hence, Jesus chose disciples that were poor, and the greater part of the first believers were really poor men, as we may see in their history.

Solomon says, (Prov. xxii. 2.) "The rich and poor meet together;" they are like each other in one thing—God created them both; and both riches and poverty are of his bestowing. Hence the rich should not be supercilious, nor the poor despondent; both are equal in the eyes of God, Prov. xxix. 13. Amos (viii. 6.) reproaches the Israelites with having sold the poor for a contemptible price; as for shoes and sandals. Probably the rich actually thus sold their poor debtors, for things of no value. James (ii. 1.) seems to carry the obligation of not respecting persons so far as to allow no mark of distinction to persons in power, or in civil dignities, in the public assemblies of religion. But this ought to be understood of an inward preference, and of the sentiments of the heart, rather than of external marks of respect. It is never allowed a Christian to prefer a rich man before a poor man, only because he is rich, and to think better of him, to judge him more worthy of esteem and consideration, rather than he who has not the same advantages of the goods of fortune.

Poverty was considered by the Jews as a great evil and a punishment from God. Job speaks of it as of a prison, and a state of bondage, chap. xxxvi. 8. And Isaiah (xlviii. 10.) compares it to a furnace or crucible, wherein metals are purified. God tried Job and Tobit by poverty: they looked beyond the old covenant; they knew the value of suffering, of humiliation, of indigence; they knew how to make a right

use of them, and to convert them to their greatest advantage. They were poor in spirit, in the disposition of their hearts, before God made them suffer actual poverty. Comp. HUMILITY.

Nothing is more earnestly recommended in Scripture than alms and compassion to the poor. Moses would have them admitted to the religious feasts celebrated in the temple, Deut. xvi. 11, 12. He ordered, that in the fields, in the vineyards, and upon the trees, something should be left for them; (Lev. xix. 10; xxiii. 22.) that in the sabbatical years, and the years of jubilee, all should be left for the poor, the widow, and the orphan, Exod. xxiii. 11. He commanded to lend to the poor, and observed, that they should never be wanting in the country, but that the people should always have opportunity to bestow their alms, Deut. xv. 8, 9. That if any pledge were taken from the poor, the lender shall not enter the house to take it by force, (Deut. xxiv. 12, 14.) and that if the poor be forced to give his goods or his clothes, they shall be restored to him at night, that he may have wherewith to cover himself. Our Saviour has carried this point of the law, concerning almsgiving, to its perfection; he practised it himself, recommended it to his disciples, and has inspired his servants with the tenderest charity towards the poor. He advised those who would in earnest become his disciples, to sell all they had, and give to the poor, Matt. xix. 21. He gives excellent rules for practising charity and avoiding vain-glory and ostentation, which otherwise may occasion our losing all the fruits of our charity, Matt. vi. 1—4.

POTIPHAR, an officer of the court of Pharaoh, king of Egypt, (Gen. xxxvii. 36,) general of his troops, according to the Vulgate; but chief of his executioners or body-guards, according to the Hebrew. Potiphar bought Joseph as a slave from the Midianites, who had taken him of his brethren; and seeing all things prosper in his hands, he gave him the superintendence of his whole property. His wife, however, taking an unlawful liking to Joseph, solicited him to the crime of adultery; and, Joseph repulsing her, her love changed into hatred, and she accused him to her husband, who put Joseph into prison; where his delegate, who had charge of the prisoners, transferred this care to Joseph. See JOSEPH.

POTSHERD, a broken fragment, or piece of an earthen vessel; not a brittle pot only, but a piece of a pot; a pot already broken, Isa. xlv. 9.

POTTER, a maker of earthen vessels, of which there is frequent mention made in Scripture. Jeremiah (xviii. 3.) represents him while at work as sitting on two stones; and Ecclesiasticus (xxxviii. 29, 30.) says, "So doth the potter sitting at his work, and turning the wheel about with his feet; who is always carefully set at his work, and maketh all his work by number; he fashioneth the clay with his arm, and boweth down his strength before his feet." When God would show his dominion over men, and his irresistible power over their hearts, he has recourse to the similitude of a potter, who makes what he pleases of his clay; of this a vessel of honor, of that a vessel of dishonor: now forming it, then breaking it; now preserving it, and then rejecting it. (See Ps. ii. 9; Ecclus. xxxiii. 13; Rom. ix. 21; Jer. xviii. 2, 3, &c.)

POTTER'S-FIELD, a piece of ground that was bought with the money for which Judas sold our Saviour Christ, but which he brought back again to the temple. (See ACELDAMA.) It is south of mount Sion, about a stone's cast from the pool of Siloam, and is surrounded by walls, in length seventy cubits, in breadth fifty; and is covered with a vault, with seven openings above, to let down the bodies which are to be there buried.

We read in the Mishna (Tract. de Sanhedr. cap. vi. n. 14, 15.) that they did not allow malefactors, or such as were executed for crimes, to be buried in the tombs of their fathers, except their flesh had first been consumed in other places, appointed for the punishment of such offenders. For this reason, perhaps, Joseph of Arimathea begged the body of Jesus from Pilate that he might deposit it in a private sepulchre, before it could be taken to this public burying-place; where he might have been undistinguished from common criminals.

POVERTY has been sanctified by Christ in his own person, and in that of his parents; in that of his apostles, and of the most perfect of his disciples. Agur besought the Lord to give him neither poverty nor riches, (Prov. xxx. 8.) looking on each extreme as a dangerous rock to virtue. See POOR.

POWER, the ability of performing a thing. It is in a sovereign degree an attribute of Deity. God is all-powerful. It means sometimes a right, privilege, or dignity; (John i. 12.) sometimes absolute authority; (Matt. ix. 6.) sometimes the exertion, or act of power, as of the Holy Spirit, (Eph. i. 19.) of angels, or of human governments, magistrates, &c. (Rom. xiii. 1.) and perhaps it generally includes the idea of dignity, superiority. So the body is sown in weakness, but raised in power, dignity, honor. (For the word *power* in 1 Cor. xi. 10, see the article VEIL.)

PRAISE is one of the noblest acts of worship, and one which seems to be a direct, simple, unsophisticated dictate of nature; insomuch that it is wonderful how any possessed of rational powers can omit this delightful duty. If prayer, to which praise is the counterpart, can be neglected; if a sense of wants, necessities, transgressions and dangers, may not be sufficiently strong to excite prayer, yet it is surely very ungrateful not to notice the benefits we have enjoyed or are enjoying. What we are in the actual possession of, ought at least so far to affect us, as to render us grateful to that hand which bestows them, that hand which might bestow far different distributions to us. What character is so odious among men as that of the ungrateful? What so common in respect to God? Those who deny the being of God may, to be sure, withhold thanks for mercies received; but that any who acknowledge the divine attributes should be thus insensible, is most astonishing!

PRAYER, directed to God, is the ordinary conveyance of graces received from him. The prayers of a just man are of great power, Jam. v. 16, 17. The saints under both covenants prayed; Jesus Christ himself, our great example, taught us to pray, to show that thereby we honor God, and draw on ourselves his favors and graces. Paul, in most of his Epistles, entreats the faithful to pray for him; or offers to God his prayers for them.

From the promulgation of the law, the Hebrews did not intermit public prayer in the tabernacle, or in the temple, as opportunity returned. It consisted in offering the evening and morning sacrifices, every day, accompanied by prayers by the priests and Levites in that holy edifice. Every day they offered sacrifices, incense, offerings, and first-fruits; they performed ceremonies for the redemption of the first-born, or the purification of pollutions; in a word, the people came thither from all parts to discharge their vows, and to satisfy their devotions, not only on great and solemn days, but also on ordinary

days ; but nothing of this was performed without prayer.

The psalmist (cxix.) says, he prayed to God, or praised him, seven times a day. And, (Ps. lv.) "Evening, and morning, and at noon, will I pray and cry aloud, and he shall hear my voice." Daniel (vi. 10.) bent his knees three times a day, and worshipped the Lord, opening his windows, and turning himself toward Jerusalem. The Levites, appointed to guard the temple, lifted up their hands in the night-time, and encouraged one another to adore the Lord, Ps. cxxxiv. 2. The psalmist says, (Ps. cxix. 62.) that he arose in the middle of the night, to praise the Lord, and Nehemiah (ix. 3.) mentions four hours of prayer on a fast-day.

During the captivity, Ezra, observing that several Jews mingled foreign terms with their prayers, which were not suitable to the sanctity of that exercise, composed eighteen benedictions, which every Israelite is obliged to learn, and to repeat daily. A little before the destruction of the temple, the rabbi Gamaliel added a nineteenth, against apostates and heretics ; under these names meaning the Christians. Ezra also fixed the time for prayer, according to Maimonides.

In the Jewish prayers we observe, in general, their length, and their battology, or tedious repetitions, which Christ reproves: (Matt. vi. 7.) "When ye pray, use not vain repetitions as the heathen do ; for they think they shall be heard for their much speaking." Secondly, as to their posture. They generally pray sitting, or stooping with their faces toward the ground. They stretch out their feet and their hands, and make a loud cry. Christ prayed thus in the garden of Olives: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears," Heb. v. 7. Thirdly, they think that prayers supply the place of sacrifices, which ceased at the destruction of the temple and its altars ; they give them the same name, and impute to them the same efficacy.

It is very likely that the prayers of the first Christians were formed on the model of those of the Jews. In the Lord's prayer, our Saviour principally intended to oppose its brevity to their battology. Paul (Ephes. vi. 18 ; 1 Thess. v. 17 ; 1 Tim. ii. 8.) directs that believers should pray in all places, and at all times, lifting up pure hands towards heaven, and blessing God for all things, whether in eating, drinking, or any other action ; and that every thing be done to the glory of God, 1 Cor. x. 31. In a word, our Saviour has recommended to us to pray without ceasing, Luke xviii. 1 ; xxi. 36.

PREDESTINATION, To PREDESTINATE, sometimes signifies merely a designation, or appointment of a particular thing to a particular use ; or of a certain person to a certain office or employment. But, in theological language, predestination expresses the design formed by God, from all eternity, of bringing by his grace certain persons to faith and salvation, while he leaves others to their infidelity. Divines agree, that predestination to salvation is of mere favor, but opinions are divided concerning it. Some regard it as merely gratuitous ; others believe that God formed his predestination on a view of future merits in the elect. Austin, and the most celebrated schools of the Latin church, hold predestination to be of mere favor. Some Greek fathers, and some Latin divines, adhere to predestination founded on foreknowledge. Augustin says, predestination is a foreknowledge and preparation of efficacious means, in virtue of which, the elect are most certainly saved ; and he was fully persuaded of the gratuitousness of predestination, in its uttermost extent.

The ancient Hebrews were persuaded, as well as we are, that God had foreknowledge of what every person should be, do and become. This is included in the very notion of God, his providence, and his infinite knowledge. God says to Jeremiah, (i. 5.) "Before I formed thee in the belly, I knew thee ; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." But when we endeavor to form a just idea of their system of predestination, and how they reconciled grace and free-will, the attempt is not very easy. The author of the book of Wisdom, whom several have thought to be Philo, make Solomon thus speak : (chap. viii. 19, 20.) "I was a witty child, and had a good spirit : yea, rather, being good, I came into a body undefiled." The apostles (John ix. 2.) proposed a question to Christ, when they saw a man born blind, whether his condition was as a punishment for his own sins, or for those of his parents. They therefore had a notion, that his soul had a previous existence, and had offended God, before it animated the present body.

Chrysostom, who may be considered as the oracle and the mouth of the Greek church, maintained, that God did not reject nor predestinate men on account of their past good or bad actions, but on foreknowledge of their future merits or demerits : "Whence is it (says he, on Rom. ix. 13.) that Jacob is beloved, and Esau hated ? It is because one is good, and the other is bad. And whence is it, that, before their birth, God determined that the elder should be in subjection to the younger ? It is because God has no need to stay for the event of things, as we must do, to judge whether a man shall be good or bad ; he sees that even before he is born. It was by the effect of his prescience, that he chose Jacob and rejected Esau. He knew before their birth what they would one day prove. When he chose Matthew, there were several persons who appeared better than he : but by his infinite penetration, he knew how to discover the value of that jewel, that then lay upon a dunghill." In another place (Homil. lxxx. in Matt. xxv.) he says, that the kingdom of heaven was prepared for the elect from the beginning of the world, and before they were born, because God foreknew what they would be. And writing on those words of the psalmist, (cxxxix. 2.) "Thou understandest my thought afar off," he thus reasons : Some people are absurd enough to say, such an one is a good man, because God has chosen him and loved him ; and such another is wicked, because God hated him. But the prophet here tells us, on the contrary, that God proves us by our works. He knows whether we will be virtuous or no, even before our birth ; and by that he gives us proofs of his prescience : he confirms it by our works, for fear it should be imagined, that his prescience was the cause of our virtue.

The Greek fathers, after Chrysostom, have expressed themselves much in the same manner, and the modern Greeks have followed the sentiments of the fathers before them.

This, however, is a very difficult subject. We may certainly conclude, that when God proposes an end, he also proposes the means ; when he appoints an effect, he also appoints the causes. Now where is the essential difference, if we say, God foresaw the elect would be holy, therefore chose them ; or

God chose the elect, to make them holy? because since their holiness is not from themselves, but from him, he must determine to bestow on them that which they have not of themselves. The difference, therefore, is in the order only, that is, whether God determined to elect A. B., purposing his holiness, or determined to make A. B. holy, purposing his election. But observe, that God's determination to render A. B. holy is, in fact, an election of him; an election which implies salvation; and since this principle places an election of the party previous to its effects, it seems to be much more reasonable than contingency in any shape. Especially, considering that all things are known to God, from the beginning to the end, so that he has no need to stay till a certain event has taken place before he can adjust the following event, but in his divine, infinite and intimate foreknowledge of things, that which is to follow is equally present with him, as that which is to precede. And, doubtless, we had better on this subject not only think and speak with the most profound reverence, feeling our ignorance, and our scanty powers; but endeavor to persuade ourselves thoroughly of the *infinite* goodness, wisdom and love of God, and bind ourselves to submit heartily to these attributes, and their operations, rather than to perplex ourselves, and to render ourselves unhappy, about appointments whose concatenation and universal influence are infinitely beyond our ken. If we see one single link in the chain of the divine government, considered as compounded of cause and effect, what proportion does this bear to that infinitely prolonged combination of things, of which the divine mind *only* is capable of surveying at once both the extremes, and, together with the extremes, every connecting link, every acting cause, and every produced effect, from the most trivial, as we call it, to the most considerable, in our estimation! We say, in our estimation, because there is no lesser and greater in the sight of God; but each, being appointed by him, is of equal consequence in his appointment, and is equally valued by his infinite wisdom.

PRESS. This word is often used in Scripture not only for the machine by which grapes are squeezed, but also for the vessel, or vat, into which the wine runs from the press; that in which it is received and preserved. Whence proceed these expressions: he *digged a wine-press* in his vineyard;—*your presses shall run over with wine; thy presses shall burst out with new wine; to draw out of the press; Zeeb they slew at the wine-press of Zeeb.* It was a kind of subterraneous cistern, in which the wine was received and kept, till it was put into jars or vessels, of earth or wood.

We read in several titles of the Psalms, as viii. lxxxi. lxxxiv. "for the presses," (*on Gittith*, Eng. tr.) which is differently explained. Some think that these Psalms are songs of rejoicing for the vintage, and were chiefly sung at the Feast of Tabernacles, after the harvest and the vintage. Others suppose, that *gittith* signifies an instrument of music, invented or used, perhaps, at Gath, and hence called Gittith. See the article GITTITH.

PRETORIUM, a name given in the Gospels to the house in which dwelt the Roman governor of Jerusalem, Mark xv. 16. (Compare Matt. xxvii. 27; John xviii. 28, 33.) Here he sat in his judicial capacity, and here Jesus was brought before him. This was properly the palace of Herod at Jerusalem, near the tower of Antonia, with which it had communication. Here the Roman procurators resided whenever they visited Jerusalem; their head-quarters being properly at Cesarea. The pretorium or palace of Herod (Engl. tr. *judgment hall*) at Cesarea is also mentioned, Acts xxiii. 35. (See Joseph Antiq. xv. 9. 3.) Paul speaks also of the pretorium (or palace) at Rome, in which he gave testimony to Christ, Phil. i. 13. Some think, that by this he means the palace of the emperor Nero; and others, that he means the place where the Roman prætor sat to administer justice, that is, his tribunal. It is certain that the emperor's palace did not bear the name of tribunal; but Paul, being accustomed to call by this name the governor's palace at Jerusalem, might give it to the emperor's at Rome. Others have maintained, with greater probability, that under the name of the pretorium at Rome, Paul would express the camp of the pretorian soldiers, whither he might have been carried by the soldier that always accompanied him, and who was fastened to him by a chain, as the manner was among the Romans.

PRICKS. The Greek word κέντρον signifies properly *a stimulus, a goad*, with which oxen were driven from behind. Hence the proverbial expression, πρὸς κέντρον λακτίζειν, *to kick against the goad*, applied to those who rashly offer resistance to one who is more powerful than themselves, and thus expose themselves to severe retribution, Acts ix. 5; xxvi. 14. The expression is common to the Greeks, Romans and Hebrews, e. g. Pindar, Pyth. ii. 193. Æschyl. Agam. 1633. Eurip. Bacch. 791. Terent. Phormio i. 2. 27. Ammian. Marcell. xviii. 5. (See Kuinoel on Acts ix. 5.) *R.

PRIDE is a sin very odious to God and man, and Scripture condemns it in a multitude of places. What, indeed, is displayed in the whole sacred history but the pride, presumption and vanity of men overthrown? What else, but the humility, the meekness, the acknowledgment of human weakness, exalted, supported and recompensed. "God resisteth the proud, and giveth grace to the humble. A man's pride shall bring him low; but honor shall uphold the humble in spirit. Pride goeth before destruction; and a haughty spirit before a fall. Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud."

"Pride" is also put for the hardness and insolence of a sinner, in opposition to sins of infirmity or ignorance: "But the soul that doeth aught presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people," Numb. xv. 30. And Deut. xvii. 12, "And the man that will do presumptuously, and will not hearken unto the priest, or unto the judge, even that man shall die." The Lord treated the Egyptians with rigor, because they acted with pride and insolence toward the Hebrews, Exod. xviii. 11. Job and the psalmist have distinguished Pharaoh by the name of the proud, (Job xxvi. 12; Ps. lxxxix. 10.) and Isaiah (li. 9.) uses the same expression, to mark his destruction. Ezekiel says (xxxii. 12.) the Chaldeans shall destroy the pride, the insolence, the cruelty of Egypt. (See Neh. ix. 16, 29.)

Scripture reproaches the Moabites with their pride; and points them out under the name of children of haughtiness, or pride; for so we translate Numb. xxiv. 17, "He shall destroy all the children of pride," (Eng. *Sheth*,) or haughtiness; which is confirmed by Jer. xlviii. 29, "We have heard the pride of Moab, (he is exceeding proud,) his loftiness and his arrogancy, and his pride and the haughtiness of his heart." (Comp. Numb. xxi. 28, with Jer. xlviii. 45. Heb. Also Isa. xvi. 6.)

The pride of Jordan expresses the inundations of

that river, Jer. xii. 5; xiii. 9; xlix. 19; Zech. xi. 3. See JORDAN.

The pride and the proud often represent Babylon and the Babylonians; Isa. xiii. 19, "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrha." Jeremiah, (l. 31, 32.) speaking of the king of Babylon, says, "Behold, I am against thee, O thou most proud, saith the Lord of hosts; for the day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him." (See Ps. cxix. 21, 51, 69, 78, 85, 122.)

PRIEST, from the Greek, *Presbyter*, properly signifies an *elder*, or old man. The Hebrew is כהן, *Cohen*. In the Old Testament, the priesthood was not annexed to a certain family, till after the promulgation of the law by Moses. Before that time, the first-born of each family, the fathers, the princes, the kings were born priests, in their own cities, and in their own houses. Cain and Abel, Noah, Abraham and Job, Abimelech and Laban, Isaac and Jacob, offered, personally, their own sacrifices. In the solemnity of the covenant made by the Lord with his people, at the foot of mount Sinai, Moses performed the office of mediator, and young men were chosen from among Israel to perform the office of priests, Exod. xxiv. 5, 6. But after the Lord had chosen the tribe of Levi to serve him in his tabernacle, and the priesthood was annexed to the family of Aaron, then the right of offering sacrifice to God was reserved to the priests of this family, Numb. xvi. 40. The punishment of Uzziah, king of Judah, (2 Chron. xxvi. 19.) is well known, who, having presumed to offer incense to the Lord, was suddenly smitten with a leprosy. However, it seems that on certain occasions the judges and kings of the Hebrews offered sacrifice to the Lord, especially before a constant place of worship was fixed at Jerusalem. See 1 Sam. vii. 9, where Samuel, who was no priest, offered a lamb for a burnt-sacrifice to the Lord. See also chap. ix. 13, where it is said, that this prophet was to bless the offering of the people; which should seem to be a function appropriate to a priest. Lastly, 1 Sam. xvi. 5, he goes to Bethlehem, where he offers a sacrifice at the anointing of David.

Saul himself offered a burnt-offering to the Lord, perhaps as being king of Israel, 1 Sam. xiii. 9, 10. Elijah also offered a burnt-offering on mount Carmel, 1 Kings xviii. 33. David sacrificed at the ceremony of bringing the ark to Jerusalem, (2 Sam. vi. 13.) and at the floor of Araunah, 2 Sam. xxiv. 25. And Solomon went up to the brazen altar at Gibeon, and there offered sacrifices, 2 Chron. i. 6. We know that such passages are commonly explained, by supposing that these princes offered their sacrifices by the hands of the priests; but the text by no means favors such explication; and it is very natural to imagine, that in the quality of kings and heads of the people, they had the privilege of performing some sacerdotal functions on certain extraordinary occasions. So we see David consulted the Lord, by the priestly ephod; and on another occasion he gave a solemn benediction to the people. His son Solomon did the same, 1 Sam. xxiii. 9; xxx. 7; 2 Sam. vi. 14, 18; 1 Kings viii. 55, 56.

The Lord having reserved to himself the first-born of Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange and compensation, he accepted the tribe of Levi for the service of his tabernacle, Numb. iii. 41. Thus the whole tribe of Levi was appointed to the sacred ministry, but not all in the same manner; for of the three sons of Levi, Gershom, Kohath and Merari, the heads of the three great families, the Lord chose the family of Kohath, and out of this family the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Kohath, even the children of Moses, and their descendants, remained among the Levites.

The high-priest was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Jewish nation, Deut. xvii. 8—12; xix. 17; xxi. 5; xxxiii. 9, 10; Ezek. xliv. 24. He only had the privilege of entering the sanctuary once a year, on the day of solemn expiation, to make atonement for the sins of the whole people, Lev. xvi. 2, &c. He was to be born of one of his own tribe, whom his father had married a virgin; and was to be exempt from corporal defect, Lev. xxi. 13. In general, no priest who had any defect of this kind could offer sacrifice, or enter the holy place, to present the shew-bread. But he was to be maintained by the sacrifices offered at the tabernacle, Lev. xxi. 22.

God had appropriated to the person of the high-priest the oracle of his truth: so that when he was habited in the proper ornaments of his dignity, and with the urim and thummim, he answered questions proposed to him, and God discovered to him secret and future things. He was forbidden to mourn for the death of any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract, or hazard the contraction of uncleanness. He could not marry a widow, nor a woman who had been divorced, nor a harlot; but a virgin only of his own race. He was to observe a strict continence during the whole time of his service.

The ordinary priests served immediately at the altar, killed, skinned and offered the sacrifices. They kept up a perpetual fire on the altar of burnt-sacrifices, and in the lamps of the golden candlestick in the sanctuary: they kneaded the loaves of shew-bread, baked them, offered them on the golden altar in the sanctuary, and changed them every sabbath day. Every day, night and morning, a priest, appointed by casting of lots at the beginning of the week, brought into the sanctuary a smoking censer of incense, and set it on the golden table, otherwise called the altar of incense.

The priests were not suffered to offer incense to the Lord with strange fire; that is, with any fire but what was taken from the altar of burnt-sacrifices, Lev. x. 1, 2. God chastised Nadab and Abihu with severity for having failed in this. The priests and Levites waited by the week, and by the quarter, in the temple. They began their week on the sabbath, and ended it on the next sabbath, 2 Kings xi. 5, 7. Moses fixed the age at which they were to enter on the sacred ministry at twenty-five or thirty years, and they were to end it at fifty, Numb. viii. 24; iv. 3; 1 Chron. xxiii. 24; 2 Chron. xxxi. 17; Ezra iii. 8. Those who dedicated themselves to perpetual service in the temple, were well received, and maintained by the daily offerings, Deut. xviii. 6—8.

The Lord had given no lands of inheritance to the tribe of Levi, in the Land of Promise. He intended that they should be supported by the tithes, the first-fruits, the offerings made in the temple, and by their share of the sin-offerings and thanksgiving-offerings,

sacrificed in the temple; of which certain parts were appropriated to them. In the peace-offerings they had the shoulder and the breast; (Lev. vii. 33, 34.) in the sin-offerings they burnt on the altar the fat that covers the bowels, the liver and the kidneys; the rest belonged to themselves, Lev. vii. 6, 10. The skin or fleece of every sacrifice also belonged to them; and this alone was no mean allowance. When an Israelite killed any animal for his own use, he was to give the priest the shoulder, the stomach and the jaws, Deut. xviii. 3. He had also a share of the wool when sheep were shorn, Deut. xviii. 4. All the first-born, both of man and beast, belonged to the Lord, that is, to his priests. The men were redeemed for five shekels, Numb. xviii. 15, 16. The first-born of impure animals were redeemed or exchanged. The clean animals were not redeemed, but were sacrificed to the Lord, their blood being sprinkled about the altar; the rest belonged to the priest. The first-fruits of trees, that is, those of the fourth year, belonged also to the priests, Numb. xvi 13 Lev. xix. 23, 24.

The people offered at the temple the first-fruits of the earth; the quantity being fixed by custom to between the fortieth and sixtieth part. They offered also whatever any one had vowed to the Lord. They gave also to the priests and Levites an allowance out of their kneaded dough. They also had the tithe of the fruits of the land, and of all animals which passed under the shepherd's crook, Lev. xxvii. 31, 32. When the Levites had collected all the tithes and all the first-fruits, they set apart the tithe of this for the priests, Numb. xviii. 26. Thus, though the priests had no lands or inheritances, they lived in great plenty. God also provided them houses and accommodations, by appointing forty-eight cities for their residence, Numb. xxxv. 1—3. In the precincts of these cities they possessed a thousand cubits beyond the walls. Of these forty-eight cities, six were appointed as cities of refuge, for those who had committed casual and involuntary manslaughter. The priests had thirteen of these cities; the others belonged to the Levites, Josh. xxi. 10.

A principal employment of the priests, next to attending on the sacrifices and the temple service, was the instruction of the people, and the deciding of controversies; distinguishing the several sorts of leprosy, divorce causes, the waters of jealousy, vows, causes relating to the law and uncleannesses, &c. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts," Mal. ii. 7. They publicly blessed the people in the name of the Lord. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and to encourage the army, Numb. x. 8, 9; Deut. xx. 2.

The consecration of Aaron and of his sons was performed by Moses in the desert with great solemnity, he performing the office of consecrating priest, Exod. xl. 12; Lev. viii. It is doubtful whether at every new consecration of a high-priest all these ceremonies were repeated. It is probable they contented themselves with clothing the new high-priest in the habit of his predecessor, as at the death of Aaron, Numb. xx. 25, 26. Yet some think they gave him unction also, which might be till the Babylonish captivity, though there is no proof of the fact. We know, that after this, Jonathan the Asmonean contented himself with putting on the high-priest's habit at the Feast of Tabernacles, in order to take possession of this dignity, 1 Mac. x. 21. (Joseph. Antiq. lib. xiii. cap. 5.)

As to the ordinary priests, we know not of any particular ceremony used at their consecration. They were admitted to the exercise of their function by "filling their hands," as Scripture speaks; that is, by making them perform the offices of their order. Nor is it certain whether any thing was required more than ordinary sanctification, that is, exemption from legal defilements and uncleanness. But when the priests had fallen away from the Lord, or had been long without performing their office, (as under some of the later kings of Judah, as Ahaz, Amon and Manasseh,) they thought it necessary to sanctify again such absentee priests. This happened under Hezekiah and Josiah; when the number of them that were sanctified not being sufficient for the great number of sacrifices offered, they were forced to employ the Levites in flaying the sacrifices; for the Levites were much sooner sanctified than the priests, 2 Chron. xxix. 34; xxxv. 11. The Hebrew reads, "For the Levites were upright of heart, to sanctify themselves, rather than the priests;" that is, they showed more zeal and readiness.

The Hebrew priesthood passed from the family of Ithamar into that of Eleazar, as the Lord had declared to the high-priest Eli, 1 Sam. ii. 30. (See Eli.) But the family of Eli possessed it long. This high-priest was succeeded by his third son Ahitub, or, according to others, Ahijah, to whom succeeded Ahimelech, slain by Saul, with the other priests at Nob. Saul then gave the high-priesthood to Zadoc. But Abiathar, son of Ahimelech, having adhered to the interests of David, was continued in possession of the high-priesthood in the kingdom of Judah. So that for a good part of David's reign, the high-priesthood was exercised by two high-priests, Zadoc and Abiathar; Zadoc of the family of Eleazar; Abiathar of the family of Ithamar. Towards the end of David's reign, Abiathar having adhered to the party of Adonijah against Solomon, he was disgraced and, Zadoc alone was acknowledged as high-priest. He then began to exercise his high-priesthood at Jerusalem, having before only performed the functions of it on the altar at Gibeon, 1 Kings ii. 26, 27; 1 Chron. xvi. 39.

The Hebrew word *cohen*, which signifies *priest*, is sometimes used for a *prince*. In Exod. ii. 16, it is said that Jethro, the father-in-law of Moses, was priest (כהן, *cohen*) of Midian; that is, according to some, prince, or governor, of his city. In 2 Sam. viii. 18, it is said, the sons of David were priests, (*cohenim*,) that is, princes; and considered in the country as priests. The Septuagint say, they were Ἀρχιερεῖς, principal courtiers; chiefs of the court. The author of the first book of Chronicles (xviii. 17.) explains this, by saying, they were the nearest at the king's hand. They had the chief employments at court.

The Christian priesthood is the substance and truth, of which that of the Jews was but a shadow and figure. Christ, the *everlasting priest*, according to the order of Melchisedec, abides for ever, as Paul observes; whereas the priests, according to the order of Aaron, were mortal, and therefore could not continue long, Heb. vii. 23, &c. The Lord, to express to the Hebrews what great favors he would confer on them, says he would make them kings and priests, Exod. xix. 6. And Peter repeats this promise to Christians, or rather he tells them, that they are in truth what Moses promised to Israel, 1 Pet. ii. 9. (See also Rev. i. 6.)

A CHRONOLOGICAL LIST OF THE HIGH-PRIESTS OF THE HEBREWS.

1. Succession from the Holy Scriptures.	2. Succession from 1 Chron. vi. 3—15.	3. Succession from Joseph. Ant. lib. v. c. 15 ; lib. x. c. 11.	4. Succession from the Jewish Chronicle, Seder Olam.
1. Aaron, brother of Moses, created high-priest, A. M. 2514, died 2552, *ante* A. D. 1452.	1. Aaron.	1. Aaron.	1. Aaron.
2. Eleazar, A. M. 2552, died about 2571, *ante* A. D. 1433.	2. Eleazar.	2. Eleazar.	2. Eleazar.
3. Phinehas, about A. M. 2571, died about 2590, *ante* A. D. 1414.	3. Phinehas.	3. Phinehas.	3. Phinehas.
4. Abiezer, or Abishua. } under the Judges.	4. Abishua.	4. Abiezer.	4. Eli.
5. Bukki. } under the Judges.	5. Bukki.	5. Bukki.	5. Ahitub.
6. Uzzi. } under the Judges.	6. Uzzi.	6. Uzzi.	6. Abiathar.
7. Eli, of the race of Ithamar, created in A. M. 2848, died in 2888, *ante* A. D. 1116.	7. Zerahiah.	7. Eli.	7. Zadok.
8. Ahitub I.	8. Meraioth	8. Ahitub.	8. Ahimah, under Rehoboam.
9. Ahiah. He lived in A. M. 2911, or 2912.	9. Amariah.	9. Ahimelech.	9. Azariah, under Abiah.
10. Abimelech, or Abiathar, slain by Saul in A. M. 2944, *ante* A. D. 1060.	10. Ahitub I.	10. Abiathar.	10. Jehoachash, under Jehoshaphat.
11. Abiathar, Ahimelech, or Abimelech, under David, from A. M. 2944, to 2989, *ante* A. D. 1015.	11. Zadok I.	11. Zadok.	11. Jehoiarib, under Jehoram.
12. Zadok I. under Saul, David and Solomon, from A. M. 2944, till about 3000, *ante* A. D. 1004.	12. Ahimaaz.	12. Ahimaa.	12. Jehoshaphat, under Ahaziah.
13. Ahimaaz, under Rehoboam, about A. M. 3030, *ante* A. D. 974.	13. Azariah.	13. Azariah.	13. Jehoiadah, under Joash.
14. Azariah, under Jehoshaphat; probably the Amariah of 2 Chron. xix. 11. About A. M. 3092, *ante* A. D. 912.	14. Johanan, 1 Chron. vi. 9, 10.	14. Joram.	14. Phadaiah, under Joash.
15. Johanan, perhaps Jehoiada, in the reign of Joash, 2 Chron. xxiv. 15, in A. M. 3126. Died aged 130.	15. Azariah.	15. Issus.	15. Zedekiah, under Amaziah.
16. Azariah, perhaps the Zechariah, son of Jehoiada, killed A. M. 3164, *ante* A. D. 840.	16. Amariah.	16. Axiora.	16. Joel, under Uzziah.
17. Amariah, perhaps Azariah, under Uzziah, in A. M. 3221, *ante* A. D. 783.	17. Ahitub II.	17. Phideas.	17. Jothan, under Joatham.
18. Ahitub II. } under Jotham, king of Judah.	18. Zadok II.	18. Sudeas.	18. Uriah, under Ahaz.
19. Zadok II. } under Jotham, king of Judah.	19. Shallum.	19. Julus.	19. Neriah, under Hezekiah.
20. Uriah, under Ahaz; he lived in A. M. 3265, *ante* A. D. 739.	20. Hilkiah.	20. Jotham.	20. Hosaiah, under Manasseh.
21. Shallum, father of Azariah, and grandfather of Hilkiah.	21. Azariah.	21. Uriah.	21. Shallum, under Amon.
22. Azariah, in the time of Hezekiah, 2 Chron. xxxi. 10. about A. M. 3278, *ante* A. D. 726.	22. Seraiah.	22. Neriah.	22. Hilkiah, under Josiah.
23. Hilkiah, under Hezekiah.	23. Jehozadak.	23. Odeas.	23. Azariah, under Jehoiakim and Zedekiah.
24. Eliakim, or Joakim, under Manasseh, and at the time of the siege of Bethulia, A. M. 3348. He lived under Josiah to 3380, and longer. Called Hilkiah. *Vide* Baruch i. 7.	24. Joshua.	24. Saldum.	24. Jehozadak, after the taking of Jerusalem.
25. Azariah, perhaps Neriah, father of Seraiah and of Baruch.		25. Hilkiah.	25. Jesus, son of Jehozadak, after the captivity.
26. Seraiah, the last high-priest before the captivity of Babylon, put to death A. M. 3414, *ante* A. D. 590.		26. Seraiah.	
27. Jehozadak, during the captivity from A. M. 3414 to 3469, *ante* A. D. 535.		27. Jehozadak.	
28. Joshua, or Jesus, the son of Jehozadak; returned from Babylon, A. M. 3468 *ante* A. D. 536.		28. Jesus, or Joshua.	

CONTINUATION, COLLECTED FROM EZRA, NEHEMIAH AND JOSEPHUS.

29. Joachim, under the reign of Xerxes, Joseph. Antiq. lib. xi. cap. 5.
30. Eliasib, Joasib, or Chasib, under Nehemiah, in A. M. 3550, *ante* A. D. 454.
31. Joiada, or Juda, Neh. xii. 10.
32. Jonathan, or John.
33. Jeddoa, or Jaddus, who received Alexander the Great at Jerusalem, in A. M. 3673; died in 3682, *ante* A. D. 322.
34. Onias I. made high-priest in A. M. 3681, governed 21 years; died in 3702, *ante* A. D. 302.
35. Simon I. called the Just, in A. M. 3702, or 3703; died in 3711, *ante* A. D. 293.
36. Eleazar, in A. M. 3712. Under this pontiff, they tell us, the translation of the LXX was made, about A. M. 3727; died in 3744, *ante* A. D. 260.
37. Manasseh, in A. M. 3745; died in 3771, *ante* A. D. 233.
38. Onias II. in A. M. 3771; died in 3785, *ante* A. D. 219.
39. Simon II. in A. M. 3785; died in 3805, *ante* A. D. 199.
40. Onias III. in A. M. 3805; deposed in 3829, died in 3834, *ante* A. D. 170.
41. Jesus, or Jason, in A. M. 3830; deposed in 3831, *ante* A. D. 173.
42. Onias IV. otherwise Menelaus, in A. M. 3832; died in 3842, *ante* A. D. 162.
43. Lysimachus, vicegerent to Menelaus, killed in A. M. 3834, *ante* A. D. 170.
44. Alcimus, or Jacimus, or Joachim, A. M. 3842; died in 3844, *ante* A. D. 160.
45. Onias V. Not at Jerusalem; but he retired into Egypt, where he built the temple Onion, in A. M. 3854, *ante* A. D. 150.
46. Judas Maccabeus, restored the altar and the sacrifices, in A. M. 3840; died in 3843, *ante* A. D. 161.
47. Jonathan the Asmonean, brother to Judas Maccabeus, created high-priest in A. M. 3843; died in 3860, *ante* A. D. 144.
48. Simon Maccabeus, made in A. M. 3860; died in 3869, *ante* A. D. 135.
49. John Hircanus, made in A. M. 3869; died in 3898, *ante* A. D. 106.
50. Aristobulus, king and pontiff of the Jews; died in A. M. 3899, *ante* A. D. 105.
51. Alexander Janneus, king and pontiff 27 years, from A. M. 3899 to 3926, *ante* A. D. 78.
52. Hircanus, high-priest 32 years in all, from A. M. 3926 to 3958, *ante* A. D. 46.
53. Aristobulus, brother to Hircanus, usurped the high-priesthood; three years and three months, from A. M. 3935 to 3940, *ante* A. D. 64.
54. Antigonus, his son, also usurped the priesthood, in prejudice to the rights of Hircanus; possessed it for three years and seven months, from A. M. 3964 to 3967, when he was taken by Sosius, *ante* A. D. 37.
55. Ananeel of Babylon, made high-priest by Herod in 3968, till 3970, *ante* A. D. 34.
56. Aristobulus, the last of the Asmoneans; did not enjoy the pontificate a whole year. Died in A. M. 3970, *ante* A. D. 34.
    Ananeel was made high-priest a second time in A. M. 3971, *ante* A. D. 33.
57. Jesus, son of Phabis; deposed in A. M. 3981, *ante* A. D. 23.
58. Simon, son of Boethus; made in A. M. 3981; deposed in 3999, *ante* A. D. 5.
59. Matthias, son of Theophilus; made in A. M. 3999, *ante* A. D. 5.
60. Joazar, son of Simon, son of Boethus; made in A. M. 4000, the year of the birth of Jesus Christ, four years *ante* A. D.
61. Eleazar, brother to Joazar, made in A. M. 4004, A. D. 1.
62. Jesus, son of Siah; made in A. M. 4009.
    Joazar made a second time in A. M. 4010, deprived in 4016, A. D. 13.
63. Ananus, son of Seth, 11 years, from A. M. 4016, to 4027, A. D. 24.
64. Ishmael, son of Phabi; made in A. M. 4027, A. D. 24.
65. Eleazar, son of Ananus; made in A. M. 4027, A. D. 24.
66. Simon, son of Camithus; made in A. M. 4028, A. D. 25.
67. Joseph, surnamed Caiaphas; made in A. M. 4029, till 4038, A. D. 35.
68. Jonathan, son of Ananus; made in A. M. 4038, till 4040, A. D. 37.
69. Theophilus, son of Jonathan; made in A. M. 4040, deposed in 4044, A. D. 41.
70. Simon, surnamed Cantharus, son of Simon Boethus; made in A. M. 4044, A. D. 41.
71. Matthias, son of Ananus; made in A. M. 4045, A. D. 42.
72. Elioneus, made in A. M. 4047, till 4048, A. D. 45.
    Simon, son of Cantharus; a second time made high-priest, A. M. 4048; deposed the same year.
73. Joseph, son of Caneus; made in A. M. 4048, till 4050, A. D. 47.
74. Ananias, son of Nebedeus; made in A. M. 4050, till 4066, A. D. 63.
75. Ishmael, son of Phabius; made in A. M. 4066, A. D. 63.
76. Joseph, surnamed Cabei; the same year, A. M. 4066.
77. Ananus, son of Ananus; the same year, A. M. 4066.
78. Jesus, son of Ananus, made in A. M. 4067, A. D. 64.
79. Jesus, son of Gamaliel; the same year, A. M. 4067.
80. Matthias, son of Theophilus; made in A. M. 4068, till 4073, A. D. 70.
81. Phannias, son of Samuel; made in A. M. 4073, A. D. 70; which is the year of the destruction of the temple of Jerusalem by the Romans, and of the abolition of the Jewish priesthood.

PRIESTHOOD. We may distinguish four kinds of priesthood. (1.) That of kings, princes, heads of families, and the first-born. This may be called a natural priesthood, because nature and reason teach us, that the honor of offering sacrifices to God should belong to the most mature in understanding, and the greatest in dignity. (2.) The priesthood, according to the order of Melchisedec, which does not differ from that now mentioned, but in its dignity; because Melchisedec was raised up of God to represent

the priesthood of Jesus Christ. Or the priesthood of Melchisedec combined in the same person the right of the kingly and of the priestly offices, with that of the first-born, to exercise the priesthood; or he was at once king, priest and prophet, that is, authoritative teacher, in every sense of the term. (See Melchisedec.) (3.) The priesthood of Aaron and his family, which subsisted as long as the religion of the Jews. (4.) The priesthood of Jesus Christ, and of the new law, which is infinitely superior to all others, in its duration, its dignity, its prerogatives, its object, and its power. The priesthood of Aaron was to end, but that of Jesus Christ is everlasting. That of Aaron was limited to his own family, was exercised only in the temple, and among only one people; its object was bloody sacrifices and purifications, which were only external, and could not remit sins; but the priesthood of Jesus Christ includes the entire Christian church, spread over the face of the whole earth, and among all nations of the world. The Epistle to the Hebrews should be considered by those who would comprehend the excellence of the priesthood of the new law above that of the law of Moses, Heb. iv. 14, &c. also chap. v.—ix. (See 1 Pet. ii. 5—9.)

PRINCE is sometimes taken for the chief, the principal; as the princes of the families, of the tribes, of the houses of Israel; the princes of the Levites, of the people, of the priests; the princes of the synagogue, or assembly; the princes of the children of Reuben, of Judah, &c. Also, for the king, the sovereign of a country, and his principal officers: the princes of the army of Pharaoh; Phichol, prince of the army of Abimelech: Potiphar was prince or chief of the executioners or guards of the king of Egypt; and Joseph was in prison with the prince of the bakers, &c. The prince of the priests sometimes denotes the high-priest actually in office, (2 Mac. iii. 4; Matt. xxvi. 57.) or he who had formerly possessed this dignity. Sometimes, he who was at the head of the priests, waiting in the temple; (Jer. xx. 1; xxix. 25—27; 2 Chron. xxxv. 8.) or an intendant of the temple, or the head of the sacerdotal families. The prince of the city had in the city the same authority as the intendant of the temple had in the temple: he took care of the preservation of the peace, and good order, 2 Chron. xviii. 25; xxxiv. 8. The prince of this world is the devil, who boasts of having all the kingdoms of the earth at his disposal, John xii. 31; xiv. 30; xvi. 11.

PRISCA, or Priscilla, (2 Tim. iv. 19.) a Christian woman, well known in the Acts, and in Paul's Epistles; sometimes placed before her husband Aquila. Their house was so thoroughly Christianized, that Paul calls it a church. From Ephesus they went to Rome, where they were when this apostle wrote his Epistle to the Romans, A. D. 58. In chap. xvi. 5, he salutes them first, with great commendations. They returned into Asia some time afterwards, and Paul, writing to Timothy, desires him to salute them on his account, 2 Tim. iv. 19, A. D. 65. It is thought they died here. See Aquila.

PROCHORUS, or Procorus, one of the first seven deacons, Acts vi. 5.

PRODIGAL, profuse, wasteful, extravagant. The reader, no doubt, has always discerned tenderness and affection in the manner in which the father, in the parable of the Prodigal Son, (Luke xv.) receives the young man, his son, when returning home; but the honor implied in some circumstances of his reception, acquires additional spirit, from an occurrence recorded by major Rooke. English readers, observing the "music and dancing," heard by the elder son, are ready to imagine that the family, or a part of it, was dancing to the music, because such would be the case among ourselves; whereas, the fact is, that not only a band of music, but a band of dancers also, according to eastern usage, was hired, whose agility was now entertaining the numerous company of friends, invited by the father on this joyful occasion. This, then, is an additional expression of honor done the prodigal; and to our Lord's auditory, would convey the idea, not merely of the delight expressed by the father on his son's arrival, but also, that he treated him as if he had come back from some honorable pilgrimage; (as from Mecca, in the subjoined extract; for so we find Hadje Cassim acting on account of his son's arrival from thence;) that he forgot his misbehavior in going away, and felt only his wisdom in returning; that besides treating him with the best in the house, he had put himself to further expenses, and had introduced him honorably, not only to his family again, but to his friends around, whom he had assembled to grace his reception. "Hadje Cassim, who is a Turk, and one of the richest merchants in Cairo, had interceded in my behalf with Ibrahim Bey, at the instance of his son, who had been on a pilgrimage to Mecca, and came from Juddah in the same ship with me. The father, *in celebration of his son's return, gave a most magnificent fête on the evening of the day* of my captivity, and, as soon as I was released, sent to invite me to partake of it; and I accordingly went. His company was very numerous, consisting of three or four hundred Turks, who were all sitting on sofas and benches, smoking their long pipes; the room in which they were assembled was a spacious and lofty hall, in the centre of which was a band of music, composed of five Turkish instruments, and some vocal performers; as there were no ladies in the assembly, you may suppose it was not the most lively party in the world; but being new to me, was for that reason entertaining." (Travels in Arabia Felix, page 104.) This, too, adds a spirit to the elder brother's expression: "Thou never gavest me a kid, that I might make merry *with my friends*:"—and as this *fête* was given in the evening, it agrees with the circumstance of the elder brother's return from the field; implying, no doubt, his labors there, which certainly are not forgotten by himself, when he says, "These many years do I serve thee." Now, if the Jews were alluded to in the person of the elder son, we may see how characteristic this language is of that nation; and if the Gentiles were meant by the prodigal, it cannot be unpleasing to us, who are Gentiles by nature, to form a higher estimate than heretofore of the honors bestowed on that disobedient wanderer by his father.

PROFANE. (See Defile, and Holy.) When Jerusalem is compared to the temple, the soil of the city is called profane; (Ezek. xlviii. 15.) that is, appointed to common uses, and for a habitation of laics. In 2 Mac. xii. 23, the heathen that composed the army of Timotheus, are called profane; and Paul marks as profane such novel words and expressions as are needlessly introduced into religion, 1 Tim. vi. 20. To profane the temple, to profane the sabbath, to profane the altar, are common expressions, to denote the violation of the repose of the sabbath; the entering of foreigners into the temple; irreverences committed there; impious sacrifices offered on the altar of the Lord, &c. To profane the statutes, or

the commandments of God, is to transgress and violate them, Ps. lxxxix. 31. To profane the covenant, or promises sworn to by an oath, is to frustrate them, or not perform them, Ps. lxxxix. 34.

PROMISE, a declaration, or assurance of some future good. The word is, in the New Testament, usually taken for the promises made by God to Abraham and the patriarchs, to send them the Messiah. In this sense Paul commonly uses it, Gal. iii. 16; Rom. iv. 13. *et passim.* In Acts vii. 17, the time of the promise, is the time of the coming of the Messiah. The children of the promise are, first, the Israelites descended from Isaac, in opposition to the Ishmaelites descended from Ishmael and Hagar; (Rom. ix. 8; Gal. iv. 28.) secondly, the Jews converted to Christianity, in opposition to the unbelieving Jews. Christians enjoy the promises made to the patriarchs, from which the unbelieving Jews have fallen. The Holy Spirit of promise, which Christians have received, (Eph. i. 13.) is that which God has promised to those who believe, and which is the pledge of their everlasting happiness. The first commandment with promise, (Eph. vi. 2.) is, "Honor thy father and thy mother;" to which God has subjoined this promise, "Their days shall be multiplied on the earth." The promises, in general, denote eternal life, which is the object of a Christian's hope, Heb. xi. 13. The ancient patriarchs were heirs of the promises by their faith and their patience, Heb. vi. 12. All the promises of God are accomplished and fulfilled in Jesus Christ, 2 Cor. i. 20.

The word promise is sometimes taken in our English version for the thing promised, as well as for the terms in which the engagement to confer a favor is made. So we read, (Heb. xi. 13.) that the patriarchs died in faith, "not having received the promises;" whereas they certainly had received the promises, but not the things promised; and this is the more unfortunate, in this place, as we read immediately afterwards, that "Abraham had received the promises," that is, the birth of his son and heir, Isaac.

Promises always refer to future good; and in this they differ from threatenings, which always refer to evil: they differ also, inasmuch as threatenings may be alleviated; but promises must be fulfilled. No man would claim the execution of threatenings; but a promise gives a right of claim to the party to be benefited. The fulfilment of promises may be delayed, as that which assured Abraham of posterity: they may be executed by means not apparent at the time. Man should be extremely cautious in making promises, lest he may fail in power to accomplish them; not so God, who has all power, at all times, and cannot be taken unprepared.

PROOF, trial, temptation. God proved the Israelites to see if they would walk in his ways, Exod. xx. 20. After he had proved them and afflicted them, he had pity on them, Deut. viii. 16. As gold and silver are tried in the furnace, so God proves the heart, Prov. xvii. 3.

PROPHECY, the foretelling of such events as could be known only to God. It is beyond dispute that there is a Power which governs the world; which raises one family to the throne, and one nation to the supremacy; and then, when this has answered the purposes for which it was exalted, transfers the sceptre of rule to a stranger, and produces, from obscurity into reputation and splendor, another person, or another people; maintains *this* also, during its appointed time, and when that time is expired, suffers it gradually to decay; or directs a new ambition to wrest from its enfeebled hand, and its palsied head, the ensigns of royalty, and the tokens of dignity.

It is said, "Kingdoms rise and fall by accident;" and it is asked, "If no superior power interfered, would not their changes be just the same?" It is sufficient for us, without adverting to what *might be*, to answer, by what *is*; and this subject deserves attention. We have seen infidel writers criticise books they had not read, (or had read years ago, and so criticise by memory; or had read them so superficially, as scarcely amounts to a reading,) and then retail unfounded observations and dogmatical remarks on what they should (by way of answer) be entreated first to understand.

We maintain, that if we find certain events predicted, long before they happened; if they be so clearly described, that when completed, the description determinately applies to the subject; if they be related by persons entirely unconcerned in the events, and expecting to be removed from the stage of life long before they take place; then we demonstrate that some power superior to humanity has been pleased to impart so much of its designs, and counsels, as are referred to in such predictions. And where is the unfitness of this? May not a king, if he please, acquaint a person with his intention, that after such an one has been governor of a province for so many years, he designs to send such another to be governor after him? or that after A has held such an office during his appointed time, B shall succeed him? If this be nothing startling, or uncommon, in human concerns, let us see how this simple idea applies to the divine government of the world. One clear instance may justify this statement; and this instance we select from the prophet Daniel, because its coincidence with history is unquestionable; but other subjects are capable of the same *enumerative* demonstration: we say *demonstration;* for who, by the power of mere human faculties, could foresee such *contingencies?*

INSTANCE OF PROPHECY COMPARED WITH HISTORY:

THE CHIEF INCIDENTS ONLY BEING SELECTED, AND NUMBERED.

Prophecy of Four Kingdoms, represented by Four Beasts.	*Corresponding Events, in their Historical Order.*
THE FIRST BEAST.	ASSYRIAN EMPIRE.
1. A lion, 2. having eagle's wings; 3. the wings were plucked.	1. The Babylonian empire; 2. Nineveh, &c. added to it—but 3. Nineveh was almost destroyed at the fall of Sardanapalus;

4. it was raised from the ground,
5. and made to stand on the feet as a man,

6. and a man's heart [intellect] was given to it.
Dan. chap. iv.

THE SECOND BEAST.

1. A ram,
2. which had two horns,
3. both high,
4. but one higher than the other,
5. the highest came up last;

6. the ram pushed north, west, south,

7. did as he pleased, and became great.

THE THIRD BEAST.

1. A he goat
2. came from the west,
3. gliding swiftly over the earth;
4. ran unto the ram in the fury of his power,
5. smote him,
6. brake his two horns,
7. cast him on the ground,
8. stamped on him, and
9. waxed very great.
10. When he was strong, his great horn was broken, and
11. instead of it came up four notable ones,

12. towards the four winds of heaven;
13. out of one of them a little horn waxed great

14. toward the south and east;
15. which took away the daily sacrifice, and cast down the sanctuary, &c.
Dan. chap. viii. 3—12.

4. yet this empire was again elevated to power,
5. and seemed to acquire stability under Nebuchadnezzar,
6. who laid the foundation of its subsequent policy and authority.

PERSIAN EMPIRE.

1. Darius; or the Persian power,
2. composed of Media and Persia,
3. both considerable provinces,
4. Media the more powerful: yet this most powerful
5. Median empire, under Dejoces, rose after the other;
6. and extended its conquests under Cyrus over Lydia, &c. west; over Asia north; over Babylon, &c. south; and
7. ruling over such extent of country, was a great empire.

GRECIAN EMPIRE.

1. Alexander, or the Greek power,
2. came from Europe (west of Asia);
3. with unexampled rapidity of success
4. attacked Darius furiously, and
5. beat him—at the Granicus, Issus, &c.
6. conquered Persia and Media, &c.
7. ruined the power of Darius,
8. insomuch that Darius was murdered, &c.
9. Alexander overran Bactriana, to India;
10. but died at Babylon, in the zenith of his fame and power;
11. his dominions were parcelled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers):
12. in Babylon, Asia Minor, Egypt, Greece.
13. Antiochus the Great succeeded by Antiochus Epiphanes,
14. conquered Egypt, &c.
15. and endeavored utterly to subvert the Jewish polity: polluting their temple, worship and sacrifices, to the utmost of his power.

These events are prefigured by different emblems, though to the same purpose, in other parts of this prophet; and it is probable they refer to the heraldic insignia of the nations they concern. (Comp. MACEDONIA.)

PROPHET. Scripture often gives to prophets the name of men of God, or of angels (that is, messengers) of the Lord. The verb *nibba*, which we translate *to prophesy*, is of very great extent. Sometimes it signifies to foretell what is to come; at other times to be inspired, to speak from God. God says to Moses, (Exod. vii. 1.) "Aaron thy brother shall be thy prophet;" he shall explain thy sentiments to the people. Paul, (Tit. i. 12.) quoting a heathen poet, calls him a prophet. Scripture does not withhold the name of prophet from impostors, although they falsely boasted of inspiration. As true prophets, when filled by the energy of God's Spirit, were sometimes agitated violently, similar motions were called prophesying when exhibited by persons who were filled with a good or evil spirit, 1 Sam. xviii. 10. Saul, being moved by an evil spirit, prophesied in his house. Dancing, or playing on instruments, is also sometimes called prophesying: "Thou shalt meet a company of prophets (says Samuel to Saul) coming down from the high place, with a psaltery, and a tabret, and a pipe, and a harp before them, and they shall prophesy. And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man," 1 Sam. x. 5, 6. So we read, 1 Chron. xxv. 1, that the sons of Asaph were appointed to prophesy upon harps.

The term prophesy is also used (1 Cor. xi. 4, 5 · xiv. 1, &c.) for "explaining Scripture, speaking to the church in public; probably because they who exercised these functions were regarded as under the direction of the Holy Spirit. So it is said in Acts xiii. 1, that Judas and Silas were prophets; that there were in the church at Antioch certain prophets and teachers; that is, official instructers. God has set in the church, first, apostles, then prophets, 1 Cor. xii. 28. (See also Eph. ii. 20; Rev. xviii. 20; Acts xxi. 9.)

The usual way by which God communicated his will to the prophets was by inspiration, which consisted in illuminating the mind, and exciting them to proclaim what the Lord had dictated. In this sense we acknowledge as prophets all the authors of the canonical books of Scripture, both of the Old and New Testaments. God also communicated information to the prophets by dreams and visions. Joel (ii. 28.) promises to the people of the Lord that their young men should see visions, and their old men

have prophetic dreams. Peter (Acts x. 11, 12.) fell into an ecstasy at noon-day, and had a revelation importing the call of the Gentiles. The Lord appeared to Abraham, to Job, and to Moses in a cloud, and discovered his will to them. His voice was sometimes heard articulately. Thus, he spoke to Moses in the burning bush, and on mount Sinai, and to Samuel in the night.

We have in the Old Testament the writings of sixteen prophets; that is, of four greater and twelve lesser prophets. The four greater prophets are Isaiah, Jeremiah, Ezekiel and Daniel. The Jews do not properly place Daniel among the prophets, because (they say) he lived in the splendor of temporal dignities, and led a kind of life different from other prophets. The twelve lesser prophets are, Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

Chronological order of the prophets, according to Calmet.

1. Hosea, under Uzziah, king of Judah, who began to reign A. M. 3194; and under Jotham, Ahaz and Hezekiah, kings of Judah, and under Jeroboam II. king of Israel, and his successors, to the destruction of Samaria, A. M. 3283.
2. Amos, under Uzziah, A. M. 3219, and about six years before the death of Jeroboam II. king of Israel, A. M. 3220.
3. Isaiah, at the death of Uzziah, and at the beginning of the reign of Jotham, king of Judah, A. M. 3246; to the reign of Manasseh, A. M. 3306.
4. Jonah, under the kings Joash and Jeroboam II. in the kingdom of Israel; about the same time as Hosea, Isaiah and Amos. Jeroboam II. died A. M. 3220.
5. Micah, under Jotham, Ahaz and Hezekiah, kings of Judah. Jotham began to reign A. M. 3235, and Hezekiah died A. M. 3306. Micah was contemporary with Isaiah, but began later to prophesy.
6. Nahum, under Hezekiah, and after the expedition of Sennacherib, that is, after A. M. 3291.
7. Jeremiah, in the thirteenth year of Josiah, king of Judah, A. M. 3375. Jeremiah continued to prophesy under Shallum, Jehoiakim, Jeconiah and Zedekiah, to the taking of Jerusalem by the Chaldeans, A. M. 3416. It is thought he died two years afterwards in Egypt.
8. Zephaniah, at the beginning of the reign of Josiah, and before the twenty-eighth year of that prince, A. M. 3381; and even before the taking of Nineveh, A. M. 3378.
9. Joel, under Josiah, about the same time as Jeremiah and Zephaniah. [But see under Joel. R.
10. Daniel was taken into Chaldea, A. M. 3398, the fourth year of Jehoiakim, king of Judah. He prophesied at Babylon to the end of the captivity, A. M. 3468, and perhaps longer.
11. Ezekiel was carried captive to Babylon with Jeconiah, king of Judah, A. M. 3405. He began to prophesy in A. M. 3409. He continued till toward the end of the reign of Nebuchadnezzar, who died A. M. 3442.
12. Habakkuk, in Judea, at the beginning of the reign of Jehoiakim, about A. M. 3394, and before the coming of Nebuchadnezzar in 3398.
13. Obadiah, in Judea, after the taking of Jerusalem, A. M. 3414, and before the desolation of Idumea, (as we believe,) in 3410.
14. Haggai returned from the captivity A. M. 3468, and prophesied the second year of Darius, son of Hystaspes, A. M. 3484.
15. Zechariah prophesied in Judea at the same time as Haggai, and seems to have continued after him.
16. Malachi has no date to his prophecies. If he were the same as Esdras, which is very probable, he may have prophesied under Nehemiah, who returned into Judea, A. M. 3550. See the articles of these prophets.

Beside these, there are many whose names appear in Scripture, but of whom we have no writings remaining.

The Prophetesses are, (1.) Miriam, sister of Moses. (2.) Deborah. (3.) Hannah, the mother of Samuel. (4.) Abigail. (5.) Huldah. (6.) Esther. (7.) The midwives of Egypt, who preserved the first-born of the Hebrews.

After Malachi, there were no prophets in Israel, as before; so that in the time of the Maccabees, (1 Mac. iv. 46. *ante* A. D. 164.) when the altar of burnt-sacrifices was demolished, which had been profaned by the Gentiles, the stones thereof were set aside, till a prophet should arise to declare what should be done with them.

The prophets were the divines, the philosophers, the instructers, and the guides of the Hebrews in piety and virtue. They generally lived retired, in some country retreat, or in a sort of community, where they and their disciples were employed in study, prayer and labor. Their habitations were plain and simple. They exercised no trade for gain, nor did they undertake any work that was too laborious, or inconsistent with the repose their employment required. Elisha quitted his plough, when Elijah called him to the prophetic office, 1 Kings xix. 20. Zechariah (xiii. 5.) speaks of one who is no prophet, but a husbandman. Amos says (vii. 14.) he is no prophet, but a herdman, and a gatherer of sycamore fruit.

Elijah was clothed with skins, and girded with a girdle of leather, 2 Kings i. 8. Isaiah wore sackcloth, that is, a coarse rough habit, of a dark brown color, which was the ordinary clothing of the prophets. Zechariah says, (xiii. 4.) speaking of the false prophets who imitated externally the true prophets of the Lord, that "they should not wear a rough garment to deceive." In Rev. xi. 3, the two witnesses are clothed in sackcloth. Their poverty was conspicuous in their actions. They received presents of bread, fruits and honey; or the first-fruits of the earth; as being persons who possessed nothing themselves. The woman of Shunem, who entertained Elisha, put into the prophet's chamber no furniture but what was plain and necessary, 2 Kings iv. 10. The same prophet refuses the rich presents of Naaman, and drives away from his presence Gehazi, who had received them, 2 Kings v. 26. Their frugality appears throughout their history. It is well known what is related of the wild gourds, that one of the prophets caused to be boiled for the refreshment of his brethren, 2 Kings iv. 38, 40. The angel gave to Elijah only bread and water for a long journey, 1 Kings xix. 6. Obadiah, governor of Ahab's household, gave bread and water to the

prophets whom he fed in the caves, 1 Kings xviii. 4.

The prophets were not observers of celibacy; Samuel had children, and Isaiah had a wife, called the prophetess, chap. viii. 3. Hosea (i. 2, &c.) received orders to marry. (See HOSEA.) But there were no women, or wives, in the societies of the prophets. Neither Elijah nor Elisha had any that we hear of; and we see with what reserve the woman who entertained Elisha spoke to him; and that by the interposition of Gehazi, 2 Kings iv. 27. The prophets were exposed to the railleries, the insults, the persecutions, and the ill treatment both of kings and people, whose vices and irregularities they undertook to reprove; and Paul acquaints us, that many of them died violent deaths, Heb. xi. 35, &c.

In several parts of the Old Testament we find mention made of "*Books of the Prophets*," which are quoted as authorities for certain histories; which books, thus referred to, are usually lives and actions of the kings; not records of any chronological period of time. The very same custom seems to be retained in Abyssinia, where a person is especially appointed to the office of Recorder; and, if the same consequence were anciently attached to that office among the Hebrews, as is now in that country, we may safely rely on the authenticity of the narration, and the integrity of the narrator. Perhaps, too, we may discern reasons why Scripture sometimes refrains from condemning certain crimes; as it is not the duty of the historiographer to comment on the king's actions; though we may safely add, that succeeding *providences*, recorded in such histories, are usually comments sufficiently explicit, independent of their connection as cause and effect. The following is from Bruce:—

"The king has near his person an officer who is meant to be his HISTORIOGRAPHER. He is also keeper of his seal: and is *obliged to make a journal of the king's actions, good or bad, without comment of his own upon them.*—This, when the king dies, or at least soon after, is delivered to the council, who read it over, and erase every thing false in it, whilst they supply every material fact that may have been omitted, whether purposely or not." (Travels, vol. ii. p. 596.)

It is remarkable that the title Seer occurs principally, if not altogether, under the regal government of Israel. We meet with it first in reference to the prophet Samuel, (1 Sam. ix. 9.) such persons having been previously called prophets. May it be questioned whether Samuel was not the first *acknowledged official* writer of annals? i. e. one attached to the king's person, so far at least as to be confessedly engaged as such, in the royal service. Indeed, as Saul was the first king, Samuel, alone, could be the first recorder under the crown. Hence probably his books are preserved, as the first of their kind, the exemplars of all others. Gad, "David's seer," (1 Chron. xxi. 9.) Heman, "the king's seer," (1 Chron. xxv. 5, perhaps after Gad's demise,) Iddo "the seer," (2 Chron. ix. 29; xii. 15.) and Jeduthun, "the king's seer," (2 Chron. xxxv. 15, &c.) all seem to have occupied the post of regal-historiographer. Whence other writers of memoirs might also be called seers. This idea is corroborated by what is remarked of Manasseh: (2 Chron. xxxiii. 19.) "His prayer, and his pardon, his sin, his trespass, his high places, groves, graven images, &c. *behold they are written among the remarks*, words, *of the seers*." If this be admitted, then we see the importance of these officers, as "keepers of the king's seal;" and the reason for the distinction between prophet and seer; why a person might be a prophet only, i. e. from God; or a seer only, i e. a writer of memoirs, or both together.

[The distinction here attempted to be made between *prophet* and *seer*, has no foundation in the biblical representations. For the character of the prophets generally, of their inspiration and of their prophecies, see an article by professor Haystenburg, in the Biblical Repository, vol. ii. p. 138; and another by professor Stuart, in the same work, vol. ii. p. 217. R.

PROSELYTE, a name given by the Jews to those who come to dwell in their country, or who embrace their religion, not being Jews by birth.

They distinguish two kinds of proselytes. The first, proselytes of the *gate;* the others, proselytes of *justice*. The first dwelt in the land of Israel, or even out of that country, and without obliging themselves to circumcision, or to any other ceremony of the law, feared and worshipped the true God, observing the Noachical rules, or what the rabbins call *the seven precepts of Noah*. Of this number was Naaman the Syrian, Nebuzar-adan, general of Nebuchadnezzar's army, Cornelius the centurion, the eunuch of queen Candace, and some others mentioned in the Acts.

The rabbins teach, that a proselyte of habitation, or of the gate, must promise under an oath, in the presence of three witnesses, to keep the seven precepts of the Noachidæ; that is, according to them, that law of nature to which all the nations of the world are obliged; the observation of which might secure them salvation. The Jews say, that proselytes of the gate have ceased in Israel, ever since the observation of the jubilee has been left off, and the tribes of Gad, of Reuben, and of Manasseh, on the other side Jordan, were led captive by Tiglath-pileser. But this is not accurate; since we see many proselytes in the time of Christ, who reproaches the Pharisees with compassing sea and land to make a proselyte; and, after this, making him a greater sinner than he was before, Matt. xxiii. 15. Luke (Acts ii. 11.) speaks of a great number of proselytes, and of those who feared God, at Jerusalem, when the Holy Ghost descended upon the apostles.

The privileges of proselytes of the gate were, first, that by the observation of the rules of natural justice, and by avoiding idolatry, blasphemy, incest, adultery and murder, they might through grace hope for eternal life. Secondly, they might dwell in the land of Israel, and share in the outward prosperities of it. It is said they did not dwell in the cities, but only in the suburbs and villages. But it is certain, that the Jews often admitted into their cities, not only proselytes of habitation, but also Gentiles and idolaters, as appears by the reproaches, on this account, throughout the Scriptures. In the time of Solomon there were in Israel 153,600 of these proselytes, whom he compelled to hew wood, to draw water, to cut stones, and to carry burdens for the building of the temple, 2 Chron. ii. 17, 18. They were Canaanites, who had continued in the country since Joshua's time.

Proselytes of justice were those converted to Judaism, who had engaged to receive circumcision, and to observe the whole law of Moses. Thus they were admitted to all the prerogatives of the people of the Lord, as well in this life as the other. The rabbins inform us, that before circumcision was administered to them, and they were admitted into the religion of the Hebrews, they were examined about the motives of their conversion; whether the change were voluntary, or whether it proceeded from interest, fear, ambition, &c. Maimonides assures us, that under the

happy reigns of David and Solomon, they received no proselytes of justice, because there was reason to fear, that the prosperity of these princes, rather than any love to religion, made them converts to Judaism. The Talmudists say, that proselytes are, as it were, the canker and rust of Israel, and that very great caution must be taken not to admit them too readily.

When the proselyte had been well instructed, they gave him circumcision; and when the wound was healed, they gave him baptism, by plunging his whole body into a cistern of water, by one immersion. This ceremony, being a judicial act, was to be performed in the presence of three judges, and could not be done on a festival day. The proselyte also caused circumcision and baptism to be administered to his slaves, under thirteen years of age: those of that age, or older, could not be compelled; but he must sell them, if they were obstinate in not embracing Judaism. Female slaves were only baptized if they would become converts; if not, they were to be sold. Baptism was never repeated, neither in the person of the proselyte, though he should afterwards apostatize, nor in that of his children, born to him after baptism, unless they were born from a pagan woman; in which case, they were to be baptized as pagans, because they followed the condition of their mother. (See Buxtorf, Lex. Rab. Chald. Talm. col. 407, seq. Lightfoot, Hor. Heb. and Kuinoel on Matt. iii. 6. Selden de Jure Nat. et Gent. ii. 2.)

Boys under twelve years of age, and girls under thirteen, could not become proselytes, till they had obtained the consent of their parents, or in case of refusal, the concurrence of the officers of justice. Baptism in respect of girls, had the same effect as circumcision in respect of boys. Each of them by means of this, received (as it were) a new birth; so that those who were their parents before, were no longer regarded as such after this ceremony; and those who before were slaves, now became free. Children born before the conversion of their father, had no right to inherit. If a proselyte died without having had children after his conversion, his estate belonged to the first occupier, and not to the public treasury. When proselytes became Jews, the rabbins teach that they received from heaven a new soul, and a new substantial form.

It is thought that our Saviour alluded to the baptizing of proselytes, when he told Nicodemus, (John iii. 5—10.) that for those who would obey his law, it was necessary they should be born again. When Nicodemus appeared surprised at this, our Saviour replied, "Art thou a master of Israel, and knowest not these things?" as though he would infer, that his language had nothing extraordinary in it, since the baptism of proselytes was practised every day in Israel.

PROVERBS, a name given by the Hebrews, in common with that of parables or similitudes, to moral sentences, maxims, comparisons or enigmas, expressed in a poetical, figurative and sententious style. Solomon says, that in his time, maxims of this sort were the chief study of the learned: "A wise man will endeavor to understand a proverb, and the interpretation; the words of the wise, and their dark sayings," Prov. i 6. Jesus, son of Sirach, says, (Ecclus. xxxix. 1—3.) "He will keep the sayings of the renowned men, and where subtile parables are, he will be there also: he will seek out the secrets of grave sentences, and be conversant in dark parables." The queen of Sheba came to see Solomon, to prove him, and to propose dark riddles to him, 1 Kings x. 1. Hiram, king of Tyre, (they say,) kept a correspondence, by letters, with Solomon, and also proposed enigmatical questions to him, and explained those that were proposed to him by Solomon.

The Proverbs of Solomon are, without doubt, the most valuable part of his works: he says they were fruits of his most profound meditations, and of his most excellent wisdom, Eccles. xii. 9. Here we find rules for the conduct of persons in all conditions of life; for kings, courtiers and men of the world; for masters, servants, fathers, mothers and children. Some have doubted whether Solomon alone were the author of the Proverbs. Grotius thinks he had a compilation made for his own use, of whatever was extant, excellent in point of morality, from all the ancient writers of his own nation; that under Hezekiah this collection was enlarged, by adding what had been written since Solomon; and Eliakim, Shebna and Joah, he thinks, completed the collection, 2 Kings xviii. 18. But these conjectures are not supported by proof. The fathers and interpreters ascribe the whole book to Solomon. True it is, we may observe some differences of style and method in this book. The first nine chapters, entitled "The Proverbs of Solomon," are written as a continued discourse, and may be considered as a preface. In chap. x., where we see the same title again, the style changes to short sentences, which have little connection with each other, and which, generally, contain a kind of antithesis. In chap. xxii. ver. 17, we find a new style, approaching nearer to that of the first nine chapters; to chap. xxiv. ver. 23, there is a new title; (*To the wise*; or, *Further sayings of the wise*;) and their style is short and sententious. Chap. xxv. we read, "These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." And, doubtless, it was on this authority that Grotius advanced this collection to have been made by Eliakim, Shebna and Joah, famous men under the reign of Hezekiah. In chap. xxx. 1, we read, "The words of Agur, the son of Jakeh;" and the title of chap. xxxi. is, "The words of king Lemuel."

From all this it seems certain, that the book of Proverbs is a collection of Solomon, compiled by several hands: but we cannot conclude hence, that it is not the work of Solomon, who, being inspired by divine Wisdom, composed no less than three thousand proverbs, 1 Kings iv. 32. Several persons might make collections of them; Hezekiah among others, as mentioned chap. xxv., and Agur, Isaiah and Ezra might do the same. From these collections might be composed the work which we now have; and nothing is more reasonable than this supposition. It is no where said, that Solomon himself had made a collection of proverbs and sentences. The title, "Solomon's Proverbs," rather shows the author than the compiler. The rabbins generally maintain, that king Hezekiah, observing the abuse the people made of several works of Solomon, chiefly those which contained the virtues of plants, and secrets of natural philosophy, he suppressed several of these works, and only preserved those that are handed down to us.

PROVIDENCE, divine superintendence. It is a tenet of the Christian and Jewish religions, that God disposes and governs all things by his providence; that this providence is eternal and infinite; that it extends over every thing, to the hairs of our heads, to the most minute animals, to herbs of the field. The atheists, whose sentiments are combated by Solomon, in his book of Ecclesiastes; and the Saddu-

cees, who arose afterwards, denied this providence, and maintained, that men are the only causes of their own happiness or misfortune, according to their good or ill use of their liberty.

But these notions are rejected by the generality of the Jews; though they do not agree among themselves in explaining the effects of providence. Maimonides seems to think, that providence does not act in the moving of a leaf, or in the production of a worm; but that whatever relates to the production of animals, or things of minor importance, is by chance. Moreover, the generality of the Jews hold, that mankind enjoy a perfect liberty as to good or evil; and that whatever happens to a man is in recompense for his good actions, or in punishment for his bad ones.

"Say not before the angel, There is no providence; lest God should be provoked against you, and destroy all the works of your hands." Thus speaks the book of Ecclesiastes, v. 6. Take care how you deny in secret a providence; your angel will be a witness of your most secret thoughts, and God will punish you. The Hebrew expresses this: "Say not before the angel, It is a fault of ignorance;" why should you expose yourself to the anger of the Lord by your words, and lose all the labor of your hands? See ANGEL.

PSALMS, THE BOOK OF; in Hebrew, *Sepher Tehillim, the book of hymns.* In the Gospels it is variously named, "The Book of Psalms," "The Prophet," or "David," from the name of its principal author. It is justly esteemed to be a kind of abstract of the whole Scripture; a general library, in which we may meet with whatever is requisite for salvation. The sacred history instructs us, says Ambrose, that the prophecies declare future events, the reproofs restrain the wicked, and the precepts persuade them, but the Psalms produce all these effects. Agreeableness and usefulness are here so happily blended, that it is not easy to decide which is most prevalent.

The Hebrews commonly divide the Psalter into five books; at the end of each of which we read the same conclusion, and which is thought to have been put there by Ezra, or by those who had the care of collecting the sacred books after the captivity of Babylon. The first book ends at our fortieth psalm; the second at the seventy-first; the third at the eighty-eighth; the fourth at the hundred and fifth; the fifth at the hundred and fiftieth. The first four books conclude with these words, "Amen, Amen." The fifth with "Hallelujah."

The number of canonical Psalms has always been fixed at 150; for the hundred and fifty-first (in the Greek) has never been received as canonical. But though the number of the whole has been agreed upon, there is a variety in their distribution. The Jews make two of the ninth, (according to the Vulgate and Sept.) and begin their tenth at ver. 22, Ps. ix. "Why standest thou afar off, O Lord?" so that from this place to Ps. cxiii. their citations and numbers are different from the Latin and Greek. The Protestant churches, and the English version, following this division of the Hebrews, quote the Psalms in like manner.

It is a tradition among the Hebrews and Christians, that Ezra is, if not the only, yet the principal, collector of the book of Psalms. Eusebius, Hilary, Theodoret, the author of the Synopsis printed under the name of Athanasius, venerable Bede, and several others, give him this honor. There was, before the captivity, however, a collection of the Psalms of David, since Hezekiah, when he restored the worship of the Lord in the temple, caused the Psalms of David to be sung there, 2 Chron. xxix. 25, 26, &c. In the library that Nehemiah erected at Jerusalem, he deposited the Psalms of David, 2 Mac. ii. 13.

Speculative men have given themselves much trouble on the order and disposition of the Psalms; but, as Jerome observes, it is impertinent to expect in the Psalter a chronological series of canticles, which have relation to certain events of history, since it is not the custom of authors of lyrics to observe such order; and indeed, a very little examination of the text and spirit of the Psalms will convince us, that those who made the collection had simply in view to preserve these canticles as they found them, with a religious and exact scrupulosity, without either retrenching what had been already repeated, or supplying what might seem deficient, or connecting what had been separated, or separating what had been improperly joined.

The authority and inspiration of the book of Psalms have always been acknowledged by both Jews and Christians.

One thing, however, creates a difficulty with many persons of piety; namely, that in the Psalms we sometimes find what seem to be imprecations against the wicked, and the enemies of the prophet. The fathers and interpreters, however, commonly explain these passages as predictions of their calamities; as if it were said, that they should certainly perish, if they continued in their disorderly courses; or let them perish, if they will not be converted. Chrysostom says, in these passages the psalmist does not so much deliver his own sentiments, as those of others.

According to the titles of the Psalms—which, however, are not to be implicitly relied upon, several of them having been added by transcribers and others—seventy-two bear the name of David; fifty are without the name of their author.

Psalms inscribed to the sons of Korah, are from xlii. to xlix. also lxxxiv. to lxxxviii.

Inscribed to Solomon, lxxii. and cxxvii.

Imputed to Ethan, lxxxix.

To Jeduthun, lxxvii.

To Moses, xc.

To Asaph, l. and lxxiii. to lxxxiii.

Ascribed in the SEPTUAGINT and VULGATE to Adam, xci.

To Melchizedec, cix.

To Jeremiah and Ezekiel, lxiv.

To Jeremiah, cxxxvi. which is also ascribed to David.

To Haggai and Zechariah, cxi. and cxlv.

[The book of Psalms is the poetical *anthology* of the Hebrew nation, containing productions of different authors in different ages. The Hebrew name is תהלים, *tehillim, praises;* which is not altogether appropriate, because many of the psalms are rather elegiac; but this name was probably given, because hymns in praise of God constitute the greater part of the book. Most of the psalms have the superscription מזמור, *mizmôr*, a *poem, song.* This word is rendered in the Septuagint by ψαλμός, *psalmus*, i. e. a song sung to music, a lyric poem. The Greek ψαλτήριον, *psalterion*, means *a stringed instrument;* hence by a metaphor the book of Psalms is called *Psalter.* (For the poetical characteristics of the Psalms, see the article POETRY, p. 751.) Our attention will here be principally directed to their arrangement and classification, and to the inscriptions, the authors, and the general characteristics of the Psalms.

Classification.—Some writers, as Augusti, have classified the Psalms according to their æsthetic or prosodic character, into odes, elegies, etc. The method of De Wette is preferable, who divides them according to their contents. In this way we may make *six* classes. (Compare De Wette's Commentar, Einl. § i.)

I. Hymns in praise of Jehovah; *Tehillim* in the proper sense. These are directed to Jehovah from various motives and views; e. g. as the God of all nature, and the Creator of the universe, Ps. viii. civ.; as the Protector and Patron of Israel, Ps. xix. xxix. xxxiii.; or of individuals, with thanksgiving for deliverance from evils, Ps. xviii. xxx. xlvi. xlvii.; while others refer to the more special attributes of Jehovah, Ps. xc. cxxxix. These psalms express thoughts of the highest sublimity in respect to God, nature, etc.

II. Temple Hymns; sung at the consecration of the temple, the entrance of the ark, etc. or intended for the temple service, Ps. xxiv. cxxxii. So also *pilgrim songs*, sung by those who came up to worship in the temple, etc. e. g. the so called Songs of Degrees, Ps. cxxii. seq. See DEGREES.

III. Religious and moral songs of a general character; containing the poetical expression of emotions and feelings, and therefore *subjective*; e. g. confidence in God, Ps. xxiii. lxii. cxxv.; devotedness to God, Ps. xvi.; longing for the worship of the temple, Ps. xlii. xliii.; prayers for the forgiveness of sin, Ps. li. etc.—So also *didactic* songs; the poetical expression of some truth, maxim, etc. Ps. i. xxxiv. cxxviii.—xv. xxxii. l. etc. This is a numerous class.

IV. Elegiac Psalms, i. e. lamentations, psalms of complaint; generally united with prayer for help. This class has several subdivisions, viz.

(1.) The lamentations of particular individuals, Ps. vii. xvii. xxii. lii. lv. lvi. &c.

(2.) National lamentations; where the poet laments over the circumstances of the nation, mostly in a religious view. Most of these psalms are of a late date; and none of them are from David; Ps. xliv. lxxx. cxxxvii. etc. Some are both individual and national, Ps. lxxvii. cii.

(3.) These sufferings of the nation and of individuals inspire a melancholy view of life in general; hence many psalms are general complaints against a wicked world, Ps. xii. xiv. xxxvi.

(4.) Psalms, the authors of which attempt to reply to the complaining views of the preceding class, and satisfy them of the goodness of God, etc. Ps. lxiii. lxxiii. So the Book of Job. This whole class comprises about one third of the whole number of Psalms.

V. Odes to kings, patriotic hymns, etc. Ps. xlv. lxii.—xxi. cx.—xx. etc.

VI. Historical Psalms, in which the ancient history of the Israelites is repeated in a hortatory manner, Ps. lxxviii. cv. cvi. cxiv.

The prophetic psalms are here distributed among these various classes. Perhaps they might with more propriety constitute another separate class.

Inscriptions.—With the exception of twenty-five psalms,—hence called *orphan* psalms,—all the rest have inscriptions of various kinds, and often very difficult of interpretation. They refer to the different kinds of song, the melody or rhythm, the instrumental accompaniment, the choir who shall perform, etc. These are mostly very obscure; because the music and musical instruments of the Hebrews are almost wholly unknown to us. Of more particular importance are those inscriptions, which profess to designate the author or historical occasion of many of the psalms. The genuineness of these has been much contested in modern times; the principal arguments on both sides are the following, viz.

For the genuineness of the inscriptions it is said: (1.) That it is the custom of oriental poets to prefix their names to their various poems; so the Arabians. This is no doubt true in a sense; but then, the *manner* of doing this is different from that of the Psalms; Arabic poems commence with "The poet saith," &c. —(2.) The inscriptions are found in the Septuagint. But this merely proves that they are as old as the Septuagint, i. e. about 330 years before Christ. (See (4.) in the next paragraph.)

Against the genuineness of the inscriptions, or at least of many of them, it is said: (1.) That many of them are in direct contradiction with the contents of the psalms to which they are prefixed, and therefore cannot have proceeded from the author; as e. g. when those are ascribed to David, which have reference to the exile; as Ps. xiv. 7; li. 18; lxix. 36; or when a psalm ascribed to David exhibits Chaldee words and forms, as Ps. cxxxix. David's style was pure.—(2.) Others do not well accord with the contents and occasion of the Psalms; as Ps. l. lii. liv. lvi. lvii. lix.—(3.) In several instances it can be shown how the error, which lies at the bottom, arose. Thus in Ps. cxxvii. which is ascribed to Solomon, the first verse speaks of a *building*, which was assumed to be the temple; hence the transition was easy to Solomon as the author. Psalm xxx. is said to be for the "dedication of the house of David;" which has arisen out of the 7th verse.—(4.) The Septuagint has many *more* inscriptions than the Hebrew text. Hence it follows, that as the collectors or translators of the Psalms certainly affixed *some* inscriptions according to their own conjectures, so they may probably have prefixed others, if not all, in the same manner. Thus the Septuagint and Vulgate ascribe some psalms to Adam, Melchisedek, Jeremiah, Ezekiel, Haggai, Zechariah, &c. (See the list given above, p. 768.)

The result of the whole is, that many of the inscriptions cannot well be genuine; and therefore the others become suspicious. We cannot *rely* upon any one, when it does not accord with the contents of the psalm. They are probably conjectural assumptions of the later collectors, possessors, etc. of the book of Psalms; perhaps mostly out of the exile, or not long after it. On these grounds, our English translators have very properly separated the inscriptions from the body of the Psalms; (in the Hebrew they are united with them;) and given them merely as inscriptions.

Authors and Age of the Psalms.—Most of those psalms which are assigned to an author, are ascribed to David and to his contemporaries, chiefly Levites and singers out of David's school. Psalm xc. is attributed to Moses. To David are assigned *seventy-one* psalms in the Hebrew, and in the Septuagint eleven more; of these many cannot be his. The character of David's psalms is generally elegiac and expressive of a soft and pensive melancholy; but he is also, on various occasions, sublime; as in Ps. xviii. xxix. &c.—Twelve are ascribed to Asaph; eleven to the sons of Korah; two to Solomon; and one to each of the singers Heman and Ethan. (lxxxviii. lxxxix.) Those which are anonymous or pseudonymous, (e. g. xiv.) are probably all later than David; and are imitations of his style and manner. The rabbins have the custom to reckon all anonymous psalms to that author who has been last named; thus Ps. xci.—c.

which are *orphan* Psalms, they assign to Moses, because he is named as the author of Ps. xc. which next precedes these. Many of these later psalms are probably from pious, persecuted prophets and others in the time of the kings; some from the exile, and others later still, containing recollections of the exile; (compare Ps. cxxiii. cxxiv. cxxvi. cxxxvii.) Later than about this period, none would seem to have been written; though some interpreters have, as they thought, found traces of the Maccabean age in the book of Psalms.

The language of the Psalms in the Hebrew is very pure; and exhibits the characteristics of the best ages of the Hebrew literature. Still there is a perceptible difference between the earlier and later psalms; in the former, the language is harsher and more difficult; as is the case also in the older Latin writers, Ennius and Plautus;—in the latter, the language is more easy and flowing. The same difference is perceptible in the earlier and later prophets. In the later psalms there are also, here and there, Chaldaisms. They resemble most, in this respect, the books of Job, Proverbs, Isaiah, etc.

Arrangement.—The whole collection of the Psalms appears to have first existed in *five* books; after the example, perhaps, of the Pentateuch. Each book closes with a doxology.

Book I.	comprises	Psalms	i.—xli.
" II.	"	"	xlii.—lxxii.
" III.	"	"	lxxiii.—lxxxix.
" IV.	"	"	xc.—cvi.
" V.	"	"	cvii.—cl.

The *original* collection would seem to have comprised Psalms i.—lxxii. (See the subscription, Ps. lxxii. 20.) As to arrangement, there seems, in part, to have been a plan; and in part it is accidental. (1.) Psalms of the same author are placed together; though other psalms of the same authors also stand separately. So also psalms of similar contents are sometimes together, and sometimes separate. Thus Ps. iii.—xli. are all ascribed to David; Ps. xlii.—xlix. are songs of the Korahites; Ps. lxxiii.—lxxxiii. all belong to Asaph. But there are other psalms of all these authors. (2.) One psalm occurs twice, Ps. xiv. comp. Ps. liii. Some occur as parts of other psalms, e. g. Ps. lxx. forms also a part of Ps. xl. So also some psalms are repeated from other books of Scripture; thus Ps. xviii. is the same with 2 Sam. xxii. A few psalms are compiled by bringing together verses out of other psalms and poems,—a sort of *cento;* e. g. Ps. cxliv. All these general appearances are best explained by the hypothesis of a gradual origin of the whole book out of particular collections, each smaller collection preserving its own arrangement. Thus, if we suppose Ps. i.—lxxii. to have been the principal collection, then the other three books may have been collected at different times, and appended to it. The time of these collections cannot be determined. It would seem, however, to have been *not before* the exile; since the first book contains psalms apparently of that date.

The Septuagint and Vulgate differ from the Hebrew in the division and enumeration of the Psalms. They unite Ps. ix. and x. of the Hebrew into one, as Ps. ix; hence the numbering of the Septuagint and Vulgate, from Ps. ix. onward, is one behind the Hebrew. In like manner they unite Ps. cxiv. and cxv. into one, as Ps. cxiii; but also divide Ps. cxvi. into two, as Ps. cxiv. and cxv. Again they divide Ps. cxlvii. into two, as Ps. cxlvi. and cxlvii.; so that from Ps. cxlviii. inclusive, their enumeration is the same with that of the Hebrew. The English, and most other modern versions follow the Hebrew; and indeed some editions of the Septuagint, as that of Mill, have also been accommodated to the Hebrew. The above difference should be borne in mind in examining references to the Psalms, made by Catholic writers.

The character and value of the Psalms, so far as they contain the expression of religious and moral affections, are, perhaps, higher than those of any other book of the Old Testament. They exhibit the sublimest conceptions of God, as the Creator, Preserver and Governor of the universe; to say nothing of the prophetical character of many of them, and their relation to the Messiah, and the great plan of man's redemption. They present us, too, with the most perfect models of child-like resignation and devotedness, of unwavering faith, and confidence in God. Luther, in his preface to the Psalter, has the following beautiful language: "Where canst thou find nobler words of joy, than in the Psalms of praise and thanksgiving? There thou mayst look into the hearts of all good men, as into beautiful and pleasant gardens; yea, as into heaven itself. How do grateful and fine and charming blossoms spring up there, from every kind of pleasing and rejoicing thoughts towards God and his goodness!—Again, where canst thou find more deep or mournful words of sorrow, than in the Psalms of lamentation and wo? There thou mayst look again into the hearts of all good men, as upon death, yea, as if into hell. How dark and gloomy is it there, from anxious and troubled views of the wrath of God!—I hold, however, that no better or finer book of models, or legends of saints and martyrs, has existed, or can exist on earth, than the Psalter. For we find here, not alone what one or two saints have done, but what the Head of all saints has done, and what all holy men still do; in what attitude they stand towards God, and towards their friends and enemies; and how they conduct themselves in all dangers and sufferings. And besides this, all sorts of divine doctrines and precepts are contained in it.—Hence it is, that the Psalter is THE BOOK of all good men; and every one, whatever his circumstances may be, finds in it psalms and words suited to his circumstances, and which are to him just as if they had been put there on his very account; and in such a way, that he himself could not have made or found or wished for better." *R.

PSALMS OF DEGREES is a name given to fifteen psalms, from cxx. to cxxxiv. In the Hebrew, it is *A song of Ascents;* in the Chaldee, *A song that was sung upon the steps of the abyss.* This explication is founded on a tradition of the Hebrews, which relates that, when they were laying the foundations of the temple, at the return from the captivity, there came out of the earth a prodigious quantity of water, to the height of fifteen cubits; and would have drowned the whole world, if Achitophel—the famous Achitophel who hanged himself in the time of David, about five hundred years before—had not stopped its progress, by writing the ineffable name of Jehovah on the fifteen steps of the temple! To the same event they refer Psalm cxxx. But whence have these Psalms this denomination? Some interpreters think it is because they were sung on the steps of the temple; others translate the Hebrew by *Psalms of Elevation;* because (they say) they were sung with an exalted voice, or because at every psalm the voice was raised. Calmet however, refers them to the ascent of Israel from the

captivity of Babylon; remarking that Scripture commonly applies the phrase, *to ascend*, to express this return. Thus Cyrus, in his proclamation, (Ezra i. 3, 5; ii. 2; vii. 5, 6.) says, "Who is among you of all his people? His God be with him, and let him *go up* to Jerusalem." And a good number of persons presented themselves to *go up*, says Ezra, i. 11; ii. 1. Sheshbazzar *brought up*—with them of the captivity, that were brought up from Babylon to Jerusalem. "Now these are the children of the province, that went up out of the captivity," Ezra vii. 6, 7, 9. "This Ezra went up from Babylon. And there went up some of the children of Israel. For on the first day of the first month, was the beginning of the going up from Babylon." In Psalm cxxii. which is one of the Psalms of Degrees, it is said, "whither the tribes go up" (to Jerusalem). And Jeremiah, (xxvii. 22.) foretelling the return from the captivity, says, "Then will I bring them up, and restore them to this place." Ezekiel (xxxix. 2.) expresses himself in the same manner. These expressions, showing that the Hebrews used the term *to go up*, when they spoke of their journeying from Babylon to Jerusalem, Calmet thinks it is very natural to call those Psalms of Ascent which were composed on occasion of their deliverance from the captivity of Babylon; whether to implore this deliverance from God, or to return thanks for it after it had taken place. It is certain that they have all some relation to this great event. They mention it in several places; and the greater part of them cannot be otherwise explained.

[The above is the opinion of Calmet. Other more probable ones see under the article Degrees. R.

PTOLEMAÏS, see Accho.

PTOLEMY, the name of all the kings of Egypt, from Ptolemy, son of Lagus, to the conquest of Egypt by the Romans; that is, from A. M. 3631 to 3974; or from the death of Alexander to the death of Cleopatra, spouse of Mark Antony. See Egypt.

PUBLICAN, an officer of the revenue, employed in collecting taxes. Among the Romans there were two sorts of tax receivers: some were general receivers, who in each province had deputies, who collected the revenues of the empire, and accounted to the emperor. These were men of great consideration in the government; and Cicero says, that among these were the flower of the Roman knights, the ornament of the city, and the strength of the commonwealth. But the deputies, the under-farmers, the commissioners, the publicans of the lower order, were looked upon as so many thieves and pickpockets. Theocritus being asked, Which was the most cruel of all beasts, answered, "Among the beasts of the wilderness, the bear and the lion; among the beasts of the city, the publican and the parasite." Among the Jews, also, the name and profession of a publican was excessively odious. They could not, without the utmost reluctance, see publicans exacting tributes and impositions laid on them by foreigners—the Romans. The Galileans, or Herodians, the disciples of Judas the Gaulonite, especially submitted to this with the greatest impatience, and thought it even unlawful. Those of their own nation who undertook this office, they looked upon as heathen. (See Matt. xviii. 17.) It is even said, they would not allow them to enter the temple, or the synagogues: to partake of the public prayers, or offices of judicature; or to give testimony in a court of justice.

There were many publicans in Judea in the time of our Saviour; Zaccheus, probably, was one of the principal receivers, since he is called "chief among the publicans;" (Luke xix. 2.) but Matthew was only an inferior publican, Luke v. 27. The Jews reproached Jesus with being a "friend of publicans and sinners, and eating with them," Luke vii. 34. And our Saviour told the Jews, (Matt. xxi. 31.) that harlots and publicans should be preferred before them in the kingdom of heaven. In the parable of the publican and Pharisee, who prayed at the same time in the temple, we see with what humility his condition inspired the publican, Luke xviii. 10. He keeps afar off, and probably dared not so much as enter the court of the people. Zaccheus assured our Saviour, who had done him the honor to visit his house, that he was ready to give half of his goods to the poor, and to return fourfold whatever he had unjustly acquired, (Luke xix. 8.) in conformity with the Roman laws, which required, that when any farmer was convicted of extortion, he should render four times the value of what he had extorted.

PUBLIUS, a wealthy inhabitant of Malta, when Paul was shipwrecked on that island, A. D. 60, Acts xxviii. 7—9. Publius received the apostle and his company into his house very kindly, and entertained them three days with great humanity. In acknowledgment, Paul restored to health the father of Publius, who was ill of a fever and bloody flux. It is said, that not only Publius and his father, but the whole island also, was converted to the Christian faith.

PUDENS, mentioned by Paul, (2 Tim. iv. 21.) is thought by the ancients to have been a Roman senator, converted by Peter. But there is reason to think they confound him with another Pudens, a senator, said to be father of Praxedus and Prudentiana, in the time of pope Pius, above a hundred years afterwards. The Greeks put him in the list of the seventy disciples, and say, that after the death of Paul, he was beheaded by Nero. Some think that Claudia, mentioned by Paul after Pudens, was his wife.

I. PUL, king of Assyria, (2 Kings xv. 19.) came into the land of Israel in the time of Menahem, to assist him, and confirm him in the kingdom, Hos. v. 13. The king of Israel gave him a thousand talents of silver, and Pul continued in the country till it was paid. He is the first king of Assyria mentioned in Scripture. See Assyria, p. 113.

II. PUL, a people and district of Africa, supposed by Bochart to be the island Philæ, in the Nile, not far from Syene, (Isa. lxvi. 19.) on which are remains and ruins of very noble and extensive temples, built by the ancient Egyptians. Its Egyptian name was *Pilak;* whence the Greek name, and probably the Hebrew, is derived.

PULSE, all those grains or seeds which grow in pods, as beans, peas, &c. The ancient Hebrews used parched chick-peas as a common provision when they took the field, 2 Sam. xvii. 28.

PUNON, or Phunon, a station of the Hebrews in the wilderness, (Numb. xxxiii. 42, 43.) called Phæno, Phaino, and Metallo-phænon, because of its mines of metals. Eusebius says, it was between Petra and Zoar. Athanasius says, these mines of Phanos were so dangerous, that murderers, condemned to work there, lived but a few days. We find bishops of Phenos in the subscriptions of the councils.

PUR, or Purim, that is, *lots*, is a solemn feast of the Jews, on the 14th and 15th of the month Adar, instituted in memory of the lots cast by Haman, the enemy of the Jews, (Esth. iii. 7.) for the execution of his design to destroy all the Jews of Persia, but which issued in causing his own ruin, and the pres-

ervation of the Jews, who had time to avert the blow, by means of Esther. See ESTHER, HAMAN, and MORDECAI.

This feast, as the Jews observe it, has much resemblance to the ancient Bacchanalia of the pagans. Pleasures, diversions and excess make, as it were, the very essence of it. The spirit of revenge which animated the Jews of Shushan against their enemies has passed undiminished to their posterity, who abandon themselves to it without measure and without bounds. They allow the drinking of wine to excess, because they say it was by making king Ahasuerus drink that Esther procured the deliverance of the Jews. They compel all to be present at the synagogue, man, woman, child and servant, because all shared in the deliverance, as all were exposed to the danger.

PURIFICATIONS were of many kinds among the Hebrews, according to the several kinds of impurities contracted. See BAPTISM, LEPROSY, DEAD, NAZARITES, &c.

PURITY, see HOLY.

PURPLE. It is related that the fine purple color was discovered by Hercules Tyrius, whose dog having by chance eaten a shell-fish called *murex*, or *purpura*, and returning to his master with his lips tinged with a purple color, occasioned the discovery of this precious dye. Purple, however, is much more ancient than the Tyrian Hercules, since we find it mentioned by Moses in several places. It comes from the sea-muscle, πορφύρα *purpura*, and is of reddish or crimson purple hue, Heb. ארגמן. There was another species of bluish purple, or purple blue, made from a species of snail, conchylium, *helix ianthina*, of Linnæus, Heb. תכלת. This word is usually rendered in the English Bible by *blue*. Moses used much wool of this crimson purple color in the work of the tabernacle, and in the ornaments of the high-priest. It was the color used by princes and great men, by way of distinction, Judg. viii. 26; Luke xvi. 19; Dan. v. 7. We see by Jeremiah and Baruch, that the Babylonians clothed their idols in habits of a purple and azure color, Jer. x. 9; Baruch vi. 12, 71.

PUTEOLI, the wells; now Pozzuoli, a city in the Campania of Naples, on the northern side of the bay, eight miles north-west from that city. It was a colony. Here Paul abode seven days, Acts xxviii. 13.

PYGARG, Sept. πύγαργος, *white-rump*. This is properly the name of a species of eagle, (see Rees' Cyclop.) but is applied in Deut. xiv. 5, to a quadruped, apparently a species of gazelle or antelope, Heb. רישון. So the Syriac version and Targums. Both the Arabic versions give it by a species of mountain goat. See ANTELOPE. *R.

Q

QUAIL. There has been a difference of opinion among learned men with respect to what creature is intended by the Hebrew *selavim*, which we render *quails*, Exod. xvi. 13, &c. Our English translators are supported by the Septuagint, Josephus, Philo, Apollinarius, and the rabbins, among the ancients; and by Bochart, Hasselquist, Shaw, Harmer, Gesenius, Rosenmüller, and the majority of commentators among the moderns. On the other hand, the learned Ludolph insists these *selavim* were locusts, in which he has been followed by Scheuchzer, bishop Patrick, Niebuhr and others. To institute an inquiry into the respective claims of these conflicting opinions, would occupy more space than we can appropriate to the subject. The arguments which have been adduced in favor of the bird, we believe to have a decided advantage over those on the other side, independent of the testimony of the psalmist, which we think should be regarded as conclusive. Describing the merciful interposition of God in behalf of his chosen people, during the time that they were wandering in the great desert, this sacred writer refers in unequivocal language to the miraculous supply of the *selavim*, which he denominates feathered fowls, *óph canaph*, a term never applied to insects. "He caused an east wind to blow in the heaven; and by his power he brought on the south wind; he rained flesh also upon them as dust, and feathered fowls like the sand of the sea; and let fall in the midst of their camp, and round about their habitations." Ps. lxxviii. 26—28.

The oriental quail is a bird of passage, and about the size of a turtle-dove. Hasselquist states that it is plentiful near the shores of the Dead sea and the Jordan, and in the deserts of Arabia; and Diodorus affirms that it is caught in immense numbers about Rhinocolura; countries through which the Israelites passed in their way to the Promised Land.

On two occasions the demands of the murmuring Hebrews were supplied with quails; and, on each occasion, the event is distinctly referred to the miraculous interposition of God, Exod. xvi. 12, 13; Numb. xi. 31. On the former occasion, the birds were scattered about the camp only for a single day; but on the latter, they came up from the sea for the space of an entire month. The great numbers of the *selavim* which are said to have been provided for the people, has been regarded as almost incredible; but without sufficient reason, as may be shown, without resorting to the supposition that they were created for this express occasion. Varro asserts that turtles and quails return from their migrations into Italy in immense numbers; and Solinus adds, that when they come within sight of land, they rush forward in large bodies, and with so great impetuosity, as often to endanger the safety of navigators, by oversetting the vessels. Hence it appears that this part of the narrative is perfectly credible; and that the miracle consisted in these immense flocks being directed to a particular spot, in the extreme emergency of the people, by means of "a wind from the Lord," Numb. xi. 31.

QUARREL, a brawl or contest. Solomon compares him who meddles with the quarrels of people unknown, to one who takes a dog by the ears, and so rashly exposes himself to be bitten. This is generally the case; but it should not be concluded from hence, that we ought never to try to reconcile neighbors. It must be attempted, however, with much prudence, caution and charity, for fear of increasing the evil we undertake to appease.

QUEEN, a king's wife. This is the general ac-

ceptation of the term queen; but it seems to be used by the orientals in another sense, and corresponds to the official title of "king's mother." A knowledge of this circumstance will remove several discrepancies in the historical books of the Old Testament, which have greatly perplexed the commentators. See the article KING'S MOTHER.

QUEEN OF HEAVEN, a name which the Hebrew idolaters gave to the moon. Jeremiah (vii. 17. &c.) says, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." And chap. xliv. 16—18, the disobedient Israelites say to the same prophet, "We will certainly do whatsoever thing goeth out of our own mouth, to burn incense unto the queen of heaven. For since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by famine." Calmet thinks it to be the Meni of Isa. lxv. 11, who was worshipped as the moon, Astarte, Trivia, Hecate, Diana, the heavenly Venus, and Isis, according to different superstitions. They placed altars to her on the platforms or the roofs of their houses, at the corners of the streets, near their doors, and in groves. They offered her cakes kneaded with oil or honey, and made libations to her, with wine and other liquors. The rabbins think they printed on these cakes the resemblance of a star or half-moon. See IDOLATRY.

R

RAAMAH, the fourth son of Cush, who peopled a country of Arabia, whence were brought to Tyre spices, precious stones and gold. This country is thought to have been in Arabia Felix, at the entrance of the Persian gulf, Gen. x. 7; Ezek. xxvii. 22. The Sept. in Genesis have *Regma;* according to Ptolemy, a city on the Persian gulf.

RAAMSES, or RAMESSES, a city built by the Hebrews, during their servitude in Egypt, and which probably took its name from a king of Egypt, Gen xlvii. 11; Exod. i. 11. It was situated in the land of Goshen; and appears to have been the capital of that country. It was most probably the same with Heropolis, situated on the great canal between the Nile and Suez, where are now the ruins of Aboukeyshid. See in EXODUS, p. 400.

RAB, RABBI, RABBIN, RABBAN, or RABBAM; a name of dignity among the Hebrews, given to masters and doctors, to chiefs of classes, and to the principal officers in the court of a prince: e. g. Nebuzaradan, general of the army of king Nebuchadnezzar, is always called *Rab Tabachim*, master of the executioners, or guards, 2 Kings xxv. 8, 20, *et passim;* Jer. xxxix. 9, 10, *et passim.* Esther (i. 8.) says, that Ahasuerus appointed a *Rab* of his court over every table of his guests, to take care that nothing should be wanting. Daniel (i. 3.) speaks of Ashpenaz, the *Rab Sarisim*, that is, *Rab* of the eunuchs of Nebuchadnezzar, and of the *Rab* of the *Saganim*, or chief of the governors, or peers, chap. ii. 48. This prophet was himself preferred to be chief interpreter of dreams, or *Rab* of the *Chartumim*, Dan. v. 11. It appears that the title came originally from the Chaldees; for before the captivity, when mention is made of Judea, we find it used only in reference to the officers of the king of Babylon.

Rab, or *Rabban*, properly signifies master, or one who excels in any thing; *Rabbi*, or *Rabbani*, is my master. *Rabbin* is the plural. Thus *Rab* is of greater dignity than *Rabbi*. There were several gradations among the Jews before the dignity of Rabbi, as among us before the degree of doctor. The head of a school was called *Hacham*, or wise; he who aspired to the doctorship had the name of *Bachur*, or *Elou;* and he frequented the school of the *Hacham*. When further advanced he had the title of *Chabar* of the *Rab*, or master's companion, and when perfectly skilled in the knowledge of the law and traditions, he was called only *Rab*, or *Rabin*, and *Morena*, our master. There seems to be an allusion to something of this sort in Matt. x. 24; Luke vi. 40: "The disciple is not above his master; but it is enough for the finished disciple to be as his master," or to be his master's companion.

The *Hacham Rab*, or master Rabbi, decided differences, determined things allowed or forbidden, and judged in religious and even in civil controversies. He celebrated marriages, and declared divorces. He preached, if he had a talent for it; and was head of the academies. He had the first seat in the assemblies, and in the synagogues. He reprimanded the disobedient, and could even excommunicate them. In the schools they sat on raised chairs, and their scholars were seated at their feet. Hence (Acts xxii. 3.) Paul is said to have studied at the feet of Rabbi Gamaliel. Philo affirms that among the Essenes, the children sat in the schools at the feet of their masters. Ambrosiaster, on the First Epistle to the Corinthians, observes, that in their schools the Rabbins sat in their chairs, the most advanced of their scholars sat by them on benches, and the juniors sat on the ground on mats. Hence the Jews are used to say to their children, by way of proverb, "Roll yourselves in the dust of your master's feet;" instead of saying, Frequent their schools diligently, and sit down at their feet. Our Saviour upbraids the Rabbins and masters of Israel with vanity, and eagerness to occupy the first places at feasts, and the head seats in the synagogues; also, with their being saluted in the streets, and desiring to be called Rabbi, my master.

The studies of the Rabbins are either the text of the law, or the traditions, or the Cabala; these three objects form so many different sorts of Rabbins. Those who chiefly apply to the letter of Scripture, are called Caraïtes, i. e. Literalists. Those who chiefly study the traditions and oral laws of the Talmud, are called Rabbinists. Those who give themselves to their secret and mysterious divinity, letters and numbers, are called Cabalists, i. e. Traditionaries.

RABBATH, or RABBAT-AMMON, or RABBATH OF THE CHILDREN OF AMMON, afterwards called Philadelphia, by Ptolemy Philadelphus, the capital of the Ammonites, was situate in the mountains of Gilead, near the source of the Arnon, beyond Jordan. It was famous even in the time of Moses, Deut. iii. 11. When David declared war against the Ammonites,

his general, Joab, laid siege to Rabbath-Ammon, where the brave Uriah lost his life by a secret order of his prince; when the city was reduced to the last extremity, David himself went thither, that he might have the honor of taking it. From this time it became subject to the kings of Judah; but the kings of Israel subsequently became masters of it, with the tribes beyond Jordan. Towards the conclusion of the kingdom of Israel, Tiglath-pileser having taken away a great part of the Israelites, the Ammonites were guilty of many cruelties against those who remained; for which the prophets Jeremiah and Ezekiel pronounced very severe prophecies against Rabbath, their capital, and against the rest of the country, which probably had their completion five years after the destruction of Jerusalem. Antiochus the Great took the city about A. M. 3786. It is now called Amman, and is about 15 miles S. E. of Szaet. Burckhardt found three extensive ruins, which he has described. (Trav. in Syria, etc. p. 357.)

RABBATH-MOAB, see AR.

RABBI, see RAB, and DOCTOR.

RABBITH, a city of Issachar, Josh. xix. 20.

RABBONI, a diminutive from Rabbi, (John xx. 16.) or *my master*. See RAB.

RAB-MAG, a general officer of Nebuchadnezzar's army, at the taking of Jerusalem, Jer. xxxix. 3. A. M. 3416. It means more probably *chief of the magi*, a dignitary who had accompanied the king of Babylon in his campaign.

RAB-SARIS, or RAB-SARES, an officer sent with Rab-shakeh and Tartan, to summon Hezekiah, 2 Kings xviii. 17; Jer. xxxix. 3. It signifies the *chief of the eunuchs*.

RAB-SHAKEH, or RAB-SACES, that is, the *chief butler or cup-bearer*, was an officer sent by Sennacherib, king of Assyria, to summon Hezekiah to surrender to his troops, which he did, in a very haughty and insolent manner, telling him, in Hebrew, that he ought not to put confidence, either in the king of Egypt, or in the Lord, who had ordered Sennacherib to march against Judea, 2 Kings xviii. 17. After this Rab-shakeh returned to his master, who had quitted the siege of Lachish to meet the king of Egypt, then coming to assist Hezekiah. But in this march the destroying angel slew 185,000 of the army of Sennacherib; and he was obliged to hasten back to Nineveh, where he was slain by his own sons, Isa. xxxvii. 36, &c.; 2 Kings xix. 35—37. See SENNACHERIB.

RACA, a word derived from the root ריק, *rik, vain, trifling, witless, brainless;* otherwise, *beggarly, worthless*. It is thus translated by the Vulgate, in Judg. xi. 3. in the English, *vain men*. The word includes a strong idea of contempt. Christ says, (Matt. v. 22.) whoever shall say to his brother, *Raca*, shall be condemned by the council, or Sanhedrim. Lightfoot assures us, that in the Jewish books, the word Raca is a term of the utmost contempt; and that it used to be pronounced with certain gestures of indignation, as spitting, turning away the head, &c.

RACE, RUNNING. The numerous allusions in the writings of Paul to the races and games established in Greece, require some acquaintance with the nature and laws of those institutions, to render such passages intelligible. It may therefore be proper to adduce a few remarks concerning them.

The apostle says, (1 Cor. ix. 24.) "Know ye not that they who run in a race, run all, but one (only) receiveth the prize? so run that ye may obtain. And every one who striveth is temperate," &c. Also 2 Tim. ii. 5. "If a man strive for masteries, yet is he not crowned except he strive lawfully." (See also Heb. xii. 1; Gal. v. 7, &c.)

"Such as obtained victories in any of these games, especially the Olympic, were universally honored, nay, almost adored. At their return home they rode in a triumphal chariot into the city, the walls being broken down to give them entrance; which was done (as Plutarch is of opinion) to signify, that walls are of small use to a city that is inhabited by men of courage and ability to defend it. At Sparta they had an honorable post in the army, being stationed near the king's person. At some towns they had presents made to them by their native city, were honored with the first place at shows and games, and ever after maintained at the public charge. Cicero reports, that a victory in the Olympic games was not much less honorable than a triumph at Rome. Happy was that man esteemed, who could but obtain a single victory; if any person merited repeated rewards, he was thought to have attained the utmost felicity of which human nature is capable; but if he came off conqueror in all the exercises, he was elevated above the condition of men, and his actions styled wonderful victories! Nor did their honors terminate in themselves, but were extended to all about them; the city that gave them birth and education was esteemed more honorable and august: happy were their relations, and thrice happy their parents. It is a remarkable story which Plutarch relates of a Spartan, who, meeting Diagoras, that had himself been crowned in the Olympic games, and seen his sons and grand-children victors, embraced him, and said, 'Now die, Diagoras; for thou canst not be a god!' By the laws of Solon, a hundred drachms were allowed from the public treasury to every Athenian who obtained a prize in the Isthmian games; and five hundred drachms to such as were victors in the Olympian. Afterwards, the latter of these had their maintenance in the Prytaneum, or public hall of Athens."

The Πένταθλον, *Pentathlon*, or *Quinquertium*, (five games,) consisted of the five exercises contained in this verse:

Ἅλμά, ποδωκείην, δίσκον, ἄκοντα, πάλην,

leaping, running, throwing, darting, wrestling.

Instead of *darting*, some mention *boxing;* others speak of exercises different from those mentioned. For *Pentathlon* seems to have been a common name for any five sorts of exercise performed at the same time. In all of them there were some customs that deserve our observation. *Dromos*, Δρόμος, the exercise of *running*, was in great esteem among the ancient Grecians, insomuch, that such as prepared themselves for it, thought it worth their while to use means to burn or parch their spleen, because it was believed to be a hinderance to them, and retard them in their course. Homer tells us, that swiftness is one of the most excellent endowments a man can be blessed withal:—

No greater honor e'er has been attained,
Than what strong hands, or nimble feet, have gained.

Indeed, all those exercises that conduced to fit men for war, were more especially valued. Swiftness was looked upon as an excellent qualification in a warrior, both because it serves for a sudden assault and onset, and likewise for a nimble retreat· and

therefore it is not to be wondered at, that the constant character which Homer gives of Achilles is, that he was swift of foot; and in the Holy Scripture, David, in his poetical lamentation over those two great captains, Saul and Jonathan, takes particular notice of this warlike quality of theirs: "They were swifter than eagles, stronger than lions," 2 Sam. i. 23.

Those persons who designed to contend in these games were obliged to repair to the public gymnasium, at Elis, ten months before the solemnity, where they prepared themselves by continual exercises. No man who had omitted to present himself in this manner was allowed to contend for any of the prizes; nor were the accustomed rewards of victory given to such persons, if by any means they introduced themselves, and overcame their antagonists. No person who was himself a notorious criminal, or nearly related to any such, was permitted to contend; and further, if any person were convicted of bribing his adversary, a severe fine was laid upon him. Nor were these precautions alone thought a sufficient guard against evil and dishonorable contracts and unjust practices, but the contenders were obliged to swear, that they had spent ten whole months in preparatory exercises; and both they, their fathers and brethren, took a solemn oath, that they would not, by any sinister or unlawful means, endeavor to stop the fair and just proceedings of the games. (Potter's Antiq. Græc.)

The rewards given in these games have been thus rendered into English by Addison, from the Greek:—

Greece, in four games thy martial youth were trained,
For heroes two, and two for gods ordained;
Jove bade the olive round his victor wave;
Phœbus to his an apple-garland gave;
The pine Palæmon; nor with less renown,
Archemorus conferred the parsley crown.
(Anc. Med. Dial. 2.)

Compare with these fading vegetable crowns that immortal life which the gospel offers as a prize to the victor; in order to understand the apostle's comparison, 1 Cor. ix. 25; 1 Pet. v. 4.

RACHAL, a city of Judah, to which David sent some of the spoil taken from those enemies who had plundered Ziklag, 1 Sam. xxx. 29.

RACHEL, a daughter of Laban, and sister of Leah, was married to Jacob, by whom she had Joseph and Benjamin. She died in childbirth with the latter, whom she named Ben-oni, *son of my pain;* but Jacob named him Benjamin, or *the son of my right hand.* See JACOB.

The prophet Jeremiah, (xxxi. 15.) and after him Matthew, (ii. 18.) have, as it were, revived Rachel, in the tribes of Ephraim and Manasseh, descended from Joseph, son of Rachel. "In Rama (or, on the high-places) was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." This was fulfilled, when these tribes were carried into captivity beyond the Euphrates; but Matthew has accommodated the words to the lamentations of the mothers in Bethlehem, when Herod slew their children. Then Rachel, who was buried there, might be said to renew her cries and lamentations for the death of so many infant innocents, sacrificed to his jealousy and cruelty!

It may be well to notice the objection which Mr. Levi and others have urged against this application of the prophet's language. It is said that the lamentation of Rachel, referring only to the carrying away of captives to Babylon, and being connected with a promise of their return, is not of that description to justify such an application of it. The passage stands thus, Jer. xxxi. 15:—

Thus saith the Lord;
A voice was heard in Ramah,
Lamentation and bitter weeping;
Rachel weeping for her children,
Refused to be comforted, because they were not.
Thus saith the Lord;
Refrain thy voice from weeping,
And thine eyes from tears:
For thy work shall be rewarded, saith the Lord:
And they shall come again from the land of the enemy.
And there is hope in thine end, saith the Lord,
That thy children shall come again to their own border.

This passage certainly closes with hopeful and grateful ideas; so far, therefore, as the prophet apostrophizes the tender mother of the tribes of Joseph and Benjamin, he addresses consolation to her: not so the evangelist; whose metaphorical Rachel deplores her children hopelessly cut off, and departed for ever. To remove this seeming discrepancy, Mr. Taylor offers the following remarks, on the authority of Le Bruyn—(1.) that it is customary for mothers in the East to seek the graves of their deceased children, in order to weep over them; meaning to infer, that this being a custom in the East at present, it was the same anciently; so that, in point of lamentation, any mourning mother might have answered the allusion of the evangelist as Rachel: (2.) that it is probable high places or hills, a little way out of the towns, were usually the scenes of such lamentations, anciently; as we find by several passages in the Old Testament; and that such weepings are now maintained in the same places; the same customs, for the most part, prevailing in modern as in ancient times: (3.) that the word Ramah signifies high places in general; and that any high place, the usual scene of such maternal lamentation, would have answered the evangelist's purpose in reference to mourning mothers: (4.) that Rachel was buried at, or near, Ramah, (Gen. xxxv. 9; xlvii. 7; 1 Sam. x. 2.) where the Israelites were assembled to be carried into captivity; (Jer. xl. 1.) (5.) that the same custom of women's weeping for their children was probably maintained in the evangelist's time at Ramah near Bethlehem, as Le Bruyn found at Ramah near Lydda; and that Ramah being a high place fit for the purpose, and such high places being selected as scenes of maternal lamentation.

From these considerations it will follow, that there is nothing forced or constrained in the reference of Matthew, to a mourning of mothers over their children, and refusing to be comforted; since such was, as it still is, the custom of the vicinity. The allusion to this custom would be still more conspicuous, if it were, as no doubt it was, maintained at Rachel's Ramah; and the apostrophe to Rachel would be still more impressive, if those mournings were exhibited in an open and high place, or spot of ground, adjacent to her tomb, or the memorial of it. To call such mournings, mournings of Rachel, (not to say that this name might actually be given to them, by the people, in the days of Matthew, who, as he wrote in the language of the country, certainly was acquainted with the customs of the country, as well

local as general,) from the place in which they were performed, can scarcely be called a poetical license.

These remarks set in a very easy light the accommodation employed by the evangelist; who, certainly, selects Rachel as a mother of the most affectionate character; and instances in her, though long since dead, that grief which living mothers felt, and under which living mothers lamented. This seems to justify, also, the expression of the evangelist, "Then was fulfilled the language of Jeremiah the prophet;" for if Rachel lamented, according to the usage of the vicinity, on account of the departure of her children into captivity; if, when they were not slain, but only *deported*, she was, as it were, raised by the impulse of poesy, out of her tomb, to grieve, to lead with elevated hands, and plaintive voice, the lamentations of the weeping mothers; surely when her children were really slain, she might well break the bonds of silence, by loud and bitter cries, expressing those agonies which rent her sympathetic bosom: she might preside over the sorrows, the public sorrows, which such occasion demanded, and which, after similar privations, were expected, according to established usage. In short, if the prophet had any right to raise the dead, on account of a circumstance of temporary, but not hopeless, distress, the evangelist had at least equal, not to say greater, right to employ the same metaphor, on occasion of a slaughter, neither alleviated by hope of return, nor by possibility of future restoration; but in every sense fatal: a cruel instance of tyrannical jealousy, and of vindictive anticipation. This was a fulfilment of the allusion and intent of Jeremiah, much beyond that marked by the prophet himself; it was a deeper completion of his words; a more entire termination of his sentiment, founded, like his, on local custom, and, like his, supported by the daily occurrences of time and place, and by the general manners of the readers for whom his narration was intended.

To conclude, we are justified by the evidence adduced, in assuming that the mothers of the infants slaughtered at Bethlehem did subsequently, and certainly, visit their tombs, and lament with loud exclamations over the remains of their tenderly beloved offspring. Admitting this, where is the incongruity of imagining, that the mother of the adjacent tribe, though interred many years ago, should be recalled from that interment, by the poetical imagination of the prophet, to officiate in the distress of her daughters deprived of their children? And if this be permitted to the prophet, on what principle shall it be refused to the evangelist?

It is impossible to place any dependence on the antiquity of the tomb now shown as that of Rachel, near Bethlehem. It stands within six or seven paces of the field of Ephrata; about forty paces out of the high road. On a hill a little farther on, to the right, are ruins of a tower and houses; "They told us," says D'Arvieux, "that they were the remains of the little town of Ramah, of which Jeremiah speaks in his 'Lamentations:' and where Herod caused the innocent babes to be slain; as also in the neighborhood." If this tradition be correct, and the evangelist's words incline to support it, then the poetical resuscitation of Rachel has a closer alliance with the facts of the history than has been usually imagined.

RAGAU, (Luke iii. 35.) the same with REU, which see.

RAGUEL, see JETHRO.

I. RAHAB, a woman of Jericho, who received and concealed the spies sent by Joshua, Josh. ii. 1. She is called a harlot. When the spies had entered her house, notice was given to the king of Jericho, who sent to her to produce the men; but she extended to them the protection of hospitality, hid them, and told the messengers, that such men had been at her house, but that when the gates of the city were shutting, they went out. When the messengers had returned, Rahab went up to the terrace, or roof of her house, where the spies were concealed, and obtained from them an oath, that when the Lord had delivered the country into their hands, they would save the lives of her and her family. She then let them down by a rope, her house adjoining the walls of the city, advising them to return by the mountains, for fear of meeting those who had been sent in quest of them; and to continue on the mountains three days, in which time the messengers would return, after which they might proceed. The spies followed her counsel, and arrived at Joshua's camp, to whom they related all they had discovered at Jericho, and their promises to Rahab. When Joshua took the city, he sent the two spies to the house of Rahab, to bring her and her family out safe. Rahab is supposed afterwards to have married Salmon, a prince of Judah, by whom she had Boaz; from whom descended Obed, Jesse and David. Thus Christ condescended to reckon this Canaanitish woman among his ancestors. Paul magnifies her faith, Heb. xi. 31.

II. RAHAB. The psalmist speaks of another Rahab: (Ps. lxxxvii. 4.) "I will make mention of Rahab and Babylon, to them that know me." Also, Ps. lxxxix. 10: "Thou hast broken Rahab in pieces." Isaiah (li. 9; and xxx. 7.) uses the same word to denote the destruction of Pharaoh and his army in the Red sea. And Job xxvi. 12: "By his understanding he smiteth through the proud;" (Heb. Rahab.) It seems thus to be a poetical appellation for Egypt, particularly of the Delta, which is still called Rib, or Rif. M. D'Herbelot says, that the name Rif is given to that part of Egypt which begins at Cairo, and lies to the north, that is, the Delta. Jerome and the ancient Greek interpreters have often translated Rahab by *pride*, or the *proud*. But many have misunderstood the original, as referring to Rahab, the woman of Jericho.

RAIN. It would seem by several expressions in Scripture, that the ancient Hebrews imagined rain to be derived from certain great reservoirs above the heavens, which Moses calls the superior waters, in contradistinction from the inferior waters of the sea. He says, that, at the deluge, "All the fountains of the great deep were broken up, and the windows of heaven were opened." And Hosea affirms, (ii. 21.) that in times of great drought the clouds cry to the Lord, beseeching him to permit the waters which he keeps in his treasuries and repositories to fall into and replenish them. In other places of Scripture, the clouds are described as great bodies, filled with waters, supplied to them from the firmament. Even the dews are represented as proceeding from the superior waters, "His heavens shall drop down dew," Deut. xxxiii. 28; Job xxxvii. 11; xxxviii. 37; Ps. xviii. 11; 2 Sam. xxii. 12. The sacred writers often speak of the former rain, and the latter rain, Deut. xi. 14. (So Hos. vi. 3.) The rabbins, and the generality of interpreters, are of opinion, that the former rain, called in Hebrew יורה, *joreh*, signifies the rain of the autumn, which falls from the middle of October to the first of December; and that the latter rain, called in Hebrew מלקוש, *malkash*, signifies the rain of the spring, which falls in March and April. The Jews began their year at autumn, which gives probability

to this opinion; but Calmet thinks that *joreh* signifies the rain of spring, and *malkash* that of autumn. In Judea it commonly rained but in two seasons, spring and autumn. *Joreh* is always put first, and *malkash* afterward. The Septuagint have taken it in the sense of Calmet; and Hesiod has expressed the rain of the spring and autumn in words of the same import as those used by the Septuagint. He calls ὄψιον ὄμβρον, *the rain of the spring*; and ὀπώριον ὄμβρον, *the rain of autumn*. (Oper. et Dies, lib. ii.)

Moses, describing the land of Canaan, and its advantages over Egypt, says, (Deut. xi. 10, 11.) it is a country of hills and valleys, watered by rain from heaven. Hence it is that God promised the Israelites, to send them rain in due season, Lev. xxvi. 3. On the other hand, he threatens them, if they depart from their fidelity to God, that he will send them showers of sand and dust, Deut. xxviii. 24. See Dust.

The Hebrews often compare wise and instructive discourse to rain, Deut. xxxii. 2; Ecclus. xxxix. 9; Job xxix. 21.

RAM, or Battering Ram, a well known engine of war, mentioned in Ezek. iv. 2; xxi. 22. and used by Nebuchadnezzar at the siege of Jerusalem.

RAMAH. This word signifies *an eminence;* from hence are so many places in Palestine named Ramah, Ramath, Ramatha, Ramoth, Ramathaim, and Ramathan. Sometimes the same place is called by one or other of these names indiscriminately, all signifying the same. Sometimes Rama, or Ramoth, is joined to another name, to determine the place of such city, or eminence; and it is sometimes put simply for a *high place*, and signifies neither city nor village.

I. RAMAH, a city of Benjamin, between Gaba and Bethel, toward the mountains of Ephraim, six miles from Jerusalem north, and on the road from Samaria to Jerusalem. Baasha, king of Israel, caused it to be fortified, to obstruct the passage from the land of Judah into that of Israel. This is probably the Ramatha, or Ramathaim-zophim, of the prophet Samuel, 1 Sam. i. 1, 19; ii. 11, &c. (See Ramathaim.) It was on the frontiers of Ephraim and Benjamin; and frontier cities were often inhabited by both tribes. It is also very probable, that Jeremiah speaks of this Ramah, (chap. xl.) when he says, Nebuzaradan, who commanded the Chaldean army, having found him among the captives at Ramah, whither they had been all brought, set him at liberty. Of the same place he explains the prophecy (chap. xxxi. 15—17.) in which the Lord comforts Rachel, on account of the taking her children of Ephraim and Manasseh into captivity. See Rachel.

II. RAMAH, a city in mount Ephraim, the birthplace of Samuel; probably identical with the Ramah of Benjamin. (See Rosenmüller's Bibl. Geogr. II. ii. p. 186, and also the preceding article.)

III. RAMAH, a city about thirty miles north-west of Jerusalem, on the road to Joppa. M. le Bruyn describes the fine reservoirs of water to be seen here, and many other marks of antiquity. He says it is but four leagues from Jaffa, or Joppa, and stands in a plain and even country: he also says, that Lydda is on one side, and about three miles from Rama. (See Arimathea.) Eusebius and some others seem to have thought that this city is the Ramath of Samuel, or Ramathaim-zophim, of the mountains of Ephraim. But this opinion cannot be supported.

RAMATHAIM, the two Ramathas; probably, because the city was divided into two parts. It was also called Zophim, because of a family of Levites dwelling there, who were descended from Zoph. It was probably the same with Ramah I. and II.

RAMATH-LEHI, or Ramath-lechi, *the height of the jaw-bone*, or *the cast of the jaw-bone*, the name of the place where Samson threw the jaw-bone on the ground, with which he had beaten the Philistines. Probably this is the Lehi of Judg. xv. 9. See Lehi.

RAMESSES, see Raamses.

RAMOTH, a famous city in the mountains of Gilead; often called Ramoth-Gilead; and sometimes Ramath-mizpeh, or the Watch-tower, Josh. xiii. 26. The Vulgate makes it two cities, Ramoth and Masphe. It belonged to Gad, was assigned to the Levites, and became one of the cities of refuge beyond Jordan, Deut. iv. 43; Josh. xx. 8; xxi. 38. It was famous during the reigns of the later kings of Israel, and was the occasion of several wars between these princes and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavored to regain it, 1 Kings xxii; 2 Kings viii. 28, 29; 2 Chron. xxii. 5. Jehoram, king of Judah, was dangerously wounded at the siege of this place; Jehu, son of Nimshi, was here anointed king of Israel, by a prophet sent by Elisha; (2 Kings ix.) and Ahab was killed in battle with the Syrians before it, 2 Chron. xviii. 3. Eusebius says, Ramoth was fifteen miles from Philadelphia, east; but Jerome places it in the neighborhood of Jabbok, and, consequently, north of Philadelphia.

RANSOM, a price paid to recover a person or thing, from one who detains that person or thing in captivity. Hence prisoners of war, or slaves, are said to be ransomed, when they are liberated in exchange for a valuable consideration. Whatever is substituted or exchanged, in compensation for the party, is his ransom; but the word ransom is more extensively taken in Scripture. A man is said to ransom his life, (Exod. xxi. 30.) to substitute a sum of money instead of his life; (chap. xxx. 12; Job xxxvi. 18; Ps. xlix. 7.) and some kinds of sacrifices might be regarded as ransoms, that is, as substitutes for the offerer. In like manner, Christ is said to give himself a ransom for all; (1 Tim. ii. 6; Matt. xx. 28; Mark x. 45.) a substitute for them, bearing sufferings in their stead, undergoing that penalty which would otherwise attach to them. (See Rom. iii. 24; vii. 23; 1 Cor. i. 30; Ephes. i. 7; iv. 30; Heb. ix. 15.) Comp. Redeemer.

RAPHAEL, one of the seven archangels which stand continually before the throne of God, ready to perform his commands, Tobit xii. 15.

RAPHIA, a famous city on the Mediterranean, between Gaza and Rhinocorura, famous for the victory of Philopator, king of Egypt, over Antiochus the Great, king of Syria, 3 Mac. i. 11.

RAVEN, a well-known bird of prey; unclean by the law, Lev. xi. 15. When Noah sent the raven out of the ark, to see if the waters were withdrawing from covering the earth, it did not return to him, Gen. viii. 6, 7. When the prophet Elijah retired near the brook Cherith, the Lord fed him for some time by means of ravens, who brought him bread and flesh, morning and evening, 1 Kings xvii. 5. See Elijah.

The blackness of the raven is proverbial: "His locks are bushy and black as a raven," Cant. v. 11.

The wise man says, (Prov. xxx. 17.) "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

RAVISH, the taking away of any thing from

any one by violence, Prov. xi. 24; Gen. xxxiv. 2; xxi. 21.

RAZOR, an instrument for shaving the hair from the face, head, &c. The psalmist compares the tongue of Doeg (Ps. lii. 2.) to a sharp razor, starting aside from what should be its true operation, to a bloody purpose and effect. The prophet threatens to shave, that is, to scrape with violence, to despoil very closely, to leave nothing untouched, with a hired razor, that is, by a person who will be paid, a power who fights for plunder, the cities and provinces of Judah, &c. every part of them; the hair of the head, the hair of the beard, and the hair of the feet, Isa. vii. 20. (See FOOT.) Shaving was a sign of mourning; (see SHAVING;) but shaving by a stranger, a foreigner, an enemy, was a sign of captivity; and it probably alludes to a custom of the heathen priests, who (at least those of Egypt, as Herodotus testifies) shaved themselves every day or two, all over, as well the body, as the head and beard. If this were also a custom among the Babylonians, as is very credible, then the application and force of this metaphor is clear.

In reference to this "shaving by a razor that is hired," Mr. Taylor thinks it likely that there is an implication of contempt as well as suffering included in it, as the office of a barber ambulant has seldom been esteemed of any dignity, either in the East or in the West. That the allusion is not unknown at present in Asia, appears from a song, whose versification, if none of the best, yet was popular, "being bawled about the streets of Aleppo, after the retreat of Nadir Shah from Mosul, in the year 1743."

> Tahmas, where is he? where is he?
> An iron mace between his shoulders;
> *May a razor shave his beard!*
> *And a sword cut off his head!*
> Tahmas, where is he? where is he?
> (Russell's Aleppo, note 5. vol. ii. p. 393.)

As Nadir had failed of his purpose, contempt was likely to be vented by his enemies in this triumphant ballad.

REAPING is such a natural employment in agriculture, that it almost glides of itself into a metaphorical action, at once expressive, and easily understood. To cut down corn, to gather fruits, when come to maturity; to receive the natural effects, or consequences, or rewards, of good or bad actions, have many points of similitude, which are readily comprehended by all, and furnish frequent allusions in Scripture.

REASON is that intellectual power by which we apprehend and discover truth, whether contained in first principles of belief, or in the arguments and conclusions from those principles, by which truth not intuitive is investigated. Much has been written by some theologians against the use of reason in matters of religion; but we apprehend that their reasoning has, in many cases, proceeded on a false assumption. If theology be considered as a science, just like any other series of truths connected as principles and conclusions, it must evidently be the work of reason to apprehend and connect them. On religious as well as other subjects, faith can never go beyond the principles on which reason, in one way or other, more or less directly, can judge of truth. Any other opinion would involve the monstrous proposition, that we may, agreeably to a rational nature, believe without a reason; a proposition, which does not offer greater violence to our constitution than to the spirit of that religion which is not of fear, but of power, and love, and a sound mind.

The term reason has a diversified application in the sacred writings. It signifies that faculty of the soul by which we apprehend and judge of truths, (Dan. iv. 36.) a proof, ground, or argument, (1 Pet. iii. 15.) the act of conferring, disputing, or arguing, (Matt. xvi. 8.) and the fitness of things, Acts vi. 2; xviii. 14.

REBA, REBE, or REB, a prince of the Midianites, killed in the war that Moses, by order from the Lord, waged against them by the hand of Phinehas, son of the high-priest Eleazar, for the punishment of their crime in seducing Israel, Numb. xxxi. 8; Josh. xiii. 21.

REBEKAH, a daughter of Bethuel, and wife of Isaac, Gen. xxiv. 15, &c. She lived with her husband twenty years without having children; but, in answer to his prayers, she became pregnant with two children. These struggling together in her womb, and giving her great uneasiness, she consulted the Lord, who told her that two nations were in her womb, and that the elder should be subject to the younger. At the birth of the children, the first, being ruddy and hairy, they named Esau; the other holding in his hand the heel of his brother, they called him Jacob, the Heeler. Esau delighted in hunting; but Jacob was a plain, homely man. See JACOB, ESAU, and ISAAC.

The conduct of Rebekah in reference to her sons was highly culpable. The year of her death is uncertain; but she certainly died before Isaac, because it is said that he was put into the tomb with Rebekah his wife; which tomb was the same with that in which Abraham and Sarah were buried, and afterwards Jacob and Leah, Gen. xlix. 31; xxxv. 29.

I. RECHAB and BAANAH, assassins of Ishbosheth, son of Saul, 2 Sam. iv. 2, seq.

II. RECHAB, the father of Jonadab, and of the Rechabites. It is not known in what time this Rechab lived, nor what was his origin. We read, in 1 Chron. ii. 55, that the Rechabites were originally Kenites, and that they were singers in the house of God. The Hebrew has, "porters and the obedient, that dwell under tents; these are those that are called Kenites, who are descended from Hemath, chief of the house of Rechab." The Kenites descended from Midian, son of Cush, by Hobab, or Jethro, father-in-law of Moses. They entered the Promised Land with the Hebrews, and dwelt in the tribe of Judah, about the Dead sea. They were distinguished from the Israelites by their retired life, and by their dislike of cities and houses. Some have thought that Hobab, or Jethro, was the founder of the Rechabites; that Rechab was one of his names; that Jonadab, in the time of Jehu, was one of his posterity; and that Heber the Kenite followed the customs of the Rechabites. Serrarius distinguishes the ancient Rechabites, descended from and instituted by Jethro, from the new Rechabites of Jonadab, son of Rechab, in the time of Jehu. However this may be, Scripture acquaints us, (Jer. xxxv. 6, 7.) that Jonadab, son of Rechab, in the time of Jehu, king of Israel, laid an injunction on his posterity not to drink wine, not to build houses, not to plant vineyards, to have no lands, and to dwell in tents all their lives. This they continued to observe for above 300 years; but in the last year of Jehoiakim, king of Judah, Nebuchadnezzar coming to besiege Jerusalem, the

Rechabites were forced to take refuge in the city, still, however, lodging in tents. During this siege, Jeremiah received orders from the Lord, to invite them into the temple, and to offer them wine to drink. But they answered, "We will drink no wine; for so Jonadab the son of Rechab, our father, commanded us," &c. Then came the word of the Lord unto Jeremiah, reproving Judah, saying, "The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; yet I have spoken unto you, rising early and speaking, but ye hearkened not unto me." And then, directing his discourse to the Rechabites, he says, "Because ye have obeyed the commandment of Jonadab your father, Jonadab, the son of Rechab, shall not want a man to stand before me for ever," Jer. xxxv. 2, seq.

The Rechabites were, probably, led captive, after the taking of Jerusalem by the Chaldeans; since we read in the title of Ps. lxx. that it was sung "by the sons of Jonadab, and by the principal captives," which were Ezekiel and Mordecai, carried away by the Chaldeans beyond the Euphrates, after the taking of Jerusalem under king Jehoiakim. They returned from their captivity, and settled in the city of Jabez, beyond Jordan; as appears by 1 Chron. ii. 55. No further mention is made of the Kenites in the books written after the captivity of Babylon.

Some have suggested that the Assideans of the Maccabees, (1 Mac. ii. 42; vii. 13; 2 Mac. xiv. 6.) were successors and followers of the Rechabites. Others have confounded them with the Essenes. But certain it is, that the manner of life of the Essenes, which is well known, was very different from that of the Rechabites. The former had fields, and dwelt in houses; but had neither wives nor children; and performed no religious ceremonies with the other Jews at Jerusalem: all which was contrary to the practice of the Rechabites.

RECONCILIATION, see EXPIATION, and ATONEMENT.

REDEEMER, a name given by way of eminence to Jesus Christ, the Saviour of the world. In the law of Moses, (Lev. xxv. 25, 47, 48.) it is given to him who has the right of redemption in an inheritance, or even to a near kinsman, who may redeem it from a stranger, or any Jew who had bought it. Moses ordained, that neither estates in land, nor the persons of the Hebrews, should be sold for ever; but that every one might resume the possession of his estate, or his personal liberty, in the sabbatical year, and at the jubilee. But without waiting for these years, when any relation was rich enough, and had power to redeem the goods or liberty of his brother, the law enabled him to do so. And this it calls the right of redemption; giving also the name of redeemer to the relation who claimed this right, Lev. xxv. xxvii.

We see an instance of the practice of this law in the history of Ruth, Ruth ii. 20; iii. 9, &c. Boaz, being one of the nearest relations of Elimelech, married Ruth, the heiress of Elimelech, and thereby reentered into the possession of her estate. Jeremiah redeemed the field of his nephew Hanameel, which was on the point of being sold to another, Jer. xxxii. 7, 8.

The same person was also called *The Redeemer of Blood*, (Eng. tr. *The Revenger of Blood*,) who had a right to revenge the blood of his murdered kinsman, Numb. xxxv. 12, 19, 21; Deut. xix. 6, 12. To curb the resentment of these avengers, or redeemers, God appointed cities of refuge throughout Israel. See REFUGE, and FIRST-BORN.

RED HEIFER. The particulars relative to this sacrifice, which was an eminent type of our Saviour, (Heb. ix. 14.) will be found in Numb. xix. Spencer thinks, that the ceremony was designed in opposition to the Egyptian superstitions. But Mr. Taylor remarks, that though the Apis of Egypt was black, yet the Apis of India is "red-colored;" and consequently, the Hebrew red heifer could not be in opposition to this; which is the original of the Egyptian superstition. (See APIS.) The virtue of purifying from defilement by contact with a dead body, did not reside in the abundance of water with which the person previously washed himself; but in the ashes of the heifer, however small their quantity, with which he was baptized by sprinkling, Heb. ix. 10, 13, 14. It is no improbable conjecture, that the dispute between the disciples of John and the Jews about purifying (John iii. 25.) turned on this point, "How could simple water—water having no ashes in it—purify?" and the Baptist, in another place, pleads the authority of "him who sent me to baptize with simple water." As no heifer can be burnt under the present condition of the Jews, it follows, that they cannot, on their own legal principles, be fully purified from the defilement communicated by the dead; they wash their clothes, the furniture of their apartments, their rooms, &c. but the ashes are still wanting, for the purification of their persons. See HEIFER.

RED SEA, see SEA.

REED. Ezekiel (xl. 3.) and John (Rev. xi. 1.) speak of a measuring-reed; the former saying, it was in length six cubits and a hand-breadth; or rather, six cubits and six hand-breadths; that is, six Hebrew cubits, each larger by a hand-breadth than the Babylonish cubit.

REFUGE, CITIES OF. To provide security for those who should undesignedly kill a man, the Lord commanded Moses to appoint six cities of refuge, or *Asyla*, that whoever should have thus spilt blood, might retire thither, and have time to prepare his defence before the judges; and that the kinsmen of the deceased might not pursue and kill him, Exod. xxi. 13; Numb. xxxv. 11, &c. Of such cities there were three on each side Jordan. On the west, were Kedesh of Naphtali, Hebron and Shechem; on the east, Bezer, Golan and Ramoth-Gilead, Josh. xx. 7, 8. These cities served not only for Hebrews, but for all strangers who resided in the country, Deut. xix. 1—8. The Lord also commanded, that when the Hebrews should multiply and enlarge their land, they should add three other cities of refuge. As this command was never fulfilled, the rabbins say, that the Messiah will accomplish it.

Maimonides, from the traditions of the ancients, assures us, that all the forty-eight cities, appointed for habitations of the priests and Levites, were also cities of refuge; and that all the difference between them was, that the six cities appointed by the law, were obliged to receive and lodge refugees gratis; whereas the other cities might refuse to admit such as fled to them, and were not obliged to lodge them gratuitously. Besides the cities of refuge, the temple, and especially the altar of burnt-offerings, enjoyed the privilege of an asylum. Those who took sanctuary in the temple, were immediately examined by the judges; and, if found guilty of murder, they were forced away, even from the altar, and put to death without the temple. But if found innocent, they had a guard appointed, to conduct them safely to some city of refuge.

The cities of refuge were to be of easy access; and every year, on the fifteenth of Adar, the magistrates inspected the roads, to see that they were in good condition, and that there were no impediments. At every division of the road was a direction-post, on which was written, *Refuge, Refuge*, for the guidance of him who was fleeing for security. They were to be well supplied with water and provisions. It was not allowed to make any weapons there, that the relations of the deceased might not procure arms to gratify their revenge. It was necessary that whoever took refuge there should understand a trade, that he might not be chargeable. They used to send some prudent and moderate persons, to meet those who were pursuing the culprit, in order to dispose them to clemency and forgiveness, and to await the decision of justice.

At the death of the high-priest, the refugee might quit the city in which he was. But though the manslayer had fled to the city of refuge, he was not exempt from the power of justice, Numb. xxxv. 12. An information was lodged against him; and he was summoned before the judges and the people, to prove that the murder was truly casual and involuntary. If found innocent, he dwelt safely in the city to which he had retired; if otherwise, he was put to death, according to the law. Scripture is not very express, whether the affair came under the cognizance of the judges of the place where the murder was committed, or of the judges of the city of refuge, to which the murderer had fled. (Comp. Deut. xix. 11, 12; Josh. xx. 4, 5, 6; Numb. xxxv. 25.) But it appears from the passage of Joshua, that the fugitive underwent two trials: first in the city of refuge, where the judges summarily examined the affair; secondly in his own city, where the magistrates examined the cause more strictly. If the latter judges declared him innocent, they reconducted him under a guard to the city of refuge.

In Europe we do not discover that distinguished wisdom in the institution of the cities of refuge which there really is. With us, murder or manslaughter is prosecuted so regularly, that we are apt to overlook the policy of this national appointment. It deserves notice, too, that the appropriation of certain cities for the purposes of refuge, seems peculiar to the Mosaic dispensation: we read nothing of it in Egypt; and there is at this time no trace of it in the East, notwithstanding the utility of such appointments might deservedly have preserved the custom among those who had once known it. Travellers inform us, that such is the irritable and vindictive spirit of the Arabs and other inhabitants of hot climates, that if one sheikh should seriously say to another, "Thy bonnet is dirty," or "The wrong side of thy turban is out," nothing but blood can wash away the reproach; and not merely the blood of the offender, but that also of all the males of his family! In several districts in Arabia, the relations of a person who has been slain, have leave either to accept a composition *in money*, or to require the murderer to surrender himself to justice, or even to wreak their vengeance upon his whole *family*. They think little of making an assassin be punished, or even put to death, by the hands of justice; for this would be to deliver a family of an unworthy member, who deserved no such favor at their hands. Hence "the Arabs rather avenge themselves as the law allows, upon the family of the murderer, and seek an opportunity of slaying its *head*, or most considerable person, whom they regard as being properly the person guilty of the crime, as it must have been committed through his negligence, in watching over the conduct of those under his inspection. In the mean time, the judges seize the murderer, and detain him till he has paid a fine of two hundred crowns. Had it not been for this fine, so absurd a law must have been long since repealed. *From this time, the two families are in continual fears, till some one or other of the murderer's family be slain. No reconciliation can take place between them, and the quarrel is still occasionally renewed. There have been instances of such family feuds lasting forty years.* If, in the contest, a man of the murdered person's family happens to fall, there can be no peace until two others of the murderer's family have been slain." (Niebuhr's Travels in Arabia, p. 197, &c.)

How much milder, more considerate, more politic, more humane, was the institution of cities of refuge! which not only gave opportunity to the aggressor to escape, and to the avenger to cool; but took from either the determination of the case, and, after a proper hearing, adjudged the accidental slayer of his neighbor to security, yet to confinement, till the high-priest died; at which period, not only might the offence be in part forgotten, but be regularly and honorably passed over; especially, among the general mourning on that event, and the general interest of the nation in it. We see that the spirit of revenge disquiets *both* parties; but on such a solemn occasion, both parties might honorably forego their animosity, without any "fear of fighting, or any disturbance of sleep;" so that this appointment was, perhaps, of equal advantage to both culprit and avenger.

[The custom of *blood-revenge* appears to have been an institution, or we may almost say a principle, very early introduced and practised among the nomadic oriental tribes. So firmly was this practice established among the Israelites before their entrance into the promised land, and probably also even before their sojourning in Egypt, that Moses was directed by Jehovah not to attempt to eradicate it entirely; but only to counteract and modify it by the institution of cities of refuge. The custom of avenging the blood of a member of a family or tribe, upon some member of the tribe or family of the slayer, still exists in full force among the modern Bedouins; the representatives, in a certain sense, of the ancient Israelites in the desert. This indeed is stated in the extract from Niebuhr above quoted; and is confirmed by the following extract from Burckhardt. During his journey in the peninsula of mount Sinai, Burckhardt employed two Arab guides; Hamd, a young man of great courage, resolution and fidelity; and his uncle Szaleh, who proved to be dishonest and a coward. On the northern part of the eastern coast, towards Akaba, he had also employed an old fisherman, Ayd, as guide, one of the most intelligent and trustworthy Arabs he had met. The next day, after turning back, without reaching Akaba, this little party was attacked by four Bedouins; but saved through the presence of mind displayed by Ayd and Hamd; whilst Szaleh fled as fast as possible. In the fray, one of the robbers was stabbed by Hamd, and afterwards died. (Travels in Syr. &c. p. 513, seq.) The following was the result of the affair: (ibid. p. 539, seq.)

"Hamd, afraid of being liable to pay the fine of blood, if it should become known that the robber had fallen by his hand, had made us all give him our solemn promise not to mention any thing of the affair. When I discharged him and Ayd at the convent, [of mount Sinai,] I made them both some presents,

which they had well deserved, particularly Hamd; this he was so imprudent as to mention to his uncle Szaleh, who was so vexed at not receiving a present, that he immediately divulged all the circumstances of our rencounter. Hamd, in consequence, was under the greatest apprehensions from the relations of the robber; and having accompanied me on my return to Cairo, he remained with me some time there, in anxious expectation of hearing whether the robber's blood was likely to be revenged. Not hearing any thing, he then returned to his mountain; four months after which, a party of Omran, to which tribe the robbers had belonged, came to the tent of the sheikh of the Towara, to demand the fine of blood. The man had died a few days after receiving the wound; and although he was a robber, and the first aggressor, the Bedouin laws entitled his relations to the fine, if they waived the right of retaliation. Hamd was therefore glad to come to a compromise, and paid them two camels (which the two principal sheikhs of the Towara gave him for the purpose) and twenty dollars, which I thought myself bound to reimburse to him, when he afterwards called on me at Cairo. This was the third man Hamd had killed in skirmish; but he had paid no fine for the others, as it was never known who they were, nor to what tribe they belonged.

"Had Hamd, whom every one knew to be the person who had stabbed the robber, refused to pay the fine, the Omran would, sooner or later, have retaliated upon himself or his relations; or perhaps upon some other individual of the tribe; according to the custom of these Bedouins, who have established among themselves the law of 'striking sideways.'" How far superior to this was the Mosaic institution of cities of refuge! *R.

REGENERATION is used in two senses by the sacred authors of the New Testament: (1.) for that spiritual birth received from grace; (2.) for that new life we expect at the resurrection. Properly speaking, there are only two places where the term regeneration (παλιγγενεσία) occurs; Matt. xix. 28. and Titus iii. 5: the first refers to a change of state, the second to a change of profession. It will be of advantage, therefore, to notice the import of this term in other writers. It is compounded of πάλιν, *again*, and γένεσις, *generation*, or *origin*. It is used by Greek writers to express the state of the earth in the spring, when the face and appearance of nature is renovated, and the crops and vegetables, corn, &c. are regenerated in the successors of those of the last year. Trees, however, are not regenerated; but their leaves and fruits are; nature having formed the buds and germs previous to the winter, which, after the winter, put themselves forth, open, and spread themselves. Cicero, writing to Atticus, expresses the state and dignity to which he was re-appointed after his return from exile, by the term *regeneration*. Josephus, speaking of the Jews who were made acquainted by Zorobabel with the edict of Darius, permitting their return to Jerusalem, says,—"They gave thanks to God—and for seven days they continued feasting, and kept a festival for the rebuilding and restoration, *regeneration*, of their country." It is this last passage, principally, that induces Schleusner to interpret Matt. xix. 28, of *a renovation of the minds and characters of the Jews and Gentiles by means of the gospel*. The Syriac translates, *in the new age*. This is perfectly agreeable to the phrases, *the age to come, the world to come, the Father of the future age, the age of the Messiah*, &c. which were familiar and customary among the Jews, previous to and at the time of Christ. In this acceptation, the term *regeneration* must be construed with the preceding words; and it is consistent with 2 Pet. iii. 13; 2 Cor. v. 17. But others incline to construe these words with the following part of the sentence, and so refer them to the *grand renovation* of all things, at Christ's second coming; (comp. Acts iii. 21.) and particularly to God's children being *born again*, as it were, from their graves: that is, resurrection is regeneration. (Comp. Acts xiii. 33.) Either way the passage is metaphorical; but, as it was intended to be understood by the hearers, it seems most proper to explain it in that sense which was most likely to strike those hearers as consonant with phrases then current. This seems to establish the verbal meaning in coincidence with Schleusner. A more exalted meaning might be couched under the term, and might even be present to the mind of the speaker; but the hearers would be most likely to understand its import according to its application by their native historian Josephus.

The second place in which the word occurs (Titus iii. 5.) alludes, beyond all question, to the rite of baptism. Our translators have taken the term connected with it, for the fluid with which that rite is administered; or the action by which it is performed; but the general course of the Greek language rather leads to the vessel containing the fluid. But in whatever sense that term might be taken, it is clear that regeneration, in this place, means a professional or ritual change of life, of personal habits, of objects, purposes and endeavors. It is the external profession of those intentions of which *the renewing of the Holy Spirit*, mentioned in connection with it, is the prime mover and promoter; the outward and visible sign, of which the actuating principle is the inward and spiritual grace. The fathers have uniformly employed the term regeneration to signify baptism; and this is so evident, that Phavorinus says expressly, referring to this place, *the holy rite of baptism is called regeneration*. It is so used by Justin Martyr, and other early Christians. Baptism was always thought to denote a resurrection, a transplantation, a change of manners, of society, of interests and of cares, as those who are "risen with Christ," who are "alive from the dead," with whom "old things are passed away, and all things are become new," &c.

Very different is the term used, (John iii. 4, 5, &c.) it is there γεννηθῇ ἄνωθεν, *born again*, or, as some prefer, *born from above*. But this latter acceptation seems inconsistent with the following conversation, and the objections raised by Nicodemus, "How can a man (γεννηθῆναι) be born again when he is old? Can he enter a second time into his mother's womb, and be born?" "He must," says Jesus, "be born of water and Spirit." Ritually, professionally, or externally, of water; internally, or actuatingly, of the Spirit; that is, renewed in the spirit, disposition or habit of his mind; in this sense he is "a child of God;" "born of God;" God is his father, &c.

Though these terms are currently used promiscuously and indiscriminately, yet this appears to be an incorrectness; which probably would appear more striking, if proper care were taken to distinguish accurately between the terrestrial and the celestial kingdom of God; the professional or temporal kingdom of grace, and the ultimate or eternal kingdom of glory, &c.

The term used by Peter, (1 Epist. i. 3.) who thanks God for his abundant mercy by which he regenerates us, (ἀναγεννήσας) in a lively or life-giving hope, by

the resurrection of Jesus Christ from the dead, seems to come very near to the import of *παλιγγενεσία*. It seems to imply, that mankind, the Jews especially, had once possessed the hope of a glorious immortality, but had lost it; this is revived, re-animated, re-begotten in us, by the resurrection of Jesus Christ; nor should it be forgot, that whoever was baptized, professed conversion to, and commemoration of, a risen Saviour. A man totally dead could be no Saviour; the resurrection of the body, and the life everlasting, were, in that case, no better than cunningly devised fables, and the "hope of worms," as the Christians were reproached by their adversaries.

REHABIAH, eldest son of Eliezer, and grandson of Moses, 1 Chron. xxiii. 17; xxvi. 25. He and his brethren were Levites, and treasurers of the temple.

I. REHOB, father of Hadadezer, king of Syria, of Zobah, 2 Sam. viii. 3.

II. REHOB, also Beth-Rehob, a city or district of Asher, (Josh. xix. 28.) given to the Levites of the family of Gershom, 1 Chron. vi. 75; Josh. xxi. 31. It was in Syria, on the road to Hamath, (Numb. xiii. 21; 2 Sam. x. 6, 8.) and, probably, between Libanus and Anti-libanus, or at the foot of Anti-libanus. The city of Laish, or Dan was situate in the canton of Rehob, or, as the Hebrews call it, Rechob, Judg. xviii. 28.

REHOBOAM, the son and successor of Solomon, by Naamah, an Ammonitess, 1 Kings xii. xiv. 20, 21; 1 Chron. xi. xii. He was forty-one years old when he began to reign; and was therefore born in the first year of his father's reign. He ascended the throne A. M. 3029, and reigned seventeen years at Jerusalem. He died A. M. 3046.

The indiscretion of this prince caused ten of the tribes to revolt, and thus occasioned the founding of the kingdom of Israel. (See Jeroboam.) Rehoboam, finding the reunion of the tribes hopeless, applied himself to the strengthening his kingdom against Jeroboam. He fortified and stored several cities; as Bethlehem, Etam, Tekoa, Beth-zur, Shoco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon and Hebron. The number of his subjects was considerably increased by the priests and Levites, from the cities and territories of Jeroboam, who, seeing that this new king abolished the established worship of the Lord, and made priests for his golden calves, withdrew into the land of Judah and Benjamin, that they might attend in the temple at Jerusalem. Rehoboam and his people, however, did not continue faithful to the Lord above three years. They did evil, and provoked him by their wickedness, more than their fathers had done; committing all the wickedness and abominations of the Canaanites, whom the Lord had driven out.

Rehoboam married 18 wives, and had 60 concubines; by whom he had 28 sons, and 60 daughters. In the fifth year of his reign, God sent against Judah Shishak, (or Sesac,) king of Egypt, who carried off all the treasure of the house of the Lord, the king's treasures, and the golden bucklers made by Solomon, laying waste also the whole country, 2 Chron. xii; 1 Kings xiv. 25. The prophet Shemaiah went to attend Rehoboam, and the princes of Judah who were with him in Jerusalem, and said to them from the Lord, "You have forsaken me, and I, in my turn, have forsaken you, and delivered you into the hands of Shishak." The princes being convinced of the justice of these reproaches, humbled themselves; and God promised to Shemaiah, that he would not utterly abandon them, but only make them sensible of the difference between serving the Lord, and being subject to a foreign power.

After the departure of Shishak, Rehoboam made brazen bucklers, instead of those of gold, which the king of Egypt had taken away; and when he went to the temple, his guards carried them before him. The history of Rehoboam was written at length, by the prophets Shemaiah and Iddo; but their accounts are not come to our hands; nor any particulars of those constant wars which were between him and Jeroboam. Rehoboam was buried in the city of David, and was succeeded by his son Abijah, who, speaking of his father, says, he was an ignorant prince, unskilled in the art of government, a weak man, and without courage, 2 Chron. xiii. 7. Solomon seems to have had this son, his successor, before his eyes, when he said, (Eccl. ii. 18, 19.) "Yea, I hated all my labor which I had taken under the sun, because I should leave it unto the man that should be after me; and who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labor wherein I have labored, and wherein I have showed myself wise under the sun. This is also vanity."

REHOBOTH, one of the cities of Assyria, Gen. x. 11.

REHUM, a chief officer of the king of Persia at Samaria. His title of dignity in Hebrew is *Beël Team, Lord of the decree*, probably chancellor, or chief secretary, &c. He was the chief officer of the king of Persia, who commanded in Samaria and Palestine. He wrote to Artaxerxes, (Smerdis,) the successor of Cambyses, to oppose the re-building of the temple of Jerusalem, Ezra iv. 9.

REINS, or Kidneys. The Hebrews often make the reins the seat of the affections, and ascribe to them knowledge, joy, pain, pleasure; hence in Scripture it is so often said, that God searches the heart and the reins. Elsewhere, the Scripture imputes to the reins, love and the fountain of generation, 1 Kings viii. 19. God upbraids the Jews with having him enough in their mouths, but not in their reins and hearts, Jer. xii. 2. In trouble and in fear the reins are disturbed and tremble. They faint away, (Nah. ii. 10.) and are relaxed, Dan. v. 6; Ezek. xxix. 7. The psalmist says, that his reins have encouraged and excited him to praise the Lord, (Ps. xvi. 7.) and Jeremiah, (Lam. iii. 13.) that the Lord had sent the daughters of his quiver into his reins; that is, he has pierced me with his arrows; he hath exhausted his whole quiver upon me: the daughters of the quiver is a poetical expression for arrows. Metaphorically it is said, (Deut. xxxii. 14.) the fat of the reins of wheat, to signify the finest flour: Vulgate, marrow of wheat.

REKEM, a king of the Midianites in Arabia, who gave his name to the city afterwards called by the Greeks Petra. He was slain by Phinehas, for the abomination of Baal-peor, Numb. xxxi. 8.

RELIGION is taken in three senses in Scripture: (1.) For the external and ceremonial worship of the Jewish religion, Exod. xii. 43. (2.) For the true religion; the best manner of serving and honoring God, Jam. i. 27. (3.) For superstition, which see.

REMALIAH, father of Pekah, king of Israel, 2 Kings xv. 25.

REMEMBRANCE, or Memory. God requires that we should keep his commandments in remembrance. He tells Moses (Exod. xvii. 14.) that he "will utterly put out the remembrance of Amalek from under heaven;" that is, he will destroy him so

entirely, that no further mention shall be made of him, as a people. He says, (Ps. xxxiv. 16.) that "the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." And Ps. ix. 6. "Thou hast destroyed cities, their memorial is perished with them." On the contrary, God has promised to the righteous and just, that their memory shall be blessed, and shall never perish.

REMISSION is sometimes taken for the year of jubilee, or the sabbatical year, in which the slaves were set at liberty, and in which every one returned into his own inheritance. (So in the Vulgate, Lev. xxv. 10; Numb. xxxvi. 4; Deut. xv. 1.) It is also used for pardon of sin. The gospel says, that "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins, Mark i. 4; Luke iii. 3. And that the blood of Jesus Christ was shed, to procure remission of our sins, Eph. i. 7; Col. i. 14; Matt. xxvi. 28.

It is somewhat remarkable, says Mr. Taylor, that the term *pardon* of sin, does not occur in the New Testament; but we read of *remission* and *forgiveness*. Certainly these words, with the ideas they represent, are allied; yet there seems to be some distinction preserved between them. When the observation is made, "This man who takes upon him to forgive sins, blasphemeth: who can forgive sins but God?" it should seem as if our Lord had said, "Thy sins are remitted;" but that term would not have justified the inference made. When John preached the baptism of repentance for the remission of sins, and when our Lord gave power to his apostles, "Whose soever sins ye remit, they are remitted;" we cannot suppose that either of these parties invaded an acknowledged prerogative of God. If the remission of sins by the apostles was declaratory, if John the Baptist was the prophet of the Highest, to give the knowledge of salvation to his people, by the remission of their sins; if, in consequence of the confession of sins made previous to baptism by John, that prophet remitted sins by baptism, that is, declared them to be remitted; if Peter advised the Jews to be baptized in the name of Jesus Christ for the remission of sins; then we must admit that the exercise of this power by men, was by no means identical with the forgiveness of sins, which appertains to God only. Under the law there was no remission of sins without shedding of blood; that is, until the proper sacrifices were offered, the priest could not pronounce the transgressor free from the consequences of his transgressions: under the gospel no blood was shed by John, or by the apostles; but the blood of Jesus Christ was shed for many, for the remission of sins; and remission of sins was preached in his name.

The term ἄφεσις, rendered *remission*, signifies to announce liberty to the captive, (Luke iv. 18.) to release the obligation of a debt, as in the sabbatical year, Deut. xv. 3. The term ἀφίημι, rendered *forgive*, is, with the greatest propriety, addressed to God; "Forgive us our debts, as we forgive our debtors"—"Father, forgive them, for they know not what they do:" and the power of forgiving, "Son, be of good cheer, thy sins be forgiven thee, assumed by our Lord, was greatly superior to that of announcing remission, conferred on the apostles; and could be becoming only in a personage infinitely above them in dignity and power.

REMPHAN. Amos (v. 26.) upbraids the Hebrews with having carried, during their wanderings in the wilderness, "the tabernacle of their Moloch, the image of their idol, and the star of their god." Stephen, (Acts vii. 43.) quoting this passage, says, "Ye took up the tabernacle of Moloch, and the star of your god Remphan." See CHIUN, and MOLOCH.

REPENTANCE is generally taken for that contrition, compunction, regret, or sorrow which rises in us, after having done something contrary to our duty; joined to a sincere resolution of avoiding the like in future. It is also taken for the works of penitence; fasting, weeping, alms, and works of satisfaction; that is, retribution. There is a false repentance, as that of Antiochus Epiphanes, of Judas Iscariot, of Pharaoh, of Saul, of Ahab. Judas wanted confidence in the mercy of God, and therefore fell into despair. Antiochus had no sincere contrition. Pharaoh and Saul were terrified, but not moved by a true repentance; they continued hardened, and changed neither their minds nor their manners. Ahab was indeed touched, but he wanted perseverance in rectitude.

Samuel says to Saul, (1 Sam. xv. 29.) "The strength of Israel will not lie, nor repent, for he is not a man, that he should repent." That is, he will not change his resolution, as men make resolutions, and then repent of them, and perform them not. He has passed his sentence against you, and will not annul it. Paul says, in the same sense, the gifts and calling of God are without repentance. That is, God does not revoke his favors; he never forsakes us first; never changes his mind.

The Book of Wisdom (v. 3.) represents the wicked in another life, as repenting and bewailing; seized with compunction and despair, at seeing good men in honor, while they themselves are in trouble. We know that in another life, repentance and remorse are useless. See the parable of the rich man and Lazarus, Luke xvi. 24.

The sacred writers often represent God as a king, moved with regret or repentance, or relenting for having suffered, or having resolved on certain things. So Moses says, (Gen. vi. 6, 7.) God repented that he had made man, seeing the wickedness of his actions had proceeded to such extremity. So (1 Sam. xv. 11.) he repented of having made Saul king; not as if he had conceived any regret at what he had done, or that he repents of having taken a false step, as a man does when he perceives he has committed an error. God is not capable of repentance in this sense. But sometimes he changes his conduct towards those who are unfaithful to him, and, after having treated them with disregarded mercy, he corrects them with deserved severity.

God is said to repent of evil he was about to inflict, when, moved with compassion toward the miserable, or entreated by their prayers, or affected by their repentance, he remits the punishment of their sins, and does not execute his threatenings against them. Thus it is said, (Ps. cvi.) 45, that he repented according to the multitude of his mercies, and that he caused his people to find favor in the eyes of those to whom he had given them up into bondage. And in Jeremiah xviii. 8, the Lord declares, that if his people repent of their evil doings, he will also repent of the evil which he designed to inflict on them; that is, he would treat them favorably; but, on the contrary, if his people would not obey his commands, he would repent of the good he intended them.

These expressions are used after the manner of men, and in accommodation to human language, because in no other way can we conceive of the actions of Deity. When human passions are ascribed to

God, there is no intention of representing him as affected by such weaknesses; but those ascriptions are intelligible to us, and are understood as metaphors, and figures of speech; always remembering that threatenings are conditional, and may be either revoked or abated. Not so promises, unless expressed; they may be depended upon for full realization.

The baptism of repentance is that which John the Baptist preached to the Jews, when he baptized them in Jordan, and exhorted them to "bring forth fruits worthy of repentance," Matt. iii. 11; Mark i. 4; Luke iii. 3.

REPHAIM, ancient giants of Canaan, of whom there were several families. It is commonly supposed they descended from an ancestor called Rephah, or Rapha; but others imagine that the word properly signified giants, in the ancient language of this people. There were Rephaim beyond Jordan, at Ashtaroth Karnaim, in the time of Abraham, Gen. xiv. 5. Also some in the time of Moses. Og, king of Bashan, was of the Rephaim. In the time of Joshua, some of their descendants dwelt in the land of Canaan, (Josh. xii. 4; xvii. 15.) and we hear of them in David's time, in the city of Gath, 1 Chron. xx. 4—6. The giants Goliath, Sippai, Lahmi and others, were remains of the Rephaim. Their magnitude and strength are well known in Scripture.

The valley of the Rephaim, or giants, was famous in Joshua's time, and also in David's, Josh. xv. 8; xviii. 16; 2 Sam. v. 18, 22; 1 Chron. xi. 15; xiv. 9. It is placed as one limit of the portion of Judah. It was near Jerusalem, and it may be doubted whether it belonged to Judah or to Benjamin, because of the contiguity of these two tribes. Eusebius places it in Benjamin; but Josh. xviii. 16, and those passages of the books of Samuel where it is mentioned, hint that it belonged to Judah, and was south or west of Jerusalem, towards Bethlehem and the Philistines.

REPHIDIM, a station or encampment of Israel in the desert, Exod. xvii. 1. Here the people wanting water, began to murmur against Moses, saying, "Why have you brought us out of Egypt, to kill us with thirst in this desert?" Moses then cried to the Lord, who said, "Take the people to the rock of Horeb, with the elders: I shall be there on the rock before you; you shall strike it with your rod, and water shall gush out, that the people may drink." This Moses did, and the place was called Temptation, because of the complaints of Israel, who there tempted the Lord, saying, Is the Lord among us or not?

Rephidim could not be far from Horeb, because God ordered Moses to go from thence to the rock of Horeb, to give the people water. And this same water seems to have served the Israelites, not only in the encampment of Rephidim, and in that of mount Sinai, but also in other encampments. Paul says, (1 Cor. x. 4.) that this rock followed them in their journey; and that it was a figure, or type of Christ. "For they drank of that spiritual rock that followed them, and that rock was Christ." This miracle at Rephidim happened A. M. 2513, in the second month after the departure from Egypt. And here Joshua obtained a famous victory over the Amalekites, while Moses lifted up his hands toward heaven, Exod. xvii. 8—10. See Exodus, p. 400.

REPROACH is used in two senses; (1.) for the disgrace or confusion that any one suffers in himself; (2.) for that which he causes in another. Among the Hebrews, to be uncircumcised was a reproach: and when Joshua circumcised those born in the wilderness, he tells them, "I have rolled away the reproach of Egypt from off you," Josh. v. 9. Barrenness was a reproach; and hence Rachel, on the birth of a second son, says, "The Lord has taken away my reproach," Gen. xxx. 23. Isaiah says, (iv. 1.) that the time shall come when men shall be so scarce in Israel, that seven women shall lay hold of one man, and shall say to him, "We ask you nothing for our maintenance, only deliver us from the reproach of sterility and a single life: take us as wives," &c. The Lord struck the Philistines with a shameful malady *in ano*, and thereby loaded them with reproach, Ps. lxxviii. 66.

Servitude, slavery, poverty, subjection to enemies, extraordinary diseases, as the leprosy, &c. were reckoned reproaches, because they were supposed to be the effect of cowardice, or idleness, or bad management; or to be inflictions sent from God, to punish injustice and impiety. The Lord, in many places, threatens his people to make them a reproach and a proverb, which has been fulfilled in numerous instances, by the servitudes with which the Jews have been overwhelmed, and by the misfortunes which have happened to them. The psalmist often complains, that God had made him a reproach to those about him; who insulted over his misfortunes and disgrace.

"Not to take up a reproach against our neighbor," (Ps. xv. 3.) is not to listen to slanders and calumnies brought against him. David took away the reproach from Israel, by slaying Goliath, 1 Sam. xvii. 26; Ecclus. xlvii. 4. Jeremiah says, "I was ashamed, yea, even confounded, because I did bear the reproach of my youth," chap. xxxi. 19. "Thou hast brought the shame of my youthful faults upon me; thou hast showed me the horror of them, and hast made me bear the pain and confusion arising from them." And Isaiah, (liv. 4.) "Thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." He speaks to the tribe of Judah, after the return from the captivity. Thou shalt no longer remember the reproach thou hast suffered among foreign nations.

REPROBATION is equivalent to rejection, which always implies a cause—"Reprobate silver shall men call them;" (Jer. vi. 30.) that is, they are base metal, counterfeit coin. Where *all* are equally unworthy, if *some* be preferred to honor, the rest may be said, in a sense, to be reprobated, that is, left where they were; their condition is not worse, but it is not improved; nevertheless, those only can be said to be rejected, who have been offered, either by themselves, or by others; God never rejects any who offer themselves, but those who, by continuing in sin, reject the offered mercy of God, reprobate themselves; they say unto God, "Depart from us, for we desire not the knowledge of thy ways."

REPTILES, animals that have no feet, or such short ones, that they seem to creep, or crawl, on the ground. Serpents, worms, locusts and caterpillars are taken for reptiles. The Hebrews put fishes also among reptiles, (they having no feet,) whatever be their nature, or shape, Gen. i. 21; Lev. xi. 46; Ps. lxix. 34, &c. This name is sometimes also extended to such land animals, as are not of the same nature with the great beasts for service, nor of the larger wild beasts. In a word, "to creep upon the earth" is sometimes used for moving, or going to and fro, as all four-footed creatures do.

RESEN, a city of Assyria, between Nineveh and

Calah, (Gen. x. 12.) on the river Chaboras in Mesopotamia.

RESEPH, a city taken by the king of Assyria, 2 Kings xix. 12; Isa. xxxvii. 12.

RESPECT OF PERSONS. God appointed that the judges should pronounce sentence without respect of persons, Lev. xix. 15; Deut. xvi. 17, 19. That they should consider neither the poor nor the rich, the weak nor the powerful; but should attend only to truth and justice. God has no respect of persons. And the Jews complimented our Saviour, that he told the truth, without respect of persons, without fear, Matt. xxii. 16. (See Isa. xxxii. 1—16.) Jude, (ver. 16.) instead of the phrase, "to have respect of persons," has "to admire persons."

Our English term *respect* seems to imply some kind of deference or submission to a party: but this is not always the proper meaning to be annexed to it in Scripture. When we read, (Exod. ii. 25.) "God had respect to the children of Israel," it can only express his compassion and sympathy for them: when God had respect to the offering of Abel, (Gen. iv. 4.) it imports *to accept favorably*, to notice with satisfaction. (Comp. 1 Kings viii. 28; Numb. xvi. 15.)

REST, or REPOSE, was enjoined upon the Israelites on the sabbath-day, for the glory of God; in that he rested after the six days of creation. See SABBATH.

Rest also signifies a fixed and secure habitation. You shall go before your brethren, "until the Lord shall give rest to your brethren, as well as to you, in the land which they are going to make a conquest of," Deut. iii. 20. And Deut. xii. 9, "For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you." You are not as yet settled in that land which you are to possess. Naomi says to Ruth, "My daughter, shall I not seek rest for thee, that it may be well with thee?" (Ruth iii. 1.) i. e. I shall endeavor to procure you a settlement. David, speaking of the ark of the covenant, which till his time had no fixed place of settlement, says, "Arise, O Lord, into thy rest, thou and the ark of thy strength," Ps. cxxxii. 8. And Ecclus. xxxvi. 15, "O be merciful unto Jerusalem, thy holy city, the place of thy rest."

In a moral and spiritual sense, rest denotes the fixed and permanent state of repose enjoyed by the blessed in heaven; and to this Paul makes an application of what is said of the settlement of the Israelites in the Land of Promise; "I sware to them in my wrath, that they should not enter into my rest," that is, into the land of Canaan, Ps. xcv. 11. Therefore, says Paul, (Heb. iii. 17—19; iv. 1—3.) as they could not enter therein by reason of their unbelief, let us be afraid of imitating their example: for we cannot enter but by faith," &c.

RESTITUTION. Natural justice requires that we should repair whatever injuries we have done to our neighbor, whether in his person, property, or reputation. The law of Moses prescribed, (Exod. xxi. 23—25; Lev. xxiv. 20; Deut. xix. 21.) "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Also, that they should render five oxen for one ox, and four sheep for one sheep; (Exod. xxii.) or that the thief should be sold, to make restitution for his theft: that if he had taken away any beast of service, as an ox, an ass, or even a sheep, he should restore it two-fold; that whoever should damage the field of another, should repair the damage, according to an estimate. He who, by ignorance, should omit to give to the temple what was appointed by the law, for example, in the tithes or first-fruits, was obliged to restore it to the priests, and to add a fifth part beside; over and above which, he was bound to offer a ram, for his expiation. Nehemiah prevailed with all those Israelites to make restitution, who had taken interest of their brethren, (Neh. v. 10, 11.) and Zaccheus (Luke xix. 8.) promises a four-fold restitution to all from whom he had extorted, in his office as a publican. The Roman laws condemned to a four-fold restitution all who were convicted of extortion or fraud. Zaccheus here imposes that penalty on himself, to which he adds the half of his goods; which was what the law did not require.

He who had killed a beast, as an ox, was to render another for it, or the value of it, Lev. xxiv. 18, 21.

The Jews expected Elias in the day of the Messiah, who was to restore all things, Matt. xvii. 11; Mal. iv. 5, 6. And Peter (Acts iii. 21.) calls the last day the day of restitution of all things. At the end of the world Christ will unite the church with the synagogue, the Jew with the Christian, the Christian with the Gentile: then all things will be restored to a perfect union, and there will be but one shepherd and one flock.

RESURRECTION, revival from the dead. The belief of a resurrection is an article of religion common to Jew and Christian; and is expressly taught in both Testaments. We speak not here of that miraculous resurrection, which consists in reviving for a time, to die again afterwards; as Elijah, Elisha, Christ, and his apostles, raised some from the dead; but of a general resurrection of the dead, which will take place at the end of the world, and which will be followed by an immortality either of happiness or of misery. So the psalmist says, (xvi. 10.) "For thou wilt not leave my soul in hell, [the grave,] neither wilt thou suffer thine holy one to see corruption." Job xix. 25—27, "For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh I shall see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Ezekiel, also, in his vision of a great quantity of bones in a large field, which, at the breath of the Spirit of the Lord, began to unite, to be covered with flesh, nerves and skin, and at last to revive, has left us a proof and an assurance of a general resurrection, Ezek. xxxvii. (See also Isa. xxvi. 19.) The Book of Wisdom (chap. iii. iv. 15.) speaks of it in a very lively manner; and in the Maccabees, we see the same truth maintained still more expressly, 2 Mac. vii. 9, 14, 23, 29; Heb. xi. 35.

When our Saviour appeared in Judea, the resurrection from the dead was received as a principal article of religion by the whole Jewish nation, except the Sadducees, whose error our Saviour has effectually confuted. He has promised his faithful servants a complete state of happiness after the general resurrection; and he arose himself from the dead, to give, among other things, a proof in his own person, a pledge, a pattern of the future resurrection. Paul, in almost all his Epistles, speaks of a general resurrection; refutes those who denied or opposed it; proves it to those who had difficulties about it; in some degree explains the mystery, the manner, and several circumstances of it; says, that to deny it, is the same as to deny our Saviour's resurrection; and that, if we were not to rise again from the dead, we should be of all men the most miserable, 1 Cor. xv.

Some of the ancient fathers acknowledged a two-fold resurrection: (1.) that which is to precede the Messiah's reign of a thousand years upon earth; (2.) that which is to follow the reign of a thousand years, and to begin the reign of the saints in a state of everlasting happiness. This sentiment they borrowed from the Jews; it is found clearly enough in the second book of Esdras, iv. 35; vi. 18, &c. in the Testament of the twelve patriarchs, and in several of the rabbins.

It is inquired, what will be the nature of bodies when raised, what their stature, their age, their sex? Christ tells us, (Matt. xxii. 30.) that after the resurrection men shall be as the angels of God; that is, according to the fathers, they shall be immortal, incorruptible, and in some sort spiritual; yet without losing the qualities of bodies, as we find our Saviour's body, after his resurrection, was tangible, and had flesh on his bones, Luke xxiv. 39.

The schoolmen have discussed the doctrine of the resurrection with great subtilty and minuteness; but there are several questions connected with it, as it appears in Scripture, which comprise much greater importance than those so assiduously treated by them. That some notion of a resurrection was in circulation among the Jews, appears from the perplexity of Herod the tetrarch, Matt. xiv. When he heard of the fame of Jesus, he said, "This is John the Baptist; he is risen from the dead, and therefore mighty works do show forth themselves in him." How could he conceive of a resurrection of John, when he knew that he had been decollated, that his head was in the keeping of Herodias, and that his body had been buried by his disciples? verse 12. It could not be a corporeal resurrection; the body without the head was undoubtedly imperfect, and incapable of life. And if Herod supposed (as some say) that the soul of John animated the body of Jesus, how was that a resurrection; and what could be his reasons for imagining that, in such a case, "mighty works" would be wrought by a soul returned to earth from the abode, or the state, of separate spirits?

Very confused, undoubtedly, were the notions of the best instructed of the disciples of Jesus on this subject. When Peter, James and John, as they came down from the mount of Transfiguration, were charged to preserve secrecy as to what they had witnessed, "till the Son of man should be risen from the dead," they cross-examined each other as to the import of this phrase. They could not think themselves enjoined to silence till the general resurrection; undoubtedly they should all be dead long enough before that: and as to the particular resurrection of the Son of man, they were completely at a loss, since they, in common with other Jews, had heard out of the law, that the Messiah abideth for ever. This was explained to John (first, apparently) and to Peter, (John xx. 8.) and this "questioning among themselves," might be no bad preparative for that conviction. In the parable of the rich man and Lazarus, (Luke xvi.) the passage of a separate spirit from a state of felicity to this world, is plainly supposed to be possible; and the phrase "rising from the dead," is used in a manner to show that it was common and current at that time among that people.

The doctrine of a general resurrection as an article of faith, is expressly acknowledged by Martha, at the grave of Lazarus, (John xi. 24.) and it is clear, that no individual can receive according to the deeds done in the body, unless the body be party to the sentence as well as to the deeds.

But the conceptions of both Jews and Gentiles were exceedingly gross and obscure on a doctrine so contrary to universal experience. They inclined too much to the notion of a corporeal resurrection, to a renovated term of sensual enjoyment, to terrestrial pleasures, a freedom from the evils of life, but a participation in its joys and advantages; a prolongation of being, in its favorable sense, on earth; but again to close and terminate. Of a resurrection of the body to eternal life, properly speaking, and in a state of perfect holiness and glory, superior to the delights of sense, they appear to have had no idea: hence the Gentiles, especially, both ridiculed and hated the doctrines held and enforced by the disciples of Jesus.

It was the opinion of Chrysostom, that the philosophers addressed by Paul at Athens, (Acts xvii. 18.) took Jesus and the resurrection, *Ἀνάστασιν*, for a god or deified man, and a goddess or deified principle. Dr. Hammond adopts this idea, and is followed by later writers. It is countenanced by their expression —"he seems to be a setter forth of foreign demons," that is, of departed spirits existing in a separate and more exalted state, but exercising great power in this lower world.

Undoubtedly, Paul was the best qualified of all men to describe the glories of the resurrection-body of Christ; for, during his abode on earth, Christ suspended, or suppressed, those glories; and the appearances of Christ, seen by the writers of the Apocalypse, being in vision, and that vision emblematical and mysterious, they will not bear arguments so cogent as the manifestation in the way to Damascus. Paul repeatedly asserts that "he had seen the Lord," —that he had been commissioned by him; he reports a long communication that took place, (Acts xxvi. 13 —18.) and he affirms the excessive refulgence of the splendor from the body of Jesus, its effects on his companions, and more especially on himself, in whom it produced blindness; that is, perhaps, the cornea of the eye was so greatly indurated, that its transparency was lost; nor was the power of seeing restored to the eye, till after the original cornea had peeled off, in the form of scales.

It may well be supposed that preëminence in point of splendor is conferred on the resurrection-body of Christ; nor should we press too closely the words of John, "We shall be like him, when we shall see him as he is." Nevertheless, we may modestly conjecture, that a glory somewhat similar will be attached even to the bodies of saints; though it becomes us to confess that our ignorance on all celestial subjects is rendered the more sensible, by the very communications with which we have been favored by divine revelation itself. We are more conscious of our ignorance, incompetency and weakness, than the uninstructed heathen, or the partially instructed Hebrews, could possibly be. We repose our confidence on the infinite power of our Maker, we receive the doctrine simply as an article of divine revelation; and, notwithstanding the difficulties of the subject, and the power of opposing appearances, *we rejoice in hope of the glory of God.*

REU, or RAGAU, (Luke iii. 35.) son of Peleg, Gen. xi. 18, 19. His father was then thirty years old. He begat Serug, being thirty-two years old, A. M. 1819, and died at the age of two hundred and thirty-nine years, A. M. 2026. It is not impossible, that the city of Rages, and the plain of Ragau, might take their names from Reu, or Ragau; for these are the same in the Hebrew. The difference depends on the pro-

nunciation of the letter *y ain*, or *gnain*, Gen. xi. 18; 1 Chron. i. 25.

REUBEN, (*behold! a son;*) so called in reference to the sentiment of his mother, "The Lord *hath looked* on my affliction;" the eldest son of Jacob and Leah; born A. M. 2246, Gen. xxix. 32. Reuben, having defiled his father's concubine Bilhah, lost his birth-right, and all the privileges of primogeniture, Gen. xxxv. 22. When Joseph's brethren had taken a resolution to destroy him, Reuben endeavored by all means to deliver him. He proposed to them, to let him down into an old water-pit, which had then no water; that afterwards he might take him up again, and restore him to his father Jacob. His brethren took the advice; but while Reuben was at some distance, they sold Joseph to a party of Ishmaelites. Reuben going to the pit, and not finding him there, tore his clothes, and bewailed his brother's loss.

Jacob, when dying, warmly reproached Reuben with his crime committed with Bilhah; saying, "Reuben, thou art my first-born, my might, but unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it." Moses, before his death, said of Reuben, (Deut. xxxiii. 6.) "Let Reuben live and not die, yet let his number be but small." His tribe was never very numerous, nor very considerable in Israel. They had their inheritance beyond Jordan, between the brooks Arnon south, and Jazer north, having the mountains of Gilead east, and Jordan west. (See Canaan.) The time of Reuben's death is unknown.

REUEL, son of Esau and Bashemath, daughter of Ishmael, was father of Nabath, Zerah, Shammah and Mizzah, Gen. xxxvi. 4, 17.

REUMAH, concubine to Nahor, the brother of Abraham; was mother of Tebah, Gaham, Thahash and Maachah, Gen. xxii. 24.

REVELATION, an extraordinary and supernatural discovery made to the mind of man; whether by dream, vision, ecstacy, or otherwise. Paul, alluding to his visions and revelations, (2 Cor. xii. 1, 7.) speaks of them in the third person, out of modesty; and declares, that he could not tell whether he were in the body or out of the body. Elsewhere he says, that he had received his gospel by a particular revelation: (Gal. i. 12.) again, that he did not go to Jerusalem after his conversion by the mere motion of his own mind, but in consequence of a revelation, Gal. ii. 2.

"Revelation" is used to express the manifestation of Jesus Christ to Jews and Gentiles; (Luke ii. 32.) the manifestation of the glory with which God will glorify his elect and faithful servants at the last judgment; (Rom. viii. 19.) and the declaration of his just judgments, in his conduct both towards the elect, and towards the reprobate, Rom. ii. 5—16. There is a very noble application of the word revelation to the consummation of all things, or the revelation of Jesus Christ in his future glory, 1 Cor. i. 7; 1 Pet. i. 13.

Revelation, book of, see Apocalypse.

REVENGE, the return of an injury, from a desire of hurting the object. Hence it is generally said, that when Scripture says that God revenges himself, it speaks after a popular manner: the meaning is, he vindicates the injuries done to his justice and his majesty, and to the order established by him in the world; yet without any emotion of displeasure. He revenges the injuries done to his servants, because he is just, and because order and justice must be preserved. It may, however, be remarked, that our language maintains a distinction between the terms *revenge* and *avenge*, although it is too often overlooked. That God may *avenge*, that is, punish in proportion to sins committed, is the indefeasible consequence of his infinite justice, of his moral government, holiness, &c. but to *revenge* seems rather the act of a man when he inflicts an injury on another, commensurate, in his estimation, to the injury he has received from that other, and in this he is likely to be guilty of excess. It is, therefore, not without pain that we read of God's revenging, since a disposition to revenge, or a spirit of revenge, is very improperly imputed to Deity, and we cannot be too cautious on this subject. To *avenge* a broken law, to avenge the injuries sustained by the widow and fatherless, that is, to punish those who oppress them in proportion to demerit, is no more than justice, and may be accomplished in various ways; possibly, even without inflicting evil on the culprit—but by bringing him to a penitent sense of his misconduct, inducing him to make restitution, to make amends, to compensate for damages, and to resolve on better conduct for the future, &c. In short, it should seem that determination to *avenge*, is a pure and simple wish to do justice or to see justice done; while the desire to *revenge* springs from pride, or self-love, and is a human infirmity actuated by passion, vehemently assuming the character of retaliation, vexing, or injuring the object of it.

In the Old Testament, God appears to have tolerated revenge in certain cases, to avoid greater evils: "An eye for an eye, a tooth for a tooth, &c. Exod. xxi. 24. The relations of a man who had been killed might take revenge on the murderer, Numb. xxxv. 16—18, &c. (See Refuge.) However, God has sufficiently declared, that vengeance belongs only to him, Deut. xxxii. 35. He forbids malice and revenge in express terms; he will not allow us to keep any resentment in our hearts against our brethren, Lev. xix. 17, 18. And when God seems to have established the *lex talionis*, he does not thereby allow of revenge, but sets limits to it. He does not, as Augustin remarks, intend to provoke to anger, but to stop the progress and consequences of it.

"The day of vengeance" sometimes expresses the day of judgment, in which God will take vengeance on all his enemies; sometimes the day of vengeance stands for the punishment God exercises on his enemies, when their iniquities have attained their full measure, Exod. xxxii. 34; Isa. xxxiv. 8; lxi. 2; lxiii. 4; Luke xxi. 22.

REVENGER, or Revenger of Blood, is a name given in Scripture to the man who had the right, according to the Jewish polity, of taking revenge on him who had killed one of his relations. If a man had been guilty of manslaughter, involuntarily and without design, he fled to a city of refuge. See the subject fully treated under Refuge.

REVERENCE, a respectful, submissive disposition of mind, arising from affection and esteem, from a sense of superiority in the person reverenced. Hence children reverence their fathers, even when their fathers correct them by stripes; (Heb. xii. 9.) hence subjects reverence their sovereign; (2 Sam. ix. 6.) hence wives reverence their husbands; (Eph. v. 33.) and hence all ought to reverence God. We reverence the name of God, the house of God, the worship of God, &c.; we reverence the attributes of God, the commands, dispensations, &c. of God; and we ought to demonstrate our reverence by overt acts, such as are suitable and becoming to time, place and circumstances; for though a man may reverence

God in his heart, yet unless he behave reverentially, and give proofs of his reverence by demeanor, conduct and obedience, he will not easily persuade his fellow mortals, that his bosom is the residence of this divine and heavenly disposition; for, in fact, a reverence for God is not one of those lights which burn under a bushel, but one of those whose sprightly lustre illuminates wherever it is admitted.—Reverence is, strictly speaking, perhaps, the internal disposition of the mind, φόβος; (Rom. xiii. 7.) and honor, τιμή, the external expression of that disposition.

REWARD, a recompense, requital, retribution for some service done; the fruit and benefit of labor. It is of several kinds: as mental,—the reward of a good action is enjoyed in reflection, satisfaction, a sense of having been useful, &c.—pecuniary, or profitable, such as is due to laborers for their work; (1 Tim. v. 18; Job vii. 2.) a gift, or acquisition to counterbalance an injury, Prov. xxi. 14; xxii. 4. Rewards are not always conferred by Providence on good men in this life, but their reward is in heaven, Matt. v. 12; Luke vi. 23. The essence of reward being satisfaction, a reward given freely, a reward prompted by grace and favor, is a donation not claimable by the party who receives it, on account of his own merit, but is bestowed in kindness by the giver; and therefore, though in strictness it is not reward for work done, yet it is no less a remuneration, and is at once a gift and a satisfaction. "Raphelius has shown, (says Dr. Doddridge,) that μίσθος not only signifies a *reward of debt*, but also a *gift of favor;* and that the phrase μίσθον δωρεγήν occurs in Herodotus: so that a *reward of grace*, or favor, is a classical as well as a theological expression." (Note on Rom. iv. 4.)

I. REZIN, a king of Syria, who combined with Pekah, king of Israel, to invade Judah, 2 Kings xv. 37, 38; xvi. 5, 6. A. M. 3262. (See also 2 Chron. xxviii. 5—7.) The first year of Ahaz they besieged Jerusalem; but not being able to take it, they wasted the country around, and withdrew. The year following they returned, and the Lord delivered up to them the army and the country of Ahaz. After this, they separated their troops; and Rezin carried away much plunder and many captives to Damascus. About the same time, he took Elath, on the Red sea; whence he drove out the Jews, and settled Idumeans in their room, who, probably, had engaged him to undertake the war. The Hebrew and the Vulgate (2 Kings xvi. 6.) seem to intimate, that he conquered Elath for the Syrians. But the tenor of the discourse sufficiently shows, that we ought to read, "for the Idumeans:" and that the Hebrew should be read Edom, not Aram. The difference between these two words in the original, is hardly perceivable: אדם, *Leedom*, instead of ארם, *Learam*. Ahaz, finding himself not strong enough to withstand Rezin and Pekah, applied to Tiglath-pileser, king of Assyria, and with a very large sum of money bought his assistance. Tiglath-pileser marched against Damascus, took the city, and slew Rezin: he also carried away his people to Kir; probably the river Cyrus in Iberia, 2 Kings xvi. 9.

II. REZIN, a Jew, who returned from Babylon, Ezra ii. 48; Neh. vii. 50.

REZON, son of Eliadah, revolted from his master Hadadezer, king of Zobah, while David made war against him; and, heading a band of robbers, made inroads into the country about Damascus, 1 Kings xi. 23. He at last became master of that city, and was acknowledged king. Whether this was during the reigns of David and Solomon, Rezon being tributary to them; or whether it was not till near the end of Solomon's reign, we have no means of determining.

RHEGIUM, a city of Italy, in the kingdom of Naples, on the coast near the south-west extremity of Italy, opposite to Messina in Sicily. It is now called *Reggio*. The ship in which Paul was on his way to Rome, touched here, Acts xxviii. 13, 14.

RHODA, a young maid of the household of Mary, the mother of John Mark, Acts xii. 13, 14.

RHODES, an island and famous city of the Levant, the ancient name of which was Asteria, Ophiusa and Etheria. Its modern name alludes to the great quantity and beauty of the roses that grew there. It is chiefly famous for its brazen Colossus, which was 105 feet high, made by Chares of Lyndus: it stood across the mouth of the harbor of the city Rhodes, and continued perfect only fifty-six years, being thrown down by an earthquake, under the reign of Ptolemy Euergetes, king of Egypt, who began to reign *ante* A. D. 244. When Paul went to Jerusalem, A. D. 58, he visited Rhodes, Acts xxi. 1.

RIBLAH, a city of Syria, in the country of Hamath, the situation of which, however, is unknown. Jerome has taken it for Antioch of Syria, or for the country of Hamath, or Emmas, which was still in his time the first stage of those who travelled from Syria into Mesopotamia. However, this lies under great difficulties. Antioch was at a distance from Emesa; nor was it on the road from Judea to Mesopotamia. When Moses describes the eastern limits of the Land of Promise, (Numb. xxxiv. 10.) he says, "Ye shall point out your east border from Hazar-enan to Shepham. And the coast shall go down from Shepham to Riblah, on the east side of (the fountain) Ain; and the border shall descend, and shall reach unto the side of the sea of Cinnereth (Tiberias) eastward. And the border shall go down to Jordan; and the goings out of it shall be at the Salt sea (or the Dead sea)." The name of Daphne is not in the Hebrew: but the Chaldee paraphrasts and Jerome explain the fountain of Riblah by that of Daphne, near Antioch. Ezekiel draws the northern bounds of the Land of Promise from the Mediterranean sea to Hazar-enan, or Atrium Enan. He says, the city of Hamath limits the Holy Land toward the north; and its southern limits go through the middle of Hauran, Damascus, and the mountains of Gilead. He does not mention Riblah, but Hamath; in the territory of which Riblah was situate, Ezek. xlvii. 16, seq.

[The Babylonians, in their incursions into Palestine, were accustomed to take their way over Hamath and Ribla. Mr. Buckingham mentions a place *Rebla*, about 30 miles south of Hamath, on the Orontes, in which the ancient Riblah is doubtless to be recognized. (Travels among the Arab tribes, Lond. 1825, p. 481.) R.

Riblah, as a residence, was one of the most agreeable of Syria; whence it was selected by the kings of Babylon. Pharaoh Necho, king of Egypt, stayed here, on his return from his expedition against Carchemish; (2 Kings xxiii. 33.) and having sent for Jehoahaz, king of Judah, he here deprived him of the royal dignity, and promoted Jehoiakim. Nebuchadnezzar, king of Babylon, continued at Riblah, while his general Nebuzaradan besieged Jerusalem; and after the reduction of that city, Zedekiah, with the other prisoners, was brought to Riblah, where his eyes were put out, 2 Kings xxv. 6, 20; Jer. xxxix. 5; lii. 9.

RIGHT-HAND denotes power, or strength; whence Scripture generally imputes to God's right-

hand, the effects of his omnipotence, Exod. xv. 6. Ps. xxi. 8; xliv. 3, &c.; Matt. xxvi. 64; Col. iii. 1; Heb. i. 3; x. 12.

The right-hand commonly denotes the south, as the left-hand denotes the north. For the Hebrews speak of the quarters of the world in respect of a person, whose face is turned to the east, his back to the west, his right-hand to the south, and his left-hand to the north. Thus Kedem, which signifies before, denotes also the east; and Achor, which signifies behind, marks the west; Yamin, the right-hand, is the south; and Shemol, the left-hand, the north. For example; "Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?" Heb. on the right-hand of Jeshimon, 1 Sam. xxiii. 19, 24.

The accuser was commonly at the right-hand of the accused, (Ps. cix. 6.) and hence, Satan stands at the right-hand of the high-priest Joshua, to accuse him, Zech. iii. 1. But, often, in a quite contrary sense, to be at any one's right-hand, signifies to defend, to protect, to support him, Ps. xvi. 8; cix. 31; cviii. 6.

"To depart from the law of God, neither to the right-hand nor to the left," is a frequent Scripture expression, meaning a strict adherence to it: neither attempting to go beyond it, and doing more than it requires; nor doing less: we must observe it closely, constantly, invariably; as a traveller, who does not quit his way, either to the right or the left, lest he should lose it entirely.

Our Saviour, to show with what privacy we should do good works, says, (Matt. vi. 3.) "That our left-hand should not know what our right-hand does." Above all things we should avoid vanity and ostentation in alms and beneficence.

To give the right-hand is a mark of friendship. Paul says, that James, Cephas and John gave him the right-hand of fellowship, Gal. ii. 9. And in the Books of the Maccabees this expression occurs very often. See HAND.

In taking an oath, the Hebrews lifted up their right-hand, Isa. lxii. 8; Gen. xiv. 22; Deut. xxxii. 40. See OATH.

This article might be extended to an inconvenient length: it is, however, worth while to become acquainted with some of the distinctions allotted by Scripture to the right-hand. When Jacob called Benjamin the son of my right-hand, as the margin reads, it certainly denoted a special degree of affection for that child of his beloved Rachel; and when he purposely crossed his hands, so as to lay his right-hand on the head of Ephraim, (Gen. xlviii. 14.) this token, indicating greater prosperity, was readily understood by Joseph, as it was intended by his father. When we read (1 Chron. xxix. 24.) on occasion of the inauguration of Solomon, that "all the sons of David gave the hand unto Solomon as king;" we should understand the right-hand, given in token of allegiance and submission. In like manner of Babylon, (Jer. l. 15.) "She has given her hand," that is, her right-hand, has pledged her fidelity; and the same in Lam. v. 6, "We have given the hand, the right-hand, protesting thereby our submission, to the Egyptians, and to the Assyrians, to be satisfied with bread." When Abraham says, (Gen. xiv. 22.) "I have lifted up my hand to the Lord, and I cannot retract," he certainly means that he had sworn to the Lord, by lifting up his right-hand. What, then, can we think of those of whom it is alleged, (Ps. cxliv. 8.) their right-hand is a right-hand of falsehood; their oath is not to be taken; or of those who are so besotted as to worship gods of their own making, and never to question whether there be no lie in their right-hand; where truth, fidelity, and even scrupulous accuracy, should be maintained without intermission, Isa. xliv. 20.

The right-hand was stretched forth as an action of address, whether of entreaty, (as Prov. i. 24; Isa. lxv. 2.) or of oratory, (as Acts xxvi. 1.) or of protection, direction, &c.

The right-hand, especially, was lifted up in prayer; and it deserves notice that every figure delineated by the early Christians, remaining in their sepulchres, or elsewhere, intended to represent the action of prayer, has the hands—but especially the right-hand—lifted up, solemnly and steadily.

As much of the labor of life is performed with the right-hand, and as most of our Lord's hearers were laboring men, we ought not to pass without notice the emphatic nature of his advice—"If thy right-hand cause thee to offend, cut it off," Matt. v. 30. The inducement could not be slight, nor the conviction trivial, that could effect a loss and a suffering expressed by this figurative language.

To seat a person at the right-hand is a token of peculiar honor; so Bathsheba, as the king's mother, was placed at the right-hand of Solomon: (1 Kings ii. 19; comp. Ps. xlv. 9.) and when Christ is said to be seated on the right-hand of God, (Acts vii. 55; Rom. viii. 34; Col. iii. 1.) it imports unequalled dignity and exaltation.

It is evident, that when a hand, or the right-hand, is attributed to Deity, the expression should be taken only after the manner of men. Deity has neither right-hand nor left-hand; but the strength, the skill, the power of man lying much, and principally, in his right-hand, the idea is transferred to God, by an inevitable, and therefore a justifiable, liberty of speech.

RIGHTEOUS, and RIGHTEOUSNESS, are terms taken in several senses in Scripture. As for (1.) absolute perfection of rectitude and holiness; in which sense they are applied to God, who always observes the very strictness of equity, as well from the justice of his own nature, as in regard to his creatures, Job xxxvi. 2; John xvii. 25. (2.) The truth and faithfulness of God, in performing his promises, the rectitude by which he is governed in making and in fulfilling his promises. (3.) The righteousness of Christ, the righteousness acceptable to God, the manner of becoming righteous in the sight of God, are other acceptations of the words. (4.) Righteous is spoken *comparatively* of men. No man is absolutely righteous; but he who practises justice, equity, integrity, in his conduct, behavior, dealings, &c. is comparatively righteous. Whoever in his course of life "walks in all the ordinances and commandments of the Lord, blameless," is so far righteous. Hence some persons in Scripture are called righteous, as Noah; (Gen. vii. 1—9.) that is, a man of integrity and holy manners. So Abraham supposes (Gen. xviii. 23.) there might be fifty righteous in Sodom, men who were not profligates like the Sodomites in general; and this sense is frequent in the Psalms, &c. Alms are called righteousness, Matt. vi. 1. (5.) Righteousness in the New Testament is applied to God; to Christ the righteous, (1 John ii. 1.) and to men; but as men have, at best, but a broken, damaged, and imperfect righteousness, this word is applied to men in a very limited and qualified sense; and also with respect to a better righteousness than merely human; that obtained by

faith; that freely bestowed by God, and as bestowed, so received, through Christ. (6.) Righteousness denotes the ordinances of God, Matt. iii. 15; xxi. 32. (7.) Righteousness is sometimes much the same as holiness, Acts x. 35; Eph. v. 9. The righteousness of the Pharisees, which was in their own eyes excellent, was precise to superstition, yet was imperfect and worthless before God, Luke xviii. 9; Matt. ix. 13. To acknowledge as righteous, to pronounce righteous, that is, to acquit. See JUSTIFICATION.

I. RIMMON, a city of Zebulun, 1 Chron. vi. 77. The same with RIMMON-METHOAR, Josh. xix. 13.

II. RIMMON, a rock to which the children of Benjamin retreated, Judg. xx. 45; xxi. 13; 1 Sam. xiv. 2.

III. RIMMON, an idol of Damascus, where he had a temple, 2 Kings v. 18. It is thought this god was the sun, named Rimmon, or high, because of his elevation. Grotius takes it for Saturn, because that planet is the most elevated.

IV. RIMMON, a city in the tribes of Judah and Simeon, Josh. xv. 32; xix. 7; 1 Chron. iv. 32; Neh. xi. 29; Zech. xiv. 10.

V. RIMMON, the father of Baanah and Rechab, the murderers of Ishbosheth, 2 Sam. iv. 5, 9.

RIMMON-METHOAR, a city of Zebulun, Josh. xix. 13. The same with RIMMON I. above.

RIMMON-PAREZ, an encampment of Israel in the wilderness; from Rithmah they came to Rimmon-parez, and from hence went to Libnah, Numb. xxxiii. 19. See EXODUS.

RINGS, ornaments for the ears, nose, legs, or fingers. The antiquity of rings appears from Scripture and from profane authors. Judah left his ring with Tamar, Gen. xxxviii. 18. When Pharaoh committed the government of Egypt to Joseph, he gave him his ring from his finger, Gen. xli. 42. After the victory of the Israelites over the Midianites, they offered to the Lord the rings, the bracelets, and the golden necklaces, taken from the enemy, Numb. xxxi. 50. The Israelitish women wore rings, not only on their fingers, but also in their nostrils and their ears. (See BRACELETS.) James distinguishes a man of wealth and dignity by the ring of gold on his finger, Jam. ii. 2. At the return of the prodigal son, his father ordered a handsome apparel for his dress, and that a ring should be put on his finger, Luke xvi. 22. And when the Lord threatened king Jeconiah with the utmost effects of his anger, he tells him, that though he wore the signet or ring upon his finger, yet he should be torn off, Jer. xxii. 24. See SEAL.

The ring was used chiefly to seal with, and Scripture generally assigns it to princes and great persons; as the king of Egypt, Joseph, Ahaz, Jezebel; king Ahasuerus, his favorite Haman, Mordecai, king Darius, &c. 1 Kings xxi. 8; Esth. iii. 10, &c.; Dan. vi. 17. The patents and orders of these princes were sealed with their rings or signets, an impression from which was their confirmation.

The ring was one mark of sovereign authority. Pharaoh gave his ring to Joseph, as a token of authority. When Alexander the Great gave his ring to Perdiccas, it was understood as nominating him his successor. When Antiochus Epiphanes was at the point of death, he committed to Philip, one of his friends, his diadem, his royal cloak and his ring, that he might give them to his successor, young Antiochus, 1 Mac. vi. 15. Augustus, being very ill of a distemper which he thought mortal, gave his ring to Agrippa, as to a friend of the greatest integrity.

We read of magical rings, to which several extraordinary effects were ascribed, either as preservatives against certain evils, or for procuring certain advantages and good fortune.

The rings and pendants for the ears, so frequent in Palestine and Africa, were probably superstitious rings, or talismans. When Jacob arrived at Canaan, on his return from Mesopotamia, he ordered his people to deliver to him "all the strange gods which were in their hand, and all their ear-rings which were in their ears," (Gen. xxxv. 4.) which seems to insinuate, that those strange gods were superstitious and magical figures, engraven on their rings, their bracelets, and the pendants in their ears. Some commentators, however, think that these rings and pendants were upon the hands and in the ears of their false gods. See EAR-RINGS, and AMULETS.

RIPHATH, second son of Gomer, and grandson of Japhet, Gen. x. 3; 1 Chron. i. 6. The learned are not agreed what country was peopled by the descendants of Riphath.

RISSAH, an encampment of Israel in the wilderness. They came from Libnah to Rissah, and from Rissah they went to Kehelathah, Numb. xxxiii. 22. See EXODUS.

RITHMAH, another encampment of Israel. From Hazeroth they arrived at Rithmah, whence they went to Rimmon-parez, Numb. xxxiii. 18. See EXODUS.

RIVER, a running stream of water. The Hebrews give the name of THE *river*, without addition, sometimes to the Nile, sometimes to the Euphrates, and sometimes to the Jordan. The tenor of the discourse must determine the sense of this uncertain and indeterminate way of speaking. They give also the name of river to brooks and rivulets that are not very considerable.

The principal rivers and brooks of Palestine were the JORDAN, the Arnon, the Jabbok, the Cherith, the Sorek, the Besor, the Kishon, the brook of Jezreel, the brook of Reeds or of Kanah, the Barrady, or Abanah and Pharpar, rivers of Damascus. See their proper articles.

The name of river is sometimes given to the sea; hence Jonah says (ii. 5.) he was surrounded by the rivers; that is, the waters of the sea, currents. Habakkuk, (iii. 8, 9.) speaking of the passage through the Red sea, says, "The Lord divided the waters of the rivers." So the psalmist, (lxxiv. 15.) "The Lord dried up the rapid rivers," or the rivers of strength. And Psalm xxiv. 2, "The Lord hath founded the earth upon the sea, and established it upon the rivers:" which signifies the same in both places. Herodotus relates, that when Xerxes cast bonds into the Hellespont, and ordered it to be whipped, he said to it, "It is with good reason that nobody offers sacrifices to thee, O thou deceitful and turbulent river." See SEA.

RIZPAH, the daughter of Aiah, concubine to Saul; soon after whose death, Abner, the general of his army, fell in love with Rizpah, and took her. Ishbosheth, the son of Saul, who reigned at Mahanaim, and was supported in his regal state, only by the credit of Abner's valor, resented this act, and upbraided him with it. Abner was so irritated at his reproaches, that he vowed to ruin Ishbosheth, and join David, 2 Sam. iii. 7, 11.

Saul having put to death, upon some occasion, a great number of the Gibeonites, God, to punish their massacre, sent a famine into Israel, which lasted three years, 2 Sam. xxi. 1, 3, &c. from A. M. 2983 to 2986. To expiate this guilt, David delivered to the Gibeonites Armoni and Mephibosheth, two sons of Saul by Rizpah, and five sons of Michal, daughter

of Saul, by Adriel, son of Barzillai; or rather by Phaltiel; (1 Sam. xxv. 44.) all of whom were hanged on the mountain near Gibeah, at the beginning of barley-harvest. Rizpah, upon receiving the intelligence, took a sackcloth and spread it upon the rock, where she continued from the beginning of harvest, till water from heaven fell on them; or till the Lord sent his rain on the earth, and restored its former fertility. She hindered the birds from tearing the bodies by day, and the ravenous beasts from devouring them by night. When this was related to David, he was moved with compassion, and sent for the bones of Saul and Jonathan, which were at Jabesh-gilead, and deposited them in the tomb of Kish, the father of Saul, at Gibeah; together with the bones of the seven men who had been executed by the Gibeonites.

ROCK, a large and natural mass of stone. Palestine, being a mountainous country, had many rocks, which were part of the strength of the country; for in times of danger the people retired to them, and found refuge against sudden irruptions of their enemies. When the Benjamites were overcome and almost exterminated by the other tribes, they secured themselves in the rock Rimmon: (Judg. xx. 47.) and, during the oppression of Israel by the Midianites, they were forced to hide themselves in cavities of the rocks, Judg. vi. 2.

Samson, we are told, (Judg. xv. 8.) took his station in the rock Etam, whence he suffered himself to be dislodged by the persuasion of his brethren, not by the force of his enemies; and David, it is said, repeatedly hid himself in the caves of rocks. It appears that rocks are still resorted to, in the East, as places of security, and some of them are even capable of sustaining a siege, at least equal to any the Philistine army could have laid to the residence of Samson. So we read in De la Roque: (p. 205.) "The grand seignior, wishing to seize the person of the emir, gave orders to the pacha to take him prisoner: he accordingly came in search of him, with a new army, in the district of Choui; which is a part of mount Lebanon, wherein is the village of Gesin, and close to it the rock which served for retreat to the emir. It is named in Arabic *Magara Gesin*, i. e. 'the *cavern* of Gesin,' by which name it is famous. The pacha pressed the emir so closely, that this unfortunate prince was obliged to shut himself up *in the cleft of a great rock*, with a small number of his officers. The pacha besieged him here several months; and was going to blow up the rock by a mine, when the emir capitulated." Thus David might wander from place to place, yet find many fastnesses in rocks, or caverns, in which to hide himself from Saul. Observe, too, that this cleft in the rock is called a *cavern;* so that we are not obliged always to suppose that what the Scripture calls *caves* or *caverns* were under ground; though such is the idea conveyed by our English word. We may remark also, that before the invention of gunpowder, fastnesses of this kind were, in a manner, absolutely impregnable; and, indeed, we have in Bruce accounts of very long sieges sustained by individuals and their families, or adherents, upon rocks; and which at last terminated by capitulation. The idea of retiring to rocks for security; of considering the protection of God as a rock, &c. which often occurs in Scripture, will now appear extremely natural.

The number of caves, and dwelling places in rocks, which late travellers have discovered, as well in parts of Judea as in Egypt, greatly exceeds what had formerly been supposed. Many of these are still occupied as retreats by the inhabitants; and Denon gives an account of skirmishes and combats, fought in the grottoes or caverns of Egypt, by the Arab residents, against their invaders under Buonaparte. On the east of the Jordan, as Seetzen reports, entire families, with their cattle and flocks, take possession of caves and caverns in rocks and secluded places, where they are not easily discovered, and whence they could not easily be dislodged. The people inhabiting on the Persian gulf lived in the same manner. For this reason they were called in Greek Τρωγλοδύται, *Troglodytes*, that is, people who dwell in caves and mountain grottoes. Those that inhabited the desert about Tekoah, lodged in caverns dug in the earth, says Jerome. The Idumeans had their abodes in clefts of the rocks. Jer. xlviii. 28, "O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nests in the sides of the hole's mouth." Hither the Moabites used to retreat, in times of calamity. The Kenites, who dwelt south of the Dead sea, had similar dwellings: "And he looked on the Kenites, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock," Numb. xxiv. 21.

In Isa. li. 1, God says to the Jews, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged;" that is, to Abraham and the patriarchs, your ancestors.

Moses says, that God would give the Hebrews a country, whose rocks and stones should supply them with plenty of honey and oil, Deut. xxxii. 13. "He made him to suck honey out of the rock, and oil out of the flinty rock." The psalmist says, (lxxxi. 16.) speaking of the miracle by which Moses drew water out of the rock, "With honey out of the rock should I have satisfied thee." In Palestine the bees often store up their honey in holes of the rocks; and it is to this that the Scripture alludes. Job says, (xxix. 6.) in the same sense, that in his prosperity, "the rock poured out rivers of oil," because olive-trees generally grew on stony mountains.

For a description of the most eminent rocks mentioned in Scripture the reader is referred to their respective articles. See also Sepulchre, and Tomb.

ROD. This word is variously used in Scripture. (1.) For the branches of a tree; (Gen. xxx. 37.) (2.) For a staff or wand; (Exod. iv. 17, 20.) (3.) For a shepherd's crook; (Lev. xxvii. 32.) (4.) For a rod, properly so called, which God uses to correct men; (2 Sam. vii. 14; Job ix. 34.) (5.) For a royal sceptre, Esth. iv. 11; Ps. xlv. 6; Heb. i. 8. The empire of the Messiah is represented by a rod of iron, to express its power and might, Ps. ii. 9; Rev. ii. 27; xii. 5; xix. 15. (6.) For a young sprout, or branch, to distinguish the miraculous birth of the Messiah from a virgin mother, (Numb. xxiv. 17.) "There shall come a star out of Jacob, and a sceptre (or rod) shall rise out of Israel." And Isaiah says, (xi.) "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." In Jer. i. 11, the watchful rod, according to the Hebrew, is a branch or rod of an almond-tree. This tree flourishes the earliest of any; and the Lord intended to denote by it Nebuchadnezzar, who was just then ready to pour his forces upon Judea. (7.) For a tribe or people, Ps. lxxiv. 2; Jer. x. 16.

ROE. It is probable that the Hebrew צבי, *tzebi*, which is translated *roe*, in the English Bible, is the gazelle, or antelope. See Antelope.

ROGEL, a fountain near Jerusalem, in Judah, Josh. xv. 7; xviii. 16; 2 Sam. xvii. 7; 1 Kings i. 9. It was the fullers' fountain, in which, probably, the articles were washed, by treading with the feet. It seems to have been not far from the fountain Siloam. (See Rosenmüller's Bibl. Geogr. II. ii. p. 253.)

ROGELIM, a place in Gilead, beyond Jordan, where Barzillai, the friend of David, lived, 2 Sam. xvii. 27; xix. 32.

ROLL, see Book.

ROME, ROMANS. Jerome seems to have thought that Chittim was put for Italy in Numb. xxiv. 24, where Balaam says, "And ships shall come from the coasts of Chittim, and shall afflict Ashur and Eber." He translates, "Ships shall come from Italy." But this ought rather to be referred to the Greeks, who, under Alexander the Great, invaded the Hebrews, at that time under the Persians. The Greeks overthrew the Persian empire, but were themselves overthrown by the Romans. Jerome says, (on Ezek. xxvii. 6.) that the workmen of Tyre used what came from the isles of Italy, to make cabins for the captains of Tyrian ships. But what rarities could there be in these islands of Italy, that were not in Phœnicia and the neighboring provinces? (See Chittim.) Bochart has displayed all his learning to support the opinion of the rabbins, who by Chittim understand Rome and Italy; and he shows, that in this country are found cities named Cethim and Echetia, as also a river called Cethus; but he also brings good proofs that Chittim imports Macedonia.

The Jews, according to the rabbins, generally called the Romans Idumeans; and the Roman empire, the cruel empire of Edom. It is difficult to conceive their reason, since Italy and Rome are far from Idumea, and have never had any affinity with the Idumeans. When the more learned rabbins are asked for a reason, they maintain, with great assurance and obstinacy, that the Idumeans embraced Christianity, settled themselves in Italy, and there extended their dominions.

The Roman empire is generally thought to be denoted in Dan. ii. 40, by the kingdom of iron, which bruises and breaks in pieces all other kingdoms; but Calmet thinks it is rather the empire of the Lagidæ in Egypt, and of the Seleucidæ in Syria.

In the books of the Old Testament written in Hebrew, we find no mention of Rome, Romans, or Italy. But in the Maccabees, and in the New Testament, they are often mentioned. 1 Mac. viii. 1, 2, "Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; and that they were men of great valor. It was told him also of their wars and noble acts, which they had done among the Galatians, and how they had conquered them, and brought them under tribute." Judas had also been informed of their conquests in Spain, &c. that they had subdued Philip and Perseus, kings of Macedonia, or Chittim, and Antiochus the Great, king of Syria; that they had deprived him of various provinces; and had also reduced the Greeks, who attempted to resist them; in a word, that they confirmed in their kingdoms all whom they desired should reign, or deprived those of their crowns whom they intended to punish. Nevertheless, that none of them wore the diadem or the purple, but that they had a senate, consisting of three hundred and twenty senators, who consulted every day about the affairs of the republic; and that they committed every year the sovereign magistracy to one person, who commanded through all their territories, and thus all were obedient to one, without envy or jealousy.

The first alliance between the Jews and the Romans was made *ante* A. D. 162.—Some years after this, (*ante* A. D. 144.) Jonathan, brother of Judas Maccabeus, finding the opportunity favorable, sent a deputation to Rome, to renew this alliance. Simon Maccabeus, also, sent to Rome an ambassador called Numenius, with a present of a great golden buckler, 1 Mac. xiv. 24, *ante* A. D. 149. Before this, (*ante* A. D. 163, 2 Mac. xi. 34—36.) Quintus Memmius and Titus Manilius, the Roman legates, being sent into Syria to settle some affairs with Antiochus Eupator, interested themselves in promoting the tranquillity of the Jews.

The Romans took the city of Jerusalem three times: first by the arms of Pompey, *ante* A. D. 63; by Sosius, *ante* A. D. 37; by Titus, A. D. 70, when both the city and the temple were destroyed. They reduced Judea into a province; that is, they took from it the privilege of being a kingdom, and of having kingly government. First, after the banishment of king Archelaus, son of Herod the Great, A. D. 16, and this continued to A. D. 37. It was again reduced to a province after the death of king Agrippa, A. D. 43; and it remained in this condition till it was entirely overthrown.

The term Roman is used (1.) as denoting a person native or inhabitant of the city of Rome; or at least, of the country around that metropolis; as in the Epistle to the Romans. (2.) For the power of the Roman government: (John xi. 48.) "The Romans shall come and take away both our place and nation." Acts xxv. 16, "It is not the manner of the Romans to deliver any man to die, till we have heard his defence," chap. xxviii. 17, &c. (3.) For a person who possessed the privileges attached to the citizenship of Rome: (Acts xxii. 25.) "Is it lawful for you to scourge a man who is a Roman, he being as yet uncondemned?" Paul, who pleads this privilege, was not actually a Roman, by having been born at Rome, or in Italy. Some think, that being born in a city favored with the communication of the privileges of the imperial city, he was competent to claim Roman exemptions by his birth-right; being a native of a municipium—a city thus favored, and born of parents thus entitled. Others think that Paul's father had been rewarded with this privilege, for services rendered to the Romans, whether of a military or other nature; which would render it so much the more disgraceful to degrade, by the treatment of a slave, a man entitled to especial marks of honor. This might be the fact, as such a reward was received by many Jews, about this time.

The Valerian law forbade that a Roman citizen should be bound: the Sempronian law forbade that he should be scourged, or beaten with rods. If any man falsely claimed the privileges of a Roman citizen, he was severely punished; by the emperor Claudius with death.

Romans, Epistle to the.—This is placed before the other Epistles of Paul, not because it was first composed in order of time, but because of the dignity of the imperial city, to which it is directed, or of the excellence of its contents; or of the magnificence and sublimity of the mysteries of which it treats. It passes for the most exalted and the most difficult of all Paul's Epistles. Jerome (Epist. 151. cap. 8.) was of opinion, that not one book only, but many volumes

were necessary, for a full explanation of it. And some have thought, that Peter had chiefly this Epistle in his eye, when he said, (2 Pet. iii. 15, 16.) "As our beloved brother Paul also, according to the wisdom given unto him, hath written unto you. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." But others, with good reason, think Peter rather refers to Paul's Epistle to the Hebrews. (See Bibl. Repository, vol. ii. p. 412, seq.) Or, perhaps, to what were earlier written, and to countries nearer to those addressed by Peter. The dates of the Epistles must be considered in this reference.

Paul's design, in his Epistle to the Romans, is to terminate certain domestic disputes, which then prevailed among the believers at Rome, and divided the converted Jews and Gentiles into two parties. The Jews insisted on their birthright, and the promises made to their fathers; on account of which they assumed a certain priority or preference over the converted Gentiles, whom they regarded as foreigners and interlopers, out of pure favor admitted into the society of believers, and to the participation of Christian privileges. The Gentiles, on the other hand, maintained the merit of their sages and philosophers, the prudence of their legislators, the purity of their morality, and their exactness in following the law of nature. They accused the Jews of infidelity toward God, and violation of his laws. They aggravated their faults, and those of their fathers, which had excluded the greater part of them from the inheritance of the saints, from the faith, &c. as witnessed by their own Scriptures, &c.

To terminate these contentions, Paul applies himself to restrain the presumption of both parties. He shows that neither could pretend to merit, or had reason to glory, or boast of their calling; which proceeded from the mere grace and mercy of God. He proves that even if the Jews had observed the law of Moses, and the Gentiles the law of nature, this could not have merited for either the grace they had received. That nothing but faith in Jesus Christ, enlivened by charity and good works, can justify us. He answers objections by arguments taken from these principles, e. g. the gratuitous vocation, or the non-vocation, of Jew and Gentile; the insufficiency of the works of the law without faith; the superiority of the Jews above the Gentiles; and the infallibility of the promises of God. This introduces a discussion of predestination and reprobation, which makes a principal part of this Epistle, and contains some of the greatest difficulties in it.

In chapters xii.—xv. the apostle gives excellent rules of morality, concerning mutual harmony, mutual forbearance, and reciprocal condescension to infirmities, for fear of scandalizing or offending one another by indiscreet liberties. He describes the false apostles, and exhorts believers to avoid them. Chap. xvi. contains salutations and commendations, addressed to particular persons.

This Epistle was written A. D. 58, in Corinth, whence Paul was immediately to depart, to carry to Jerusalem some collections made for the saints. Phœbe, a deaconess of the church of Cenchrea, near Corinth, was the bearer of it. No doubt has ever been made of its authenticity; and though it was addressed to the Romans, yet it was written in Greek. Tertius was Paul's secretary on this occasion.

The Marcionites made great defalcations in the Epistles of Paul, especially in this to the Romans, of which they suppressed the last two chapters. There is much probability that Paul designed to finish this Epistle at the end of the fourteenth; but afterwards added the concluding chapters. At the end of the fifteenth chapter, we find this conclusion: "Now the God of peace be with you all. Amen;" which seems to show that the letter was then finished. We see the same conclusion no less than three times in the sixteenth chapter, (verses 20, 24, 27.) which leads us to imagine that these additions were composed at intervals. Probably, while waiting for an opportunity of sending it off, whether by Phœbe, or by any other safe hand.

Paul is supposed to have visited Rome twice. First, A. D. 61 or 63, when he appealed to Cæsar; and then A. D. 65, a year before his martyrdom, which happened in A. D. 66. See PAUL.

ROOF, see HOUSE, p. 506, seq.

ROOT. Covetousness is the root of all evil, 1 Tim. vi. 10. That is, the origin, the cause, the occasion. Lest any root of bitterness trouble you, Heb. xii. 15.

The root may also denote the race, the posterity, Prov. xii. 3. The root of the just shall not be disturbed, shall not fail. And Jeremiah, (xii. 2.) "Whence do the wicked prosper in all things? Thou hast planted them, and they have taken root." In Daniel, and in the Maccabees, Antiochus Epiphanes, the persecutor of the Jews, is represented as a young sprout or sucker, or root of iniquity, proceeding from the kings, the successors of Alexander the Great. And Jesus Christ, in his humiliation, is described as a root ill nourished, growing in a dry and barren soil, Isa. liii. 2. Chap. xi. 1, 10, he is called the root of Jesse. (See Rom. xv. 2.)

In the contrary sense, Paul says, (Rom. xi. 16—18.) that the Jews are, as it were, the root that bears the tree into which the Gentiles are grafted. And that the patriarchs are the pure and holy root of which the Jews are, as it were, the branches. Jesus Christ is the root on which Christians depend, and from which they derive life and subsistence, Col. ii. 7.

ROSE, a well-known shrub. It is evident from Ecclus. xxiv. 14, that the rose was a favorite with the Jewish people, and also, that "the rose of Jericho" was a very different plant from that now bearing the same name. In Cant. ii. 1, Solomon has chosen the rose to represent the matchless excellences of the bride: "I am the rose of Sharon;" but the Septuagint and Jerome, instead of *rose*, render, "the flower of the fields." The Chaldee, however, which has been followed by most western interpreters, calls it (in Canticles) *the rose;* and circumstances seem to determine it to be the wild rose, the uncultivated flower, which thereby corresponds to the lily in the next verse. But beside this rose, Scheuchzer refers to Hillerus, who rather seeks this flower among the bulbous-rooted plants, and declares for the asphodel, whose flowers resemble those of the lily. It is very fragrant, and Homer and Hesiod praise it. Hesiod says it grows commonly in woods; and Homer calls the Elysian fields, "meads filled with asphodel;" words which agree with the sentiment of Solomon here, if we take Sharon (as seems proper enough) for the common fields: "I am the asphodel of the meadows (or woods); the lily of the valleys," or places not cultivated as a garden is. [Gesenius pronounces for the derivation from חבצ, *a bulb*, with ח prefixed, as is often the case. The ancient versions, as the Septuagint, Vulgate, and also the Targum on Isaiah, render it by *Lily*, or *Narcissus;* of which the latter

is to be preferred. The Syriac, however, renders it by a word signifying the *Colchichum autumnale*, a bulbous, crocus-like plant, with flowers of white and violet. We may, therefore, assume it to be either the Narcissus or the Colchicum. R.

RUE, a well-known garden herb. Our Saviour reproaches the Pharisees with their superstitious affectation of paying the tithe of rue, which was not in reality subject to the law of tithe, while they neglected the more essential parts of the law, Luke xi. 42.

RUFUS, son of Simon the Cyrenian, who assisted our Saviour in carrying his cross, Mark xv. 21. Rufus probably was famous among the first Christians, since Mark names him with distinction. Is this the Rufus whom Paul salutes with his mother? Rom. xvi. 13. Polycarp, in his letter to the Philippians, written A. D. 107, proposes Ignatius and Rufus as models and patterns of patience.

There is more attached to the character of the Rufus mentioned in Rom. xvi. than appears at first sight; inasmuch as Paul calls the mother of Rufus "his mother." Now, she could not be the natural mother of Paul, unless Paul and Rufus were brothers; nor could she be the mother-in-law of Paul by natural relation to his wife, unless Rufus were brother-in-law to Paul; but of such connection we have no account, nor even surmise. It should seem to follow, that the term *mother*, in this place, imports that a great degree of intimacy had existed between Paul and the mother of Rufus, and that she had favored him with those attentions and services, truly maternal, which a mother might have done; and therefore the apostle salutes her son Rufus and herself under this affectionate recollection.

This leads again to an inquiry where this intimacy could have taken place. To answer which, we must recollect, that if Rufus were son of Simon the Cyrenian, as Mr. Taylor maintains, and if Simeon the teacher at Antioch were that Simon, then, as we know that Paul was long at Antioch, where the wife of Simeon was with her husband, we see the time, place and occasion of the services rendered by the mother of Rufus to Paul; and of the mutual kindness and intimacy between them. We know that Simon must have been at Antioch, an old man, the oldest of all the teachers settled there; for which reason he is placed first on the list; doubtless, his wife also was well stricken in years; and very probably, her son Rufus and Paul were about the same age; so that, relatively, they might both by familiarity be called by her, her sons; and both might pay her that respect, which in one was duty, and in the other deference and regard.

As to the residence of this pious woman at Rome with her son Rufus, we may well suppose that her husband Simon was dead at Antioch; and that she accompanied her son to the capital of the empire, where many Jews had settled. In what capacity Rufus dwelt at Rome, we have no means of determining. If he were a Christian teacher, as his father was, it should appear that he visited Philippi in his journeyings, where he suffered many adversities; for Polycarp speaks of—"patience, which ye have seen set forth before your eyes, in the blessed Ignatius, and Zozimus, and Rufus, and in Paul himself." This association of persons contributes to confirm to Rufus the character of teacher; and to mark him as the same Rufus, elect in the Lord, with whom Paul was familiar;—his brother, not only by profession and grace, but also by intimacy, and, perhaps, by constant residence in the same family.

RULE, RULERS. These words are applied to different stations of authority. God ruleth over all, and the proud Nebuchadnezzar was degraded from his throne till he acknowledged this truth, Dan. iv. 26. The Messiah rules among the sons of men, and even rules, in power, over his enemies, (Ps. cx. 2.) but in goodness over his people. Adam ruled over the creatures in paradise, as their superior; over his wife, after the fall, as the guardian sex, and the regulator of propriety and restraint. He reigned also over his posterity, as their king and judge, governing their social conduct as their common father. Husbands rule their wives and their own families. Pastors rule the churches which they teach. Princes and nobles rule to wherever their power extends; and sovereign rule is over all for the benefit and advantage of its subjects. In proportion as the sphere of regulating authority is enlarged, it requires greater energy of mind, greater capability of apprehension, greater fortitude, and greater rectitude, to discharge the duties attached to its importance, its dignity and its influence.

Nothing can describe greater unhappiness than to be subject to the rule and caprice of babes, (Isa. iii. 4.) of servants, (Lam. v. 8.) of women, (Isa. iii. 12.) of the wicked, Prov. xxviii. 15; xxix. 2.

The ruler of Joseph's house (Gen. xliii. 16.) is his house steward; his domestic inspector and regulator: the ruler of the people is the civil or judiciary magistrate: (Exod. xxii. 28.) thou shalt not revile the ruler of thy people, especially in the discharge of his office.

RUMA, a city spoken of by Josephus, as a village of Galilee, 2 Kings xxiii. 36. Probably the same with Arumah, Judg. ix. 41.

RUMP of the sacrifices. Moses ordained that the rump and fat of the sheep offered for peace-offerings should be given to the fire of the altar, Exod. xxix. 22; Lev. iii. 9; vii. 3; viii. 25; ix. 19. The rump was esteemed the most delicate part of the animal, being the fattest. Travellers, ancient and modern, speak of the rumps or tails of certain breeds of sheep in Syria and Arabia, as weighing twenty or thirty pounds. Herodotus says that some may be seen three cubits, or four feet and a half long; they drag upon the ground; and for fear they should be hurt, or the skin torn, the shepherds put under the tails of these sheep little carriages, which the animals draw after them. The pagans had also such regard for the rumps or tails, that they always made them a part of their sacrifices. In the Description de l'Egypte, (large folio, Paris, 1820,) is inserted a plate of an Egyptian ram, remarkable for the enormous size of the tail; the weight of which exceeds forty-four pounds, Fr.

To RUN is used metaphorically not only for rapidity, but for perseverance: "So run that ye may obtain" the crown, the reward. "I therefore so run, as not incorrectly," not passing over the boundaries, the limits of the course. Heb. xii. 1, "Let us run with patience, perseveringly, steadily, the race set before us." To run to excess of riot, (1 Pet. iv. 4.) is to pursue with avidity, to follow, with prolonged attention, sensual gratifications, indulgences, &c. As men when running, especially when running for a prize, labor with great diligence, earnestness and intensity, the apostle uses this word to run, to express the course of his conduct among his Christian converts; his continued behavior towards them, (Gal. ii. 2.) "lest by any means I had run, or should hereafter run, in vain"—lest my ministerial labors should suffer under the imputation of improper motives, con-

duct or management. The same apostle also says to his Galatian converts, (chap. v. 7.) "Ye did run well, who did hinder you?" Ye did run with speed and vigor; who came across your course, and so drove you back in your Christian race, your profession of godliness? See RACE.

RUSH, see FLAG.

RUTH, a Moabitess, who, having married Chilion, son of Elimelech and Naomi, who had settled in Moab, was left a widow, without children. Naomi, having lost her husband and two sons, was desirous to return to Bethlehem, her own country. Her two daughters-in-law offered to attend her. Orpah, however, was persuaded to continue in Moab, but Ruth accompanied Naomi to Bethlehem. This happened, according to Usher, under Shamgar, about 120 years after Joshua. At Bethlehem, Ruth went out to glean, and providentially entered the field of a rich citizen of Bethlehem, named Boaz, related to Elimelech, her father-in-law. When Boaz came to see his harvesters, he found Ruth, and bestowed favors upon her. In the evening she told Naomi of his civilities, who blessed God that he had put such sentiments in Boaz's heart, and acquainted Ruth that this was their kinsman. At the end of harvest she desired Ruth to go and lie at the feet of Boaz, who winnowed his corn; and to do what he should advise. She went accordingly, and Boaz, awaking in the night, became alarmed. His kinswoman, however, said, "I am Ruth, thine handmaid; spread, therefore, thy skirt over thine handmaid, for thou art a near kinsman." Boaz acknowledged her right, but suggested that there was a nearer than himself, adding, that if he should refuse to marry her, he would himself take her to wife. The next day Boaz went to the gate of Bethlehem, and cited before the elders of the city the nearest kinsman to Elimelech; on whom the duty devolved of marrying Ruth, the widow of Chilion. This person declining it, Boaz insisted that he should renounce his right, which he willingly did, and then Boaz declared his resolution to marry her himself. Thus Ruth became the wife of Boaz, by whom she had a son called Obed, who was father to Jesse, and grandfather to king David.

THE BOOK OF RUTH, which contains this history, is placed in our Bibles between the book of Judges and the books of Samuel, as being the sequel of the former, and an introduction to the latter. Jerome informs us that the Jews added it to the book of Judges, because the transactions it relates happened in the time of the Judges of Israel, Judg. i. 1. And several of the ancient fathers make but one book of the Judges and Ruth. But the modern Jews commonly place in their Bibles, after the Pentateuch, the five Megilloth; (1.) The Song of Solomon; (2.) Ruth; (3.) The Lamentations of Jeremiah; (4.) Ecclesiastes; (5.) Esther. Sometimes Ruth is placed the first of the five, sometimes the second, and sometimes the fifth.

The scope of the author of this book, is to trace the genealogy of David; and in all probability, he was the same author as composed the first book of Samuel; in which, because he could not conveniently place this genealogy of David, he chose rather to give it separately. The writer observes, at the beginning of his work, that the history he was about to relate happened when the Judges governed Israel; therefore, they ceased to govern it when he wrote. He also speaks of David at the end of his book; which shows, that, at the earliest, it must have been written in the time of David. Besides, we have observed two ways of speaking in it, or particular phrases, which are only found in the books of Samuel and of the Kings: the first is, "The Lord do so to me, and more also," Ruth i. 17. (Comp. 1 Sam. iii. 17; xiv. 44; xx. 23; 2 Sam. iii. 9, 35; xix. 13; 1 Kings ii. 23; xix. 2; xx. 10; 2 Kings vi. 31.) The second, "I have discovered to your ear;" for I have told you, Ruth iv. 4. (Comp. 1 Sam. xx. 2; 2 Sam. vii. 27.)

The canonicalness of this book was never disputed; and Ruth the Moabitess is in the genealogy of our Saviour, Matt. i. 5.

S

SABAOTH, or rather Tsabaoth, a Hebrew word, signifying *hosts* or *armies; Jehovah Sabaoth*, is *The Lord of Hosts;* whether we understand the host of heaven, or the angels and ministers of the Lord, or the stars and planets, which, as an army ranged in battle array, perform the will of God; or, lastly, the people of the Lord, both of the old and new covenants, which is truly a great army, of which God is the general and commander.

The Hebrew *Tsaba* is often used, also, to signify the service his ministers perform to God in the temple; because they are there, as it were, soldiers or guards, attending the court of their prince, Numb. iv. 3, 23, 30, &c. This word is also used to express the duty of the women who watched at the door of the tabernacle, and kept guard there during the night-time, Exod. xxxviii. 8.

SABBATH, *rest;* God, having created the world in six days, rested on the seventh; (Gen. ii. 2, 3.) that is, he ceased from producing new beings in this creation; and because he had rested on it, he blessed or sanctified it, and appointed it in a peculiar manner for his worship. The Hebrews, afterwards, in consequence of this designation, and to preserve the memory of the creation, sanctified, by his order, the sabbath day, or the seventh day of the week, abstaining from all work, labor and servile employment, and applying themselves to the service of the Lord, to the study of his law, and to prayer.

The days of sabbath are taken sometimes for all the Jewish festivals. "Keep my sabbaths," (Lev. xix. 3, 30.) that is, my feasts; as the Passover, Pentecost, Feast of Tabernacles, &c.

It is disputed, whether, from the beginning of the world, God gave the law of the sabbath; and whether this day was also observed, at least among the more pious of the first men, as the patriarchs, before the promulgation of the law;—whether this be the sense of those words, (Gen. ii. 2.) "And God blessed the seventh day, and sanctified it"?—Some fathers, and some Jewish doctors, have asserted the affirmative; and Manasseh Ben-Israel assures us that, according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of the creation,

observed the sabbath also, in consequence of the natural law to that purpose. It is also believed that the religion of the seventh day is preserved among the pagans, and that the observation of this day is as old as the world itself. Philo says that the sabbath is not a festival peculiar to any one people or country, but is common to the whole world; and that it may be named the general and public festival, and that of the nativity of the world; and Josephus advances, that there is no city, Greek or barbarian, nor any nation, where the religion of the sabbath was not known. Aristobulus quotes Homer and Hesiod, who speak of the seventh day as sacred and venerable. Clemens Alexandrinus speaks of the sabbath in the same terms as Aristobulus, and he adds some passages from the ancients, who celebrate the seventh day. Some believe that Job observed the sabbath day; because at the end of seven days he offered a sacrifice to the Lord on account of his children, Job i. 2, 5. Some rabbins inform us that Joseph also observed the sabbath in Egypt.

But the contrary opinion is not without its supporters. The greater part of the fathers and commentators hold, that the sanctification of the sabbath, mentioned by Moses in the beginning of Genesis, signifies only that appointment then made of the seventh day, to be afterwards solemnized and sanctified by the Jews; nor does it appear from any passages of Scripture, that the ancient patriarchs observed the sabbath; or that God designed to oblige them thereto, before the law. Philo says that the Hebrews, having forgotten the day of the creation of the world, were again reminded of it, when God, having caused it to rain manna all the other days of the week, withheld it on the sabbath day. As to the seventh day, which was honored by some pagans, and of which they have spoken, as of a holy day, it was either dedicated to Apollo, or it was an imitation of the Jewish sabbath, which some pagans held in honor, either out of superstition or devotion.

Ezekiel (xx. 12, 20.) says expressly, that the sabbath, and the other feasts of the Jews, are signs given by God to his people, to distinguish them from other nations; "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." And again, "Hallow my sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." And Moses, (Deut. v. 15.) "The Lord hath brought thee out of Egypt, therefore the Lord thy God commanded thee to keep the sabbath day." Justin Martyr, Tertullian, Eusebius and Bernard advance, as a matter not to be doubted, that neither the patriarchs before the deluge, nor those after, observed the sabbath. Irenæus says expressly, that Abraham had faith, and was called the friend of God, yet neither was circumcised, nor observed the sabbath. (See Selden, de Jure Nat. et Gent. lib. iii. cap. 13—15; and Spencer, de Legibus Heb. lib. i. cap. iv. sec. 7.)

God gave the precept of the sabbath to the Hebrews at Marah, one month after their coming out of Egypt, Abib 15, A. M. 2513. Manna began to fall, according to several of the fathers, on the Sunday, six days before the sabbath; but according to others, on the very eve of the sabbath. However this may be, it was probably on occasion of the manna, that God commanded the Hebrews to observe the seventh day; and not to go out to gather any on that day, for that none would fall. The same command of celebrating the sabbath occurs several times in the law, Exod. xx. 8—11; Lev. xxiii. 3; Deut. v. 12.

In Exod. xxxi. 13; xxxv. 2, it is said, that God established his sabbath among the children of Israel, as a sign to make them remember that he is the Lord who sanctifies them. Adding that whosoever shall profane the sabbath shall be punished with death. We see the execution of this law on the man who, having gathered wood on the sabbath day, and was stoned, Numb. xv. 32, 35. On other holy days it was allowed to light a fire, and to dress victuals; but this was expressly forbidden on the sabbath day, Exod. xxxv. 2, 3. The rabbins confine this prohibition to servile works only; as to bake bread, to dress meat, to forge metals, &c. They suppose that for such sort of works, it is forbidden to light a fire, but not for one to warm himself.

On the sabbath day the ministers of the temple entered on their week; and those who had attended the foregoing week, went out. They placed on the golden table new loaves of shew-bread, and took away the old ones, Lev. xxiv. 8. Also, on this day were offered particular sacrifices of two lambs for a burnt-offering, with the wine and the meal. The sabbath was celebrated, as the other festivals, from evening to evening.

The first obligation of the sabbath expressed in the law, is to sanctify it; (Numb. xxviii. 9, 10; Exod. xx. 8.) "Remember to sanctify the sabbath day." It is sanctified by doing good works in it; by prayers, praises and thanksgivings, by public and private worship of God, by the study of his law, by justice and innocence, and tranquillity of mind. The second obligation is that of rest: "Thou shalt do no work on the sabbath." Meaning any servile or laborious work, that might fix the mind, and interrupt that attention which is due to God, and which is necessary when we pay acceptable worship to him. The Jews have varied about the manner in which they ought to observe the rest of the sabbath. In the time of the Maccabees they durst not so much as defend themselves from an enemy on this day, even in the most pressing necessity, 1 Mac. ii. 32, 33, &c. Since that time they have not scrupled to take arms, and stand on their necessary defence. But it may be seen by Josephus, that they would not attack their enemies, nor hinder them from advancing their works; nor would they march with their armies, even in time of war, or in the enemy's country, on the sabbath day. (Antiq. lib. xii. cap. 3; xiii. cap. 1. 16.) In the time of our Saviour, they would water their cattle, or take out of a ditch a beast that had happened to fall in on the sabbath day; but by a false delicacy they could not bear with our Saviour's healing the sick on that day, Matt. xii. 11, 12. Since that time they have determined, that a man might give food to a beast that had fallen into a pit, but must not take him out on that day. The Jews complained of our Saviour's disciples, who, passing through the corn-fields on the sabbath day, gathered some ears of corn, and rubbed them between their hands, in order to eat the grain. This action, however, our Saviour excused, from the necessity of the thing, and because they had need of nourishment; adding, that the priests themselves in the temple do work, which, every where else, and in every one else, would be esteemed a violation of the sabbath; that the Son of man was Lord of the sabbath; and that the sabbath was made for man, not man for the sabbath.

The rabbins reckon thirty-nine primary prohibitions, which ought to be observed on the sabbath, and several other secondary ones dependent on them. Their number is, in fact, so great, that it is almost im-

possible to keep them all; and the rabbins affirm, that if the people of Israel could keep but two sabbaths as they ought to be kept, they should soon see themselves delivered from the evils under which they groan. Their scrupulosity even forbids to peel or to roast an apple; to kill a flea, a fly, or other insect, if it is so big that the sex may be distinguished; to sing, or to play on an instrument, so loud as to awaken a child. Yet, notwithstanding all this, the Samaritans pretend, that the Jews are not religious enough in their observation of the sabbath. As for them, they will not light a fire on this day: they abstain from the use of marriage: they do not stir from their places, save only to go to the house of the Lord: they employ themselves wholly in reading the law, in prayers and thanksgivings. (Letter of the Samaritans to Mr. Huntington.)

Of all the festivals God has enjoined, there are none of which the Jews are so jealous, or of which they speak so magnificently, as of the sabbath. They call it their spouse, because God has given it to them, specially, exclusive of all other nations. Leo of Modena, who alone is equivalent to all the modern Jews, says, the rabbins have reduced all that is forbidden on the sabbath day, to thirty-nine heads, each of which have their circumstances and dependences. But they are of little importance, and their enumeration would occupy much space.

Such profane authors as have ventured to speak of the origin of the sabbath, have shown their ignorance of Jewish affairs. Tacitus thought they observed the sabbath in honor of Saturn, to whom Saturday was consecrated by the pagans. But Plutarch asserts that it was kept in honor of Bacchus, who is called *Sabbos;* and because in the festivals of this false deity they used to cry *Saboi*. Apion, the grammarian, maintained that the Jews celebrated the sabbath in memory of their being cured of a shameful disease, which in the Egyptian language was called *Sabbosis*. Pagan authors speak pretty frequently of the fast of the sabbath; as if the Jews had ordinarily fasted on this day; whereas fasting was utterly forbidden on the sabbath.

The obligation of devoting a portion of our time to God, to be employed in his worship and service, is founded on natural right and reason. The law had fixed this to the seventh day, that is, the sabbath, for the nation of the Jews. It is believed by some that the apostles, to honor the day of our Saviour's resurrection, determined it to every seventh day, and fixed it on the Sunday, that is, the first day of the week among the Hebrews; and the day dedicated to the sun among the pagans. The change of the day, however, is rather to be gathered from the practice of the Christian church, than as clearly enjoined in the New Testament. It appears that believers came together on this day to break bread, that collections for the poor were then made, and put into the general treasury of the church; (as we understand 1 Cor. xvi. 2.) that on this day exhortations and discourses were made to the people; and in short, we have the various parts of public worship noted, as being performed on this day. It will follow, that we may safely imitate those examples which the apostles and primitive Christians have left us; and whatever obligations the Jews might lie under to the observance of the Saturday sabbath, they do not bind Christians; because those obligations were natural, not general; and were commemorative, in some degree, of Israelitish events, in which others have no interest; whereas, the resurrection sabbath commemorates an event in which all Christians throughout the world are interested, and for which no equal mode of commemoration can be devised. We have then good example and strong propriety in behalf of our observation of the Lord's day, as a religious festival, though not as a Jewish sabbath; and the same principles influenced the Christians of early ages.

We are informed by Eusebius, that from the beginning the Christians assembled on the first day of the week, called by them the "Lord's day," for the purposes of religious worship, "to read the Scriptures, to preach, and to celebrate the Lord's supper;" and Justin Martyr observes, "that, on the Lord's day, all Christians in the city, or country, meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done, the president makes an oration to the assembly, to exhort them to imitate and to practise the things they have heard; then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows, and other necessitous Christians, as their wants require." (See 1 Cor. xvi. 20.) A very honorable conduct and worship! would to God it were more prevalent among us; with the spirit and piety of primitive Christianity!

John says, (Rev. i. 10.) "I was in the spirit on the Lord's day;" so called, doubtless, to preserve the remembrance of his resurrection, which was the completion of our redemption. Barnabas, in his Epistle, says, that we joyfully celebrate the eighth day, in memory of the resurrection of our Saviour, because it was on this day he rose again, and ascended into heaven; and Ignatius the martyr, in his letter to the Magnesians, would have us honor this day of the Lord, this day of the resurrection, as the first and most excellent of days.

A Sabbath Day's Journey.—"Pray ye that your flight be not in the winter, neither on the sabbath day," says our Saviour to his disciples, when discoursing to them of the approaching destruction of Jerusalem, Matt. xxiv. 20. And Luke informs us, (Acts i. 12.) that the mount of Olives was distant from Jerusalem about a sabbath day's journey. The rabbins generally fix this distance at two thousand cubits. Josephus says, that the mount of Olives was five stadia from Jerusalem, which makes six hundred and twenty-five paces. Thus the journey that was allowable on a sabbath day was about six or seven hundred paces, or something more. Origen says that the journey of a sabbath day is one mile or two thousand cubits. The Jews also used to make a mile consist of two thousand cubits; so that their cubit must be two feet and a half, since their mile contains a thousand paces, or five thousand feet, taking their paces at five feet each. Maimonides will have it, that he who does not know exactly the distance of a place, may walk on the sabbath day two thousand moderate paces, which makes a thousand geometrical paces of five feet each. Epiphanius says, (Hæres. lxvi.) that the Jews believe they are forbidden from walking on the sabbath day above six stadia, or seven hundred and fifty paces. The Syriac translator of the Acts of the Apostles puts about seven stadia for a sabbath day's journey; which is according to what some rabbins say, that a mile is seven stadia and a half.

The Second Sabbath after the First (Luke vi. 1.) is an expression which has much divided com-

mentators. Some have taken it for the second, others for the last, day of unleavened bread; and some, for the day of Pentecost. The Passover was the first sabbath, according to them, and Pentecost the second. Others have thought, that the first grand sabbath was the first sabbath of the civil year, in the month Tizri; and that the second grand sabbath was the first of the holy year, or of the month Nisan. But Joseph Scaliger, who is followed by most commentators, supposes it to have been the first sabbath which followed the second day of unleavened bread. Indeed, the Greek word δευτεροπρωτος properly means *the first after the second.* This second day of the Passover was a festival, in which the fruits of the harvest were offered to God, Lev. xxiii. 5, 9. From this second day, the Jews thus reckoned their sabbaths from the Passover to Pentecost; the first was called the first [sabbath] after the second [day of unleavened bread.] The second was called the second [sabbath] after the second [day of unleavened bread.] The third was called the third [sabbath] after the second [day of unleavened bread.] And so of the rest, as far as the seventh [sabbath] after the second [day of unleavened bread.] This seventh sabbath immediately preceded Pentecost, which was celebrated the fiftieth day after the second day of unleavened bread.

THE PREPARATION FOR THE SABBATH is the Friday before; for as it was forbidden to make a fire, to bake bread, or to dress victuals, on the sabbath day, they provided on the Friday every thing needful for their sustenance on the sabbath.

SABBATICAL YEAR was to be celebrated among the Jews from seven years to seven years, when the land was to rest, and be left without culture, Exod. xxiii. 10; Lev. xxv. 2, 3, &c. They were then to set slaves at liberty, and each was to re-enter on his inheritance that had been alienated. God appointed the observation of the sabbatical year, to preserve the remembrance of the creation of the world; to enforce the acknowledgment of his sovereign authority over all things, particularly over the land of Canaan, which he had given to the Hebrews, by delivering up the fruits of their fields to the poor and the stranger. It was a kind of tribute which they paid for it to the Lord. Besides, he intended to inculcate humanity on his people, by commanding that they should resign to the slaves, to the poor, to strangers and to brutes, the produce of their fields, of their vineyards, and of their gardens, Lev. xxv. 2, &c.

It has been much disputed, at what season of the year the sabbatical year began. Some have been of opinion, that it began on the first month of the sacred year, that is, Nisan, or in the spring. Others think it began at the first month of the civil year, or Tizri (September). Moses does not explain himself on this matter very clearly. He says only, that the land shall not be cultivated, and that there shall be no harvest that year. In Palestine, the time of sowing wheat and barley was in autumn; barley-harvest began at the Passover, and wheat-harvest at Pentecost. Therefore, to enter into the spirit of the law for observing the rest of the sabbatical year, that the land may not remain two years without cultivation, we must necessarily begin it at autumn, after the crops were gathered: they did not till the land in autumn, and they had no harvest after the winter; but the autumn following they began again to cultivate the land, that they might reap their harvests in the spring and summer following.

In the sabbatical year all debts were remitted, and slaves were set at liberty, Deut. xv. 12; Exod. xxi. 2. But were debts absolutely forgiven, or was the payment of them only suspended? Several think, that this remission was absolute, and that all debts were totally extinguished in the sabbatical year. The caution of rich men, noticed by Moses, (Deut. xv. 9.) who would not lend to their brethren at the approach of the sabbatical year, seems to prove, that after this year nothing was to be hoped for from their debtors. For if the payment of debts were only suspended till this year was over and past, it would not have been a sufficient motive to hinder them from lending. As there was no lending for interest in the case, which was forbidden to the Hebrews toward their brethren, as it could only be a simple loan, the creditor might require it again either before or after the sabbatical year, on the supposition of those who think that the remission was not absolute. Others, as the rabbins and Grotius, distinguish between debts mortgaged on security (the contracts of which included a clause of perpetual debt) and simple contracts; the last being for ever acquitted on the sabbatical year, but not the others. Menochius also thinks, that the remission of debts was general and absolute, but not of loans or deposits. This regarded only the natural Hebrews, or proselytes to Judaism, and not strangers.

I. SABEANS, the inhabitants of the country called SEBA, Heb. סבא. This appears to have been the great island or rather peninsula of *Meroë*, in northern Ethiopia, or Nubia, formed between the Nile and the Astaboras, now Atbara. Upon this peninsula lay a city of the like name; the ruins of which are still visible a few miles north of the modern Shendy. (Rüppel's Reisen, p. 85.) Meroë was a city of priests, whose origin is lost in the highest antiquity. (See EGYPT, p. 373.) The monarch was chosen by the priests from among themselves; and the government was entirely theocratic, being managed by the priests according to the oracle of Jupiter Ammon. This was the *Seba* of the Hebrews, according to Josephus, (Antiq. ii. 10. 2.) who mentions, at the same time, that it was conquered by Cambyses, and received from him the name Meroë, after his sister. With this representation accord the notices of Seba and its inhabitants, in Scripture. In Gen. x. 7, their ancestor is said to be a son of Cush, the progenitor of the Ethiopians. In Isa. xliii. 3, and Ps. lxxii. 10, Seba is mentioned as a distant and wealthy country; in the former passage it is connected with Egypt and Ethiopia; and Meroë was one of the most important commercial cities of interior Africa, (Heeren's Ideen, II. i. p. 397.) Finally, in Isa. xlv. 14, the Sabeans are said to be *tall of stature.* In like manner, Herodotus (iii. 20.) says of the Ethiopians, among whom the Sabeans are to be reckoned, that they were "the tallest of men;" and Solinus affirms, (Polyhist. c. 30.) that "the Ethiopians are twelve feet high." This shows at least a coincidence between the accounts of Scripture and of profane writers; and goes to confirm the testimony of Josephus above given, that Seba was the same with Meroë. *R.

II. SABEANS, the inhabitants of the country called SHEBA, Heb. שבא. There are no less than three persons of the name of Sheba mentioned in Scripture as the ancestors of tribes. (1.) A grandson of Cush, Gen. x. 7.—(2.) A son of Joktan, Gen. x. 28.—(3.) A son of Jokshan, the son of Abraham by Keturah. The similarity of the names Joktan and Jokshan, in the two last cases, would almost lead to the supposition, that these two Shebas were the

same person. At any rate, they all seem to have settled in Arabia Felix, probably in the southern part of it; and even if they were originally different persons, yet they would appear to have been at a later period confounded; and the name Sabeans to have been applied indiscriminately to the descendants of all. Indeed, in Job i. 15, where the Sabeans are said to have plundered Job, the name seems to stand for Arabians, or Arab robbers, generally.

The Sheba of Scripture appears to be the Saba of Strabo, (xvi. 4. 2.) situated towards the southern part of Arabia, at a distance from the coast of the Red sea, the capital of which was Mariaba, or Mareb; whence Abulfeda affirms that Mareb and Saba were synonymous names. (See Bibl. Repos. No. 8. Art. 2. fourth note.) The queen of Sheba, who visited Solomon, (1 Kings x. 1, seq; 2 Chron. ix. 1, seq.) and made him presents of gold, ivory and costly spices, was most probably the mistress of this region; indeed, the Sabeans were celebrated, on account of their important commerce, in these very products, among the Greeks also, (Strabo, ibid.) Isa. lx. 6; Jer. vi. 20; Ezek. xxvii. 22; Ps. lxxii. 10, 15; Joel iv. 8; Job vi. 19. The tradition of this visit of the queen of Sheba to Solomon, has maintained itself among the Arabs; who call her Balkis, and affirm that she became the wife of Solomon. The 27th Sura of the Koran has taken up this tradition and probably exaggerated it. She is also registered in the series of the sovereigns of Yemen. (Pococke's Specim. Hist. Arab. p. 277.)

It would seem that the two names Seba and Sheba, Heb. סבא and שבא, have often been confounded; and hence, *Sheba* has often been referred to Ethiopia, the proper location of *Seba*. In this way the queen of Sheba is also often regarded as queen of Ethiopia, even by the Ethiopians themselves, who also have traditions respecting her. See more on this subject under SHEBA; and also the article ETHIOPIA. *R.

SABTAH, the third son of Cush, (Gen. x. 7.) peopled part of Arabia Fœlix, where is a city called Sabta, and a people called Sabatheans.

SABTECHA, fifth son of Cush, who also peopled, as is thought, part of Arabia, or some country toward Assyria, or Armenia, or Caramania; for in all these regions are found traces of the name Sabtecha, Gen. x. 7.

SACK, SACK-CLOTH. These are pure Hebrew words, and have spread into almost all languages. Sack-cloth is a very coarse stuff, often of hair. In great calamities, in penitence, in trouble, they wore sack-cloth about their bodies, 2 Sam. iii. 31. "Gird yourselves with sack-cloth, and mourn for Abner."—"Let us gird ourselves with sack-cloth; and let us go, and implore the clemency of the king of Israel," 1 Kings xx. 31. Ahab rent his clothes, put on a shirt of hair cloth next to his skin, fasted, and lay upon sack-cloth, 1 Kings xxi. 27. When Mordecai was informed of the destruction threatened to his nation, he put on sack-cloth, and covered his head with ashes, Esth. iv. Job says, that he sewed a sack over his flesh, chap. xvi. 15. The prophets were often clothed in sack-cloth; and generally in coarse clothing. The Lord bids Isaiah put off the sack-cloth from about his body, and to go naked, Isa. xx. 2. Zechariah says, (xiii. 4.) that false prophets should no longer prophesy in sack-cloth, to deceive the simple. John (Rev. xi. 3.) says, that the two prophets of God should prophesy 1260 years, clothed in sack-cloth. Baruch intimates, that this habit of sack-cloth was that in which good people clothed themselves when they went to prayers, Baruch iv. 20. But sack-cloth was *mourning*, as appears from numerous passages of Scripture; and it is very credible, also, that it was used for *enwrapping* the dead, when about to be buried. So that its being worn by survivors was a kind of *assimilation* to the shroud, or dress, of the departed; as its being worn by penitents was an implied confession of what their guilt exposed them to, that is, death. This we gather from an expression of Chardin, who, in his description of Ispahan, says—Kel Anayet, the Shah's buffoon, made a shop in the seraglio, "which he filled with pieces of that coarse kind of stuff of which winding-sheets for the dead are made." And again —"the sufferers die by hundreds;—*mortuary wrapping-cloth* is doubled in price." So that, however, in later ages, some eastern nations might bury in linen, yet others still retained the use of a coarser material, that is, sack-cloth.

In times of joy, or on hearing good news, those who were clad in sack-cloth tore it from their bodies, and cast it from them, Ps. xxx. 11.

SACKBUT, a wind musical instrument, like a trumpet, which may be lengthened or shortened. Italian *trombone*. R.

SACRIFICE was an offering made to God on his altar, by the hand of a lawful minister. Sacrifice differed from oblation: in a sacrifice there was a real change or destruction of the thing offered; whereas an oblation was but a simple offering or gift. As men have always been bound to acknowledge the supreme dominion of God over them, and over whatever belongs to them, and as there have always been persons who have conscientiously acquitted themselves of this duty; we may affirm, that there have always been sacrifices in the world. Adam and his sons, Noah and his descendants, Abraham and his posterity, Job and Melchisedec, before the Mosaic law, offered to God real sacrifices. That law did but settle the quality, the number, and other circumstances of sacrifices. Before that, they offered fruits of the earth, the fat or the milk of animals; the fleeces of sheep; or the blood and the flesh of victims. Every one pursued his own mode of acknowledgment, his zeal, or his devotion: but among the Jews, the law appointed what they were to offer, and in what quantities. Before the law, every one was priest and minister of his own sacrifice; at least he was at liberty to choose what priest he pleased, in offering his victim. Generally, this honor belonged to the most ancient, or the head of a family, to princes, or to men of the greatest virtue and integrity. But after Moses, this was, among the Jews, confined to the family of Aaron.

It is disputed, whether, at first, there were any other sacrifices than burnt-offerings: no other appear in Scripture. The Talmudists assure us, that Abel offered only holocausts, consuming the flesh of the victim by fire; because it was not allowed to eat it. Grotius is of opinion, that this patriarch did not offer a bloody sacrifice. The text of Moses informs us, (Gen. iv. 4.) that he offered "of the firstlings of his flocks, and of the fat thereof."

We are told by Servius, that the ancients put no fire to sacrifices, but obtained it by their prayers; and most of the fathers think it was thus that God accepted the sacrifice of Abel: he consumed it, say they, by fire from heaven; which favor was not vouchsafed to Cain's sacrifice. In the same manner he consumed the sacrifices offered at Aaron's consecration, those offered by Gideon, those offered by Solomon, at the dedication of his temple, those of Elijah on mount Carmel, and those offered by the

Maccabees, at restoring the worship of the temple, after the profanation by Antiochus Epiphanes.

The Hebrews had properly but three sorts of sacrifices; (1.) the burnt-offering or holocaust; (2.) the sacrifice for sin, or sacrifice of expiation; (3.) the pacific sacrifice, or sacrifice of thanksgiving. Beside these, were several kinds of offerings, of corn, of meal, of cakes, of wine, of fruits; and one manner of sacrificing, which has no relation to any now mentioned, that is, the setting at liberty one of the two sparrows offered for the purification of leprous persons; (Lev. xiv. 4, 5, &c.) also the scape-goat, which was taken to a distant and steep place, whence it was thrown, Lev. xvi. 10, 26. These animals, thus left to themselves, were esteemed victims of expiation, loaded with the sins of those who offered them.

The holocaust was offered and burnt up, on the altar of burnt-offerings, without any reserve to the person who gave the victim, or to the priest who killed and sacrificed it; only the priest had the skin; for before the sacrifices were offered to the Lord, their skins were flayed off, and their feet and entrails were washed. (See Lev. vii. 8.)

The sacrifice for sin, or for expiation, or the purification of a man who had fallen into any offence against the law, was not entirely consumed on the fire of the altar. No part of it returned to him who had given it, but the sacrificing priest had a share of it. If it were the high-priest who had offended through ignorance, he offered a calf without blemish; he brought it to the door of the tabernacle, put his hand on the head of the sacrifice, confessed his sin, asked pardon for it, killed the calf, &c. (See Lev. iv. v.) If it were the whole people which had offended, they were to offer a calf, in like manner. The elders shall bring it to the altar of the tabernacle, shall put their hands upon its head, confess their offence, &c. If it be a prince of the people who had offended, he shall offer a goat, shall bring it to the door of the tabernacle, shall put his hands upon its head, shall confess his sin, &c. Calmet remarks, that though Moses orders a goat, it is understood, that they might offer a ram. (See Lev. vii. 1—4, and compare Lev. v. 6, 7.) If it be a private person who has committed an offence, he shall make an offering of a sheep, or a she-goat without blemish, shall present it to the priest at the door of the tabernacle, shall put his hands upon the head of the sacrifice. The priest shall sacrifice it, &c. (See Lev. iv. v.) But if he be not of ability to offer a sheep, or a she-goat, he shall offer two turtles, or two young pigeons; one for his sin, the other for a burnt-offering. That which is for the burnt-offering, shall be entirely consumed on the fire of the altar. That which is to be offered for his sin, shall be presented to the priest, who shall kill it, &c. If the person was extremely poor, he might offer the tenth part of an ephah of meal, that is, a little more than a gallon of meal, without oil or spice. He presented it to the priest, who took a handful of it, and threw it on the fire: the rest was for himself. (For other circumstances belonging to this subject, see Lev. v. 15, 16; vi. 1—3.) When a ram was offered, his rump, or tail, was burnt along with the rest of the fat. But if it were a goat, the fat only was burnt, Lev. vii. 2, 3. See Rump.

The peace-offering was offered to return thanks to God for benefits; or to solicit favors from him; or to satisfy private devotion; or simply, for the honor of God. The Israelites offered this when they pleased; no law obliged them to it. They were free to choose what animal they would, among such as were allowed to be sacrificed. No distinction was observed of age, or sex, of the victim, as in the burnt sacrifices, and the sacrifices for sin, Lev. iii. The law only required that the victim should be without blemish. He who presented it came to the door of the tabernacle, put his hand on the head of the victim, and killed it. The priest poured out the blood about the altar of burnt sacrifices: he burnt on the fire of the altar the fat of the lower belly, that which covers the kidneys, the liver and the bowels. And if it were a lamb, or a ram, he added to it the rump of the animal, which, in that country, is very fat. Before these things were committed to the fire of the altar, the priest put them into the hands of the offerer, then made him lift them up on high, and wave them toward the four quarters of the world, the priest supporting and directing his hands. The breast and the right shoulder of the sacrifice belonged to the priest that performed the service; and it appears, that each of them were put into the hands of him who offered them; though Moses mentions only the breast of the animal. After this, all the rest of the sacrifice belonged to him who presented it, and he might eat it with his family and friends, at his pleasure, Lev. viii. 30, &c.

The sacrifices or offerings of meal, or liquors, which were offered for sin, were in favor of the poorer sort, who could not afford to sacrifice an ox, or goat, or sheep, Lev. vi. 14, &c. They contented themselves with offering meal or flour, sprinkled with oil, with spice (or frankincense) over it. And the priest, taking a handful of this flour, with all the frankincense, sprinkled them on the fire of the altar; and all the rest of the flour was his own: he was to eat it without leaven in the tabernacle, and none but priests were to partake of it. As to other offerings, fruits, wine, meal, wafers, or any thing else, the priest always cast a part on the altar, the rest belonged to him and the other priests. These offerings were always accompanied with salt and wine, but were without leaven, Lev. ii.

Sacrifices, in which they set at liberty a bird, or a goat, were not properly such; because there was no shedding of blood, and the victim remained alive; e. g. the sparrow offered for the purification of a leper, or of a house spotted with leprosy, Lev. xiv. A couple of sparrows were presented to the priest, or two clean birds, with a bundle of hyssop, tied with a scarlet string. The priest killed one of the birds over running water, which was in a clean and new earthen vessel; afterwards, tying the living sparrow to the bundle of cedar and hyssop, with the tail turned towards the handle of the vessel, he plunged it in the water mingled with the blood of the first sparrow; sprinkled the leper, or the house, with it, and then set the living sparrow at liberty, to go where it pleased.

The other animal set at liberty was a goat; on the day of solemn expiation. See Goat, Scape.

Sacrifices of birds were offered on three occasions. (1.) For sin, when the person offering was not rich enough to provide an animal for a victim, Lev. v. 7, 8. (2.) For purification of a woman after her lying-in, Lev. xii. 6, 7. When she could offer a lamb and a young pigeon, she gave both; the lamb for a burnt-offering, the pigeon for a sin-offering. But if she were not able to offer a lamb, she gave a pair of turtles, or a pair of young pigeons; one for a burnt-offering, the other for a sin-offering. (3.) They offered two sparrows for those who were purified

from the leprosy; one was a burnt-offering, the other was a scape-sparrow, as above, Lev. xiv. 4, &c. 49—51.

For the sacrifice of the paschal lamb, see PASSOVER.

The perpetual sacrifice (Exod. xxix. 38—40; Numb. xxviii. 3.) was a daily offering of two lambs on the altar of burnt-offerings; one in the morning, the other in the evening. They were burnt as holocausts, but by a small fire, that they might continue burning the longer. The lamb of the morning was offered about sunrise, after the incense was burnt on the golden altar, and before any other sacrifice. That in the evening was offered between the two evenings, that is, at the decline of day, and before night. With each of these victims was offered half a pint of wine, half a pint of the purest oil, and an assaron, or about three pints, of the finest flour.

Such were the sacrifices of the Hebrews; sacrifices, indeed, very imperfect, and altogether incapable, in themselves, to purify the soul! Paul has described these and other ceremonies of the law, "as weak and beggarly elements," Gal. iv. 9. They represented grace and purity, but they did not communicate it. They convinced the sinner of the necessity to purify himself, and make satisfaction to God; but they did not impart holiness to him. Sacrifices were only prophecies and figures of the true sacrifice, which eminently includes all their virtues and qualities; being at the same time holocaust, a sacrifice for sin, and a sacrifice of thanksgiving; containing the whole substance and efficacy, of which the ancient sacrifices were only representations. The paschal lamb, the daily burnt-offerings, the offerings of flour and wine, and all other oblations, of whatever nature, promised and represented the death of Jesus Christ. See further on COVENANT.

The sacrifice of a humble and contrite heart is that which, on our part, constitutes the whole merit of what we can offer to God, Ps. li. 17. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The Jews, without these dispositions, could not present any offering agreeable to God; and he often explains himself on this matter in the prophets, Ps. xl. 6: Isa. i. 11—14; Jer. xxxv. 15; Amos v. 21, 22; Hos. xiv. 2—4; Joel ii. 12, 13, &c.; Ps. li. 16.

The very natural notion common to mankind, that whatever we most value must be offered to God, has prevailed in several nations, so far as to induce them to offer human sacrifices. But it is not agreed who first introduced this custom. Some ascribe it to Ilus, or Saturn, who, they say, practised it among the Phœnicians, offering up to the gods his own son Jehoud, whom he had by the nymph Anabreth. Philo insinuates that the custom of offering such sacrifices was known in Canaan before Abraham; and some learned men think, that the example of these people abated much of that horror Abraham would otherwise have had, at the intention of sacrificing his own son. But it is much more probable, that Abraham's example, misunderstood and ill applied, gave rise to this custom. Some learned men have thought, that among the Canaanites and Moabites, they contented themselves with making their children pass through the flames, or between two fires, which they called *lustrare per ignem*. No doubt they often did so; but often they really consumed them in the flames. Moses (Lev. xviii. 21.) forbids this practice, though we afterwards read of a son of king Ahaz. who had been offered to Moloch, and yet reigned after his father, 2 Kings xvi. 3, compared with ch. xviii. 1.

In Lev. xx. 1—3, it is said, "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed to Moloch, he shall surely be put to death, the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Moloch, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Moloch, and kill him not, then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Moloch, from among their people." Moses repeats these prohibitions, Deut. xviii. 10. It appears, however, from Amos v. 26, that the people did not forbear, even in the desert, to carry with them a tent consecrated to Moloch.

It is beyond all doubt that the Canaanites put their children to death in honor of their gods, Ps. cvi. 37. Jeremiah (xix. 5.) says, "They have built also the high places of Baal, to burn their sons with fire, for burnt-offerings unto Baal." (See also chap. xxxii. 35.) For these crimes God drove out the Canaanites. (See Deut. xviii. 10, 12; Wisd. xii. 5.)

The Phœnicians, a remnant of the Canaanites, continued this barbarous custom, which they justified by the example of Ilus, or Saturn, as above; and carried it with their colonies into Africa, where it long continued. When Gelo, king of Sicily, conquered the Carthaginians, by the treaty he made with them, he obliged them to renounce the custom of sacrificing their children to Saturn; and Justin assures us, that Darius imposed the same commands on them by an embassy, to leave off human sacrifices. But notwithstanding this, they continued them till the proconsulate of Tiberius, who caused the priests of Saturn to be hanged on trees around their temples. Diodorus Siculus gives a description of Saturn, as adored by the Carthaginians: the figure was of brass; the hands of which were turned backward, and bending toward the ground; so that when they put upon his arms a child, to be consecrated to him, he immediately fell into a pan of burning coals beneath, and died miserably at the foot of the statue.

It would be to little purpose to accumulate examples of human victims. Porphyry assures us, that the book of Sanchoniathon was full of them. They were frequent, not only in Phœnicia, in Palestine, in the countries of Ammon and Moab, in Idumea, in Arabia, and in Egypt; but also in Gaul, among the Scythians, the Thracians, in the islands of Rhodes, Chios and Cyprus; even among the Athenians; and also in India, the South seas, and America. In fact, they have been practised in all parts of the world, with very few exceptions.

As to what is affirmed, that Ahaz had the same son for his successor, whom he had caused to pass through the fire in honor to Moloch, no proof can be given of this. It is true, his successor was Hezekiah; but he might have had several other sons. We know another of his sons, whose name was Maaseiah, who was put to death at the command of the king of Israel, 2 Chron. xxviii. 7.

SACRILEGE, the action of profaning holy things, or of committing outrage against holy things, or holy persons. Theft, or abuse, or profanation of sacred things, is sacrilege. Scripture gives the name of sacrilege to idolatry, and to other crimes which more

directly insult the Deity. He is called sacrilegious, who commits an impiety, a profanation of holy things; who usurps sacred offices; who approaches the sacraments unworthily; who plunders or pillages things dedicated to God, &c.

SADDUCEES, one of the four principal sects of the Jews, and chiefly distinguished by their opinion concerning angels and spirits. They did not deny that man had a reasonable soul; but they maintained that this soul was mortal; and, by a necessary consequence, they denied the rewards and punishments of another life. They affirmed, also, that the existence of angels, and a bodily resurrection, were illusions, Acts xxiii. 8; Matt. xxii. 23; Mark xii. 18; Luke xx. 27. Epiphanius, and after him Augustin, advance, that they denied the Holy Spirit; but neither Josephus, nor the evangelists, accuse them of this error. It has been also imputed to them, that they thought God to be corporeal, and that they did not receive the prophets.

It is difficult to conceive how they could deny the existence of angels, yet receive the books of Moses, where frequent mention is made of angels, and of their appearance. The ancients do not acquaint us how they solved this difficulty. It may be they considered angels, not as individual beings, and subsisting of themselves, but as powers, emanations, or qualities inseparable from the Deity, much as the sun-beams are inseparable from the sun. Or they may have held angels to be mortal, as they thought human spirits to be.

But it is more likely, as Mr. Taylor remarks, that when the Sadducees are charged with denying the existence of angels, we misapply the term; intending by it celestial angels, whereas they meant it of disembodied human spirits. This accounts easily, he thinks, for their reception of the Pentateuch, in which appearances of celestial angels are recorded, and for our Lord's reference to the continued existence of the human spirits of Abraham, &c. His argument is—"the Deity declares himself God of Abraham—therefore, Abraham continues to exist—that is, in a state of spiritual, separate existence; for, if he were entirely dead, the Deity would be God of a non-existence, which is absurd." The Sadducees were constantly in opposition to the Pharisees, though they could agree when measures important to both were to be taken.

As the Sadducees acknowledged neither punishment nor recompense in another life, they were inexorable in chastising the wicked. They observed the law themselves, and caused it to be observed by others, with the utmost rigor. They admitted none of the traditions, explications, or modifications of the Pharisees: they kept only to the text of the law; and maintained, that only what was written was to be observed.

The Sadducees are accused of rejecting all the books of Scripture, except those of Moses; and to support this, it is observed, that our Saviour uses no Scripture against them, but passages out of the Pentateuch. But Scaliger produces good proofs to vindicate them from this. He observes, that they did not appear in Israel till after the number of the holy books was fixed, and that if they had been to choose out of the canon, the Pentateuch was less favorable to them than any other book, since it often mentions angels and their appearance. Besides, the Sadducees were present in the temple, and at other religious assemblies, where the books of the prophets were read, as well as those of Moses. They held the chief offices in the nation; and many of the priests were Sadducees. Would the Jews have suffered these employments to be filled by persons who rejected the greater part of their Scriptures? Besides, Manasseh-ben-Israel says expressly, that indeed they did not reject the prophets, but that they explained them in a sense very different from that of the other Jews.

Josephus assures us that they denied destiny, or fate; alleging, that these were only sounds void of sense, and that all the good or evil we experience, is in consequence of the good or evil side we have taken, by our free choice; that God was far from doing or from knowing evil; and that man was absolute master of his own actions. This was really to deny a Providence, and, on this foundation, we know not what could be the religion of the Sadducees; or what influence over terrestrial things they could ascribe to God. However, as it is certain they were not only tolerated, but admitted to the high-priesthood itself, we have strong proof of the low state of religion among the Jews.

John Hircanus, high-priest of the nation, separated himself in a signal manner from the sect of the Pharisees, and went over to that of the Sadducees. It is said, also, he strictly commanded all Jews, on pain of death, to receive the maxims of this sect. Aristobulus and Alexander Jannæus, son of Hircanus, continued to favor the Sadducees; and Abraham-ben-dior, Cabbala and Maimonides assure us, that under these princes they possessed all the offices of the Sanhedrim, and that there remained, on the part of the Pharisees, only Simon, son of Secra. Caiaphas, who condemned our Saviour, was a Sadducee, (Acts iv. 1; v. 17.) as was Ananus the younger, who put to death James, brother of our Lord. At this day, the Jews hold as heretics that small number of Sadducees which are found among them.

SADOC, son of Azor, father of Achim, and one of the ancestors of Jesus Christ, Matt. i. 14.

SAFFRON, a well-known flower, of a bluish color, in the midst of which are small yellow threads, of a very agreeable smell. Solomon (Cant. iv. 14.) joins it with other aromatics; and Jeremiah is made to speak of cloths of a saffron color, Lam. iv. 5. The passage, however, rather signifies purple or crimson.

SAINT is a term sometimes put for the people of Israel, sometimes for Christian believers. The faction of Korah, Dathan and Abiram said to Moses and Aaron, (Numb. xvi. 3.) "Ye take too much upon you, seeing all the congregation are holy (or saints) every one of them, and the Lord is among them." And in several places of Scripture, the Hebrews are called a holy nation: "Ye shall be unto me a kingdom of priests, and a holy nation," Exod. xix. 6; 1 Pet. ii. 9; Deut. vii. 6; xiv. 2, 21. Nothing is more frequent in Paul than the name of saints given to Christians, Rom. i. 7; viii. 27, 28; xii. 13; xv. 25, 32; xvi. 2, &c. But it is, probably, never given to any, after the promulgation of the gospel, who had not been baptized. In this acceptation it continued, during the early ages of Christianity; nor was it applied to individuals declared to be saints by any other act of the church, till various corruptions had depraved the primitive principles. The church of Rome assumes the power of making saints, or of beatification; that is, of announcing certain departed spirits as objects of worship, and from which the faithful may solicit favors. A notion worthy of the dark ages in which it originated. Saints signifies, in particular, good men, and the servants of God. Prov. ix. 10 "The

knowledge of the holy (or saints) is understanding." Prov. xxx. 3, "I neither learned wisdom, nor have the knowledge of the holy, or saints." Ps. xxxiv. 9, "O fear the Lord, ye his saints; for there is no want to them that fear him." Ps. xvi. 2, 3, "My goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent, in whom is all my delight." Saints is often put for angels: (Job v. 1.) "To which of the saints wilt thou turn?"—"And, behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight," chap. xv. 15. Daniel says, (iv. 13, 23.) "An holy one (or saint) came down from heaven." And Moses, (Deut. xxxiii. 2, 3.) "The Lord shined forth from mount Paran, and came with ten thousands of saints." See HOLY.

SALAH, or SALEH, son of Arphaxad, born in the thirty-fifth year of his father, A. M. 1693. He begat Eber at thirty years old, and died, aged 433 years, A. M. 2126, Gen. xi. 12, &c.

SALAMIS, the chief city of the isle of Cyprus, visited by Paul and Barnabas, A. D. 44, when they converted Sergius Paulus, Acts xiii. 5. It was situated on the south-east side of the island, and was afterwards called Constantia.

SALATHIEL, son of Jeconiah, and father of Zerubbabel, (1 Chron. iii. 17.) died at Babylon during the captivity. He was also son of Neri, according to Luke iii. 27, who makes him to have descended from Solomon by Nathan; whereas Matthew (i. 12.) derives him from Solomon by Rehoboam. In Salathiel were united the two branches of this illustrious genealogy; so that Salathiel was, according to Calmet, son to Jeconiah, according to the flesh, as appears from the Chronicles, which say, that Jeconiah had two sons, Assir and Salathiel, at Babylon; and son of Neri by adoption, or by having married the heiress of Neri's family; or as issue of the widow of Neri, he being dead without children. In either of these cases he would be son of Neri according to the law. Luke does not say in what sense he was son to Neri. See GENEALOGY, and ADOPTION.

SALCHAH, a city of the kingdom of Og, in the country of Bashan, beyond Jordan, toward the northern extremity of the portion of Manasseh, Deut. iii. 10; 1 Chron. v. 11; Josh. xii. 5; xiii. 11.

I. SALEM, *peace*, a name given to Jerusalem, which see.

II. SALEM, a city of the Shechemites, where Jacob arrived at his return from Mesopotamia, Gen. xxxiii. 18. Eusebius and Jerome notice this city; but some commentators translate the Hebrew, "Jacob came safe and sound to a city of Shechem." Shalem may signify, safe, in health, in peace, &c.

III. SALEM, or SALIM, a place where John the Baptist baptized on the Jordan, (John iii. 23.) the situation of which, however, is unknown.

SALMANESER, see SHALMANESER.

SALMON, son of Nahshon, married Rahab, by whom he had Boaz, A. M. 2553, 1 Chron. ii. 11, 51, 54; Ruth iv. 20, 21; Matt. i. 4. He is named "the father of Bethlehem;" that is, his descendants peopled Bethlehem; or he greatly improved and adorned it: he was, as we say, "the making of that town:" or he was the chief man, by office; the Abyssinian *shum* of a town.

SALMONE, or SALMONA, the name of a promontory which forms the eastern extremity of the isle of Crete, Acts xxvii. 7.

I. SALOME, daughter of Antipater, and sister of Herod the Great, one of the most wicked of women. She first married Joseph, whom she accused of familiarities with Mariamne, wife of Herod, and thus procured his death. She afterward married Costobarus; but being disgusted with him, she put him away, a license till then unheard of among the Jews, whose law (says Josephus) allows men to put away their wives, but does not allow women equal liberty. After this, she accused him of treason against Herod, who put him to death. She caused much division and trouble in Herod's family, by her calumnies and mischievous informations; and she may be considered as the chief author of the death of the princes Alexander and Aristobulus, and of their mother Mariamne. She afterwards conceived a violent passion for an Arabian prince, called Sillæus, whom she would have married against her brother Herod's consent; and even after she had married Alexas, her inclination for Sillæus was notorious. Salome survived Herod, who left her by will, the cities of Jamnia, Azoth and Phasaelis, with 50,000 pieces of money. She favored Antipas against Archelaus, and died A. D. 9, a little after Archelaus had been banished to Vienne in Dauphiny. Salome had five children by Alexas—Berenice, Antipater, Calleas, and a son and a daughter, whose names are not mentioned. (Joseph. Antiq. lib. xv. 4—xvii. cap. 8.)

II. SALOME, a daughter of Herod the Great and Elpide, who married one of the sons of Pheroras. (Joseph. Antiq. xvii. 1.)

III. SALOME, the dancer, daughter of Herodias, and of Herod-Philip, first married Philip, her uncle, and afterwards Aristobulus, son of Herod, king of Chalcis, by whom she had three sons, Herod, Agrippa and Aristobulus. (Jos. Ant. xviii. 7.) When Herodias left Philip, her daughter Salome accompanied her, and by her cunning procured the death of John the Baptist. See ANTIPAS I, and HERODIAS.

Nicephorus and Metaphrastes state that Salome accompanied her mother Herodias, and her father-in-law Herod, in their banishment to Vienne in Dauphiny; and that the emperor having obliged them to go into Spain, as she passed over a river that was frozen, the ice broke under her feet, and she sunk in up to her neck; when the ice uniting again, she remained thus suspended by it, and suffered the same punishment she had made John the Baptist undergo. But none of the ancients mention this; and it is contrary to Josephus, who tells us, she first married Philip the tetrarch, son of Herod the Great and Cleopatra, who died about A. D. 33 or 34, and afterwards Aristobulus, son of Herod, king of Chalcis, her cousin-german, by whom she had several children. Thus she lived above thirty years after the exile of her father-in-law.

IV. SALOME, wife of Zebedee, mother of James Major and John the Evangelist, one of those holy women who attended our Saviour in his journeys, and ministered to him, Matt. xxvii. 56. She requested of Jesus, that her two sons, James and John, might sit one on his right hand, and the other on his left hand, when he should possess his kingdom; (comp. Matt. xxvii. 56, with Mark xv. 40.) but the Son of God answered, "Ye know not what ye ask; to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared by my Father."

Salome gave a strong proof of her faith, when she followed Christ to Calvary, and did not forsake him even at the cross, Mark xv. 40; Matt. xxvii. 55, 56. She was also one of those women who brought perfumes to embalm him, and who came for this pur-

pose to the sepulchre on Sunday morn.ng early, Mark xvi. 1, 2. Entering into the tomb, they saw an angel, who informed them, that the Saviour was risen; and on their way back to Jerusalem, Jesus appeared to them, and said, "Be not afraid; go tell my brethren, that they go into Galilee, and there shall they see me."

Some give to Salome the name of Mary; but there is no proof of her being so called: and what some frivolous histories relate of the three Marys, Mary, the mother of Jesus, Mary, the mother of James, and Mary Salome, deserves no consideration.

SALT was appointed to season all sacrifices that were offered to God, Lev. ii. 13. Christ alludes to this, when, speaking of the sufferings of the damned, he says, "Every one shall be salted with fire, and every sacrifice shall be salted with salt," Mark ix. 49. But though this may be the allusion, there is considerable difficulty in ascertaining its precise import. The phrase "salted with fire," is (to us, at least) unusual, especially as it stands in our version. Mr. Taylor suggests that the *καὶ* should be taken comparatively "*as* every sacrifice should be salted with salt:" or adversatively, as it often is, "but every sacrifice shall be salted with salt," to render it acceptable, according to the divine law. Possibly, a phrase used by Ignatius, in his Epistle to the Magnesians, may afford some light on the passage. "Lay aside therefore the old, and sour, and evil leaven, and be ye changed into the new leaven, which is Jesus Christ. Be ye salted in him, lest any one among you should be corrupted; for by your savor ye shall be judged." It is evident that the correct doctrines of the gospel are spoken of, as giving an agreeable savor to the "living sacrifices" of believers, whose good conduct, in consequence, evinces their entire preservation from corruption. In Syria, where there are salt lakes, it is most likely that comparisons, and even proverbs, were taken from the properties of the article they furnished. So we read, "Salt," that is in its genuine state, "is good; but, if it have lost its saltness, wherewith will ye season it?" how restore it to any relish? The surface of the salt lakes, also, the thinner crust of salt, next the edges of the lakes, after rains, and especially after long-continued rains, loses the saline particles, which are washed away and dried off, yet it retains the form and appearance of salt, like the most perfect. For this reason, those who go to gather salt from the lakes, drive their horses and carts over this worthless matter, (and consequently trample it into mere mud and dirt,) in order to get some distance into the lake, where the salt is better; and often they are obliged to dig away the surface from thence, to obtain the salt pure and pungent.

We see from Ezek. xvi. 4, that anciently they rubbed new-born children with salt, which Jerome thought was to dry up the humidity, and to close the pores of the skin. Galen says, that salt hardens the skin of children, and makes them more firm.—Avicenna acquaints us, that they bathed children with water in which salt had been dissolved, to close up the navel, and to harden the skin. Others think, it was to hinder any corruption that might proceed from cutting off the navel-string.

The prophet Elisha, being desired to sweeten the waters of the fountain of Jericho, required a new vessel to be brought to him, and salt therein, 2 Kings ii. 21. He threw this salt into the spring, and said, "Thus saith the Lord, I have healed these waters; and in future they shall not occasion either death or barrenness." And in reality, the waters became good for drinking. Naturally the salt must have increased the brackishness of the fountain; but the prophet purposely selected a remedy that seemed contrary to the effect he would produce, that the miracle might become the more evident.

The wise man reckons salt in the number of things the most necessary for life; (Ecclus. xxxix. 31.) and Job asks if any one could eat that which is not relished with salt? metaphorically, vigor of sentiment, understanding.

Salt is the symbol of wisdom: "Let your speech be always with grace, seasoned with salt," Col. iv. 6. And our Saviour says, "Have salt in yourselves, and have peace one with another." Hence we read of attic salt, that is, attic wit, or sharpness, mental intelligence, &c.

Salt is also the symbol of perpetuity and incorruption. Thus they said of a covenant, "It is a covenant of salt for ever, before the Lord," Numb. xviii. 19. And elsewhere, "The Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons, by a covenant of salt," 2 Chron. xiii. 5. See COVENANT OF SALT.

Salt is the symbol also of barrenness and sterility. When Abimelech took the city of Shechem, he destroyed it, and sowed the place with salt, that it might always remain desert, Judg. ix. 45. Zephaniah (ii. 9.) threatens the Ammonites and Moabites, from the Lord; "Moab shall be as Sodom, and the children of Ammon as Gomorrha, even the breeding of nettles, salt-pits, and a perpetual desolation." (See Ps. cvii. 34; Jer. xvii. 6.)

Lastly, salt is the symbol of hospitality; also of that fidelity due from servants, friends, guests and officers, to those who maintain them, or who receive them at their tables. The governors of the provinces beyond the Euphrates, writing to king Artaxerxes, tell him, "Because we have maintenance from the king's palace," &c. which, in the Chaldee, is, "Because we are salted with the salt of the palace," Ezra iv. 14.

SALT SEA, or DEAD SEA, see SEA.

SALT, VALLEY OF. Interpreters generally place this valley south of the Dead sea, towards Idumea; because it is said (2 Sam. viii. 13.) that Abishai there killed 18,000 Idumeans, and Joab 12,000; (1 Chron. xviii. 12; Ps. lx. title;) and long after that, Amaziah, king of Judah, killed 10,000, 2 Kings xiv. 7; 2 Chron. xxv. 11. David beat the Idumeans in the Valley of Salt, as he returned from Syria of Zobah. [This valley would seem to be either the northern part of the great valley El Ghor, leading south from the Dead sea; (see EXODUS, p. 414;) or perhaps some smaller valley or ravine opening into it near the Dead sea. The whole of this region is strongly impregnated with salt, as appears from the reports of all travellers. According to captains Irby and Mangles, "a gravelly ravine, studded with bushes of acacia and other shrubs, conducts [from the west] to the great sandy plain at the southern end of the Dead sea. On entering this plain, the traveller has on his right a continued hill, composed partly of salt and partly of hardened sand, running south-east and north-west, till, after proceeding a few miles, the plain opens to the south, bounded, at the distance of about eight miles, by a sandy cliff from sixty to eighty feet high, which traverses the valley El Ghor like a wall, forming a barrier to the waters of the lake when at their greatest height." On this plain, besides the saline appearance left by the retiring of the

waters of the lake, the travellers noticed, lying on the ground, several large fragments of rock-salt, which led them to examine the hill, on the right of the ravine by which they had descended to the plain, described above, as composed partly of salt and partly of hardened sand. They found the salt, in many instances, hanging from the cliffs, in clear perpendicular points, resembling icicles. They observed also strata of salt of considerable thickness, having very little sand mixed with it, generally in perpendicular lines. During the rainy season, the torrents apparently bring down immense masses of this mineral. Was, then, this "gravelly ravine," perhaps, the particular "Valley of Salt?" or was this term applied more generally to this whole plain, which exhibits similar characteristics?

Strabo mentions, that to the southward of the Dead sea there are towns and cities built entirely of salt; and "although," add the travellers, "such an account seems strange, yet when we contemplated the scene before us, it did not seem incredible." The sea had thrown up at high-water mark a quantity of wood, with which the travellers attempted to make a fire, in order to bake some bread; but it was so impregnated with salt, that all their efforts were unavailing. The track, after leaving the salt-hill, led across the barren flats of the back-water of the lake, then left partially dry by the effects of evaporation. They passed six drains running into the sea; some were wet, and still draining the dreary level which they intersected; others were dry. These had a strong marshy smell, similar to what is perceivable on most of the muddy flats in salt-water harbors, but by no means more unpleasant. On the southern extremity of the eastern shore, salt is also deposited by the evaporation of the water of the lake. The travellers found several of the natives peeling off a solid layer of salt, several inches thick, with which they loaded their asses. At another point, also, where the water, being shallow, retires or evaporates rapidly, a considerable level is left, encrusted with a salt that is but half dried and consolidated, appearing like ice in the commencement of a thaw, and giving way nearly ankle deep. All these appearances are surely sufficient to justify the appellation of Plain or Valley of Salt. (See the Mod. Traveller, Palestine, p. 188, 199, seq. Amer. ed.) *R.

SALVATION. This word is taken in several senses in Scripture. (1.) For eternal happiness and salvation, the object of our hopes and desires. Thus it is said, "To give knowledge of salvation to his people," Luke i. 77. "The gospel of your salvation," Eph. i. 13. "Godly sorrow worketh repentance to salvation," (2 Cor. vii. 10.) that is, leans to eternal life. (2.) For deliverance, or victory: "Shall Jonathan die, who hath wrought this great salvation in Israel?" 1 Sam. xiv. 45. (3.) For praise and benediction given to God: "Alleluiah, salvation, and glory, and honor, and power unto the Lord our God. . . . Salvation to our God which sitteth on the throne, and unto the Lamb," Rev. vii. 10; xix. 1.

The Hebrews rarely use concrete terms, as they are called, but often abstract terms. Thus, instead of saying, God saves them, and protects them; they say, God is their salvation. So, a voice of salvation, tidings of salvation, the rock of salvation, the shield of salvation, a horn of salvation, a word of salvation, &c. is equivalent to a voice declaring deliverance; the joy that attends escape from a great danger; a rock where any one takes refuge, and is in safety; a buckler that secures from the attack of an enemy; a horn or ray of glory, of happiness and salvation, &c. Thus, to work great salvation in Israel signifies to deliver Israel from some imminent danger, to obtain a great victory over enemies.

There is some difficulty, as Mr. Taylor remarks, in restraining the terms save and salvation, to their primitive import, in certain passages of Scripture. When Peter exhorts the Jews, (Acts ii. 40.) "Save yourselves from this untoward generation," he means, from the calamities with which their nation would soon be visited; and this expectation he authorizes by the declaration of the prophet Joel, of the wonders in heaven, &c. who adds, "Whosoever shall call on the name of the Lord, shall be saved;" as, in fact, all Christians were, by withdrawing from Jerusalem, at the time of its siege. (Compare Matt. x. 22; xxiv. 13; Mark xiii. 13.) Yet Paul quotes this passage in a different sense, (Rom. x. 13.) implying that *whoever*, whether Jew or Greek, "shall call on the name of the Lord, shall be saved;" certainly not from the miseries of Jerusalem, but from the consequences of sin.

Nor is it less difficult to say, he adds, in what sense *all Israel shall be saved*, Rom. xi. 26. It cannot mean all the nation that ever existed; since thousands of them were marked by misery, within a few years from the date of this Epistle; neither can it mean eternal salvation, since not *all Israel* was worthy of that felicity. It may refer, he thinks, to that happy time, when the Jews, as a nation, shall acknowledge the gracious Deliverer come out of Sion; and shall be brought into a state of grace, leading to salvation, unless frustrated by personal transgression, &c. (Comp. chap. ix. 27, "a remnant shall be saved," &c.)

When we read (1 Tim. ii. 15.) that "women shall be saved in child-bearing," we must take the term in a qualified sense, since all women are not so saved. And when we are told (1 Cor. iii. 15.) that "if any man's work be burned, he himself shall be saved;" it is necessary to avoid the sense of certainty in the English term *shall*, and to consider the expression as importing *may* be saved rather than *must* be saved. It becomes, therefore, all students of the Bible, to examine carefully the intention of the writer, in passages where this term (or its cognates) occurs; and not to quote at random, as if to be saved always intended *eternal* salvation, since it may intend only *temporal* salvation, or a state of offered salvation, or a state of grace leading to salvation, or salvation begun but not yet completed. It may refer to personal safety, to spiritual deliverance, or to natural prosperity. Some may believe to the saving of the soul, (Heb. x. 39.) others, as Noah in his ark, may effect the *saving*, i. e. the preservation, of their families, chap. xi. 7.

The Garments of Salvation (Isa. lxi. 10.) refer to the habits of joy and festivity, worn on festival days, and after receiving a signal favor from God, as after deliverance from great danger.

SALUTATION, greeting, hailing. The antiquity of the salutation, "Peace be with you," and the understood conclusion, that if a person enjoy peace, all is well with him, appears from the earliest accounts we have of patriarchal behavior; as Gen. xxix. 6, "Is there peace (health) to him?" (Laban)—they answer, "Peace." So, Jacob directs Joseph, "Go, see the peace (welfare) of thy brethren," xxxvii. 14. So, the spies of Dan (Judg. xviii. 15.) "came and asked the Levite of peace;" i. e. saluted him; and even in the camp, David "asked his brethren of peace;" i. e. saluted them, 1 Sam. xvii. 22. The reader may rec-

ollect many instances of this pnraseology, but none more memorable than our Lord's departing salutation, as recorded by the evangelists :—"Peace I leave with you; not as the world giveth," in their ordinary salutations, "give I unto you," but in a more direct, permanent, appropriate manner; on principles, and with authority, infinitely superior, I bless you with this heavenly gift, John xiv. 27.

"The Arabs of Yemen," says Niebuhr, "and especially the highlanders, often stop strangers, to ask *whence they come*, and *whither they are going*. These questions are suggested merely by curiosity; and it would be indiscreet, therefore, to refuse to answer." (Travels, vol. i. p. 302.) Does not this extract suggest the true import of that expression of our Lord, which has seemed, to some, to favor a rudeness of behavior; which, surely, so far from being congenial to the precepts and manners of the gospel, is inconsistent with them? We mean the passage, Luke x. 4: "Salute no man by the way."—Now the power of the word (ἀσπάσησθε) rendered "*salute*," implies, "to draw to one's self, to throw one's arms over another, and embrace him closely."—Less strictly taken, it signifies *to salute*, as rendered in our version; but may not the prohibition, in our Lord's directions to the seventy, have some reference to such a custom as we find among the Arabs of Yemen? q. d. "Do not stop any man, to ask him whence he comes, and whither he is going; do not loiter and gossip with any whom you may accidentally meet on your journey; do not stop strangers to receive information, of no value when you have received it; but rather make all proper speed to the towns whither I have sent you, and there deliver your good tidings?" Seen in this light, there is no breach of decorum, of friendship, or of good manners, implied in this command; but, on the contrary, merely a very proper prohibition of what, at best, is impertinence, and what, under the then circumstances, would have been injurious to matters of real importance.

Is there any allusion to such intrusive inquisitiveness in John xvi. 5, "None of you asketh me, Whither goest thou?"

SAMARIA, the capital city of the kingdom of Israel, that is, of the ten tribes. It was built by Omri king of Israel, who began to reign, A. M. 3079, and died 3086, 1 Kings xvi. 24. He bought the hill Samaria of Shemer, or Shomeron, for two talents of silver, about $3,000. Before Omri, the kings of Israel dwelt at Shechem, or at Tirzah.

Samaria was built on an agreeable and fruitful hill, in an advantageous situation, twelve miles from Dothaim, twelve from Merrom, and four from Atharoth. Josephus says, it was a day's journey from Jerusalem. Though built on an eminence, it must have had water in abundance; since we find medals struck there, on which is represented the goddess Astarte, at whose feet is a river.

The kings of Israel omitted nothing to render this city the strongest, the finest, and the richest possible. Ahab here built a palace of ivory, (1 Kings xxii. 39.) and Amos (iii. 15; iv. 1, 2.) describes it under Jeroboam II. as a city sunk in excess of luxury and effeminacy. Ben-hadad, king of Syria, built public places or streets, probably for traffic, where his people dwelt, to promote commerce, 1 Kings xx. 34. His son Benhadad besieged it, under the reign of Ahab, but was defeated by a handful of young men. What is very remarkable, and yet very common, is, that the king of Syria's flatterers would ascribe the shame of their defeat, not to the pride and drunkenness of their king, but to the interposition of the gods of the Jews: "Their gods are gods of the hills, (say they,) therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." The following year Ben-hadad brought an army into the field, probably with a design to march against Samaria; but his army was again destroyed, 1 Kings xx. 26, 27. Some years after this, (2 Kings vi. 24; vii. 1—4. A. M. 3119,) he came again before Samaria, and reduced it to such extremities by famine, that a mother was forced to eat her own child; but the city was relieved by a striking interposition of Divine Providence. It was besieged by Shalmaneser, king of Assyria, in the ninth year of Hoshea, king of Israel, which was the fourth of Hezekiah, king of Judah; (A. M. 3280;) and it was taken three years after, 2 Kings xvii. 6, 7, &c. The prophet Hosea (x. 4, 8, 9; xiv. 1.) speaks of the cruelties exercised by Shalmaneser; and Micah says, (i. 6.) the city was reduced to a heap of stones. The Cuthites sent by Esarhaddon to inhabit the country of Samaria did not think it worth their while to repair the ruins of this city, but dwelt at Shechem, which they made their capital.

However, the Cuthites rebuilt some part of Samaria, since Ezra speaks of its inhabitants, Ezra iv. 17; Neh. iv. 2. The Samaritans, being jealous of the favors Alexander the Great conferred on the Jews, revolted from him, while he was in Egypt, and burnt alive Andromachus, whom he had left governor. Alexander took Samaria, and sent Macedonians to inhabit it; giving the country around it to the Jews; and, to encourage them to cultivate it, he granted them exemptions from tribute. But the kings of Egypt and Syria, who succeeded Alexander, deprived them of this country.

Alexander Balas, king of Syria, restored to Jonathan Maccabæus the cities of Lydda, Ephrem and Ramatha, which he separated from the country of Samaria. And the Jews resumed the full possession of it under John Hircanus, who took Samaria, and ruined it, according to Josephus, so that the river ran through its ruins, A. M. 3995. It so continued to A. M. 3947, when Aulus Gabinius, proconsul of Syria, rebuilt it, and named it Gabiniana. But it was very inconsiderable, till Herod the Great restored it to its ancient lustre, and gave it the Greek name of Sebaste, (in Latin Augusta,) in honor of the emperor Augustus, who had given him the proprietory of it.

The New Testament speaks but little of Samaria; and when it does mention it, it is rather in respect of the country than of the city. When it is said (Luke xvii. 11; John iv. 4.) our Lord passed through the midst of Samaria; the meaning is, through the midst of the country of Samaria. And again, "Then cometh he to a city of Samaria called Sychar." Here Jesus had a conversation with a woman of Samaria, that is, with a Samaritan woman of the city of Sychar. After the death of Stephen, when the disciples were dispersed through the towns of Judea and Samaria, Philip the deacon withdrew into the city of Samaria, where he made converts, (Acts viii. 1—3.) and when the apostles heard that this city had received the word of God, they sent Peter and John thither, to communicate the Holy Ghost. Samaria is never called Sebaste in the New Testament, though strangers hardly knew it by any other name. Jerome says it was thought Obadiah was buried at Samaria. They also showed there the tombs of Elisha and of John the Baptist.

The country of Samaria lies between Judea and Galilee. It begins, according to Josephus, at a town called Ginea, in the great plain, and ends at the toparchy of Acrabatene. Samaria, under the first temple, was the name of a city; under the second, of a country. Rabbi Benjamin, of Tudela, says, "Sebaste is Samaria, where the palace of Ahab, king of Israel, is still known. Now that city was on a mountain, and well fortified, had springs, well watered land, gardens, paradises, vineyards and olive-yards. Distant eight miles is Neapolis, that is, Sychem, in mount Ephraim. It is seated in a valley between the mountains Gerizim and Ebal; in it are about a hundred Cutheans, observing the law of Moses only; they are called Samaritans; and have priests of the seed of Aaron. They sacrifice in the temple on mount Gerizim on the day of the passover, and on feast days on the altar built there of the stones set up by the children of Israel, when they passed over Jordan."

The following is the account of the modern city, as given by Richardson: "Its situation is extremely beautiful, and strong by nature; more so, I think, than Jerusalem. It stands on a fine large, insulated hill, compassed all round by a broad, deep valley; and, when fortified, as it is stated to have been by Herod, one would have imagined, that in the ancient system of warfare, nothing but famine would have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces to the top, sown with grain and planted with fig and olive-trees, as is also the valley. The hill of Samaria, likewise, rises in terraces to a height equal to any of the adjoining mountains.

"The present village is small and poor, and, after passing the valley, the ascent to it is very steep; but, viewed from the station of our tents, is extremely interesting, both from its natural situation, and from the picturesque remains of a ruined convent of good Gothic architecture.

"Having passed the village, towards the middle of the first terrace, there is a number of columns still standing. I counted twelve in one row, besides several that stood apart, the brotherless remains of other rows. The situation is extremely delightful, and my guide informed me that they belonged to the serai or palace. On the next terrace there are no remains of solid building, but heaps of stone and lime, and rubbish mixed with the soil in great profusion. Ascending to the third, or highest terrace, the traces of former buildings were not so numerous, but we enjoyed a delightful view of the surrounding country. The eye passed over the deep valley that compasses the hill of Sebaste, and rested on the mountains beyond, that retreated as they rose with a gentle slope, and met the view in every direction, like a book laid out for perusal on a writing desk.

"From this lofty eminence we descended to the south side the hill, where we saw the remains of a stately colonnade, that stretches along this beautiful exposure from east to west. Sixty columns are still standing in one row; the shafts are plain, and fragments of Ionic volutes, that lie scattered about, testify the order to which they belong. These are probably the relics of some of the magnificent structures with which Herod the Great adorned Samaria. None of the walls remain."

SAMARITANS. The account given of these people by Calmet is extremely prolix, and by no means satisfactory. We shall, therefore, omit it entirely, and supply its place by a narrative deduced from sources, many of which were not known at the time when Calmet wrote.

The Samaritans were descended from the remnant of the Israelites not carried away into captivity, and afterwards intermixed with Gentiles from the neighboring parts of Assyria, especially the Cuthi, who had come to colonize and occupy the vacant situations of the former inhabitants. In this new colony idolatry was introduced and permitted from the very first; yet so as to worship Jehovah in conjunction with the false gods, 2 Kings xvii. 29. When, afterwards, Cyrus permitted the Jews to return from captivity and rebuild their temple, the Samaritans, who wished to form a union in religious matters with the Jews, requested that the temple might be erected at the common labor and expense of both nations. But Zerubbabel, and the other Jewish rulers, rejected their request, urging that Cyrus had committed the work to *them only*, and had charged the governors of Samaria to keep away from the place, and only assist the Jews out of the public revenues of the province. The Samaritans, however, said they were at liberty to *worship* there, since the temple had been erected for the worship of the Supreme Being by all the human race. When the Samaritans had received this repulse from the Jews, they felt much mortified, and laid wait for revenge; they endeavored to obstruct the restoration of the temple, and the increase and prosperity of the Jewish state by various methods. Hence originated a mutual hatred between the nations, which was afterwards kept up and increased by the revolt of Manasseh, and the erection of the temple on mount Gerizim. For Manasseh, a brother of Jaddus, the high-priest, had, contrary to the laws and customs of the nation, taken in marriage the daughter of Sanballat, the ruler of Samaria, (Neh. xiii. 23, seq.) and when the Jews, indignant at this, had ordered that he should divorce her as an alien, or no longer approach to the altar and the sacred institutions, he fled to his father-in-law, a high-priest, who alienated many from the religious worship of the Jews, and by gifts and promises drew over great numbers, and even some of the priests, to the Samaritan party. But now that the temple was erected on mount Gerizim, still greater contentions arose between the Jews and Samaritans concerning the *place* of *divine worship*. For the Samaritans denied that the sacred rites at *Jerusalem* were pure and of divine ordination: but of the temple on *mount Gerizim* they affirmed that it was holy, legitimate, and sanctioned by the presence of the Deity. The Samaritans, moreover, only received the books of Moses. The rest of the sacred books (since they vindicated the divine worship at Jerusalem) they rejected, as also the whole body of the traditions, keeping solely to the letter. From these causes the Jews were inflamed to the most rancorous hatred towards this rival nation; insomuch that to many of them the Samaritans were objects of greater detestation than even the Gentiles. (See Luke x. 33.) It is no wonder, then, that there should have been such a constant reciprocation of injuries and calumnies as had served to keep up a perpetual exasperation between the two nations. The fault, however, was not all on the side of the Jews; for (as we learn from Bartenora ad Roschaschana, ii. 2, cited by Schoettgen) the Samaritans inflamed this enmity by taking every opportunity of injuring, or at least offering provocations to the Jews. The following anecdote may serve as an example:—"When the time of the new moon was just at hand, the Jews had a fire kindled on the highest mountains,

to warn those who were afar off of the exact time of the *novilunium*. What did the Samaritans do? Why, in order that they might lead the Jews into an error, they themselves, during the night-time, kindled fires on the mountains. Therefore, the Jews were obliged to send out trusty and creditable persons, who should give out the time of the new moon, as observed by the Jerusalemitish Sanhedrim, or defined by other persons to whom that office was committed." The Samaritans, however, did not entertain so much hatred towards the Jews, as the latter did towards the former; nor did they deny towards them the offices of humanity. (See Luke ix. 53; x. 32.) Jesus, however, disregarded, nay discountenanced, this hatred, and as he did not hesitate to eat with tax-gatherers, so neither did he avoid intercourse with Samaritans.

Dr. Wait has a paper, in his Repertorium Theologicum, on the notions entertained by the Samaritans of a Messiah, which contributes some valuable information, derived from a correspondence which took place, some years since, between two Samaritan priests and two of our own countrymen, who, under a *pious fraud*, as it is termed, but which was wholly indefensible, elicited the religious opinions of the residents at Napolose, or Samaria, and also obtained copies of the Pentateuch and the Book of Joshua. From this correspondence, Dr. Wait remarks, it is evident that many of the opinions we have been accustomed to cherish respecting the Samaritans are decidedly false, having proceeded directly from the enmity of the Jews, and the fictions of the rabbinical pages; being utterly unauthorized by Josephus and his contemporaries, and absolutely repugnant to those conclusions, which the Scriptures would induce us to draw from the little which they have recorded of them.

That the Samaritans had a clear notion of the coming of a Messiah, is quite manifest from the conversation which occurred between our Saviour and a woman of this nation, as recorded in John iv. But the source whence they derived that knowledge it is somewhat difficult to determine. They could not, as Dr. Wait observes, have been indebted to the Pentateuch alone for it; they must have extracted this information from other sources, and forced isolated passages of the Pentateuch in subsequent times to have become its authorities. We vainly scrutinize the Pentateuch for a single *prophecy* of Christ's death and resurrection; and yet it appears from some of their MSS., that the Samaritans believed, that their Messiah should die and rise from the dead. If the Samaritans contemporary with our Saviour deduced these opinions at all from Scripture, they must have deduced them from *prophecy;* and if no such *prophecy* exists in the Mosaic books, it will follow, that they could not have been ignorant of the prophecies which were uttered after the institution of the monarchy, although the present race rejects these writings from the canon.

From all that Dr. Wait has been enabled to collect of their modern religious ceremonies, we find them strictly observant of the law; on the sabbath, they only go to the "house of Jehovah to pray, to give thanks, and to read the law." They still solemnize the passover with the most scrupulous attention; they eat unleavened bread for the space of seven days, and on the seventh repair to Gerizim. From the day succeeding the sabbath of the ordinance of unleavened bread, they count fifty days to that succeeding the seventh sabbath; they also celebrate the feast of first-fruits, on which they also go to the "Everlasting Mount." They observe the feast of the seventh month, the tenth day of which is the day of expiation, on which all, from man to child, afflict themselves and read the law. On the fifteenth day of the seventh month, they carry fruits and boughs of palms and other trees and thus proceed to Gerizim;—they likewise keep the feast of the eighth day, and purify themselves from occasional uncleanness. Every morning and evening they pray towards their sacred mountain, throwing their faces to the ground; and in whatever part of the globe they may be, thither they direct themselves at their prayers. In fact, they rigorously adhere to the letter of the law; but they are not Karaites, for their epistles mention this sect with contempt. *Whence, then, did they receive the notion of a Messiah?* We have seen, that they could scarcely have received it from the Pentateuch; for even the most determinate passages, which they cite as their authorities, would, if considered exclusively of others, hardly have suggested to a people denying the other canonical books, those minute ideas of the promised Prophet which they undeniably entertained. But these ideas are so approximated to the language of the Jewish prophets, that one of three hypotheses, says the doctor, must be correct: either that, at some unrecorded period, they were borrowed from thence, or, which is nearly equivalent, that these prophecies, by means of individuals travelling from the one kingdom to the other, were made known to the servants of the true God in Israel, or that the prophets *of Israel* themselves delivered oracles respecting the Messiah, which, though now lost, were nevertheless the sources of this Samaritan knowledge.

These three causes, he remarks, may have, indeed, produced conjointly the effect:—the two latter may be supported by the following arguments. The worship of Jehovah was never *totally* extinct in Israel;—in Elijah's days, many still adhered to the worship of their forefathers; and in the most degenerate times of Israelitish apostasy, the accredited prophets of Jehovah were even summoned, on emergencies, to give counsel to those monarchs who had proscribed the faith to which they were devoted. Some, therefore, among the severed tribes, remained true to the religion of Moses, even in the worst eras of defection; yet, however observant they may have been of the law, we can scarcely presume, that the political dissension between the kingdoms of Judah and Israel, would allow them to frequent the temple in Jerusalem at the divinely instituted festivals. For the erection of the golden calves at Dan and Bethel was expressly designed to prevent this national intercourse; nor is it any where recorded, that Elijah, or Elisha, or one of the sons of the Israelitish prophets, became an attendant on the worship of Jehovah within the holy city. Independently, however, of these particulars, we may argue, that the law was always rigidly observed by *some* members of the ten tribes. Hence Friedrich forcibly argues, that this preservation of the true religion, in whatever degree it may have been, affords a strongly presumptive evidence, that the [Samaritan] Pentateuch must have been edited before the days of Jeroboam; without this assumption, it would be difficult to imagine how the observance of the law could have survived the persecutions and turmoils of those ages, how otherwise it was not overwhelmed by the superstitions of the neighboring nations, and did not sink beneath the weight of ever-galling oppressions. Moreover,

the same reason, which induced them to reject the other Scriptural books, (from which we should, *perhaps*, except that of Joshua,) would also have induced them to reject the Pentateuch itself, had they not been antecedently in possession of it, and therefore been most fully assured, that it was not a production of late date: since, therefore, their defection from Judah and Benjamin occurred in the reign of Jeroboam, we must, on this account, conclude it to have been edited long before, and to have been in circulation before the separation of the tribes. If then they thus had the books of Moses, we may argue them to have been acquainted with those Psalms of David, which had been sung in the tabernacle and the temple, and these Psalms were replete with the expectations of the Messiah. Consequently, after their abscission from Judah, they could not have failed to have carried away with them these vivid hopes and ardent expectations, and to have transmitted them to their descendants. What, then, is more natural, than to suppose, that when they rejected the other canonical books, they ingrafted these ideas, elsewhere received, on their interpretations of them?—for, in fact, they must have seen the promises partially accomplished in the extent of dominion which David and Solomon acquired. That passover, which was celebrated in the days of Josiah, which Israel attended at Jerusalem, (2 Kings xxiii; 2 Chron. xxxv.) manifestly proves to us, how deeply the true religion was rooted in those who had not deflected from it, and likewise offers to us an epoch, to which we may refer the first of the three hypotheses. To this we may also add that period, when the second temple was erected, during which there was an intercourse between the Jews and the Samaritans, (Jos. Ant. xiii. 17.) who, doubtless, imparted to the Samaritans those opinions, in which they had been educated. These periods, therefore, either separately or conjointly, are adequate to the solution of the difficulty; nor can we err in maintaining, that at one, or another, or all of these, the doctrines and expectations of Judah respecting the Messiah were circulated in Samaria.

We have no reason to believe, that those who selected Gerizim as their place of religious worship, in the time of Ezra and Nehemiah, were infected with idolatry: the sacred page authorizes us not in such a conclusion, nor can we retrace the allegation to a legitimate and historical source. We are no where informed to what deity Sanballat dedicated his temple; we nowhere read of its appropriation to idols. Josephus says nothing of Manasseh's apostasy; therefore, we presume the Samaritan temple to have been dedicated to the true God. Had it been dedicated to an Assyrian idol, or to the Baal-Berith, who once had a temple at Sichem, and, like the Ζεὺς ὅρκιος of the Greeks, and Deus Fidius of the Romans, was accounted the God of oaths and covenants, can we suppose, that so many Jews, just emigrated from Babylonian oppression, would have flocked to it, or have followed the priesthood and fortunes of Manasseh? More than one hundred and sixty years after its erection, the Jewish historian called it ἀνώνυμον; *could he have so called it, if it had been dedicated to an idol?*

Our more immediate inquiry, however, respects the Samaritans after the erection of Sanballat's temple; between whom and the Jews the chief points of dispute lay, in their rejection of all the canonical books, except the Pentateuch, and their affirmation, that Gerizim was the only place where God could be acceptably worshipped. Cellarius, Hottinger, and even Reland, seem, in some degree, as Dr. Wait remarks, to have been led astray on this point; the fable of the brazen bird, which the Romans erected on Gerizim, on the authority of the Samaritan chronicle, if it were not the Roman eagle, was evidently a tradition compounded of the אשימה of the men of Hamath, and the נבחז of those of Ava. Some of their statements, indeed, refer their first copy of the law to the thirteenth year after the settlement of the Israelites in Canaan, which they aver to have been made by Abishua the son of Phinehas; but this can only be regarded as an idle pretension, which is not even accredited by all the Samaritans. Of the antiquity of their copies there can be no doubt, any more than of the frauds, of which they were guilty in certain passages. Yet, although they have corrupted the Pentateuch by occasional interpolations, the value of their copy is evinced by some readings, which appear to supply lacunæ in the Hebrew, and by the great accordance between its chronology and that of the Septuagint. The Jews admit, that Ezra abandoned the old Samaritan characters, and introduced the Assyrian, or Chaldee, wherefore the Samaritans still call theirs the Hebrew, or the characters of the Sacred language, and say, that "the Jewish Books were written by Ezra." So violent has the animosity respecting the Pentateuch ever been between these two claimants of it, that when Saadiah's Arabic version appeared, (whom they designate as the doctor of Faïûm,) Abu Said was deputed to commence a Samaritano-Arabic version in opposition to it, a copy of which is in the Bibliotheque du Roi, at Paris.

Maimonides himself, who, perhaps, was the most unbiased writer among the Jews, admits their rigid practice of the law, and, even whilst he is relating the *tale* of the dove, evidently seems disinclined to believe it. Josephus, also, (Ant. ix. 14.) bore the same testimony to them.

So scrupulous are they still respecting the institutes of the lawgiver, that on the sabbaths they kindle no fires, nor even on their festivals; they affirm their priests to be Levites, but regret that they have no high-priest of the race of Phinehas, offering, in their epistles, should such an individual be found, to install him in his office.

The separation, indeed, at the time of the erection of the second temple, was merely occasioned by the intermarriages with foreigners, which Ezra and Nehemiah forbade; those who were willing to repudiate their foreign wives remaining at Jerusalem—those who were resolved to retain them emigrating to Samaria. But however requisite this allowance may have been to the formation of a new state, it is no where recorded, that the Samaritans persevered in the practice; yet, from hence, they received in the Jewish writings the appellation of כותים *Cuthites*, and had the stigma indelibly fixed upon them by their rivals.

Had such been their practice in our Saviour's time, he assuredly would have alleged it against their national pretensions in his discourses with the Samaritan woman. His words are simply, "Ye worship ye know not what: we know what we worship; for salvation is of the Jews," John iv. 22. These, viewed in their connection, must have had a reference to their notions of a Messiah,—probably also to their application of biblical passages to his advent,—and

accordingly, the woman (v. 25.) so understood them. They also partially related to the question, whether Gerizim or Jerusalem were the proper place of worship, and appear to have alluded to the indistinct conceptions of the legal types and ceremonies, which the Samaritans, unaided by the other books of Scripture, must have had. The Samaritans worshipped "they knew not what;" for, believing the advent of the Messiah, they rejected the prophetic books, which illustrated and determined it; they assented to THE FACT, without knowing either its nature or object, whereas the Jews, to whose line he was restricted, had opportunities of ascertaining from the prophets criteria, which would have designated him at his appearance to every unprejudiced reasoner. (Repert. Theol. p. 1—10.)

[(For the Samaritan language, see LANGUAGES, ORIENTAL, p. 606; and LETTERS, p. 618.) There exists a copy of the Hebrew Pentateuch preserved by the Samaritans in their own character; and also a Samaritan translation of the Pentateuch. The value of these has been critically discussed by Gesenius, in his work entitled *de Pentateuchi Samar. origine, indole, et auctoritate*, Hal. 1815; the results of which have also been given to the public by professor Stuart, in an article in the N. A. Review, April, 1826. Bibl. Repos. vol. ii. No. 8. (See also Winer, *de Versionis Pent. Samar. indole*, Leips. 1817; and the article VERSIONS below.)

It is well known that a small remnant of the Samaritans still exists at Naplous, the ancient Shechem. Great interest has been taken in them by the learned of Europe; and a correspondence has several times been instituted with them, which, however, has never led to results of any great importance. It was commenced by Joseph Scaliger in 1559; and again, after a century, by several learned men in England, in 1675; and by the celebrated Ludolf in 1685. Of late years, the orientalist De Sacy, of Paris, has again held correspondence with them; and has recently published all that is known respecting them, and all their letters, in a work entitled *Correspondence des Samaritaines*, &c. Paris, 1829. They have often been visited, of late years, by travellers; and the best account we have of them and of their present circumstances, is from the pen of the late American Missionary, the Rev. P. Fisk, under date of Nov. 19, 1823. (See Missionary Herald, 1824, p. 310.)

"After taking some refreshment, we went to visit the Samaritans, having first sent to the *kohen*, or priest, to know if a visit would be agreeable. His name is Shalmar ben Tabiah. His first name he sometimes pronounces Salomer. I believe it is the same as Solomon, which the Jews in Jerusalem now pronounce Shloma. He received us in a neat apartment, and we immediately entered into conversation. Ten or twelve other members of the sect soon came in. Our conversation was in Arabic. They represent the number of their houses to be 20 or 30, —about 60 pay the capitation tax. They say there are no other Samaritans in this country, but they are quite disposed to think they are numerous in other parts of the world. In Paris they suppose they were very numerous, until, in a time of war between the French and some other nation, the Samaritans were dispersed. They say that there are, however, four still living in Paris. They inquired whether there are any Samaritans in England, and seemed not at all gratified when we told them no. On learning that I was from America, they inquired if there are Samaritans there. I told them no; but they confidently asserted the contrary, and that there are also many in India. They maintain that they are the lineal descendants of Jacob: the kohen and his sons, only, of the tribe of Levi; one family from the tribe of Benjamin; four or five from Manasseh, and the rest from Ephraim. We asked what they would do for a priest, if the kohen and his sons should die, and thus the tribe of Levi become extinct. They replied, (bazah ma beseer,) "This does not happen." They all speak Arabic, but their books and public prayers are in Samaritan. They call their language Hebrew, and that which we call Hebrew, they call Jewish; for they say their language is the true Hebrew in which the law was given. The difference consists in the use of a different alphabet and different pronunciation. They go three times a year to mount Gerizim to worship, but do not offer sacrifices there now, as they did formerly, lest they should be molested by the Turks. But they offer their sacrifices in a more private way, in the city. We understood them to say, that they have no daily sacrifice. We visited their synagogue. It is a small, dark, but neat room, with an altar, but without seats. We were obliged, before entering, to pull off not only our over-shoes, but also our slippers, which are not prohibited even in mosques; and Mr. Jowett was obliged to take off an outer garment, which he wears, that is lined with fur. No person can approach the altar, except the kohen and his sons. They expect a Messiah, who is to be a Prophet and King, but a mere man, to live 120 years, as Moses did, and to reign at Naplous over all the world. Those who do not receive him, are to be destroyed with the sword. The promise concerning the woman's seed does not, they believe, refer to the Messiah; but that, concerning a prophet like unto Moses, does refer to him, as does also that concerning Shiloh, Gen. xlix. 10. They admit the sense of this passage as given in our translation, and try to show that there is still a sceptre somewhere in the hands of Judah. The Messiah will come when Israel repent. They say the story of the separation between Israel and Judah, under Jeroboam and Rehoboam, is a lie of the Jews. The city of Luz, or Bethel, they say, was on mount Gerizim, Gen. xxviii. 19. Jebus, they say, was also on this mount, and that Judges xix. 10, as it stands in our copies, is not true.

"The next day we renewed our visit to the Samaritans. We had yesterday requested to see their ancient copy of the law. The kohen objected, but after much persuading, and indirectly presenting the motive which generally prevails in this country, i. e. the offer of money, he at last consented to show it to us this morning. In order to do it, he said he must first bathe, and then put on a particular dress for the occasion. On our arrival at the synagogue, we waited a short time, and he appeared, entered the synagogue, approached the altar, kneeled and put his face to the floor, then opened the little closet which contained the holy book, kneeled and put his face to the floor again, then brought out the brass case, which contained the roll, and opened it so as to show us the manuscript, but we were not allowed to touch it. It is in the Samaritan character, and the kohen says it was written by Abishua, the grandson of Aaron, thirteen years after the death of Moses, and 3260 years ago. (See 1 Chron. vi. 4.) Another brass case stood near this, containing an exact copy of the original manuscript, said to have been made 800 years ago. On a shelf, in the synagogue, were a

considerable number of copies of the Samaritan Pentateuch. We saw also the relic of the Polyglott Bible mentioned by Maundrell. The Bible of the Samaritans contains only the five books of Moses. They have, however, Joshua and Judges, but in separate books. They say that since Joshua there has been no prophet. He was the disciple of Moses, and inferior to him. David was king in Jerusalem, but not a prophet. We inquired whether the Samaritans held it lawful to read the books of Christians. They said there was no law against it, and we left with them one Testament in Arabic, and another in Hebrew." *R.

SAMGAR-NEBO, a general officer in Nebuchadnezzar's army, Jerem. xxxix. 3.

SAMLAH, king of Masrekah, in Idumea, Gen. xxxvi. 36.

SAMOS, an island of the Archipelago, on the coast of Asia Minor, opposite Lydia, from which it is separated by a narrow strait. The island was devoted to the worship of Juno, who had there a magnificent temple. It was also celebrated for its valuable potteries, and as the birth-place of Pythagoras. The Romans wrote to the governor in favor of the Jews, in the time of Simon Maccabæus, 1 Mac. xv. 23. Paul landed here when going to Jerusalem, A. D. 58, Acts xx. 15.

SAMOTHRACIA, an island in the Egean sea; so called because it was peopled by Samians and Thracians. It was an asylum for fugitives and criminals. Paul, departing from Troas, for Macedonia, arrived first at Samothracia, Acts xvi. 11.

SAMSON, son of Manoah, of the tribe of Dan, Judg. xiii. 2, &c. A. M. 2848. His mother had been long barren, when an angel of the Lord appeared to her, telling her she should have a son; but she must take care not to drink intoxicating liquor, or to eat any impure food; that she must use the same care with regard to her son; and must consecrate him to God from his infancy, as a Nazarite, and not let a razor come upon his head: adding, "For he shall begin to deliver Israel from the hands of the Philistines." Samson was born in the following year, and the Spirit of God gave him extraordinary strength of body. One day, as he went to Timnath, a Philistine city, he saw a young woman, whom he desired his father and mother to obtain for him as a wife. They remonstrated that she was not of their own nation; but he persevered, and the young woman was contracted to him. Upon a subsequent journey to Timnath, he saw a young lion, which he seized and tore in pieces, as if he had been a young kid; and some time after, returning thither, to celebrate his marriage, he stepped aside to see the carcass of the lion. He found it dried up, and a swarm of bees lodged in it, which had there formed a honeycomb, of which he took a part. At his wedding-feast he proposed a riddle to this effect:

"The greedy eater yields to others meat,
And savage strength now offers luscious sweet."

His companions continued to the seventh day, lost in conjecturing its meaning; when, partly by threats, and partly by entreaties, they urged the bride to get the secret from her husband. Before sunset on this day they came to Samson saying,

"What sweeter flows than honey o'er the tongue?
Whose strength exceeds a lion's, wild and young?"

His reply was, that if they had not ploughed with his heifer they could never have expounded his riddle; meaning that they had abused him by too intimate familiarity with his wife, and that she had been unfaithful to him.

He paid the fine expected on account of the riddle, but left his wife, and returned to his father. Some time after, the woman married the principal brideman at her former wedding, and Samson's anger being subsided, he returned to see her, bringing a kid with him as a present. But her father refusing to admit him, he went and caught three hundred foxes or jackals, (see Fox,) which he tied tail to tail, putting between each pair a fire-brand, which he fired, and turned them into the corn-fields of the Philistines; where the flames made a great havoc, not sparing even the vines and the olive-trees. When the Philistines knew it was Samson who had done this, to revenge the affront received from his father-in-law at Timnath, they burned the man and his daughter.

In a combat, Samson slew a great number of Philistines. The narrative of this exploit (Judg. xv. 8.) cannot but appear obscure to the English reader, as, indeed, it has been thought by translators in general. Samson smote the Philistines "*hip and thigh*, with a great slaughter." Hip *under* thigh, say some; leg under thigh, say others; or leg against thigh, or leg over, or upon, thigh; as the words literally express. These are not all the varieties of interpretation which this passage has experienced. Mr. Taylor proposes to illustrate the expression by the following extracts:

"It appears probable, from the following circumstances, that the exercise of wrestling, as it is now performed by the Turks, is the very same that was anciently used in the Olympic games. For, besides the previous covering of the palæstræ with sand, that the combatants might fall with more safety, they have their pellowan bashee, or master wrestler, who like the Ἀγωνοθέτης of old, is to observe and superintend over the jura palæstræ, and to be the umpire in all disputes. The combatants, after they are anointed all over with oil, to render their naked bodies the more slippery, and less easily to be taken hold of, first of all look one another steadfastly in the face, as Diomede or Ulysses does the palladium upon antique gems; then they run up to, and retire from, each other several times, using all the while a variety of antic and other postures, such as are commonly used in the course of the ensuing conflict. After this prelude, they draw nearer together, and challenge each other, by *clapping the palms of their hands first upon their own knees or thighs, then upon each other, and afterwards upon the palms of their respective antagonists.* The challenge being thus given, they immediately close in and struggle with each other, striving with all their strength, art and dexterity, (which are often very extraordinary,) who shall give his antagonist a fall, and become the conqueror. During these contests I have often seen their arms, and legs, and thighs, so twisted and linked together, (*catenatæ palæstræ*, as Propertius calls it,) that they have both fallen together, and left the victory dubious; too difficult sometimes for the pellowan bashee to decide. Παλαιστὴς ἄπτωτος (*a wrestler not to be thrown*) occurs in ancient inscriptions, (Murat. *tom.* ii. page 627.) The πάλη, therefore, being thus acted in all the parts of it with open hands, might very properly, in contradistinction to the *cæstus*, or boxing, receive its name ἀπὸ τοῦ παλαιστοῦ, from struggling *with open hands.* We have a most lively picture of this ancient gymnastic exercise upon an antique urn, in Patin's Imp. Roman. Numismata, page 122; and likewise upon a coin of Trebonianus Gallus, the figure of which is

exhibited in Vaillant, Numism. Imper. Græc." (Shaw's Travels, page 217.) In like manner, Pitts informs us—"They have [at Algiers] a comical sort of wrestling.... There comes one boldly into the ring of people, and strips all to his drawers: he turns his back to the ring, and his face towards his clothes on the ground. He then stretcheth *on his right knee*, and then throws abroad his arms three times, clapping his hands together as often, just above the ground:.... then makes two or three good springs into the middle of the ring, and there he stands with his *left hand to his left ear, and his right hand to his left elbow.* This is his challenge; his antagonists do the same. After which the *pilewans* face each other, and then both at once slap their hands *on their thighs*, and then clap together, and then lift them up as high as their shoulders, and cause the palms of their hands to meet, and with the same dash their heads one against another three times, so hard, that many times the blood runs down..... They'll come as often within five or six yards one of another, and clap their hands to each other, *and then put forward the left leg*, bowing their body, and leaning *with the left elbow on the left knee*, for a little while looking one at the other like two fighting cocks, then at it they go..... At their *byrams*, or festivals, those which are their most famous *pilewans*, come in to show their parts, before the Dey, *eight* or *ten* together. They are the choice of all the stout wrestlers." (Account of Algiers, page 168.)

Do not these challengers well deserve the description of leg-and-thigh-men, or shoulder-and-thigh-men? Their very attitudes seem to have furnished their name, which seems, indeed, correctly expressive of them. Now, as we learn, that occasionally the most famous of these are selected and engaged, is there any thing unlikely in the supposition, that the Philistines assembled their best wrestlers, and most notorious combatants, to engage the famous Samson? that these, fighting in the manner described by Pitts and Dr. Shaw, are denoted by the expression, "hip-and-thigh-men?" i. e. those who made a profession of wrestling, and who were esteemed eminent in that exercise.

[After all, the expression *he smote them hip and thigh*, which occurs no where else in Scripture, seems here to be merely proverbial, implying that he smote them *wholly, entirely.* So Gesenius. R.

After this, Samson retired into the rock Etam, in Judah; but was taken by the people of Judah and led bound to the Philistines. The Spirit of the Lord, however, animating Samson, he snapped his cords, and happening to find the jaw-bone of an ass, he, with this weapon, slew a thousand Philistines; and, throwing away the jaw-bone, he gave that place the name of Ramath-lehi, that is, the lifting up of the jaw-bone. Being overcome with extreme thirst, and crying to the Lord, the Lord opened a rock called Maktesh, that is, the jaw-tooth, whence water gushed out to assuage his thirst. See Lehi.

After this, Samson went to Gaza, a city of the Philistines, where he took up his lodgings with a harlot, or more probably a woman who kept a public house. The Philistines, knowing of his arrival, set a guard about the house, and another at the gates of the city, to kill him as he went out in the morning. But Samson, rising at midnight, went off, and took away the two gates of the city, and the gate-posts, bar and chain, and carried them up the hill which is towards Hebron.

Some time afterwards, he became attached to a woman called Delilah, who dwelt in the valley of Sorek. Many have thought, that Samson took her as his wife, but this does not appear to have been the fact. The Philistines bribed this woman, to discover in what his extraordinary strength consisted. He amused her for a considerable time, pretending that it lay sometimes in one thing, and sometimes in another; and when the Philistines were ready to seize him, he burst his bonds asunder. At last she obtained the secret, that his strength lay in his hair, which had never been shorn. This she cut off, as he lay sleeping in her lap, after the common oriental fashion; and the Philistines instantly seizing him, bound him, and put out his eyes. They took him to Gaza, shut him up in prison, and made him grind at the mill, as a base and contemptible slave.

In this usage we discover a degree of vindictive contempt, which perhaps was the *ne plus ultra* of contumely on the part of the Philistines. Samson being blind, yet of great strength, they made him *grinder* for the prison. Grinding was women's work, therefore severely degrading; it was simple work, requiring no art; it was laborious work, in which his strength was of service; and thus, by drudging for them, in this menial employment, he earned a mortifying livelihood for himself. In this view, Samson was worse used than Job (xxxi. 10.) supposes his wife might be; "*Let my wife* be so degraded that, instead of having her corn ground for her, she shall perform that servile office herself; not for herself, or for me, the lawful object of her affectionate care, but let her *grind for another.*" Samson, the hero, employed on woman's work! a vilely fit employment for Delilah's deluded lover! he ground too for others, for those in prison with himself; Samson, the hero, labors, as Isaiah predicts the virgin daughter of Babylon should labor: "*Come down, sit in the dust; sit on the ground; there is no chair for thee: take the mill-stones, and grind meal:* nay more, whereas women who grind usually sing while grinding, *sit thou silent, and get into darkness;* retire into some dark hole and corner, endeavoring to obtain a partial concealment of thy vexation and disgrace," chap. xlvii. 1.

Samson continued in prison at Gaza about a year, and, his hair growing again, (Judg. xvi. 22.) God restored to him his strength. Shortly afterwards the princes of the Philistines met in a general assembly, in the temple of their god Dagon, to return him thanks for having delivered to them this their formidable enemy; and after they had ended their feast, they ordered Samson to be brought in that he might contribute to their sport. When they had insulted him as long as they thought fit, he desired his guide to let him rest himself against the pillars that supported the temple, which was then full of people, both above and below the galleries. (See House.) Calling on the name of the Lord, and laying hold of the two pillars, by which the temple was supported, one in his right hand and the other in his left, he said, "Let me also die with the Philistines;" and violently shaking the pillars, the temple fell, and killed about three thousand persons. Samson lived in the whole about thirty-eight years; and was judge of Israel about twenty, Judg. xvi. 20. A. M. 2867 to 2887.

SAMUEL, son of Elkanah and of Hannah, of the tribe of Levi, and of the family of Kohath, was a prophet and judge of Israel for many years, 1 Sam. i. 1, &c. 1 Chron. vi. 23. His father, Elkanah, dwelt at Ramathaim-Zophim, or the city of Ramatha, inhabited by Levites of the family of Zophai, or Zuph,

a descendant of Kohath, and Samuel himself dwelt there the greater part of his time.

The circumstances connected with the birth and early life of Samuel are of a peculiarly interesting nature. It was at the time when Eli was presiding as high-priest at Shiloh, that Hannah, the wife of Elkanah, having gone to the usual sacrificial feast at Shiloh, availed herself of an opportunity to "pour out her soul" before God, at the tabernacle; requesting the removal of the reproach she daily suffered from Peninnah, her copartner in the embraces, though far her inferior in the affections, of Elkanah, by the bestowal of a son. The fervent, yet silent manner of her appeal induced Eli to mistake her emotions for intoxication, with which he precipitately accused her; but upon the circumstance being explained, he as readily retracted, and changed the language of uncharitableness into that of benediction. The acceptance of Hannah's prayer was at length corroborated by the birth of a son, whom her piety and her gratitude concurred to name Samuel, that is, "asked of God." Having been devoted as a Nazarite from his infancy, in compliance with his mother's vow when she asked him of the Lord, he was, while in his infancy, presented to Eli, for the service of the tabernacle, by whom he was invested with the distinguishing ephod, ch. ii.

The extraordinary character of Samuel soon began to be developed, in a commission which he received immediately from heaven, to denounce his displeasure against Eli, for his criminal remissness with regard to his two sons, Hophni and Phinehas, whose libertine baseness was scarcely reproved, and not at all restrained, by parental authority. The spirit of the aged priest upon the occasion demands notice, and deserves imitation: "It is the Lord," he exclaimed, "let him do what seemeth him good." The appearance of a prophet like Samuel in this period of suspended revelations, awakening in the bosoms of the almost desponding Israelites the liveliest anticipations, they immediately adopted measures to disenthral themselves from Philistine subjugation; but they were defeated with the loss of four thousand men. As they imputed this disaster to the absence of the ark, it was fetched into the camp amidst great exultations, but a second overthrow involved the loss of thirty thousand foot, (among whom were Hophni and Phinehas,) and above all of the ark, which the enemy captured; intelligence of which latter calamity being suddenly communicated to Eli, he fell backwards, "and his neck brake, and he died." The Philistines had but little cause to triumph in the captivity of the ark. This sacred possession was carried into the temple of Dagon, to whom they ascribed their victory; and the priests, upon entering the national shrine, the next morning, found their god fallen to the ground before the ark. Imputing this circumstance to accident, they again set up the statue. The following day the image was discovered again fallen, and the head and hands broken upon the threshold of his own temple, so as to leave the trunk only remaining. The people themselves were smitten with grievous bodily diseases, which pursued them from city to city, wherever they transported the ark, until they restored it, with commemorative offerings, to the Israelites, (see Dagon,) chap. iv.—vi.

The captivity of the ark, and the consequent suspension of the public services at Shiloh, tended to the increasing debasement and degeneration of the people, which only stimulated our eminent prophet and ruler to exert his energies to accomplish a general reformation, by whose means an assembly was at length convened at Mizpeh, for the purpose of publicly renouncing their sins, and returning to God by fasting, humiliation, sacrifice and prayer. This solemnity excited the apprehensions of their enemies, who accordingly determined upon frustrating their plans, by coming suddenly upon them; but as their repentance was sincere, and their consequent reconciliation to offended goodness immediate, the Supreme Being declared himself in their favor after Samuel's sacrifice and intercession: the Philistines were panic-struck by a tremendous thunder-storm, and by their flight and dispersion enabled the pursuing Israelites ultimately to dictate terms of peace; in commemoration of which deliverance, Samuel erected a monumental memorial, which he called *Ebenezer*, or "the stone of help."

While victory had now rendered the Israelites secure from external attacks, the proper administration of justice, by their illustrious governor, conferred upon them internal prosperity and happiness. Samuel exercised his judicial authority with evident advantage to all classes of the community, and by annual circuits took upon himself the inspection and regulation of civil affairs. He moreover erected a public altar of worship, as the best substitution for the deserted ordinances of Shiloh; and to him have been ascribed those institutions which were called the *schools of the prophets*, of which we cannot at this distance of time collect any very exact information. They appear to have been originally established in the cities of the Levites, which were diffused through the different tribes, for the sake of facilitating the plan of general instruction. In these seminaries the prophets devoted themselves to the study of the law, were taught the art of psalmody, and awaited the call into public life under the superintendence of one of the same class, venerable for wisdom or years. Age, however, relaxed the vigor of his administration; and Samuel, in consequence of appointing his two sons, Joel and Abiah, to execute his office, soon found, by the complaints of the elders, that he had devolved it into unworthy hands. He was in consequence solicited to appoint a king over them, that they might enjoy a similar form of government to that of other nations. This was no doubt as offensive a request to Samuel, as it was an impious and ungrateful one toward their supreme Lord and Benefactor. He at once, therefore, applied to God, in the exigency, who directed him to comply with their desires, after a solemn protest against their proceedings, chap. vii. viii.

The introduction of Saul, the son of Kish, to Samuel, and the several circumstances which attended his election to royalty, furnish remarkable illustrations of the ever active agency of Providence; controlling every seeming casualty, and subordinating to its plans the most trifling coincidences. Saul and his servant were despatched in pursuit of his father's asses, which had strayed from home; and having arrived at Ramah, at the instigation of the latter, Samuel was inquired after, for information respecting them. The prophet had been already prepared for the visit, and instructed how to act by a divine intimation. Treating him, accordingly, with marked distinction and respect, he first held a conference with Saul in the evening, probably to explain the secret designs of Providence, and in the ensuing morning, after sending the servant to a proper distance, proceeded to anoint him the future king of Israel, giving him prophetic information of some other events in which he would be personally interested. This ap-

pointment, it must be remarked, was now only a private transaction, but calculated to satisfy him with regard to the divine decision of the lot by which he was subsequently chosen at Mizpeh. To that place, whither the ark was conducted, Samuel convened the people; and when the lot was cast, which successively pointed to the tribe of Benjamin, the family of Matri, and the person of Saul, his majestic appearance so well seconded the recommendatory speech of Samuel, that he at once gained, with few exceptions, the universal attachment. He very soon signalized himself by rendering prompt and effectual succor to the inhabitants of Jabesh-Gilead, who were besieged by the Ammonites, and on the very point of a surrender; a victory which, by enhancing his fame, gave him a triumph over his secret enemies. A general meeting was accordingly called by Samuel, at Gilgal, where the election of Saul was confirmed, with the accompaniment of public sacrifices and rejoicings. Having now wholly to resign the government into the hands of the person he had himself anointed for the office, Samuel concluded his more public life by an oration, truly characteristic of his integrity of principle and his piety of mind. He challenged the people to produce any instances of peculation or inequity during his administration; recapitulated some of the facts of their past history, which were illustrative of the consequences of disobedience, and intimated the impropriety of their conduct in desiring a king; appealing to a miraculous attestation of the displeasure of God, by calling for a thunder-storm in that season of wheat harvest, when it was so unusual; suggesting, at the same time, the goodness of God in determining not to forsake them if they did not finally renounce his authority, chap. ix.—xii.

In the second year of Saul's reign, hostilities were renewed against the Philistines. The king, having repaired to Gilgal, waited with impatience for Samuel to assist in presenting burnt-offerings, till at length, on the seventh day, the services were ordered to proceed before his arrival; which occasioned a severe rebuke from the prophet, and an assurance that his precipitation would ultimately prove subversive of his dominion. Shortly after this, another instance of Saul's disobedience occurred; he was commanded by God, through Samuel, to destroy utterly the nation of the Amalekites, but under the pretence of offering sacrifice, he spared the most valuable portion of the spoil, together with Agag, their king. This produced a severe remonstrance from Samuel, who turned abruptly away from his excuses; and when Saul seized his garment, which rent in his hands, Samuel took occasion to declare, that the Lord had rent the kingdom of Israel from him, and had bestowed it upon another. The king's urgent solicitations, however, induced at length a compliance with his wish that Samuel would join him in a public act of worship; after which the prophet slew Agag, and departed to Ramah, never more to hold any personal communication with Saul. Still, however, he retained an affection for the king, and long and deeply lamented his misconduct; till he was roused from unavailing grief by a message from heaven, desiring him to go to Bethlehem, and bestow the royal unction upon David, his distinguished successor, to whom we devote a subsequent article, ch. xiii.—xv.

After the lapse of a few years from this period, in which David was encountering the relentless malignity of Saul, we find Samuel still at Ramah, and accompanying David to Naioth, a school of the prophets, as a temporary asylum, where the Scripture narrative of his life closes. He died about four years before Saul, upwards of ninety years of age, A. M. 2944, deeply lamented by the whole nation. His remains were interred at Ramah, the place of his usual residence, ch. xix. 23, 24; xxv. 1.

Samuel was a character unquestionably of the very first class; of irreproachable integrity, undaunted fortitude, unabating zeal, unaffected and unblemished piety; sincere as a friend, gentle as a man, virtuous as a judge, and holy as a prophet. In the Chronicles he is stated to have assisted in distributing the Levites appointed by David for the temple service, and as having enriched the tabernacle by spoils taken from the enemies of Israel. He is said also to have written the history of David, in conjunction with the prophets Nathan and Gad, which, of course, can be understood only of his early transactions. The first twenty chapters of the first book that appears under his name, are with the utmost probability ascribed to him by the Talmudists; and he was the first in the unbroken chain of prophets, that extended to the days of Malachi, and that "foretold," according to the testimony of St. Peter, (Acts iii. 24.) "of" the final establishment and triumphs of Christianity. (Ency. Met. art. Samuel.)

About two years after the death of Samuel, the Philistines having invaded the territories of Israel with a powerful army, Saul with his troops took a position on the eminences of Gilboa; but being overcome by consternation at the multitude of his enemies, he resolved to consult some witch or sorceress, to foreknow the event of the war. His servants were therefore sent in quest of a woman possessed of a familiar spirit, the Lord having refused to answer him by dreams, or by urim, or by prophets. Having discovered an enchantress at En-dor, about two or three leagues from Gilboa, Saul disguised himself, and visited her, with a small attendance, and desired her to raise the ghost of Samuel. She had recourse to her charms, and when the ghost appeared, she screamed violently, and said, "Why have you deceived me, for you are Saul?" Saul, however, encouraged her to declare what she saw. "I see (said she) gods [*elohim*, in the sense of magistrate, chief, or prince, &c.] coming out of the earth;" adding, that he had the appearance of "an old man covered with a mantle." By this description Saul recognized Samuel, and bowed himself to the earth. Samuel inquired why he had been disturbed. To which Saul answered, that, being in great difficulties, and not knowing whom to address, because God gave him no answer, he had resorted to the present undertaking. Samuel confirmed all his fears, declaring that the kingdom should be taken from him, and given to David, his son-in-law; that Israel should be delivered into the hands of their enemies the Philistines; and that Saul and his sons should die on the morrow, 1 Sam. xxviii.

On this narrative there has been much controversy, first, as to whether the ghost of Samuel did really appear to Saul, and next, if the appearance were real, whether it was effected by the power of the devil, or the art of magic? Our limits, however, will not permit of even a mere outline of the arguments on either side. Calmet says the most probable opinion is, that Samuel really appeared to Saul; not by the magical charms of the sorceress, or by the power of the devil, but by the almighty power of God, who, to punish Saul, might permit Samuel to appear, and discover to him his last and greatest calamity. Mr. Taylor takes a different view of the subject, and in the article Witch, has labored to prove that the supposed ap-

pearance was a mere juggling trick upon the part of the woman. The text, however, gives no countenance to this notion; but, on the contrary, it is said, in verse 14, that "Saul perceived that it was SAMUEL *himself*."

To Samuel are ascribed the Book of Judges, that of Ruth, and the First Book of Samuel. There is, indeed, great probability that he was the author of the first twenty-four chapters of the first of Samuel, since they contain nothing but what he might have written, and in which he was not a principal agent. However, in these chapters, there is some trifling additions, probably inserted after his death. We read, (1 Chron. ix. 22.) that he assisted in regulating the distribution of the Levites made by David for the service of the temple, which Calmet suggests may be explained by saying, that David pursued the order settled by Samuel, during his administration, after the death of the high-priest Eli; or, as Mr. Taylor thinks, he may have left in MS. some plan for such a purpose. We read also, (1 Chron. xxvi. 28.) that Samuel enriched the tabernacle of the Lord, by magnificent presents, and by valuable spoils, taken from the enemies of Israel. Also, (1 Chron. xxix. 29.) that he wrote the history of David, in conjunction with the prophets Nathan and Gad. Probably he might write the beginning of his history, which the other prophets continued and concluded; for Samuel was dead before David came to the throne. The first two Books of Kings bear the name of Books of Samuel; but, it must be evident that he could not be the author of the second of these Books, which contains transactions after his death. Neither could he write the latter end of the first, since his death is mentioned in chap. xxv. It is said (chap. x. 25.) of the First Book of Samuel, that this prophet wrote in a book, "the manner of the kingdom," describing the rights, prerogatives, and revenues of the king, and the extent of his power and authority; a repetition of what he had proposed, *vivâ voce*, a little before to the people. See further under KINGS, *Books of*.

Samuel began the chain of the prophets which was never broken from his time to that of Zechariah and Malachi, Acts iii. 24.

SANBALLAT, chief, or governor, of the Cuthites, or Samaritans, and a great enemy to the Jews. When Nehemiah came from Shushan to Jerusalem, (Neh. ii. 10, 19. *ante* A. D. 454.) and began to rebuild the walls of Jerusalem, Sanballat, Tobiah and Geshem taunted him, and sent to inquire on what authority he undertook this enterprise; and whether it were not a revolt against the king. Nehemiah, however, proceeded with vigor in his undertaking, and completed the walls of the city.

Finding that they could not succeed against the Jews by the course they had pursued, Sanballat, Tobiah and Geshem sent to Nehemiah, to desire him to meet them in the field, that they might make an alliance, and swear inviolable friendship. But Nehemiah perceived this was only a stratagem, as he did also a subsequent attempt to ensnare him, and escaped in both cases.

Nehemiah being obliged to return to king Artaxerxes at Shushan, (Neh. xiii. 6, 28. A. M. 3563, *ante* A. D. 441,) in his absence, the high-priest Eliashib married his grandson Manasseh, son of Joiada, to a daughter of Sanballat, and allowed Tobiah, a kinsman of Sanballat, an apartment in the temple. Nehemiah, at his return to Jerusalem, (the exact year of which is not known,) drove Tobiah out of the temple, and would not suffer Manasseh, the high-priest's grandson, to continue in the city, nor to perform the functions of the priesthood. Manasseh, being thus expelled, retired to his father-in-law, Sanballat, who provided him the means of exercising his priestly office on mount Gerizim, on the following occasion. See GERIZIM.

When Alexander the Great came into Phœnicia, and invested Tyre, Sanballat abandoned the interests of Darius, and went, at the head of 8000 men, to offer his service to Alexander, who readily received him, and gave him leave to erect a temple on mount Gerizim, where he constituted his son-in-law Manasseh the high-priest. Sanballat must have been at this time very old, for 120 years before (A. M. 3550) he was governor of the Samaritans. Indeed, some have been of opinion that the Sanballat who lived in the time of Alexander was different from he who so eagerly opposed Nehemiah; but Calmet sees no necessity for admitting this. However, Josephus makes Sanballat a Cuthite originally, and does not mention him who withstood Nehemiah. The wife of Manasseh he calls by the name of Nicaso, and says that Sanballat died nine months after he had submitted to Alexander.

Dr. Prideaux, however, rejects the solution of this difficulty, by two Sanballats, and endeavors to reconcile the history to truth and probability, by showing a mistake in Josephus. This author makes Sanballat to flourish in the time of Darius Codomannus, and to build his temple upon mount Gerizim by license from Alexander the Great; whereas it was performed by leave from Darius Nothus, in the fifteenth year of his reign. This removes the difficulty arising from the great age of Sanballat, and allows him to be contemporary with Nehemiah, as the Scripture history requires.

SANCTIFY often signifies to prepare. Thus Joshua says to the people, (chap. iii. 5.) "Sanctify yourselves, for to-morrow the Lord will do wonders among you." Prepare yourselves to pass over Jordan. In Isa. xiii. 3, the Lord calls the Medes his sanctified. I have appointed, and, as it were, consecrated them to be the executioners of my vengeance against Babylon. (See also Numb. xi. 18; Josh. vii. 13; Jer. vi. 4; xii. 3; li. 27, 28; Joel i. 14; Mic. iii. 5; Zeph. i. 7.) Comp. HOLY.

We desire of God, that his name may be sanctified, or hallowed; that is, honored, praised and glorified throughout the world; especially by those who have the happiness of knowing him. Let them sanctify it by their good lives, their fidelity, their submission to his orders; and they who know him not, that they may obtain the knowledge of him, may hear his word, may become obedient to his instructions, &c. We may apprehend yet better what is meant by sanctifying the name of God, by the opposite to it; that is, profaning the name of God, by vain swearing, blaspheming, ascribing his name to idols; by furnishing wicked men and infidels with occasion of blaspheming it by our bad lives, and scandalous conversation, &c.

It is said, "I will be sanctified in them that come nigh me;" (Lev. x. 3.) in his priests, when, by the terrible and exemplary punishment of Nadab and Abihu, the Lord showed what purity he required in his servants, and what punctual exactness he expected in his service. The Lord complains, in another place, that Moses and Aaron did not sanctify him before Israel: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have

given them," Numb. xx. 12. And how did they not sanctify him? By showing some distrust in his words: "Because ye believed me not." God sanctified the seventh day, that is, consecrated it to his service, Gen. ii. 3. He sanctified all the first-born; (Exod. xiii. 3.) he commands that they should be offered to him; as it were, consecrated to his service. Moses sanctifies the Israelites, and by bathing, by abstinence from the use of the marriage bed, by the purity of their clothes, he prepares them for appearing before the Lord, for entering into a covenant with him, Exod. xix. 10; xiv. 12.

Those who approach to holy things are sanctified; for example, it is allowed to the priest only to offer sacrifices at the altar, Exod. xxix. 37; xxx. 29; Lev. vi. 18, 27. Compare Lev. xxii. 15, 16, where God expressly forbids that the people should eat of the sanctified things.

We have in Haggai (ii. 12.) a remarkable instance of the contrariety between the communication of holiness or sanctification, and that of pollution. The prophet is directed to ask the priests concerning the law—"If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?" And the priests answered, "No." "But," said Haggai, "if any one who is unclean by a dead body, touch any of these, shall it be unclean?" They said, "It shall be unclean." So that the principle of pollution was much more readily communicated than that of sanctification;—for instance, to persons and to things which were in the same apartment, or house with a dead body, though they had not touched it: but holy flesh did not communicate sanctification, beyond that which it touched: it might sanctify the skirt of the garment that carried it, but it communicated no virtue to any thing beyond it.

SANCTUARY. By this name that part of the temple of Jerusalem was called, which was the most secret and most retired; in which was the ark of the covenant; and where none but the high-priest might enter, and he only once a year, on the day of solemn expiation. The same name was also given to the most sacred part of the tabernacle set up in the wilderness, which remained till some time after the building of the temple. See Tabernacle, and Temple.

Sometimes the word sanctuary is used generally for the temple, or the holy place, the structure appointed for the public worship of the Lord. It should seem also, that Moses uses it instead of the Holy Land. Exod. xv. 17, "Thou shalt bring them in, and plant them in the mountain of thy inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." And in Lev. xx. 3, of those who offer their children to Moloch, he says, they "defile my sanctuary, and profane my holy name." He forbids the high-priest to go out of the temple, to mourn for his relations, Lev. xxi. 12: "Neither shall he go out of the sanctuary, nor profane the sanctuary of his God." The temple is here denoted by its principal part. It is believed that sanctuary is put for heaven, in Deut. xxvi. 15: "Look from the dwelling of thy sanctuary," from the high heaven.

SAND. A similitude taken from the aggregate sand of the sea, is often used, to express a very great multitude, or a very great weight; or from a single sand, something very mean and trifling. God promises Abraham and Jacob to multiply their posterity as the stars of heaven, and as the sand of the sea, Gen. xxii. 17; xxxii. 12. Job (vi. 3.) compares the weight of his misfortunes to that of the sand of the sea. Solomon says, (Prov. xxvii. 3.) that though sand and gravel are very heavy things, yet the anger of a fool is much heavier. And Ecclesiasticus says that a fool is more insupportable than the weight of sand, lead or iron, Ecclus. xxii. 15.

The prophets magnify the omnipotence of God, who has fixed the sand of the shore for the boundaries of the sea, and has said to it, "Hitherto shalt thou come; but here thou shalt break thy foaming waves, and shalt pass no farther," Jer. v. 22.

Our Saviour tells us, (Matt. vii. 26.) that a fool lays the foundation of his house on the sand; whereas a wise man founds his house on a rock. Ecclesiasticus says, (xviii. 8.) that the years of the longest life of man are but as a drop of water, or as a grain of sand. And Wisdom says, (vii. 9.) that all the gold in the world, compared to wisdom, is but as the smallest grain of sand. See Rain, and Pillars.

SANDALS, [Heb. נעלים; Gr. *ὑποδήματα, σανδάλια.* The sandals or shoes of the orientals were in ancient times, and are still at the present day, merely soles of hide, leather, or wood, fastened to the bottom of the foot by two straps, one of which passes around the great toe, on the fore part of the foot, and the other around the ankle. Niebuhr says, (Descr. of Arabia, p. 63, Germ. ed.) "The shoes of the Arabs, of the middling and lower classes, consist only of a sole, with one or two straps over the foot, and one around the ankle. These straps are by no means so long as those which painters are accustomed to assign to the oriental costume. The Arabs sometimes wear in their houses wooden sandals or slippers with high heels, which are common throughout the East. These are worn also by ladies of rank in Egypt and Turkey." These were probably also not unknown among the Hebrews. It is easy to see now, why the Hebrew prophets could speak so contemptuously of the value of *a pair of shoes*, i. e. sandals, Amos ii. 6; viii. 6.

The sandals of females were often ornamented; and it is not impossible that these may have resembled the *slippers* or shoes of modern orientals, which cover also the upper part of the foot, and are usually made of morocco leather, Judith x. 6; xvi. 9; Ezek. xvi. 10. (Compare the article Badgers' Skins.)

It is not customary in the East to wear shoes or sandals in the houses; hence they are always taken off on entering a house, and especially temples and all consecrated places. Hence the phrase *to loose one's shoes or sandals from off one's feet*, Ex. iii. 5; Deut. xxv. 9, etc. To loose and bind on the sandals was the business of the lowest servants; and a slave, newly bought, commenced his service by loosing the sandals of his new master, and carrying them a certain distance. (Talmud Kiddush, 22. 2.) Disciples, however, performed this office for their master, and accounted it an honor; but the rabbins advise, not to do it before strangers, lest they should be mistaken for servants. Hence the expressions of John the Baptist, that he was "not worthy to loose or to bear the sandals of Jesus," Matt. iii. 11; Mark i. 7. As stockings are not worn in the East, the feet in sandals become dusty and soiled; accordingly, on entering a house and putting off the sandals, it was customary to wash the feet. This was also the business of the lowest servants. On visits, slaves presented the water; but to guests of distinction, the master of the house performed this office, Gen. xviii. 4, 5; Luke vii. 44. (Comp. John xiii. 4.) The poor, of course, often went barefoot; but this was not customary among the rich,

except as a *sign of mourning*. See further under FOOT, the section WASHING OF THE FEET.

In contracts, the seller drew off his sandals and gave them to the buyer, in confirmation of the bargain, Ruth iv. 7. The loosing of the sandals was also a ceremony when a man refused to marry the widow of his deceased brother, Deut. xxv. 9. *R.

Writers say, that when Hercules became slave to Omphale, she used to give him correction with her sandal, which was the most degrading and effeminate kind of correction. So Lucian makes Venus say of Cupid, "Already I have given him some correction; and taking him on my knee, have chastised him with my sandal." But Mr. Morier, in his Second Journey to Persia, (p. 8.) mentions a servant of the ambassador who was "abundantly beaten on the back with a stick, and on the mouth with a shoe heel," which he further explains, p. 95. The king of Persia examined some of his officers, who not answering as he desired, he exclaimed, "Call the Ferashes, and beat these rogues till they die. The Ferashes came and beat them violently; and when they attempted to say any thing in their own defence, they smote them on the mouth with a shoe, the heel of which was shod with iron." He adds in a note, "This use of the shoe is quite characteristic of the eastern manners described in Scripture. The shoe was always considered as vile, and never was allowed to enter sacred or respected places; and to be smitten with it, is to be subjected to the last ignominy. Paul was smitten on the mouth by the orders of Ananias:" (Acts xxiii. 2.)—whether this were with a shoe, may deserve consideration; such ignominy, if that were the case, might well excite Paul's anger, and excuse his threat.

SANHEDRIM, or BETH-DIN, *house of judgment*, was a council of seventy-one or seventy-two senators, among the Jews, who determined the most important affairs of the nation. The room in which they met, according to the rabbins, was a rotunda, half of which was built without the temple, and half within; the latter part being that in which the judges sat. The *Nasi* or president, who was generally the high-priest, sat on a throne at the end of the hall, his deputy, or vice-president, called *Ab-beth-din*, at his right-hand, and the sub-deputy, or *Hakam*, at his left; the other senators being ranged in order on each side. Most of the members of this council were priests or Levites, though men in private stations of life were not excluded.

The authority of the Sanhedrim was very extensive. It decided causes brought before it by appeal from inferior courts; and even the king, the high-priest, the prophets, were under its jurisdiction. The general affairs of the nation were also brought before this assembly. The right of judging in capital cases belonged to it; and this sentence could not be pronounced in any other place, but in the hall called *Lishcath-haggazith*; from whence it came to pass, that the Jews were forced to quit this hall, when the power of life and death was taken out of their hands, forty years before the destruction of their temple, and three years before the death of Jesus Christ.

The rabbins insist that the Sanhedrim subsisted in their nation, constantly, from the time of Moses, (Numb. xi. 16.) to the destruction of the temple by the Romans. But this is strongly contested. Petau fixes its origin at the time when Gabinius, governor of Judea, erected tribunals in the five principal cities, of Jerusalem, Gadara, Amathus, Jericho, and Sepphoris, or Sephoris. (Joseph. Antiq. lib. xix. cap. 10; de Bello, lib. i. cap. 6.) Basnage fixes its origin to the time of Judas Maccabæus, or that of his brother Jonathan. This question, however, cannot be determined. We have no proof of its very early existence.

Our Saviour (Matt. v. 22.) distinguishes two tribunals: "Whosoever is angry with his brother without a cause, shall be in danger of the judgment;" that is, the tribunal of the twenty-three judges. "And whosoever shall say to his brother, Raca, shall be in danger of the council;" that is, of the great Sanhedrim, which had the right of life and death, at least generally, and before this right was taken away by the Romans. Some think that the jurisdiction of the council of twenty-three extended to life and death also; but it is certain that the Sanhedrim was superior to that council. (See also Mark xiii. 9; xiv. 55; xv. 1; Luke xxii. 52, 66; John xi. 47; Acts iv. 15, 21, where mention is made of the Synedrion.)

[The Talmudists do, indeed, speak of a tribunal or Sanhedrim of twenty-three judges; but no such tribunal is mentioned by Josephus. He, however, speaks of a tribunal of *seven* judges, which existed in each town, and took cognizance of smaller offences, which is called ἡ κρίσις, *judgment* or *court of justice* in Matt. v. 21, 22; and which also seems intended by συνέδριον, *council*, in Matt. x. 17; Mark xiii. 9. (See Joseph. Antiq. iv. 8, 14; Jahn's Bib. Archæol. § 245.) R.

SAPPHIRA, a Christian woman, and wife of Ananias. They having conjointly sold a field, which was their property, brought a part of the price, and laid it at the feet of the apostles, as if it had been the whole, reserving the rest. For this prevarication they were both struck with sudden death, Acts v. See ANANIAS.

SAPPHIRE, a precious stone often mentioned in Scripture, Exod. xxviii. 18; xxxix. 11. Job says (xxviii. 6.) there are places whose stones are sapphires; that is, sapphires are very common there. Pliny says that the best come out of Media; perhaps out of the country of the Sapires, or from the mount of Sephar mentioned by Moses, Gen. x. 30; Ezek. i. 26; x. 1. The oriental sapphire is of a sky blue color, or a fine azure; hence, the prophets describe the throne of God, as the color of a sapphire; that is, of a celestial blue or azure, Exod. xxiv. 10. It is next in hardness and value to the diamond.

I. SARAH, or SARAI, wife of Abraham, and daughter of Terah his father, but by another mother; since Abraham asserts, (Gen. xii. 13; xx. 12.) that she was really his sister, the daughter of his father, but not the daughter of his mother. Terah might have had several wives at once, according to the custom of the country; or he might have married again, after the death of Abraham's mother, by which latter wife he might have had Sarai. This opinion Calmet prefers to that which makes Sarah the same as Iscah, daughter of Haran, niece of Abraham, and granddaughter of Terah, (Gen. xi. 29.) which is the opinion of Josephus, and many commentators.

Sarai was born A. M. 2018, and married Abraham before he left Ur; upon quitting which he agreed with Sarah, that she should call herself his sister, being afraid she should be taken away from him, and that he might be put to death on her account, if she were known to be his wife.

The principal incidents in Sarah's life having been detailed in the article ABRAHAM, it is unnecessary to repeat them here.

When God made a covenant with Abraham, and

instituted circumcision, he changed the name of Sarai, or *My Princess*, into that of Sarah, or *Princess ;* and promised Abraham a son by her, which was fulfilled in due time. Sarah lived to the age of 127 years. She died in the valley of Hebron, and Abraham came to Beer-sheba to mourn for her, after which he bought a field of Ephron the Hittite, wherein was a cave hewn in the rock, which the Hebrew calls Machpelah, where Sarah was buried.

II. SARAH, daughter of Raguel and Anna, of the tribe of Naphtali, and wife of Tobit, Tob. iii.

SARDIS, now called *Sart*, a city of Asia Minor, formerly the capital of Crœsus, king of the Lydians, is situated at the foot of the famous mount Tmolus, on the north, having a spacious and delightful plain before it, watered with several streams that flow from the neighboring hill to the south-east, and with the Pactolus, rising from the same, on the east, and increasing with its waters the stream of Hermus, into which it runs. It is now a pitiful village; but, for the accommodation of travellers, it being the road for the caravans that come out of Persia to Smyrna with silk, there is a large khan built in it, as is usual in most of these towns. The inhabitants are for the most part shepherds, who look to those numerous flocks and herds which feed in the plains.

To the southward of the town are very considerable ruins still remaining, which reminds us of what Sardis was, before earthquake and the sword had caused those desolations which have visited it.

The Turks have a mosque here, which was formerly a Christian church; at the entrance of which are several curious pillars of polished marble. Some few Christians live among them, working in gardens, or otherwise employed in such like drudgery. The church in Sardis was reproached by our Saviour for its declension in vital religion. It had a name to live, but was really dead, Rev. iii.

Mr. Taylor has collected several medals of Sardis, which show that this city was the seat of various games, and other exercises of a popular nature.

SARDIUS, or RUBY, the Hebrew אֹדֶם, *Odem, redness*. The Sardius is reddish, approaching to white, as a man's nail, Exod. xxviii. 17; xxxix. 10; Ezek. xxviii. 13; Rev. xxi. 20. It is more commonly known by the name of *carnelian*.

SARDONYX; as if a sardius united to an onyx; a species of gem exhibiting the reddish color of the carnelian (sardian) and the white of the chalcedony, intermingled, either in shades, or in alternate stripes, Rev. xxi. 20. (See Rees' Cyclop. art. GEMS.) R.

SARGON, a king of Assyria, successor of Shalmaneser, Isa. xx. 1. See ASSYRIA, p. 114, col. 1.

SARID, a boundary city of Zebulun, Josh. xix. 10, 12.

SATAN. This Hebrew word is used in the general sense of an adversary, an enemy, an accuser. (See 1 Sam. xxix. 4; 1 Kings xi. 14, 23, 24; v. 4.) At other times Satan is put for the devil, Job i. 6, 7, 11; Ps. cix. 6; Zech. iii.

Mr. Taylor has some remarks as to the probability of *loyal* angels being, occasionally, agents of punishment; and also makes a distinction between *loyal* and *rebellious* angels—hinting that *loyal* angels may punish for crimes committed, though they may not tempt to their commission. (Compare ANGEL.) This suggests the idea that punishment, in itself, may be perfectly free from malice toward the party suffering under it; and may even consist with much sorrow on account of the necessity for its infliction, and much sympathy with the sufferer. Whereas, to propose temptations, to provoke and stimulate to the commission of evil, by delusive representations of its pleasures or its profits;—or by taking advantage of natural passions, propensities, &c. or of accidental circumstances, of time, place, situation, character, opportunity, &c. is utterly abhorrent from the character, station, duty, nature and disposition of a holy and loyal angel. Mr. Taylor applies these ideas also in reference to Satan, and thence endeavors to ascertain the precise import of several passages of Scripture, where the agent of punishment, simply taken, seems to be the *person* referred to, by the term *Satan*. The following are some of his remarks:—

The Prologue to the Book of Job certainly supposes that the angel of punishment *by office*, appeared in the court of heaven; and if Satan be simply considered as the minister of punishment, under divine direction, and sometimes (as in the case of Job) the minister of *probation* only, rather than of punishment (though even Job deserved *some* punishment, as he acknowledges)—there is no reason why he should be ashamed of his office, any more than judges are, who, though frequently ministers of punishment, are not, therefore, excluded from the royal presence; but, on the contrary, their office is considered as dignified and honorable: i. e. punishment without *malevolence* does not pollute the inflicter. Consider also the destruction of Sodom, Gen. xix.—of Egypt, Exod. xii.—of Sennacherib, 2 Kings xix. 35, also, Josh. v. 13; Job xxxiii. 22; Ps. vii. 13.

The following passages are from the New Testament. Will this distinction explain 1 Cor. v. 5, q. d. "As the design of punishment is reformation of the sufferer, I command you—not, yourselves, to molest the party, but—*to deliver such* a transgressor *unto Satan*, the proper angel of punishment; that he, by his castigations and afflictions, may bring the criminal to a sense of his duty; even should those afflictions terminate in *the destruction* (of his person; perhaps, rather, of his fleshly powers, or appetite) *of the flesh, in order that* the more important part of the man, *the spirit, may be saved in the day of the appearance of our Lord Jesus.*" This passage seems to include an allusion to the same principles as those above suggested, because, (1.) The criminal is he who had committed fornication; and such fornication as the Gentiles abominated; (2.) the sense of ὄλεθρον, rendered *destruction*, is loss, injury, *exitium strages;* whatever is pernicious; and ultimately deadly; death:—so that it seems closely to correspond to the *consumption*, and *wasting* debility of person, of the former article, (though indeed there, we conceive, the allusion is both to person and property,) as it arises from the same cause, and (without repentance) would have the same fatal issue. (3.) That σάρξ, *flesh*, has the meaning here intended needs no proof; and this affords a glimpse of the punishment inflicted on the Corinthian; he suffered defeat, impotence, in that very article by which he had transgressed.—Is this the import of 1 Tim. i. 20? Hymeneus and Alexander, *I have delivered*, put into the hands of *Satan*, the angel of punishment, *that they may learn* the lesson (as we teach children at school, by the terror of the rod, παιδευθωσι) *not to blaspheme.*—Is this what the apostle had in view in his own case? 2 Cor. xii. 7, *Lest I should be exalted above measure, there was given*, favorably, kindly, *to me a thorn in the flesh*, a bodily infirmity, *an agent of Satan*, (ἄγγελος Σατᾶν,) of punishment, or rather of probation, and exercise of patience, faith, &c. to produce humility. *Upon this infirmity*, i. e. for its removal, or at least its modera-

tion, that it might not appear to be, nor be prolonged as a punishment, nor operate as an impediment to the usefulness of my ministry, *I besought the Lord* repeatedly. If so, this case is analogous to the probation of Job, under the agency of Satan. Hence we see, as the pious Mr. Henry might say, that *afflictions*, i. e. sufferings, are not always *inflictions*, i. e. punishments.

Having concluded, from these instances, that we risk nothing in supposing that loyal angels may sometimes be employed in offices of punishment—punishment included in the kind purpose of reformation—Mr. Taylor proceeds to inquire whether some things are not said of a Satan of a different kind; or, at least, whether Scripture does not allude to circumstances utterly irreconcilable with the character of holy and happy spirits, under any official capacity or employment whatever.

Matt. iv. 1, 3, &c. "Jesus was *tempted* of the devil," i. e. to sin; to despair, to pride, &c. Matt. v. 37, "Let your discourse be simple and direct: for oaths and swearing, &c. come *from the evil one*." So the words may signify as they stand; but some copies read explicitly, *from the devil*. Matt. xii. 26, "If Satan *cast out* Satan;" this cannot signify two messengers of punishment sent from the same beneficent Deity; as it implies a contradiction, an opposition, in the purposes of these Satans. Matt. xiii. 39, "The enemy that sowed the tares, which shall be burned, is the devil." Mark iv. 15, "Satan cometh and taketh away the word sown in their hearts," &c. John viii. 44, "The devil was a *murderer* from the beginning; he is a *liar*, and the father of it," verse 41. "Ye do the deeds of your father; who prompts you to murder me," verse 40. Acts v. 3, "Why has Satan filled thine heart,—to *lie* to the Holy Ghost?" Rom. xvi. 20, "The God of peace shall shortly bruise Satan under your feet."—Not the holy angel of punishment, but an adversary of the soul, &c. 1 Cor. vi. 3, "*We*—human persons—*shall judge*—condemn—*angels*:"—surely not holy angels;—but, "though we are but men, yet our piety shall condemn the impiety of our superiors by nature." 2 Cor. xi. 14, "False apostles transforming themselves into apostles of Christ, and no marvel; for Satan *himself is transformed* into an angel of light"—consequently he is no holy angel; for a holy angel can neither need, nor suffer, such transformation; which is, evidently, spoken of as contrary to nature. 2 Thes. ii. 9, "The working of Satan with all lying wonders, and deceivableness of *unrighteousness*." Jam. iv. 7, "Resist the devil, and he will flee from you." 2 Pet. ii. 4, "God spared not the angels that sinned, but cast them down to hell; and delivered them into chains of darkness, until the judgment." Jude 6, "The angels which kept not their first estate, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." The passage, Rev. xx. 2. (τὸν δράκοντα τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος καὶ Σατανᾶς ὁ πλανῶν) as Mr. Taylor somewhat quaintly remarks, might almost pass for a modern indictment, in which special care is taken to identify the culprit, by a sufficient number of *aliases*. An angel from heaven having the key of the prison of the abyss, and a great chain, to secure his prisoner, "apprehended the dragon, *alias*, the serpent, the old one; *alias*, the devil; *alias* the Satan; *alias* the seducer of the world"—who was sentenced to a thousand years' imprisonment. Can this passage possibly be descriptive of a loyal and honest character? Throughout the book the same idea may be observed.

Now it is demonstrable that no holy angel would tempt the Son of God, nor promote lies, murders, deceivableness, unrighteousness, cursing and swearing, hypocrisy, &c. all which are attributed to a Satan, i. e. the devil. Perhaps, after we have well considered this double usage of the word Satan, we shall more readily attend to its probable history. Much has been said respecting the word Satan; and that the ideas connected with it are subsequent to the Babylonish captivity; in proof of the contrary, the late bishop of Llandaff has referred to Ps. cix. 6, "Let Satan stand at his right hand;" as well as to the "Satans the sons of Zeruiah," 2 Sam. xix. 22. Mr. Taylor adds, that it appears, by the story of Balaam, above quoted, that the word was used long before; and that it answers perfectly well to the sense of adversary. Nor is it clear on what principles, in the case of Baalam, it can be rendered *accuser*, unless it might be understood thus—"the angel of the Lord stood in the way, to remonstrate against his proceeding;" i. e. to *accuse* him of his criminal intention; for so we find he does; and, indeed, he rather remonstrates and accuses, than punishes. . . . . It may be queried, therefore, (1.) Whether in early ages, e. g. under the Hebrew republic, the word Satan signified much, if any thing, more, than simply an adversary, an accuser, a remonstrant; one who "takes to task," as our familiar expression is; but, (2.) After the institution of monarchy, such an agent of punishment being a constant attendant on a court, the *capigi*, *bacha*, *mezuwar*, or chief executioner; (see 1 Sam. xxii. 17; 2 Kings xxv. 8; Jer. xxxix. 11, 12; lii. 12; Dan. ii. 14.) often also the accuser, was an idea which became involved in the word Satan: then, (3.) Because this accuser received a *profit* from the spoils of criminals condemned, the sense of rejoicing in the condemnation of those accused became gradually connected with the word: and, (4.) It being notorious that such an one who had exercised this office of *punisher*, had beheld with pleasure the commission of crimes, and had laid temptations in the way of culprits, whom he hoped afterwards to punish, and to turn their spoils to his profit; all these ideas at length united in the word Satan; an adversary, who accuses, and who takes such delight in accusation, that he tempts unwary souls to transgress, for the sake of enjoying the gratification attending their punishment.

If this history of the word be admissible, we may perceive much stronger ideas attached to it in later ages than anciently; or, perhaps, a milder and a stronger sense, according to circumstances; and this statement not only refutes those who affirm that it was altogether a Babylonish term, and of Babylonish import; but it shows, (1.) How an adversary, a Satan, might "rise up against Israel, and prompt David to number the people;" how David might be "a Satan to the Philistines;" (1 Sam. xxix. 4.) how "Hadad and Rezon might be Satans against Solomon;" (1 Kings xi. 23.) and in this simple original sense of the word, how Peter might be "a *Satan*" to Christ (Matt. xvi. 23.)—he might take him to task, remonstrate, &c. unseasonably. (2.) It shows how a loyal angel might perform the office of a minister of punishment; and be honored while so doing, and this supposition cannot be relinquished:—and, (3.) Since these are human ideas transferred to celestial and spiritual existences, and since we have found so great depravity among mankind as rejoicing in the sufferings of others, what forbids our transferring this idea also to a spiritual being? We should remem-

ber, that even in treating celestial subjects, we must conform to human ideas, as we must adopt human language; notwithstanding we are aware that whatever is human is absolutely incompetent to the subject under discussion. This sense of an accuser, seeking for materials and occasions of accusation, illustrates 2 Cor. ii. 11, "To whom ye forgive, I forgive; lest Satan should circumvent us;" should explore, and discover, a somewhat which he may form into an accusation, (should *libel* us, as the Scotch law-term is,) and should find it in our want of harmony, and concord: "for we are not ignorant of his *devices*," his meditations and plots, which are always directed to the discovery of imperfections and faults among brethren, and to deriving advantage from them in the way of accusation. The apostle seems to reason on the same principle: (1 Cor. vii. 5.) "If married persons separate by consent for a time, yet let it not be for too long; lest before the expiration of that time, Satan should, in some unguarded moment, take advantage of natural passions, and tempt by soliciting to incontinency—either, (1.) of the parties with each other; who thereby might break the vow or engagement, by which they were separated, and so their consciences be wounded, as for a crime; or, (2.) either of the parties with another person." But, perhaps, this passage should be read thus: "*Defraud not one the other, (except with consent, &c.) lest Satan tempt you,* and the issue of his temptation be *incontinency;* to the commission of which, overprolonged or enforced continency might furnish him an advantage; though designed to the very contrary by the parties."

Satan is also said "to go about seeking whom he may spoil, as a lion prowls around a habitation or a fold, seeking whom he may devour." These ideas, with some others, the reader may perhaps discover in the following quotation, which seems to be strongly descriptive of some parts, at least, of the character of Satan: "The Bostandgi Bachi, who, of all the exterior officers of the seraglio, is most frequently in the presence of his master, and whose duty it is to give him an account of all irregularities and disorders; and who frequently *goes his rounds to discover them,* in one of his maritime excursions happened to come as far as Buyukdera. (Compare the Prologue to the Book of Job.) The moon began to appear, and a dead calm invited us to go upon the water; when the confused cries at a distance, of *persons beaten, and others beating them,* proclaimed the arrival of the Bostandgi Bachi. Mice are not more in haste to run away at the approach of a cat, than all the women now were to hide themselves. The dragoman's lady, and Madame du Tott, who had nothing to fear, alone dared to abide the coming of this great officer, who quickly made his appearance in a barge manned with four-and-twenty rowers. He had been to chastise the irregularities of some drunken persons, and lay hold of some women, a little too gay, who had fallen under his notice. . . . A fisherman, being interrogated which way the Bostandgi Bachi had taken, spread a still greater alarm, by informing us, that after having landed, without noise, at the kiosk of a Grecian lady, and *listened* for some minutes to the conversation which passed in it, that officer, accompanied by several of his attendants, had scaled the windows. . . . Further intelligence relieved the company from the anxiety of impatient curiosity—'Lay aside your fears,' said the bringer of it, to one of the strangers of our party; 'your cousin and her friend have been let off for *all the diamonds, trinkets and money* they had about them; there was no room for hesitation; the Bostandgi Bachi surprised them; ordered them to be taken on board his barge, and conveyed to prison; his avarice at length rendered him tractable, but he has left them much less pleased with their evening's entertainment than they expected to have been.' As we passed by the houses on the shore, we amused ourselves by making remarks on their possessors, who, from their kiosks, made the like remarks on us; and I collected, as we went along, a great deal of information, which had it been known to the Bostandgi Bachi, he would have derived from it a considerable advantage." (Du Tott, part i. 43, 101.)

If we knew precisely how closely the assemblies of the first Christians were watched by the heathen, probably we might better understand the term *angels* in 1 Cor. xi. 10. Pliny's letter to Trajan, (A. D. 106,) seems to hint at *spies* of more than one description; he mentions *libellus sine auctore,* an information without a name annexed: *alii ab indice nominati,* Christians were not accused by name by a regular informer, and Trajan's answer apparently alludes to secret agents *sent out. Conquirendi non sunt,* they are not to be *sought for.* Were not these spies, whose object was cruel profit, derived from detected improprieties, *Satans?* The vile reports afterwards raised of Christian worship possibly originated in neglect of the apostle's caution.

The Synagogue of Satan (Rev. ii. 9, 13.) probably denotes the unbelieving Jews, the false zealots for the law of Moses, who at the beginning were the most eager persecutors of the Christians. They were very numerous at Smyrna, where Polycarp was bishop, to whom John writes.

The Depths of Satan (Rev. ii. 24.) were the mysteries of the Nicolaitans, and of the Simonians, who concealed their errors under deep abstruseness; they spoke of certain intelligences which created the world, but were in opposition to the Creator. They taught a profound knowledge of the nature of angels, and their different degrees. They had secret books written in an abstruse and mysterious manner; and these it is thought John calls "depths of Satan."

SATYRS, wild men, or imaginary animals, half man and half goat, poetically introduced by Isaiah, (xiii. 21; xxxiv. 14.) as dancing among the ruins of Babylon. It is remarkable, that the present inhabitants of that country still believe in the existence there of Satyrs. (See under Babylon, p. 134, col. 1.) R.

I. SAUL, king of Idumea, (Gen. xxxvi. 37.) was of Rehoboth, and succeeded Samlah of Masrekah.

II. SAUL, son of Kish, of the tribe of Benjamin, was the first king of the Israelites. His history being so intimately connected with that of Samuel and David, has been, in many respects, very fully given under those articles; but there are a few additional particulars which call for notice.

When Saul had strengthened himself in the kingdom, he carried his arms abroad, against the enemies of his nation, among whom were Moab, Ammon, Edom, Philistia, and the kings of Zobah in Syria. In all his expeditions he was victorious; but having at length disobeyed the orders of God, relative to the Amalekites, Samuel declared his rejection, and the appointment of another to the throne of Israel.

In Saul's last battle with the Philistines, his sons Jonathan, Abinadab and Malchishua were slain. He was himself dangerously wounded; and believing his state to be desperate, he desired his armor-bearer to kill him. This being refused, he fell upon his own sword, and died, after a reign of forty years.

His armor was carried by the Philistines to the temple of Ashtaroth; and they hung his body against the walls of Beth-shan, probably opposite to the chief street; because it is said in 2 Sam. xxi. 12, that his body was hung up in the street of this city; and in 1 Chron. x. 10, that his head was fastened in the temple of Dagon. When the inhabitants of Jabesh-gilead were informed of these indignities, they went by night and took down the bodies, and brought them into their city beyond Jordan, where they burnt the remains of the flesh, and buried the bones, which were, several years afterwards, removed by David into the sepulchre of Kish, at Gibeah, 2 Sam. xxi. 12—14. Ish-bosheth, the fourth son of Saul, succeeded him in the kingdom, and reigned beyond Jordan, over eleven tribes; David reigning over the tribe of Judah.

The character of Saul is that of a gloomy, apprehensive, melancholy man; and after taking, without success, what remedies were customary, his servants, or physicians, (see Gen. l. 2.) finding his case beyond the reach of their art, thought proper to represent it as a visitation from on high; yet to recommend the use of music, as a recipe whose effects might be favorable. The event justified their expectations; and the amusement, the sympathy, and the enjoyment of Saul, while his attention was engaged, produced an interval of disease, which gradually improved to convalescence. Calmet does not consider Saul as a maniac, but as an hypochondriac, whose low spirits were relieved by the cheerful and animating vibrations of the young shepherd's careless harp: the sprightly effusions

> Of linked sweetness long drawn out,
> With wanton heed, and giddy cunning,
> The melting voice through mazes running,
> Untwisting all the chains that tie
> The hidden soul of harmony.

How well adapted the unstudied strains of a shepherd swain, whose harp, at the same time, was bold through the courage of its master, free through his "native wood-notes wild," and sedate through his piety; how well such a remedy was adapted to the cure of Saul, may be estimated by a moment's reflection. See 2 Kings iii. 15, for the tranquillizing effects of the harp in the instance of the prophet Elisha.

It is a singular fact, that there is preserved in the second volume of the Asiatic Researches, in a translation from the Persian, an abridgment of the history of the Afghans, a people of India, generally admitted to be of Israelitish origin, in which they are represented to be the descendants of Saul, the first king of Israel. The extract is too long to be introduced here; it must suffice to say, that it comprises a tolerable abridgment of the history, as recorded in Samuel; resembling it in many particulars, yet varying from it in others. We have clearly mentioned, among other incidents, the loss of the ark, the presumption of the Philistines, the fall of Dagon, the cattle which brought the ark to Bethshemesh, the application of the people to Samuel for a king, the description of the person of Saul, the loss of the asses, (or cow, as it is here,) Saul seeking them, the behavior of the sons of Belial to him, the valor of David, the death of Saul, and the appointment of David to the kingdom of Israel.

It is said, (1 Sam. xv. 12.) that Saul, after the defeat of the Amalekites, "set him up a place," i. e. a monument on Carmel. This was, probably, some heap of stones, or a column, to preserve the memory of his victory. The author of the Hebrew traditions on the Books of Kings says, that Saul's triumphal arch was composed of branches of myrtle, palm and olive-trees.

SAUL, the Hebrew name of PAUL. See PAUL.

SAVIOUR is a name eminently appropriated to our Lord Jesus Christ, who was prefigured by those to whom the Old Testament gives the appellation, as Joshua, the judges of Israel, the kings David, Solomon and Josiah, and the other great men raised up to deliver the people of God, as Mattathias, Judas Maccabæus, and the rest. The prophets have described Jesus under the name of Saviour in many places: as Isa. xii. 3, "With joy shall ye draw water out of the wells of salvation," or of the Saviour. "The Lord shall send them a Saviour, even a great one, and he shall deliver them," chap. xix. 20. "I, even I, am the Lord, and beside me there is no Saviour," chap. xliii. 11. And the apostles and sacred writers of the New Testament generally give to him the name of "the Saviour," by way of eminence. When the angel foretold his birth, he said he should be called Jesus, that is, a Saviour, assigning, as the reason, that he should "save his people from their sins," Matt. i. 21. (See also John iv. 42; Acts xiii. 23; Philip. iii. 20, &c. See SALVATION.) The expression of the Samaritans, (John iv. 42.) with regard to our Saviour, is particularly strong. "We know that this is indeed THE Christ, THE Saviour of the world," where the articles prefixed to the nouns have a special force in them, together with a general import. It is somewhat unhappy that the term prince has been adopted in connection with Saviour, in Acts v. 31, since it suggests the notion of temporal priority, not to say of temporal authority. It is rendered in the margin *author*, and seems to denote properly a leader, the first of a company, or body of followers. "Him (Jesus) hath God exalted to be leader—precursor of his followers into heaven—also Saviour, by giving repentance to Israel, and remission of sins." Christ is called the "Saviour of the body," in Eph. v. 23, where the comparison is to the head, which is the protector, the guardian of the whole person; that which completes, governs and superintends the entire man. The Saviour is said to be expected from heaven, (Phil. iii. 20; Titus ii. 13.) and in short, the title of Saviour is so connected with Deity, that it seems to be impossible to separate them, and to draw the line of distinction between them, (Titus i. 3; ii. 10; iii. 4; 2 Pet. i. 1; Jude 35, et al.) and this, independent of the rule of Greek syntax, developed and applied by the late Mr. Granville Sharpe, and subsequently by other writers, though strongly corroborated by it.

God often takes to himself the name of Saviour of Israel, (1 Sam. xiv. 39.) and David calls him, his strength and his Saviour, 2 Sam. xxii. 3. "There is no Saviour beside me," says the Lord, in the prophet Hosea, xiii. 4. And Isa. xvii. 10, "Thou hast forgotten the God of thy salvation," or thy Saviour. And in truth, God is the Saviour of saviours, the God of gods; without him there is neither salvation nor deliverance, nor succor. He raised up saviours to his people, in the persons of Othniel; (Judg. iii. 9.) Ehud, (iii. 15.) &c. Obadiah (21.) promises that the Lord will send saviours on the mountain of Sion, to judge the mountain of Esau; meaning, probably, the Maccabees, who subdued the Idumeans.

SCANDAL, a snare, an incumbrance. In Scrip-

ture, and in ecclesiastical authors, it is put for any thing that a man finds in his way, which may occasion him to trip. Thus Moses (Lev. xix. 14, apud LXX) "forbids to put a stumbling-block (or scandal) before the blind; that is, neither wood, stone, nor any thing else, that may make him stumble or fall. In Exod. xxiii. 33, he forbids the Israelites to make a covenant with the Canaanites, for fear they should be perverted to idolatry, which would be a great snare, or scandal to them. Calmet remarks that the Greek word Σκάνδαλον, or Προσκομμα, or Σκῶλον, answers to the Hebrew מכשל, *Micshol*, which signifies fall, ruin, sin, what hinders from walking, and makes one fall; which comes from the root כשל, *câshal*, to fall, to tumble; and in the conjugation *Hiphil*, signifies to cause to fall, to overthrow, to lay snares, &c. In a moral sense there is active and passive scandal. The first is that which our words or actions may occasion to others; from their evil tendency, or their pernicious influence. Christ affirms, "It must needs be that offences come;" or scandals must of necessity arise. But he adds, "Wo to that man by whom the offence cometh. If your hand or foot is a cause of scandal to you, cut it off, and cast it from you; you had much better enter the kingdom of God without hand or foot, than be cast into outer darkness with all your limbs entire," Mark ix. 43. He says, "Moreover, have a care of offending (scandalizing) one of these little ones that believe in me; it were better for him who occasions a scandal to such, that a mill-stone were hung about his neck, and he were cast into the sea." Jesus Christ was to the Jews a scandal, and a rock of offence, against which they struck; on which they have fallen, against which they are broken. John says, (1 Epist. ii. 10.) "He who loveth his brother abideth in the light," and no scandal, no impediment, or obstacle, against which he might strike his foot, occurs to him, because he sees and avoids such things; whereas, he who walketh in darkness may strike himself against an impediment, a tree, or a post, or may fall into a ditch, or, at least, may kick his foot against a log of wood, or against a stone, because he does not discern those causes of injury which lie in his way.

Mr. Taylor suggests that an erroneous self-persuasion of safety, a delusive contempt of danger, seems to belong to the term scandal. So Ps. lxix. 22; Rom. xi. 9, "Let their table—a good thing in their esteem—be made a snare, and a trap, and a scandal to them." So Deut. vii. 16, "Thou shalt not serve their gods—however beneficial such service might seem to thee—lest it become a snare (scandal, LXX) to thee." When we read, that the Jews were scandalized at the mean family of Christ, (Matt. xiii. 57; Luke vii. 23.) it implies mistake, since his family was truly royal; at the doctrine of the cross, (Gal. v. 11.) it implies mistake, since the resurrection had removed that cause of scandal; and also at the persecutions suffered by Christians, since that was really their glory, &c.

Christ has promised to remove out of his kingdom every thing that causeth scandal, Matt. xiii. 41.

SCAPE-GOAT, see Goat.

SCARLET, a color much prized by the ancients; Exod. xxv. 4; xxvi. 1, 31, 36. It is assigned as a merit of Saul, that he clothed the daughters of Israel in scarlet, 2 Sam. i. 24. So the diligent and virtuous woman is said to clothe her household in scarlet, Prov. xxxi. 21. This color was obtained from the κόκκος, i. e. *coccus ilicis* of Linnæus, a small insect found on the leaves of the *quercus cocciferus* in Spain and the countries on the eastern part of the Mediterranean, which was used by the ancients for dyeing a beautiful crimson or deep scarlet color, and was supposed by them to be the berry of a plant or tree. It is the *kermes* of the Materia Medica. As a dye it has been superseded in modern times by the cochineal insect, *coccus cactus*, which gives a more brilliant but less durable color. (See Jahn, § 119. Rees' Cyclop. art. Coccus, and Kermes.) *R.

SCEPTRE. (שבט, *Shebet*.) This word properly signifies, (1.) A rod of any kind, as in No. 4. below. Thus a rod of command, a staff of authority, a sceptre; it is placed in the hand of kings, of governors of a province, or of the chief of a people. Jacob foretold that "the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be;" (Gen. xlix. 10.) and Balaam, foretelling the coming of the Messiah, says, "A sceptre shall rise out of Israel, Numb. xxiv. 17. (See Shiloh.) Baruch speaks of the sceptre put by the Babylonians in the hands of their gods, chap. vi. 13. It is given also to scribes, and to commissaries, who keep a list of troops, Judg. v. 14. The prophets often speak of the sceptre of dominion; (Isa. xiv. 5; xix. 11, 14.) and Amos represents sovereign power by him that holds the sceptre, Amos i. 5, 8.

(2.) The sceptre is put for the rod of correction, for the sovereign authority that punishes and humbles. Ps. ii. 9, "Thou shalt break them with a rod of iron," that is, an iron sceptre. The wise man often uses the Hebrew word *Shebet*, to express the rod with which the disobedient son and the intractable servant are disciplined, Prov. xxii. 15.

(3.) The word *Shebet* is very often taken for a *tribe;* probably, because the princes of each tribe carried a sceptre, or a wand of command, to mark their dignity. The LXX and Vulgate generally translate *tribe;* but they sometimes preserve the word sceptre. (LXX, 1 Sam. ix. 21; x. 19—21; xv. 17; 1 Kings viii. 16; xi. 13, 32, 35; xii. 20, 21. Vulgate, see Numb. xviii. 2; Jer. li. 19. See also the English Bible.)

(4.) The Hebrew *Shebet* signifies a shepherd's wand, (Lev. xxvii. 32.) the truncheon of a warrior, or any common staff, (2 Sam. xxviii. 21.) the dart, javelin, or lance of a soldier, (2 Sam. xxviii. 14.) the rod or staff with which they thrash the smaller grain, Isa. xxviii. 27.

SCEVA, chief of the priests, (Acts xix. 14.) or of the synagogue, at Ephesus.

SCHISM, from Σχίσμα, which signifies rupture, or division. When Jeroboam revolted against Rehoboam, and was acknowledged king by the ten tribes, he made a schism, separated from the religion of the Lord, forsook the communion of Judah, and no longer frequented the temple, which was the chosen and appointed place, to offer worship to the Lord. The Jews at this day look on the Caraites as schismatics, because they do not receive their traditions.

The only passages in the New Testament where the word schism occurs, are, 1 Cor. i. 10; xi. 18, and xii. 25, and in each one of them it denotes alienation of affection among the members of the same body, or divisions *in* a church, and not separation *from* it.

SCHOOLMASTER. The Greek word *pedagogue* now carries with it an idea approaching to contempt: with no other word to qualify it, it excites the

idea of a pedant, who assumes an air of authority over others, which does not belong to him. But among the ancients a pedagogue was a person to whom they committed the care of their children, to lead them, to observe them, and to instruct them in their first rudiments. Thus the office of a pedagogue nearly answered to that of a governor or tutor, who constantly attends his pupil, teaches him, and forms his manners. Paul (1 Cor. iv. 15.) says; "For though you have ten thousand instructers (pedagogues) in Christ, yet have ye not many fathers." Representing himself as their father in the faith, since he had begotten them in the gospel. The pedagogue, indeed, may have some power and interest of his pupil, but he can never have the natural tenderness of a father for him. To the Galatians, the apostle says, (iii. 24, 25.) "The law was our schoolmaster (pedagogue) to bring us to Christ." It pointed out Christ in the Scriptures, the figures, the prophecies, of the Old Testament: but since we are advanced to superior learning, and are committed to the tuition of the faith which we have embraced, we have no longer need of a schoolmaster, or pedagogue; as such are of no further use to young persons when advanced to years of maturity. "But after that faith is come, we are no longer under a schoolmaster—pedagogue." Mr. Taylor remarks, that the term schoolmaster by no means expresses a person employed to accompany youth to school from home, and from school to home again; and adds, that the Greek word διδάσκαλος, or *teacher*, approaches much nearer to the notion of a schoolmaster, and is distinguished accordingly by Plutarch, de Puerorum Educatione, x. 9. Among the great number of slaves possessed by certain families, it was customary to intrust the care of the children of the family to some confidential slave, who superintended their conduct, and directed their proceedings. A domestic usher, then, may be thought to resemble the ancient pedagogue: and, for females, the duenna of foreign countries. That such an attendant is more proper to early youth than to mature manhood, is obvious. Another class of instructers were called by the Greeks *paidomatheis*, teachers of children. (Quint. lib. i. cap. 11.)

SCORPION. It is generally admitted that the Hebrew word עקרב, *akrâb*, denotes the scorpion, which is the largest and most malignant of all the insect tribes. It somewhat resembles the lobster in its general appearance, but is much more hideous. Those found in Europe seldom exceed four inches in length, but in the tropical climates it is no uncommon thing to meet with them twelve inches long. There are few animals more formidable, and none more irascible, than the scorpion; but happily for mankind, they are equally destructive to their own species, as to other animals. Goldsmith states, that Maupertuis put about a hundred of them together in the same glass; and they scarcely came into contact, when they began to exert all their rage in mutual destruction; so that in a few days there remained but fourteen, which had killed and devoured all the rest. But their malignity is still more apparent in their cruelty to their offspring. He enclosed a female scorpion, big with young, in a glass vessel, and she was seen to devour them as fast as they were excluded. There was only one of the number that escaped the general destruction, by taking refuge on the back of its parent; and this soon after revenged the cause of its brethren, by killing the old one in its turn. Such is the terrible nature of this insect; and it is even asserted, that when placed in circumstances of danger, from which it perceives no way of escape, it will sting itself to death. Surely Moses, says Mr. Taylor, very properly mentions scorpions among the dangers of the wilderness, Deut. viii. 15. And what shall we think of the hazardous situation of Ezekiel, who is said to dwell among scorpions, (chap. ii. 6.)—people as irascible as this terrible insect; nor could our Lord select a fitter contrast; "If a son shall ask of his father an egg will he give a scorpion?" Luke xi. 11, 12. But the passage most descriptive of the scorpion, is Rev. ix. 3—10, in which it is to be observed, that the sting of these creatures was not to produce death, but pain so intense that the wretched sufferers should seek death, (ver. 6.) rather than submit to its endurance. Dr. Shaw states, that the sting of scorpions is not always fatal; the malignity of their venom being in proportion to their size and complexion. The torment of a scorpion when he striketh a man is thus described by Dioscorides, as cited by Mr. Taylor: "When the scorpion has stung, the place becomes inflamed and hardened; it reddens by tension, and is painful by intervals, being now chilly, now burning. The pain soon rises high, and rages sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling: the extremities of the body become cold; the groin swells; the bowels expel their wind; the hair stands on end; the members become pale, and the skin feels throughout it the sensation of a perpetual prickling, as if by needles." Our Saviour gave his disciples power to tread on these terrible creatures, and to disarm them of their power of hurting, Luke x. 19.

It may be necessary to remark on the contrast which our Lord draws between a scorpion and an egg, that the body of this insect is much like an egg; especially those of the white kind, which is the first species mentioned by Ælian, Avicenna, and others; and Bochart has shown that the scorpions of Judea were about the size of an egg.

The Jews used whips on some occasions, which were called, from the suffering they occasioned, *scorpions*. To these it is probable the haughty Rehoboam alluded, when he menaced the house of Israel with increasing their oppressions, 1 Kings xii. 11.

SCOURGE, or Whip. The punishment of scourging was very common among the Jews. Moses ordains, (Deut. xxv. 1—3.) that "if there be a controversy between men, and they come to judgment, then the judges may judge them. And if the wicked man were found worthy to be beaten, the judge was to cause him to lie down, and to be beaten before his face, according to his fault, by a certain number, but not exceeding forty stripes. There were two ways of giving the lash; one with thongs or whips, made of rope-ends, or straps of leather; the other with rods or twigs. The offender was stripped from his shoulders to his middle, and tied by his arms to a low pillar, that he might lean forward, and the executioner the more easily strike his back. Some maintain that they never gave more nor less than thirty-nine strokes, but that in greater faults they struck with proportionate violence. Others think, that when the fault and circumstances required it, they might increase the number of blows. Paul informs us (2 Cor. xi. 24.) that at five different times he received thirty-nine stripes from the Jews; which seems to imply that this was a fixed number, not to be exceeded. The apostle also clearly shows, that correction with rods was different from that with a whip; for

he says, "Thrice was I beaten with rods." And when he was seized by the Jews in the temple, the tribune of the Roman soldiers ran and took him out of their hands; and, desiring to know the reason of the tumult, he ordered him to be tied and stretched on the ground, to put him to the question, by beating him with rods, (Acts xxii. 24, 25.) for thus the Romans commonly put prisoners to the question. The bastinado was sometimes given on the back, at others on the soles of the feet.

The rabbins affirm that punishment by the scourge was not ignominious; and that it could not be objected as a disgrace to those who had suffered it. They maintain, too, that no Israelite, not even the king, or the high-priest, was exempt from this law. This must be understood, however, of the whipping inflicted in their synagogues, which was rather a legal and particular penalty, than a public and shameful correction. Philo, speaking of the manner in which Flaccus treated the Jews of Alexandria, says, he made them suffer the punishment of the whip, which (he remarks) is not less insupportable to a free man, than death itself. Our Saviour, speaking of the pains and ignominy of his passion, commonly puts his scourging in the second place, Matt. xx. 19; Mark x. 34; Luke xviii. 32.

SCRIBE, (סֵפֶר, *Sophêr*; LXX, Γραμματεύς, *Grammateus*,) a word very common in Scripture, and having several significations. (1.) A clerk, writer or secretary, which constituted an important employment in the court of the kings of Judah, in which Scripture mentions the secretaries as officers of the crown. Seraiah was scribe or secretary to David; (2 Sam. viii. 17.) Shemaiah exercised the same office under the same prince; (1 Chron. xxiv. 6.) Elihoreph and Ahiah were secretaries to Solomon; (1 Kings iv. 3.) Shebna filled the same office under Hezekiah, (2 Kings xix. 2.) and Shaphan under Josiah, 2 Kings xxii. 8—10.

(2.) A scribe is put for a commissary or muster-master of an army, who reviews the troops, keeps the list or roll, and calls them over. It is said, (Judg. v. 14.) that in the war of Barak against Sisera, "Out of Machir came down governors, and out of Zebulun they that bear the staff of a leader." In the reign of Uzziah, king of Judah, is found Jeil the scribe, who had under his hand the king's armies, 2 Chron. xxvi. 11. Jeremiah speaks of a scribe as prince or chief of the soldiers, who superintended the military exercises of the newly raised troops, chap. lii. 25; 2 Kings xxv. 19. (Heb.) the scribe, prince of the army, who made the people of the country go to war. Judas directed the scribes to stand on the banks of the brook that the army was to cross; to let no one remain beyond the water, but to cause all to pass over, to the war, 1 Mac. v. 42.

(3.) Scribe is put for an able and skilful man, a doctor of the law, a man of learning, or one who understands affairs. Jonathan, David's uncle by the father's side, was "a counsellor, a wise man, and a scribe," 1 Chron. xxvii. 32. Baruch, the disciple and secretary of Jeremiah, is called a scribe; so is Gemariah, son of Shaphan; and Elishama, who lived under the reign of Josiah, Jer. xxxvi. 10, 12, 20, 26. Jesus, son of Sirach, says, (Ecclus. x. 5.) "In the hand of God is the prosperity of man, and upon the person of the scribe shall he lay his honor." Great commendation is given in Scripture to Ezra, who is celebrated as a skilful scribe, "a ready scribe in the law of Moses," Ezra vii. 6. The scribes of the people, frequently mentioned in the Gospels, were public writers, and professed doctors of the law, which they read and explained to the people.

Some place the origin of scribes under Moses; but the name does not appear till under the judges, Judg. v. 14. Others think that David instituted them, when he established the several classes of the priests and Levites, (1 Chron. xxiv. 6.) though Epiphanius places their origin at the same time with the sect of the Sadducees. Mention is made in Acts xxiii. 9, of scribes that were of the party of the Pharisees, which has induced some to believe, that all scribes were Pharisees. This is a mistake; they did not compose any particular sect.

He who is called a doctor of the law in Matt. xxii. 35, is called a scribe, or one of the scribes, in Mark xii. 28. As the knowledge of the Jews, at that time, chiefly consisted in Pharisaical traditions, and in applying them to explain Scripture, the greater number of doctors of the law, or scribes, were Pharisees; and we almost always find them united in Scripture. They all valued themselves on their knowledge of the law, and on their studying and teaching it; they had the key of knowledge, and sat in Moses's chair, Luke xi. 52; Matt. xxiii. 2.

SCRIPTURE, or Writing, is a term generally used to denote the sacred books of the Old and New Testaments. "Did ye never read in the Scriptures?" Matt. xxi. 42. "How then shall the Scriptures be fulfilled?" Matt. xxvi. 54. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. iii. 16. See Bible.

The reception of the books of the New Testament into the canon of Scripture, is of much importance to us, and it should be well understood, that in this the primitive Christians were extremely scrupulous. As the pieces which compose the New Testament were published at divers times, and were written in places very distant from one another, in languages, also, not mutually intelligible to the inhabitants of these distant countries, we cannot wonder that some should be slow in making their way to general reception; or that some were never generally received. Those published in the West were, for a time, little known in the East, and *vice versa*. In like manner, those written in the Syriac language, could be understood by the Greeks, only by means of an accurate translation; nor could the Syrians understand those written in Greek without similar assistance. It will follow, that the non-acquaintance of either party, or even the non-admission by either party, is not, *in itself*, a sufficient reason for rejecting a tract, that was generally acknowledged, where it was better known.

But by the early fathers, and by men the most competent to investigate the subject, and the most worthy of our confidence, the books of the present canon were not all esteemed to be equally authentic. By Eusebius of Cæsarea, before any canon was established by authority, they were divided into three classes. (1.) Those universally received, as the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, one Epistle of Peter, one of John. (2.) Those doubted of by some, as the Epistle to the Hebrews, and the Revelation. (3.) Those doubted of by many, or contradicted by most; as the Epistle of James, the Second Epistle of Peter, that of Jude, and the Second and Third of John. To this third class Eusebius seems, in another passage, to refer the Revelations. It was certainly doubted of by many; it has continued to be doubted of: and Luther, in the pref-

ace to his translation, strongly questions its canonical authority. The rule of the church seems to have been, to admit no book into the New Testament that was not the work of an apostle, or derived from an apostle; hence the Gospels of Mark and Luke were said to be derived from the apostles Peter and Paul, (though some suppose, that being historical only, and not dogmatical, they formed an exception to the rule.) The Epistle of James was doubted of, because some questioned whether it were written by James the apostle, or by another James. That of Jude was long excluded; and even lately, Michaëlis rather negatives its canonical authority, proof of its composition by an apostle being very deficient. The Second and Third Epistles of John, being written to private persons, were but little known in early ages; and we cannot wonder that they long continued not generally acknowledged. On the whole, the scrupulous diligence and judgment of the early Christians in selecting that series of books which afterwards formed the canon of the New Testament, must give us equal satisfaction and pleasure. Succeeding ages have gradually received what formerly was deemed questionable; and our present canon is certainly more complete than that of the first Christians, not only because of their hesitation, but because the difficulty of procuring copies of the New Testament entire was very great while they existed in manuscript only. See BIBLE.

SCYTHOPOLIS, a name of BETHSHEAN, which see.

SEA. The Hebrews give the name of sea (ים, *yam*) to any great collection of water; as, (1.) to a lake or a pool. Thus we have the sea of Galilee or of Tiberias, the Dead sea, &c. (2.) To great rivers, as the Nile, the Euphrates, the Tigris, &c. which, by their magnitude, or by the extent of their overflowings, seem little seas, or great lakes. (See Isa. xi. 15; xviii. 1, 2; xxi. 1; Jer. li. 36, 42, &c.) The following are the principal seas mentioned in Scripture.

1. THE GREAT SEA, the western sea, or the sea of the Philistines, generally denotes the Mediterranean, which lay west of the Land of Promise. The sea is often put for the west, as the right is put for the south. Gen. xii. 8; xiii. 14, *et passim.* On the Mediterranean they floated the timber cut down from mount Libanus, which was brought to Joppa, for building the temple, &c.

2. The sea of Suph, or the Red sea, lies between Arabia on the east, and Egypt and Abyssinia on the west, and is in length about 1400 miles. It is by some thought to have been called the sea of Suph, or the weedy sea, because of the great quantity of reeds or sea-wrack found at its bottom, and on its shores. Others, however, and among them is Bruce, think it derived its name from the great quantity of coral found in it. Pliny says, it obtained the name of the Red sea, in Greek Erythrea, from a king called Erythros, who reigned in Arabia, and whose tomb was seen in the island Tyrine, or Agyris. Several learned men believe, that this king Erythros is Esau, or Edom; Edom, in Hebrew, signifying red or ruddy, as Erythros does in Greek. But the dwelling of Edom was east of Canaan, towards Bozra; and Calmet is therefore of opinion, that this name was not given it till after the Idumeans, the descendants of Edom, had spread themselves westward as far as the Red sea. It might then receive the name of the sea of Edom, which the Greeks rendered Thalassa Erythrea, or the Red sea. That part of the sea where the Israelites passed, is thought to have been near Kolsum, the sea about which bears the name of Bahr al Kolsum, or the sea of destruction, and is in width about three leagues, and in depth varies from 9 to 14 fathoms.

The term Red sea appears to be improperly adopted in Numb. xxi. 14. (See in BIBLE, p. 170, col. 2.) So also in Deut. i. 1, where it should be in the plain "over against Suph." Here our translators confess, by their italics, that they have inserted the word *sea* between Paran, Tophel, &c. and by this insertion the geography is sadly confused. It is evident, that a station which was in any tolerable sense over against the Red sea, could not possibly be near to Paran, nor to Hazeroth; neither could it be "eleven days' journey from Horeb, by the way of mount Seir;" that is, at Kadesh Barnea.

3. The Dead sea, Salt sea, Eastern sea, sea of Sodom, or sea of the wilderness, or plain, is the lake Asphaltites, which is situated in the southern part of Judea, and which occupies the site of the cities of Sodom, Gomorrha, Admah and Zeboim. Its real size, we believe, is not yet ascertained, for we are not aware that any modern traveller has measured it; and the measurements of Josephus, who found it seventy-two miles long, and eighteen broad, are still referred to. Diodorus affirms that it is sixty-two miles long, and seven and a half broad; but the calculation of Pliny is much greater, for he says, it is one hundred long, and twenty-five wide, in the broadest part. Maundrell considers it seventy-two miles long, and eighteen or twenty in breadth. Pococke agrees with Diodorus, and Dr. Clarke with Josephus; and the abbe Maritti, who seems to have paid much attention to its peculiarities, maintains that it is one hundred and eighty miles in circuit. We cannot but consider it singular that its dimensions should not have been more perfectly ascertained.

The waters of the Dead sea are clear and limpid, but uncommonly salt, and even bitter. Their specific gravity exceeds that of all other waters known. Josephus and Tacitus say that no fish can live in it; and according to the concurring testimony of several travellers, those carried thither by the Jordan instantly die. Maundrell, nevertheless, states, that he found some shell-fish resembling oysters on the shore, and bishop Pococke was informed that a monk had seen fish caught in the water: these are assertions, however, that require further corroboration. The mud is black, thick and fetid, and no plant vegetates in the water, which is reputed to have a petrifying quality. Branches of trees, accidentally immersed in it, are speedily converted into stone, and the curious in Jerusalem then collect them. Neither do plants grow in the immediate vicinity of the lake, where every thing is dull, cheerless and inanimate; whence it is supposed to have derived the name of the *Dead sea.* But the real cause of the absence of animals and vegetables, Volney affirms, is owing to the saltness and acridity of the water, infinitely surpassing what exists in other seas. The earth surrounding it is deeply impregnated with the same saline qualities, too predominant to admit of vegetable life, and even the air is saturated with them. The waters are clear and incorruptible, as if holding salt in solution, nor is the presence of this substance equivocal, for Dr. Pococke found a thin crust of salt upon his face after bathing in the sea, and the shores where it occasionally overflows, are covered with a similar crust. Galen considered it completely saturated with salt, for it would dissolve no more, when thrown into it.

There are mines of fossil salt in the south-west bank, from which specimens have been brought to Europe; some also exist in the declivities of the mountains, and have provided, from time immemorial, for the consumption of the Arabs and the city of Jerusalem. Great quantities of asphaltum appear floating on the surface of the sea, and are driven by the winds to the east and west bank, where it remains fixed. Ancient authors inform us, that the neighboring inhabitants were careful to collect it, and went out in boats, or used other expedients for that purpose. On the south-east bank are hot springs and deep gullies, dangerous to the traveller, were not their position indicated by small pyramidic edifices on the sides. Sulphur is likewise found on the edges of the Dead sea, and a kind of stone, or coal, called *musca*, by the Arabs, which, on attrition, exhales an intolerable odor, and burns like bitumen. This stone, which also comes from the neighboring mountains, is black, and takes a fine polish. Mr. Maundrell saw pieces of it two feet square, in the convent of St. John in the wilderness, carved in bas relief, and polished to as great a lustre as black marble is capable of. The inhabitants of the country employ it in paving churches, mosques, courts, and other places of public resort. In the polishing its disagreeable odor is lost. The citizens of Bethlehem consider it as endued with antiseptic virtues, and bracelets of it are worn by attendants on the sick, as an antidote against disease. As the lake is at certain seasons covered with a thick dark mist, confined within its own limits, which is dissipated by the rays of the sun, spectators have been induced to allege that black and sulphureous exhalations are constantly issuing from the water. They have been no less mistaken in supposing, that birds attempting to fly across are struck with pestiferous fumes. Late and reputable travellers declare, that numerous swallows skim along the surface, and from thence take up water necessary to build their nests; and on this head Heyman and Van Egmont made a decisive experiment. They carried two sparrows to the shore, and having deprived them of some of the wing feathers, after a short flight both fell in, or rather on, the sea; but so far from expiring there, they got out in safety. An uncommon love of exaggeration is testified in all the older narratives, and in some of modern date, of the nature and properties of the lake. Chateaubriand speaks of a "dismal sound proceeding from this lake of death, like the stifled clamors of the people engulfed in its waters!"—that its shores produced fruit beautiful, but containing nothing but ashes; that it bears upon its surface the heavier metals. These and a thousand other stories of a like character, have been perpetually repeated with barely any foundation of truth. Among other facts apparently unaccountable, has been ranked that of this lake constantly receiving the waters of the Jordan without overflowing its banks, seeing that there is no visible outlet. Some have therefore conjectured the possibility of a subterraneous communication with the Red sea; others, more ingenious, are of opinion, that the daily evaporation is sufficient to carry off all the waters discharged into it, which is a simple solution of the apparent paradox. See JORDAN, p. 577, and ELATH, p. 380.

A small quantity of the water of the Dead sea, brought to Britain by Mr. Gordon of Clunie, at the request of the late sir Joseph Banks, was analyzed by Dr. Marcet. It was perfectly transparent, and deposited no crystals on standing in close vessels. Its taste was peculiar, bitter, saline and pungent. Solutions of silver produced from it a very copious precipitate, showing the presence of marine acid. Oxalic acid instantly discovered lime in the water. Solutions of barytes produced a cloud, showing the existence of sulphuric acid.

The specific gravity was ascertained to be 1.211, which is somewhat less than what had been found by Lavoisier, being 1.240, in a portion submitted to his examination. From different experiments in the analyses which we refer to, the result proved the contents of 100 grains of water to be

Muriate of lime	3.920
Muriate of magnesia . .	10.246
Muriate of soda	10.360
Sulphate of lime	0.054
	24.580

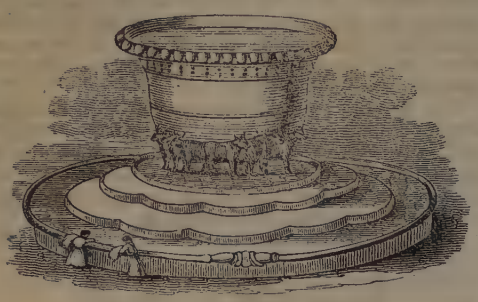
Whence it appears that this water contains about one fourth of its weight of salts in a state of perfect desiccation; but if these salts be desiccated only at the temperature of 180° they will amount to 41 per cent. of the water. (Edin. Cyclop. vol. ii. p. 559.)

The Dead sea is said, in sacred writ, to have arisen from the exercise of divine wrath against the cities of Sodom and Gomorrha, for their unexampled iniquity. Five cities, all governed by kings, were involved in the general destruction, then overwhelming the fertile vale of Siddim where they stood. Some writers, among whom is Mr. Horne, (Introd. vol. iii. p. 71, 2d edit.) are of opinion that these cities were destroyed by lightning having set fire to the bituminous substances with which they suppose the place to have abounded; or else to have been effected by a volcanic eruption in the neighborhood. This notion, however, seems to have been taken up without sufficiently considering that the existence of these materials in the neighborhood of the vale of Siddim is incompatible with the description which the inspired writer gives of the nature of the soil about these parts. Nothing can be more certain, than that those places where brimstone and salt are found, are naturally most barren and unfruitful. Hence the sacred writers, to represent unfruitful and desolate places, describe them as abounding with these materials. (See Deut. xxix. 22—24; Judg. ix. 45; Jer. xvii. 5, 6; Zeph. ii. 9.) On the contrary, the vale of Siddim is represented as a fruitful vale, well watered every where, and hence highly adapted to the pasturage of cattle; (Gen. xiii. 10, 11.) for which reason it was chosen by Lot in preference to any other part of the land, Gen. xiii. 9. From which it appears that the sulphur or brimstone, and the salt and saline matter, as well as the indications of subterraneous fires, which are to be found about the Dead sea now, are rather the effects of the destruction poured upon the spot, than the natural productions of the place before that event. (Wells's Geog. vol. i. p. 154, 8vo.)

[The general features of the Dead sea, and its shores, especially at the southern extremity, have been described in different articles. See, especially, CANAAN, p. 233; EXODUS, p. 414; SALT, VALLEY OF, p. 804. R.

THE TONGUE OF THE SEA, is that which runs into the land; as we call that a tongue, or neck of land, which advances into the sea, Josh. xv. 5; xviii. 19; Isa. xi. 15.

THE BRAZEN OR MOLTEN SEA, made by Solomon



for the temple, was a vessel which stood in the temple, and contained three thousand baths, according to 2 Chron. iv. 5, or two thousand baths, according to 1 Kings vii. 26. Calmet thinks this may be reconciled, by saying that the cup or bowl contained two thousand baths, and the foot, which was hollow, a thousand more. It stood on its foot now mentioned, besides which it was supported by twelve oxen of brass.

Mr. Taylor expresses his dissatisfaction with the solution of the difficulty, relative to the capacity of this vessel, as just given from Calmet, and devotes a very considerable article (Fragm. 254) to its investigation; of which we shall give the substance.

Calmet, as we have seen, supposes that the bowl, or cavity, held 2000 baths, and the foot or hollow, 1000 more,—but what could be the use of this hollow? Not, surely, to *contain* so much water; it must have been for the purpose of furnishing it when it wanted; but in this case, the cocks should be placed *at the bottom* of it, which they are not in Calmet's engraving.

In proposing his solution, Mr. Taylor offers the following remarks:

(1.) No figure of this sea yet published has preserved a proper inlet and outlet for the necessary body of water, which was not stagnant, but flowing, as is evident from two considerations: (1.) that most, if not all, of the Jewish purifications, were performed over *running* water; (2.) the Jerusalem Talmud and Maimonides agree, that a pipe of water came into the Brazen sea out of the well or fountain Etam, and constantly flowed from it, for the use of the priests who ministered at the altar.

(2.) The construction of a fountain implies pipes, &c. for forcing the water upwards, and corresponding pipes for passing the water through (or at least among) the oxen, &c. around the basin. It seems plausible, therefore, he suggests, that the writer of the Chronicles does not merely state the quantity of water which the basin held, but that also which was necessary to work it, to keep it flowing as a fountain; that which was necessary to fill it and its accompaniments. This opinion he supports by pointing out the different phraseology used in the two passages. In 1 Kings vii. 26, it contained, comprehended, *held* 2000 baths; but in 2 Chron. iv. 5, two words are used, one as before, "*it held*," the other, "*it received*." Now the writer, as he remarks, would not have used two words, adding a second word, merely to signify the same thing; there was, then, a difference between this *receiving* and this *holding*. When playing as a fountain, and when all its parts were filled for that purpose, they, together with the sea itself *received* 3000 baths; whereas the sea exclusively *held* only 2000 baths when its contents were restricted to those of the circular basin: "It received, *and* held, three thousand baths."

But being unwilling to rest upon mere assumption, Mr. Taylor refers to the "Fountain of the Lions," now extant in the Moorish palace at Granada, usually called by its Arabic name, *Al-hambra*, and which bears a curious resemblance to the brazen sea.

This fountain is composed of twelve lions, holding the place of Solomon's twelve oxen, "their hinder parts turned inward;" and three toward each corner of the heavens, of course. Solomon's basin stood upon the oxen, and this basin is supported by pillars, which pillars enter the hinder parts of the animals, and through the pillars the water passes into the animals. Whether Solomon's basin had these pillars we know not; but as it stood upon the oxen, (no doubt, at their hinder parts, which were turned inward,) the opportunity for communication by pipes is obvious. In the centre of this basin rises a smaller one, or cup, which is indeed the fountain, and supplies water to the larger. It is impossible to determine whether Solomon's had any cup like this; but, if it had, the difference between 2000 baths and 3000 baths is accounted for at once, and with at least as much propriety as the "hollow foot" of Calmet accounts for it. Such a cup, adding nothing to the external measure of the basin, might be omitted in the account. However, not to insist on this, it must be recollected, says our author, that to supply the rising column of water, of considerable diameter, and, no doubt, of a majestic elevation; to supply also the discharge of twelve lesser fountains from the mouths of the oxen—as in this instance from the mouths of the lions—together with what was contained in the various pipes, may well be thought to require half as much water as was held by the basin itself; so that the water necessary to supply the whole, or what was *received* by the entire fountain when at work, was 3000 baths; while the basin alone *held* only 2000 baths.

Without affecting to determine whether Solomon's basin had a cup, Mr. Taylor inquires, whether it is absolutely certain, from the arrangement of the passages in the original, that the same brim which had knobs compassing it, "ten in eighteen inches," is the same as that which was "wrought like the brim of a cup, with flowers of lilies?" The ornaments of the cup of *Al-hambra* are like those of flowers; those of the basin are different; might it not be so in Solomon's brazen sea?

This solution seems greatly preferable to the supposition, that one writer means dry-measure baths, and the other liquid-measure baths; or that the bath had varied in its quantity after the time of Solomon; since the foundation of this explanation is matter of fact, and since the coincidence of ideas between Solomon's and the Moorish fountain is striking. (See Swinburne's Travels in Spain, p. 178.)

The fountain may serve to answer another question, which has been raised on the manner of casting Solomon's brazen sea—How such an immense body could be cast *at once*? This difficulty has arisen from taking as certain that the sea was strictly a circle; whereas the Arabian fountain, though circular, is divided into twelve faces, each face being itself a plane, and forming an angle with the next. If this were the fact also with respect to Solomon's sea, then we perceive how easily each face might be cast separately, and afterwards the whole be united; notwithstanding which few persons, if any, would

hesitate in describing it as a *round* basin. This would determine, too, that Solomon's oxen stood, like the Moorish lions, one to each face, with equal intervals between them, all round the circumference, and not, as might be gathered from the description, three together, each three facing a cardinal point of the heavens, which has been the sentiment of the rabbins, and is adopted by Calmet and others.

Is there an allusion to the brazen sea as a fountain, in Zech. xiii. 1, "*In that day there shall be a fountain opened*, not merely to the priests in divine service in the temple, but it shall be free *to the house of David, and to the inhabitants of Jerusalem* in general, to the whole nation, &c. *for cleansing of sin and uncleanness*," &c.?

SEAH, a Hebrew measure, containing about two gallons and a half, liquid measure; or about a peck and one pint, dry measure.

SEAL, SEALING. The allusions and references to seals and sealing are very frequent in the sacred writings. Seals or signets were in use at a very early period; and they were evidently of various kinds, so that the same expression, as it might at first sight be thought, has a diversity of meaning, determinable by its connection on application.

The principal use of seals was for authentication, and they appear to have been worn by the parties to whom they respectively belonged. The seal of a private person was usually worn on his finger, or on his wrist, or in a bracelet, being small in size. The seal of a governor was worn by him, or carried about his person, in the most secure manner possible. The royal seal was, (1.) personal, to the king; (2.) public, to the state; in other words, the seal of the king, and the seal of the crown: the first the king retained; the latter he delivered to the proper officer of state. So far our own usages enable us to comprehend clearly the nature of this important instrument.

The art of writing is so generally diffused among us, that we think meanly of an individual who has not acquired that noble qualification; and we can scarcely conceive of a governor, or a king, who is destitute of the accomplishment, being fit for discharging the duties of his office. We must, therefore, recollect, that in the East the art of writing is practised by a body of men whose skill is the mean of their livelihood, and who engross almost the whole of its practice. The civil governor may be considered as never authenticating by *signature;* but to give validity to an order, he stamps it with an impression of the seal which he wears, and this sufficiently denotes, to all who inspect it, that he has been informed of the contents, and has confirmed them by his *stamp manual*. This shows the vast consequence of this implement; for, should an order, under the governor's seal, command the death of A. B. that person would be treated as a criminal, and executed on the warrant thus authenticated. Or, should an order, thus authenticated, command the disbursement of a considerable sum of money, the treasurer would disburse it, and justify himself by this authority. So that, in fact, whoever possesses this seal possesses all the power of the real owner, all the resources of the country, &c. Hence we may in some degree estimate the incautious confidence of Judah, who gave his seal to Tamar, by which act he, with his property, was placed entirely in her power; and we may also perceive the fidelity of Tamar, who made no ill use of this authority.

Seals were usually made of silver, but others were of inferior metals; and some of precious stones. The form of their cutting must also be properly understood, because such seals as are in use among ourselves would very ill answer the purpose of stamping or marking. Were they dipped in a thick kind of ink, (printer's ink, for example,) they would imprint on paper the mark of their flat superficies, leaving *blanks* corresponding to the hollows which formed the letters. It is necessary, therefore, that seals which are to be thus dipped should have the inscriptions upon them *raised*, so that these inscriptions may hold the ink, and imprint on the paper the forms of the letters which compose them. In this manner the excise stamps on a variety of articles which pay duty in Britain are cut and conducted; also post-marks on letters, letters for marking linen, and, universally, types used for printing.

The nature of the inscription is another thing requiring notice. It is not enough that they consist of the initials of the owner's name; they contain, especially when they belong to a person of consequence, a description of his office, residence, &c. and, as a long line of ancestry is reckoned to increase the honor of an individual, this in the East is displayed on some of their seals with a parade (as we should call it) verging on affectation and ostentation. Some of them have additions which seldom occupy our cipher seals, such as inscriptions, mottoes, sentences, apophthegms of moral wisdom, and sentiments, pious or political; which answer in some measure to the mottoes of our coats of arms, but extended to lengths which custom among us forbids.

Mr. Taylor, from whom these remarks are abridged, has selected the following Scripture references to seals and sealing.

We read in Est. viii. 8, "Write in the king's name, and seal it with the king's [seal] ring; for the writing which is written in the king's name, and sealed with the king's ring, no man may reverse." (See also ver. 10.) It clearly appears that the king's ring [called טבעת *tabaath*] had a seal in it; this also is the name of Pharaoh's ring; and we read (chap. iii. 10.) that the king took off his ring from his hand, and gave it to Haman, empowering him thereby, at his pleasure, to authenticate his commands with the *stamp* of royal authority.

Precisely the same action is that of Pharaoh with respect to Joseph: (Gen. xli. 42.) "And Pharaoh took off his ring (*tabaath*) from his hand, and gave it, and placed it on the hand of Joseph;" from which moment the power of life and death, and of civil government, although vested in the king, was transferred to Joseph; and since this ring is called by the same name as the former, we may justly conclude that it was of the same nature. But here arises a *query*. It is said these rings were worn on the hand —were they worn on the wrist? or, being worn on the finger, are they said to have been worn on the hand?

We have, however, an earlier instance of a seal—and it should seem to be a seal-ring, as being the property of the wearer, known by an appropriate inscription—in the instance of Judah, (Gen. xxxviii. 18.) who left with Tamar his seal or signet, called (חתם) *hothâm*. That this was a ring appears likely from the consideration of Judah's wearing it about his person. The word is used, too, in Jer. xxii. 24, "Though Coniah, son of Jehoiakim, were a (*hothâm*, חותם) ring on my right hand;" and we have in Dan. vi. 17,(18, Heb.) the act of sealing described by it, "And a stone was brought and placed on the mouth of the den, and the king sealed it (חתמה) with his ring (טבעתה)

and the princes also sealed with their rings." Hence it appears that we have three words to denote a seal, or rather three different kinds of seals, denoted by three very distinct and different words. (1.) *Hothâm*, which is used the earliest, we believe, in the instance of Judah; it denotes a seal of such a kind as a private person might carry about him. (2.) *Tabaath*, a seal which we find worn by kings, as by Pharaoh and Ahasuerus. (3.) *Izkâ*, a seal employed both by the king and his princes; and therefore not appropriate restrictively to royalty. It is not said that this article was worn about the person.

Hothâm, Mr. Taylor takes to be a general word for seal; and he thinks it means a precious stone, cut in the manner of seals. So we read, Exod. xxviii. 11: "Two onyx stones, the work of an engraver in stone, (seal-cutter,) engraved, or cut in, with the engravings, incisions, of a *hothâm*." The same, (ver. 21.) "The names of the children of Israel (twelve) were to be upon the twelve stones of the pectoral, like the engravings of a *hothâm*; each stone containing one name:" also ver. 36, "And thou shalt make a plate (flower) of pure gold, and shalt make incisions—openings; that is, shalt engrave upon it like the engraving of a *hothâm*, "Holiness to the Lord." The same phrase (chap. xxxix. 6.) expresses that the onyx stones were engraven with the engravings of a *hothâm*; (also ver. 14.) and it deserves remark, how carefully these articles are described as being wrought with a peculiar, or at least with a distinct, species of engraving. Now, certainly, there could have been no room for this distinction, if no more than one manner of engraving letters had been known at that time. This, we see, was cut into the metal, or jewel, or seal; it was used in engraving the name of the proprietor on the seal belonging to him; it was used by private persons; and it was commonly known and understood. This remark has its influence on the question of the origin of writing. But we read in Exod. xxxii. 16, that the tables of the law contained writing *engraved* (חרות) upon them. What kind of *engraving* was this? It happens that the word occurs only in this place; the LXX render it κεκολλαμμένη, which, if it be from the verb κολάπτω, may signify cut out, or rather *chiselled*, that is, hollow lines, wrought in stone by a chisel, (or something answering the purpose of that instrument,) and driven by a mallet, as κολάπτῃ is understood to signify; *instrumentum lapicidarum malleo simile*, a hammer. This, possibly, was the idea intended to be conveyed by those interpreters; at least it is the idea which arises from their rendering. But the apostle seems to have been dissatisfied with the term, for he says, (2 Cor. iii. 7.) "If the ministration of death written with letters *engraven* on stones (ἐντετυπωμένη ἐν λίθοις) was glorious," he has preferred a word of more general signification; *formed*, imaged, typified, in any manner. Under this uncertainty the English word *chiselled* may express this manner till a better is suggested. The result of these inquiries is, that the devices, or marks, of certain seals, were incuse cut into the metal; while those of others were raised for the purpose of stamping.

Among the representations of seals collected by Mr. Taylor, is one from Tavernier, being that of the first minister of state of some oriental prince. The seal, in the original, is set on the back of the patent, no man daring to affix his seal on the same side as the king's; and this Mr. Taylor thinks may give the true bearing of the apostle's expression: (2 Tim. ii. 19.) *The foundation of God standeth sure, having this* motto around the *seal*—this inscription, "*The Lord knoweth them who are his.*" And this inscription is on the enclosed, the folded, side of the patent, not visible to us; whereas, on the open side, the exposed part of the patent, is the counter inscription, "*Let all who name the name of Christ depart from iniquity;*"—this character is conspicuous to all, and, as it were, a continuation of the former, its counterpart, and in perfect coincidence with it. The notion of a writing fully, amply confirmed, (that is, a royal patent,) suits this passage, he remarks, extremely well, even better than that of a foundation stone; for how can the inscription on such a stone be open for inspection? or why two mottoes? and, as appears, one on one side of it, the other on the other side? The *security of God*—his *bond* abideth sure, absolutely immovable; its seal-motto is, "The Lord knows, approves, them who are his." This idea of a seal on the back of a writing, seems to be that of the apostle John, also: (iii. 33.) "He who hath received his (the Messiah's) testimony has set to, added, his seal, *vouching*—not properly *confirming*—the veracity of God."

Circumcision was a *seal*, or a token in confirmation of a previous engagement. The Corinthians were *seals* of the apostle's ministry, conclusive evidences, like seals to a deed. In general the gifts of God, the Holy Spirit, &c. were tokens of validity, given for confirmation of a delegated power to parties possessing them.

Sealing.—It is necessary to observe, that the method of sealing, mentioned in the sacred writings, does not restrictively imply a waxen seal, or a seal for evidence only, but *to close up, to secure*, by some solid, or glutinous matter. So Deut. xxxii. 34, "Is not this laid up in store with me, and sealed up [*closed* up, secured, for preservation] among my treasures?" In Job xxxviii. 14, a seal is mentioned as being made of *clay*; which, indeed, is customary in the East; and in Jer. xxxii. 14, a similar practice seems referred to, with regard to a certain deed which was enclosed in a roll of some strong substance, *pitched* over, to protect it from water, or surrounded with a coat of firm clay, to the same purpose, and placed at the bottom of an earthen vessel; while a writing not thus enclosed, or coated over, was laid among a quantity of dry matters, "stones, bricks, or sea-sand," above the vessel.

That the word translated *sealing* may properly be understood of *closing*, or *cementing*, which is allied to sealing in the East, appears in part from the following extract from Niebuhr: (vol. ii. p. 261.)—"They sign their letters with a sort of cipher, to prevent the possibility of counterfeiting their signatures: at least the great and the learned do so. . . Their letters folded are an inch in breadth, and the leaves are *pasted together* at one end. They cannot seal them, for wax is so soft in hot countries, that it cannot retain an impression. See further under Clay, and Book, p. 202.

SEAT. The seat of Moses, on which the scribes and Pharisees sat, expresses the authority of the doctors of the law, and their office of teaching. Our Lord commanded that they should be heard, and respected; but he forbade that their actions should be made precedents, or themselves taken for examples. The seat of the scorner, mentioned in the first Psalm, alludes to the abominable discourse, and the licentious manners, of libertines, who corrupt equally by their scandalous example and conduct, as by their loose principles. The Hebrew says scorners, revilers, those pretended free-thinkers, who deride the simplicity of plain and honest minds. Solomon often speaks of them in his Proverbs, and carefully guards

his pupil against their dangerous tongues, Prov. i. 22; iii. 34; ix. 7, 8, 12; xiii. 1; xiv. 6; xv. 12; xix. 25; xx. 1, &c. The seat of honors, (Ecclus. vii. 4.) is the chief places in the synagogues, which the Pharisees assumed; (Matt. xxiii. 6.) the seat prepared for Job in the assemblies; (Job xxix. 7.) the seat or throne of the king, and that of God, are clear enough. The throne belongs to God, and to the king; the seat of honor to the friends of the king, and to great men. (Compare Bed.)

SEBA, or Saba, son of Cush, Gen. x. 7. See under Sabeans, I.

SEBASTE, see Samaria.

SEBAT, the fifth month of the Jewish civil year; and the eleventh of the ecclesiastical year; from the new moon of February to that of March; or, according to others, corresponding to our January, O. S. (See Month.) They begin in this month to number the years of the trees they planted, the fruits of which were esteemed impure till the fourth year, Zech i. 7. See Jewish Calendar, at the end of the volume.

SECACAH, a southern city of Judah, (Josh. xv. 61.) in the desert.

SECRET, see Mystery.

SECT, a Latin word which has the same signification as the Greek word *Hæresis*, though the sound is not so offensive to us. Among the Jews there were four sects, distinguished by their practices and opinions, yet united in communion with each other, and with the body of their nation, viz. the Pharisees, the Sadducees, the Essenians, and the Herodians. (See the respective articles.) Christianity was originally considered as a new sect of Judaism; hence Tertullus, accusing Paul before Felix, says, that he was chief of the seditious sect of the Nazarenes; (Acts xxiv. 5.) and the Jews of Rome said to the apostle, when he arrived in this city, that "as to this sect, it was every where spoken against," Acts xxviii. 22. Peter (2 Epist. ii. 1—10.) foretells that false teachers should arise among them, "who privily shall bring in damnable heresies, (or sects,) even denying the Lord that bought them, and bring upon themselves swift destruction." He adds, that these people, being great lovers of themselves, are not afraid to introduce new sects; where the word sect is taken in the same sense as heresy.

Among the Greeks, the philosophers were divided into different sects; as the Academics, the Stoics, the Peripatetics, the Cynics, the Epicureans, &c. The Jews, in imitation of the Greeks, began to divide themselves into sects, about the time of the Maccabees; and it seems as if the Corinthians had a mind to introduce something like this into Christianity, when they boasted, I am a disciple of Peter, I of Paul, I of Apollos, 1 Cor. i. 12; iii. 22, &c.

SECUNDUS, a disciple of Paul, (Acts xx. 4.) but we know nothing of his life, further than that he was of Thessalonica, and followed the apostle from Greece into Asia, A. D. 58.

SEED, the prolific principle of future life, is taken in Scripture for posterity, whether of man, beasts, trees, &c. all of which are said to be sown and to fructify, as the means of producing a succeeding generation, Jer. xxxi. 27. Hence seed denotes an individual, as Seth, in the stead of Abel, (Gen. iv. 25. *et al. freq.*) and the whole line of descent; as the seed of Abraham, of Jacob, &c. the seed-royal, &c. much in the same acceptation as children. The seed of Abraham denotes not only those who descend from him, by natural issue, but those who imitate his character, (Rom. iv. 16.) for, if he be "the father of the faithful," then the faithful are his seed, by character, independent of natural descent; and hence the Messiah is said to see his seed, though in fact, Jesus left no children by descent, but by grace or conversion only, Isa. liii. 10. This is occasionally restricted to one chief, or principal, seed, one who by excellence is the seed; as the seed of the woman, (Gen. iii. 15; Gal. iii. 16.) the seed of Abraham, the seed of David, meaning the most excellent descendant of the woman, of Abraham, of David. Or, understand by the "seed of the woman," the offspring of the female sex only; as verified in the supernatural conception of Jesus, (Matt. i. 18, &c.; Luke i. 26, &c.) and of which the birth of Abraham's seed (Isaac) was a figure.

Seed is taken figuratively for the word of God; (Luke viii. 5; 1 Pet. i. 23.) for a disposition becoming a divine origin, (1 John iii. 9.) and for truly pious persons, Matt. xiii. 38.

SEEING, To SEE. This is said, not only of the sense of vision, by which we perceive external objects, but also of inward perception, of the knowledge of spiritual things, and even of the supernatural sight of hidden things; of prophecy, visions, ecstacies. Whence it is that those persons were formerly called seers, who afterwards were called Nabi, or prophets; and that prophecies were called visions. See Prophet.

The verb to see, is used to express all kinds of sensations. It is said (Exod. xx. 18.) that the Israelites *saw* voices, thunder, lightnings, the sound of the trumpet, and the whole mountain of Sinai covered with clouds or smoke. To see good, or goods, is to enjoy them; "I believed to see the goodness of the Lord in the land of the living," Ps. xxvii. 13, i. e. I hope that God will bring me back into my own country, into the land of Judea, where I shall live in peace and prosperity. Job says, (vii. 7.) "I shall die, and see no more; I shall no longer enjoy the good things of this world." And the psalmist says, (Ps. iv. 6.) "There be many that say, who will show us any good?" that is, to enjoy any happiness in this life.

To see the face of the king, is to be of his council, his household, or to approach him. The kings of Persia, to maintain their respect, and majesty, seldom permitted their subjects to see them, and hardly ever showed themselves in public; none but their most intimate friends, or their familiar domestics, had the honor of beholding their faces, Esth. i. 10, 14. Frequent allusion is made to this custom in Scripture, which mentions the seven principal angels that see the face of the Lord, and appear in his presence. See Rev. i. 4, and Angel.

SEER, see Prophet.

I. SEGUB, son of Hezron, father of Jair, 1 Chron. ii. 21, 22.

II. SEGUB, a son of Hiel of Bethel, who, having undertaken to rebuild Jericho, was punished by the death of Abiram, his first-born son, who died as he was laying the foundation; and by the death of Segub his younger son, when he hung up the gates of the city, 1 Kings xvi. 34. See Hiel, and Jericho.

I. SEIR, the Horite, whose dwelling was east and south of the Dead sea, in the mountains of Seir, where at first reigned his descendants, Gen. xxxvi. 21—30; 1 Chron. i. 38, &c. The posterity of Esau afterwards possessed the mountains of Seir, and Esau himself dwelt there when Jacob returned from Mesopotamia, Gen. xxxii. 3; xxxiii. 14; xxxvi. 8, 9. Moses informs us, (Deut. ii. 12.) that Esau made war with the Horites, and destroyed them. Seir must

have lived very early, since his children were already a powerful and numerous people in the time of Abraham, before the birth of Isaac, when Chedorlaomer and his confederates came to make war against the kings of Pentapolis, Gen. xiv. 6.

II. SEIR, a mountainous tract, stretching from the southern extremity of the Dead sea, to the gulf of Ezion-Geber. Mount Hor formed part of Seir, and the only part that retained its original name. Mount Seir is more particularly described under the article Exodus, p. 415.

There would seem to have been a mountain on the frontiers of Judah and Dan, bearing the name of Seir, Josh. xv. 10.

SELA, the name of a place mentioned in 2 Kings xiv. 7, where it is said that Amaziah, king of Judah, slew ten thousand men of Edom, in the valley of Salt, and took Sela by war, and called the name of it Jokthеel. *Sela*, in Hebrew, signifies *a rock*, and answers to the Greek word *Petra;* whence it has been reasonably inferred that the city bearing this name, and which was the celebrated capital of Arabia Petrea, is the place mentioned by the sacred historian. There are two places, however, which contend for the honor of having been the capital of the Nabatheans, or Agarenians—Kerek, and Wady Mousa; but the extensive ruins which have been discovered in the latter place, has induced most writers to consider this as the site of the ancient Petra, though in opposition to the traditions of the people who inhabit the country. Mr. Mansford has followde those writers who think that both Kerek and Wady Mousa appear to have been called Petra by the Greeks, and each to have been the capital of the country, though in different ages. In proof that the former was so called, he remarks, that when the expedition of the Macedonian Greeks, which Antigonus sent against the Nabathæi, under the command of his son Demetrius, first penetrated into this country, we are informed by Diodorus that this people placed their old men, women and children, upon a steep rock, having only one access to the summit, and situated three hundred stadia beyond the lake Asphaltites. Now, both the description and position of this place agree with Kerek, as described by Burckhardt; while the city of Wady Mousa is twice the above-mentioned distance from the lake, and stood in *a deep glen*, instead of on *a precipitous rock*. He conceives, however, that in process of time, and probably from increase of commerce, or for better security, or as lying in a more direct route from the Red sea to the Mediterranean, the new city was built in Wady Mousa, the probable site of a former city of the Edomites, to which the name of the old capital was transferred, and with equal propriety, for here, too, all was rock; while the old city was distinguished by its indigenous name of Kerek, moulded by the Greeks into Charax.

The remains in the valley of Wady Mousa, which are described by Burckhardt and Legh, and by captains Irby and Mangles, attest the splendor of the former city. At the western end of the valley, the road ascends to the high platform on which mount Hor and the tomb of Aaron stand; in the vicinity of which Josephus and Eusebius agree in placing the ancient Petra. See a full description of Wady Mousa under Canaan, p. 238, 239.

SELAH, a musical term, which occurs frequently in the Psalms, and is found also in Hab. iii. 3, 9, 13. It usually occurs at the end of a period or strophe; but sometimes at the end only of a clause. According to Gesenius, this difficult word may be explained in three different ways; either directly, as *symphony*, (so the Sept. διάψαλμα,) or as *pause of the song*, when the instruments strike up, i. e. *symphony*, as before; or again, some suppose the word to consist of the initial letters of three words, signifying *da capo, repeat*, etc. This last mode Gesenius rejects, but does not decide in respect to the others. (See his Lexicon.) R.

I. SELEUCIA, a name given by king Seleucus to the city of Gadara, which see.

II. SELEUCIA, a city of Syria, on the Mediterranean, near where the river Orontes falls into it. Paul and Barnabas embarked at Seleucia, for Cyprus, Acts xiii. 4. The coins of this city are remarkable for exhibiting four different eras: first, that of the Seleucidæ, in the year of Rome, 442; that of its own laws, 645 of Rome, under the reign of Antiochus VIII.; that of Pompey, in the year of Rome, 690; and that of Augustus, in the year of Rome, 723.

SELLING. The Hebrews might sell their own liberty; and fathers might sell that of their children, Lev. xxv. 39. If your brother sells himself to you because of his poverty, you shall not oppress him, nor sell him again as a slave: he shall abide with you only as a workman for hire. Maimonides says, that a Hebrew could not sell his liberty, but in extreme necessity. Exod. xxi. 7, "If a man sell his daughter to be a maid-servant, she shall not go out as the man-servants do." Her master shall not dismiss her, as a man-slave is dismissed at the sabbatical year. He shall take her as his wife, or shall marry her to his son. If he care to do neither of these, he shall set her at liberty." The Hebrews sold also insolvent debtors, and their children, Matt. xviii. 25; 2 Kings iv. 1. To sell freemen for slaves, was a crime which the law punished with death, Exod. xxi. 16; Deut. xxiv. 7. Esau sold his birthright; and for this, it appears, Paul calls him profane, Heb. xii. 16. "Thou hast sold thyself to work evil in the sight of the Lord," said the prophet Elijah to Ahab, (1 Kings xxi. 20, 25.) and the wicked Israelites mentioned in 1 Mac. i. 16, sold themselves as slaves to sin, being subject to their evil inclinations, as slaves are to their masters. These expressions were familiar to the Hebrews, and hence Paul, speaking of himself, or rather of mankind in his own person, says, (Rom. vii. 14.) "I am carnal, sold under sin; the slave of concupiscence and of sin by nature, but set at liberty by the grace of Jesus Christ." The difference is, that Ahab sold *himself;* that is, freely, voluntarily; whereas Paul was *sold;* that is, against his will, by force, by constraint of circumstances, not of choice.

SEM, see Shem.

SEMOOM, see Wind

SENIR, mount Hermon was so called by the Amorites, Deut. iii. 8, 9; 1 Chron. v. 23.

SENNACHERIB, king of Assyria, son and successor of Shalmaneser, began to reign, A. M. 3290; and reigned but four years, 3294. Hezekiah, king of Judah, having shaken off the yoke of the Assyrians, by which Ahaz, his father, had suffered under Tiglath-pileser, Sennacherib marched an army against him, and took all the strong cities of Judah. Hezekiah, seeing he had nothing left but Jerusalem, which he, perhaps, found it difficult to preserve, sent ambassadors to Sennacherib, then at the siege of Lachish, saying, "I have committed a fault; but withdraw your army out of my territories, and I will bear whatever you shall impose upon me." Sennacherib demanded three hundred talents of silver, and thirty talents of gold, which Hezekiah remitted to him. Sennacherib received the tribute, but refused to leave

Judea. He sent from Lachish to Jerusalem three of his chief officers, Tartan, Rab-saris and Rab-shakeh, to summon Hezekiah to surrender; in doing which they uttered many blasphemies against God. In the mean time Sennacherib quitted the siege of Lachish, and went in person to that of Libnah, whence he wrote to Hezekiah, urging him to return to his duty, and to follow the example of so many other nations that had submitted. Hezekiah entreated the Lord, who sent a destroying angel against the Assyrian army, and slew in one night 185,000 men, 2 Kings xix. 35. Sennacherib returned with all speed to Nineveh, where, while he was paying adorations to his god Nisroch, in the temple, his two sons Adrammelech and Sharezer slew him, and fled into Armenia. Esar-haddon his son reigned in his stead, A. M. 3294, 2 Kings xix; 2 Chron. xxxii. 21.

Most commentators are of opinion, that the army of Sennacherib was destroyed before Jerusalem, preparing for the siege of this city. But Calmet seems to think, from Isa. x. 24—26, that he did not form the siege of Jerusalem; but that this calamity befell him in his march against Tirhakah.

The Babylonian Talmud affirms, that lightning was the agent employed upon this occasion; and the Targums, or Chaldee paraphrases, are quoted, as asserting the same thing. Other writers believe, that the Assyrians perished by means of a hot wind, which God caused to blow against them; a wind very common in those parts, (Thevenot, Voyage, part i. lib. ii. 20; part ii. lib. i. 20; ii. 16.) and which makes great ravages, stifling thousands of persons in a moment, as often happens to those great caravans of Mahometans, which go pilgrimages to Mecca. Jeremiah (li. 1.) calls it a destroying wind; and the threatening by Isaiah, (xxxvii. 7.) to Sennacherib, "Behold, I will send a blast upon him, and he shall hear a rumor," seems also to allude to it. [Many interpreters have thus referred the catastrophe of Sennacherib to the simoom, whose destructive ravages have been long celebrated by oriental travellers. More recent and accurate accounts, however, have shown the fallacy of these stories respecting the simoom; and this hypothesis, therefore, falls to the ground. See Winds. R.

SEPHER, probably the coast of Southern Arabia, *Yemen*. (See under Mesha.) The sons of Joktan had their dwelling "from Mesha, as thou goest unto Sephar, a mount of the east," Gen. x. 30.

SEPHARVAIM. When Shalmaneser, king of Assyria, carried away Israel from Samaria to beyond the Euphrates, he sent people in their stead into Palestine, among whom were the Sepharvaim, 2 Kings xvii. 24, 31. [That Sepharvaim was a small district under its own king, is apparent from 2 Kings xix. 13; Isa. xxxvii. 13. It may with most probability be assigned to Mesopotamia; because it is named along with other places in that region; and because Ptolemy (v. 18.) mentions a city of a similar name, *Sipphara*, as the most southern of Mesopotamia. Below this city, he adds, the Euphrates divides itself into two branches, of which the eastern goes to Seleucia, and the western to Babylon. Probably the Sipphara of Ptolemy is the *city of the Sipparenes* mentioned by Abydemes, for whom he says Nebuchadnezzar caused a lake to be dug, and the water of the Euphrates turned into it. (Euseb. Præp. Evang. ix. 14.) R.

SEPTUAGINT, the most ancient Greek version of the Scriptures. For a particular account of this, see the article Versions.

SEPULCHRE, a place of burial. The Hebrews were always very careful about the burial of their dead. Many of their sepulchres were hewn in rocks; as that bought by Abraham for the burying of Sarah; (Gen. xxiii. 4, 6.) those of the kings of Judah and Israel; and that in which our Saviour was laid on mount Calvary. Sometimes their graves were dug in the ground; and commonly without their towns. Our Saviour (Matt. xxiii. 27.) says, that the Pharisees were like whited sepulchres, which appeared fine without, but inwardly were full of rottenness and corruption; and Lightfoot has shown, that every year, on the fifteenth of February, the Hebrews whitened them anew. In Luke (xi. 44.) Christ compares the Pharisees to "graves which appear not, so that men walk over them without being aware of it;" not knowing that these places are unclean; so that they contract an involuntary impurity. See Burial.

Mr. Taylor has devoted several Fragments to a consideration of the ancient sepulchres of various nations, and especially to the sepulchre of our Saviour on mount Calvary. He has collected much curious, and, to the antiquarian and historian, much useful information; but a great deal of it is useless for the elucidation of Scripture. We shall make such selections as the nature of this work requires.

It is more than possible, that if we could discriminate accurately the meaning of words employed by the sacred writers, we should find them adapted with a surprising precision to the subjects on which they treat. Of this the various constructions of sepulchres might, probably, afford convincing evidence; and, perhaps, it is a leading idea in passages where it has not hitherto been observed. The numerous references in Scripture to sepulchres supposed to be well peopled, would be misapplied to nations which burned their dead, as the Greeks and Romans did; or to those who committed them to rivers, as the Hindoos; or to those who exposed them to birds of prey, as the Parsees: nor would the phrase "to go down to the sides of the pit" be strictly applicable to, or be, properly, descriptive of, that mode of burial which prevails among ourselves. Single graves, admitting one body only, in width, or in length, have no openings on the sides to which other bodies may be said to go down: nor are such excavated apartments customary in this country, as are found in the East.

Nor is it unlikely that the mode of burial is used as the means of distinction among certain nations or countries, by the sacred writers; as might be instanced in an almost singular passage of the prophet Ezekiel, chap. xxxii.

Son of man, lament over the multitude of Egypt,
And describe them as cast down, even herself,
And the daughters of the famous nations,
Unto the land of the regions below,
With them that go down to the pit.
Why wast thou so sprightly? in hopes of escaping,
Down; and lie with the uncircumcised:
In the midst of those slain by the sword, fall thou;
To the sword she is given;
Drag her down; and all her multitude shall follow.
The gods-heroes from the midst of the shades address
him, with his coadjutors.
(They have (long since) gone down:
They lie uncircumcised, slain with the sword.)

Ashur is there, and all her assembly:
Encircling her in her sepulchral cavern;

All of them slain; having fallen by the sword:
To whom are assigned each his grave, in the sides of the pit;
So was her assembly around her sepulchre
(All of them slain, having fallen by the sword,)
Who communicated terror in the land of the living.
There is Elam and all her crowd, encircling her sepulchre;
(All of them slain, having fallen by the sword;)
Who have gone down uncircumcised into the regions below:
They communicated their terror in the land of the living,
Yet have they borne their shame with them that go down to the pit.
In the midst of the slain they have set her place of repose,
In the midst of her crowd, encircling her in her sepulchral cavern;
All of them uncircumcised, slain by the sword;
Although they caused terror in the land of the living,
Yet have they borne their shame with them that go down to the pit.
In the midst of the slain his place is appointed.

There is Meshech, Tubal, and all her multitude,
Her surrounding graves, her sepulchres;
(All of them uncircumcised, slain by the sword;)
Though they communicated their terror in the land of the living,
Yet they shall not lie with the heroes, the fallen of the uncircumcised,
Who [Meshech, Tubal] are gone down to the shades, each with his weapons of war,
And they have given to their swords places under their heads;
But their iniquities shall lie heavy upon their bones:
Though the terror of the mighty in the land of the living.
Yea, thou shalt be broken in the midst of the uncircumcised,
And shalt lie with those who are slain by the sword.

There is Edom, her kings, and all her princes,
Which with their heroisms are given places beside those slain with the sword:
They shall lie down with the uncircumcised,
Even with them that go down to the pit.

There are the princes of the North [Zephon] all of them,
And all the Zidonians;
Which are gone down with the slain, in their terrors,
Notwithstanding their heroisms they are ashamed;
And they lie uncircumcised, among those slain by the sword,
And bear their confusion with those that go down to the pit.

These shall Pharaoh see,
And shall be comforted over all his multitude, slain by the sword,
Pharaoh and all his army,
Saith the Lord God:
Because I have communicated my terror in the land of the living;
And have caused him to lie in the midst of the uncircumcised,
Among them who are slain by the swore,
Pharaoh, and all his multitude,
Saith the Lord God.

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The changes of persons, and genders, and phrases in these verses are extremely perplexing, and equally unaccountable; and a strict representation of the passage, *verbatim*, would be less intelligible than this looser version. Here we have Ashur or Assyria, Elam or Persia, Meshech and Tubal, the present Muscovy and Siberia, also Edom, the Zidonians and the countries adjacent, north of Sidon, perhaps as far as Antioch, &c. (certainly, not intending the north of Europe,)—and though the condition of these is described, generally, in nearly the same terms, yet there are remarkable variations introduced by the prophet. From the sepulchres of the kings, yet extant in Egypt, we know that the sovereigns were, as we may say, buried in society, many sepulchres encircling the area, and several chambers in one sepulchre. Of the Assyrian sepulchres we know but little, that country being almost new to our researches; yet we have every reason to confide in the correctness of the prophet, who speaks of the sides of the pit (that is, the cells in those sides) as being inhabited. Persia, we know, cut sepulchres in rocks, of which evidences are yet remaining. Not so (probably) Meshech and Tubal; they threw up vast barrows over their valiant leaders; their followers who fell with them shared in the same highly raised mound: they made a point of honor of burying their weapons and military ornaments with the dead; and their swords are found under the heads of their skeletons to this day:—*Suaque arma viro*, as Virgil speaks. Dr. Clarke's notices (and views) of the numerous barrows in the steppes of Russia, are sufficient evidence on this subject; and the phrase "Iniquities (ravages, perhaps) shall lie heavy on their bones," is an allusion to the weight of earth under which they are deposited. It is the very contrary of the ancient wish; "Light lie the earth upon thee." The sepulchres of Edom are illustrated by what our countrymen have found in the ancient Petra. The princes of the north of Syria and of Asia Minor have left wonderful proofs of their powers in excavating rocks, of which every day affords new discoveries. (See the publications of the Dilettanti Society of modern Travellers—Dr. Clarke, Burckhardt, Legh, Irby and Mangles, Beaumont, Walpole, &c.) Those of the Zidonians have been described by Maundrell, Shaw, and others. Dr. Shaw describes the cryptæ at Latikea, or Laodicea, in the northern part of Syria, as being sepulchral chambers, hollowed in the rocky ground, some of which are ten, others twenty or thirty, feet square, but not proportionate in height. The descent into them is artfully contrived. A range of narrow cells, wide enough to receive a sarcophagi, and long enough for two or three, runs along the sides of most of them, and appear to be the only provision that has been made for the reception of the dead. . . . The sepulchral chambers near Jebilee, Tortosa, and the Serpent mountain, together with those that are commonly called the Royal sepulchres at Jerusalem, are all of them exactly of the same workmanship and contrivance with the cryptæ of Latikea.

It is somewhat remarkable that the prophet omits the sovereign of Babylon. Was this because Babylon, being built on marshy ground, afforded no opportunity for excavating sepulchres in rocks? It does not appear that such sepulchres could be formed in that city. What places of interment have hitherto been discovered, are in erections above ground. Mr. Rich mentions them; but he found them in masses of brick work. Still, it is impossible to overlook the

sublime ode of the prophet Isaiah, addressed to this potentate, an ode which has been often admired for its sublimity, chap. xiv. The prophet speaks of the king of Babylon as brought down to hell [the shades below] and to the sides of the pit. This, however, may be principally a poetical antithesis to the preceding verse, which records his desire of ascending above the heights of the clouds, and emulating the Most High. And, unless we take the passage in this qualified sense, we shall find it scarcely possible to reconcile it with the enlarged particulars in the following verses:—

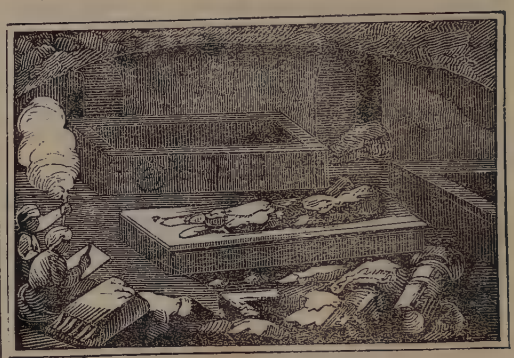
All the kings of the nations—all of them
Lie in glory; every one in his own house—sepulchre,
But thou art cast out of thy grave, like an abominable branch;
Like the raiment of the slain, thrust through with a sword,
That go down to the stones of the pit;
As a carcass that is trodden under feet,
Thou shalt not be joined with them in burial.——

The strongest possible opposition is here intended by this elevated writer. Taking the sepulchre of Pharaoh Necho, as described by Belzoni, for an instance of the posthumous glory of the kings of the nations, of the house appertaining to each, respectively, we feel more sensibly the degradation of the monarch whose preponderance had been terrific to all his neighbors, and whose ambition urged him to aspire at divinity. The personification of *Sheol*, the region of the dead, appears to be more than ever striking; with the company roused to meet this dead monarch. The difference of personages imagined by these prophets as addressing the descending kings, would justify the investigation of critics, but demands a discussion too extensive for this place.

Dr. Clarke discovered, and has fully described, a number of sepulchres similar to those spoken of by Maundrell, which extend along the side of the ravine to the south-west and west of mount Sion. He describes them as a series of subterranean chambers, hewn with considerable art, each containing one or many repositories for the dead, like cisterns carved in the rock, upon the sides of the chambers. The doors are so low, that to look into any one of them, it is necessary to stoop, and in some instances to creep on hands and knees. (See Luke xxiv. 12.)

Mr. Maundrell's description of the sepulchre called that of the kings of Judah, may be useful for illustrating some passages of Scripture:—

"The next place we came to was those famous grots called the sepulchres of the kings; but for what reason they go by that name is hard to resolve; for it is certain none of the kings, either of Israel or Judah, were buried here, the Holy Scripture assigning other places for their sepulchres: unless it may be thought perhaps that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. Whoever was buried here, this is certain, that the place itself discovers so great an expense, both of labor and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock with which it is encompassed instead of walls. On the south side of the court is a portico nine paces long and four broad, hewn likewise out of the natural rock. This has a kind of architrave running along its front, adorned with sculpture, of fruits and flowers, still discernible, but by time much defaced. At the end of the portico, on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it. But within you arrive in a large, fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect, with levels and plummets, could build a room more regular. And the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room, you pass into, I think, six more, one within another, all of the same fabric with the first. Of these the two innermost are deeper than the rest, having a second descent of about six or seven steps into them. In every one of these rooms, except the first, were coffins of stone placed in niches in the



sides of the chambers. They had been at first covered with handsome lids, and carved with garlands; but now most of them were broke to pieces, by sacrilegious hands." (Travels, p. 76.)

The cave of Machpelah, which Abraham bought, (Gen. xxiii. 9.) was probably a double cave, an exterior chamber opening into another interior; not unlike those first described by Maundrell. If so, it might easily afterwards receive others of Abraham's family.

We have seen that these sepulchres are occasionally divided into chambers; and to such a chamber of death the wise man compares the chamber of the adulteress; (Prov. vii. 27.) "*She causes to fall, like as,* as surely as, *many and great wounds cause him to fall* who has received them: *and even strong men are absolutely slain by her. The way to the sepulchre is her house,* her first, or outer, chamber is like the open court that leads to the tomb; *descending to the chambers of death*" is the further entrance into her apartment: her private chamber, *penetralia,* is like a separate recess in a sepulchre. The writer varies this representation in chap. ix. 18, "*And he* (the thoughtless youth) *is not aware that the Rephaim,* giants, the most terrible of men, *are there* [in the house of the adulteress] inviting, calling him, *soliciting him, to enter the tomb.*" This is a bold *prosopopeia,* raising, as it were, the dead, which had been slain by means of prostitution, whose departed spirits entice the thoughtless youth to make one among them.

Some of the tombs in Egypt which Norden has copied, much resemble our country graves in England; some of them seem to be clusters of graves,

occupied, it may be supposed, by individuals of the same family; others are buildings of at least one story in height, and, by their doors and windows, or openings, seem as if they might, on occasion, accommodate the living; as indeed we find by several travellers who have taken refuge in them that they do. This will elucidate the circumstances of the demoniacs, who dwelt among the tombs, (Matt. viii. 28, *et al.*) and we see how readily they might serve as habitations to those unhappy sufferers. They show, also, the propriety of our Lord's comparison of the Pharisees to whited, embellished, beautified, sepulchres; handsome without, but polluted within: and the opportunities which persons professing extraordinary zeal for God, or regard for his servants, might have, of "garnishing the sepulchres of the righteous," as well as of repairing, or "building, the tombs of the prophets;" (Matt. xxiii. 27.) while at the same time as they paid unsolicited, and even extravagant honors to the dead, they detracted, despised, or persecuted the living; who addressed them with messages of the divine will, with authority superior to that of those whom they professed, by such solicitous attentions, to admire and to venerate.

Some erection certainly, though probably of much smaller dimensions than many of these, did Jacob construct over the grave of Rachel; perhaps a simple pillar within an enclosure, Gen. xxxv. 20. That called the tomb of Rachel, near Bethlehem, has no just pretensions to such remote antiquity.

The reader will recollect the descriptive epithet of Job, (chap. xxx. 23.) which, perhaps, may be thus understood: "*in like manner* (that is, as the pillar of sand is dissolved) *thou wilt* turn my face, or *direct my passage toward death; and toward the house which* has long been, and ever *is in continual preparation to* receive *all the living*." Exactly conformable is the psalmist's idea: (v. 9.) "The throat of the wicked is an open sepulchre," ever ready to devour; constantly gaping to receive all comers: and to this Jeremiah very forcibly likens the quiver of the Chaldeans: "It is an open sepulchre"—certain death; insatiable; swallowing up all. *Hell*, the grave, *and destruction, are never full*, (Prov. xxvii. 20.) but keep continually crying, *Give, give*, ch. xxx. 15, 16.

The representations which Le Bruyn has given of some sepulchres, cut at considerable heights into the rock, at Naxi Rustam, near Persepolis, in Persia, shows that they must have been works of great labor and expense, beyond the powers of ordinary persons, and must have employed many laborers, and for a long time. Vain desire of somewhat permanent! Vain solicitude for a kind of terrestrial, posthumous immortality! This gives a spirit to the expostulation of the prophet Isaiah (chap. xxii. 16.) with Shebna the treasurer:—"What hast thou here? what lasting settlement dost thou expect? that thou hast hewn thee out a sepulchre, here, like as one heweth out at a great height his sepulchre; that cutteth out at a great expense a habitation, for himself, after death, a dwelling, a residence, in the solid rock: it shall be fruitless; for the Lord shall toss thee, as a ball, into a large country, where thou shalt die," &c. It may be thought, that Shebna had actually constructed a magnificent monument, *sibi et suis*, as the Latins speak: the contrast of such stability, with the rollings of a ball into a far country, is very strong. That Shebna meant to settle where he built his sepulchre; that he connected the idea of security with it, is very credible. Will this apply to the phraseology of Balaam: (Numb. xxiv. 21.) "He said of the Kenites, *Strong is thy dwelling-place*, where thou passest thy life: *and thou placest in a rock thy nest*, wherein thou dost propose to abide after thy decease, that is, thy sepulchre: notwithstanding this *thou shalt be wasted*," &c. It is by no means certain that this is the true sense; because, we often read in Scripture of inhabitants of rocks—nevertheless, this sense may be included; especially when we consider the strong affection of the orientals toward the places of sepulture appropriated to their families. (See 2 Sam. xix. 33; Neh. ii. 3.)

From the general constructions of these sepulchres, we see the propriety of Scripture allusions to their various parts; as to the *gates* of hell—of hades, the unseen world; the *lowest* hell—hades, &c. We see also the attention bestowed on his sepulchre by the party himself, while living. It is very probable that sepulchres in gardens were generally cut into rocks; not dug (like graves) in the earth, but into the *heart* of a rock; hence Samuel was buried in his own house, that is, garden, probably, at Ramah, 1 Sam. xxv. 1. Manasseh was buried in the garden of his house, (2 Kings xxi. 18.) and (ver. 26.) Amon was buried in the sepulchre in the garden of Uzzah. Hence the sepulchre of Lazarus (John xi. 38.) is explained—distinguished—as being a *cave*; a chamber somewhat sunk into the ground; and hence, we find, Joseph of Arimathea had prepared his sepulchre in his garden, and had cut it into a rock; chamber within chamber, according to custom. See BURIAL.

It is customary, when a sepulchre is not in a garden, to surround it with fragrant herbs, flowers, &c.; hence the allusions to favorable situations for sepulchres, "The clods of the valley shall be sweet unto him."

If the reader will bear in mind these distinct kinds of sepulchres, he will find many places in Scripture become more intelligible by means of such discrimination, since what is descriptive of one kind, is inapplicable to others.

We find in Scripture various appellations given to the sepulchre; among others, that of the *house* appointed for all living—the *long home* of man—and the *everlasting habitation*. These are capable of much illustration from antiquity. The following are from Montfaucon: "We observed, in the fifth volume of our antiquity, a tomb, styled there, as here, *Quietorium*, a resting-place. There it is styled *Clymenis Quietorium*. *Quiescere*, to rest, is often said of the dead, in epitaphs. Thus we find, in an ancient writer, a man speaking of his master, who had been long dead and buried: *Cujus ossa bene quiescant!* May his bones rest in peace! We have an instance of the like kind in an inscription in Gruter, (p. 696.) and in another, (p. 954.) *Fecit sibi requietorium*; He made himself A RESTING-PLACE." (See Job iii. 13, 17, 18; xvii. 16.) "This resting-place is called frequently, too, AN ETERNAL HOUSE. '*In his life-time he built himself* AN ETERNAL HOUSE,' says one epitaph, 'He made himself AN ETERNAL HOUSE with his patrimony,' says another. 'He thought it better (says another epitaph) to *build himself* AN ETERNAL HOUSE, than to desire his heirs to do it;' and another, 'He put an inscription upon HIS ETERNAL HOUSE.' And another, 'He made A PERPETUAL HOUSE for his good and amiable companion.' They thought it a misfortune, when the bones and ashes of the dead were removed from their place, as imagining the dead suffered something by the removal of their bones. This notion occasioned all those precautions used for the safety of their tombs, and the curses they laid on those who removed them."

This may be further illustrated by reference to those inscriptions on the tombs at Palmyra, which have been explained by Mr. Swinton; (Phil. Trans. vol. liii. p. 276, &c.) and it is important to remark, that the Palmyrenians were so strongly assimilated to the Jewish nation, as to be all but Jews in many of their peculiarities, as they really were Jews in some of them.

Solomon (Eccl. xii. 5.) calls the tomb (בית עלם, *beth olâm*) the house of ages, or of long duration; and Mr. Swinton reads the beginning of a Punic inscription, found in the island of Malta, thus: (חדר בת עלם, *heder beth olam*) *the chamber of long home.* [*This*] "*chamber of the house of ages* [or *the long home*] *is the sepulchre of an upright man deposited* [*here*] *in a most sound sleep.—The people, having a great affection for him, were vastly concerned when Hannibal, the son of Barmelec, was interred.*" This is the very expression of Solomon, and justifies the sense of the words, as used in our version. It is worthy of observation, too, that the figure to denote death is—*a deep sleep; a sound sleep.* In this sense our Lord spake, "Our friend Lazarus *sleepeth;* I go to awake him out of *sleep* (and this gives the spirit of the disciples' answer, "Lord, if he sleep, he shall do well;" sound sleep being a favorable symptom in sick persons.) "The maid is not dead, but *sleepeth*," &c. The word *sleep*, we suppose, was capable of so much ambiguity, as not instantly, or infallibly, to strike our Lord's hearers in the sense he intended by it.

The sepulchre, or tomb, of our Lord Jesus Christ was on mount Calvary, north-west of Jerusalem, and was, as already observed, hewn out of a rock, John xix. 41. What is now shown for it, is a kind of small chamber, the interior of which is almost square; its height from bottom to top is eight feet one inch, its length six feet one inch, and its breadth fifteen feet ten inches. The entrance, which looks towards the east, is but four feet high, and two feet four inches wide. The place where the body of our Saviour is said to have been laid, takes up one side of this cave; it is raised from the ground to the height of two feet four inches; its length is five feet eleven inches, and its breadth two feet eight inches, placed lengthwise from east to west, and is incrusted with white marble. Dr. Clarke has contested the location of our Lord's sepulchre in this place, but his objections have been replied to in the article CALVARY.

I. SERAIAH, a scribe, i. e. secretary of state, or register, to David, 2 Sam. viii. 17.

II. SERAIAH, father of Ezra, Ezra vii. 1. Several other persons of this name occur.

SERAPHIM denotes a kind of angels, which encircle the throne of the Lord. Those described by Isaiah (ch. vi. 2.) had each six wings; with two of which he covered his face, with two his feet, and with the two others flew. They cried to one another, and said, "Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory!"

SERGEANTS, (Acts xvi. 35) properly Roman *lictors*, public servants who bore a bundle of rods before the magistrates of cities and colonies as insignia of their office, and who executed the sentences which they pronounced. (See Adam's Rom. Antiq. p. 178.) R.

SERGIUS PAULUS, proconsul or governor of the isle of Cyprus, was converted by the ministry of Paul, A. D. 44, or 45, Acts xiii. 7.

SERPENT. The craft and subtlety of this reptile are frequently dwelt on in the sacred writings, as qualities by which it is eminently distinguished. Moses says it was more subtle than any beast of the field which the Lord God had made; (Gen. iii. 1.) and our Saviour points to its wisdom as furnishing a model for imitation to his disciples, Matt. x. 16. We may enumerate seven kinds of serpents as known to the Hebrews, as follow: (1.) EPHEH, אפעה, the viper, Isa. lix. 5. (2.) ACSHUB, עכשוב, the adder, Ps. cxl. 3. (3.) PETHEN, פתן, the adder, Ps. lviii. 4. (4.) TZEPHA, צפע, or צפעני, TZEPHONI, not the fabulous cockatrice, but a common serpent, Isa. xi. 8. (5.) KIPPOS, קפוז, according to Bochart, the Acontias, or dart-snake, Isa. xxxiv. 15. (6.) SHEPHIPHON, שפיפון, the Cerastes, Gen. xlix. 17. (7.) The SARAPH, שרף, a flying serpent, Numb. xxi. 8.

Some of these Mr. Taylor has illustrated; the others continue obscure.

(1.) The *Epheh*, of the Hebrews, he takes to be the *El Effah* of the Arabs; of which Mr. Jackson observes, in his account of Marocco, "It is the name of a serpent remarkable for its quick and penetrating poison; it is about two feet long, and as thick as a man's arm, beautifully spotted with yellow and brown, and sprinkled over with blackish specks, similar to the horn-nosed snake. They have a wide mouth, by which they inhale a great quantity of air, and when inflated therewith, they eject it with such force as to be heard at a considerable distance. These mortal enemies to mankind are collected by the Aisawie [serpent-conjurers] in a desert of Suse, where their holes are so numerous, that it is difficult for a horse to pass over it without stumbling."

(2.) The *Pethen* is in all probability the Bætæn of the Arabs: it is described by M. Forskal as being "wholly spotted (in blotches) black and white. A foot in length; nearly two inches thick; oviparous. Its bite is instant death; the body of the wounded person swells greatly." See ASP.

Having suggested the idea that this *Bætæn* is the *Peten* of the Hebrew Scriptures, Mr. Taylor suggests that it may be strongly related to, if not a variety of, the *Coluber Lebetinus* of Linnæus; and under that persuasion, he extracts first M. Forskal's description of this serpent, and then adds something from Hasselquist. Linnæus was the first naturalist who mentioned it. The length of its body less than a cubit; its tail four inches; toward the neck thinner, an inch and a half thick. Head broad, depressed, subcordated. Scales of the back obtuse-oval, flat, a ridge rising in the middle, carinated. Back rising in *dos d'ane* [not round.] Color, upper part gray, or dinarily four transverse bands, alternately crossing. The middle of them verging to yellow, but the sides to deep brown, or black. Underneath whitish, and closely spotted with black dots. *Scuta abdom.* 152. *Squamæ caud.* 43." "Obs. Its bite produces lethargy, is fatal and incurable. Two of these serpents were sent me from Cyprus, by my friend Petr. Sjelvi, interpreter to the French embassy at Cairo. The species is not [but] small: is it therefore the *Aspic* of the ancients? so it is now called by the *literati* of Cyprus; but the common people call it *Kufi*, (κουφη,) *deaf.*" (Forskal.) Hasselquist says, "I saw two kinds of vipers at Cyprus, one called *Aspic*, of which it is said, (1.) that it contains a venom so penetrating as to produce a universal gangrene, of which a man dies in a few hours; (2.) that the better to catch his prey, it takes the color of the ground on which it lies. They said of the other, (1.) that it has a great antipathy to the former, and destroys it; (2.) that they eat one another; (3.) that they feed on larks,

sparrows, &c. of which I myself am witness." These serpents, Mr. Taylor thinks, are not unlike in size to the *Bætæn;* one is a foot in length, the other is under eighteen inches; one is nearly two inches thick, the other, where narrow, one and a half. One is spotted, black and white, the other is gray, black and white in bands. Both are fatal. The gangrene follows their venom, as in other serpents. The epithet *deaf* is observable; for in Ps. lviii. 4, deafness is ascribed to the *Peten*. It is also mentioned in Job xx. 14.

(3.) The *Sâràph*, or flying serpent, derives its name from a root which signifies *to burn*, either on account of its vivid fiery color, or from the heat and burning pain occasioned by its bite. In Numb. xxi. 6, &c. we read that these venomous creatures were employed by God to chastise the unbelieving and rebellious Israelites, in consequence of which many of them died, the rest being saved from the effects of the calamitous visitation, through the appointed medium of the brazen serpent, which Moses was enjoined to raise upon a pole in the midst of the camp, and which was a striking type of the promised Saviour, John iii. 14, 15. In Isa. xiv. 29, and chap. xxx. 6, the same word, with an additional epithet, is used, and is translated in our Bible "fiery flying serpents;" and if we may rely on the testimony of the ancients a cloud of witnesses may be produced, who speak of these flying or winged serpents, although we do not find that any of them affirm they actually saw such *alive* and *flying*. Michaëlis, however, was so far influenced by these testimonies, that in his eighty-third question, he recommends it to travellers to inquire after the existence and nature of flying serpents. In conformity with these instructions, Niebuhr communicated the following information: (Description de l'Arabie, p. 186.) "There is at Bakra a sort of serpents which they call *Heie sursurie*, or *Heie thiâre*. They commonly keep upon the date-trees; and, as it would be laborious for them to come down from a very high tree in order to ascend another, they twist themselves by the tail to a branch of the former, which, making a spring by the motion they give it, throw themselves to the second. Hence it is that the modern Arabs call them flying serpents, *Heie thiâre*. I know not whether the ancient Arabs of whom Michaëlis speaks in his eighty-third question, saw any other flying serpents." Niebuhr refers also to lord Anson's report of flying serpents in the island of Quibo. The passage is as follows: "The Spaniards, too, informed us, that there was often found in the woods a most mischievous serpent, called the flying snake, which, they said, darted itself from the boughs of trees on either man or beast that came within its reach, and whose sting they took to be inevitable death." (Voyage, by Walter, p. 308. 8vo. 1748.) After citing these passages, we may conclude that the *sâràph mĕopheph* mentioned in the passages we have referred to, was of that species of serpent, which, from their *swift darting* motion, the Greeks called Acontias, and the Romans *Jaculus;* and to these the term *mĕopheph* seems as properly applicable in Hebrew, as *Volucer*, which Lucan applies to them in Latin, *Jaculique volucres*.

(4.) The *Cerastes*, or Horned Viper, is among the most deadly of the serpent tribe, and is distinguished by the peculiarity of its horns. It is numerous in Egypt and Syria, so that it could not escape the notice and allusions of the sacred writers. Mr. Bruce has published a figure of this serpent, with a considerable account of its manners, part of which we shall extract. He says "There is no article of natural history the ancients have dwelt on more than that of the viper, whether poets, physicians, or historians. All have enlarged on the particular sizes, colors, and qualities, yet the knowledge of their manners is but little extended.

"I have travelled across the Cyrenaicum in all directions, and never saw but one species of viper, which was the Cerastes, or Horned Viper; neither did I ever see any of the snake kind that could be mistaken for the viper..... One name under which the Cerastes goes, is equivocal, and has been misunderstood in Scripture; that is, *tseboa*, which name is given it in Hebrew from its different colors and spots. And hence the Greeks have called it by the name of *hyæna*, because it is of the same reddish color, marked with black spots, as that quadruped is. And the same fable is applied to the serpent and the quadruped, that they change their sex yearly. . . . . The Cerastes hides itself all day in holes in the sand, where it lives in contiguous and similar houses to those of the jerboa; and I have already said, that I never but once found any animal in this viper's belly but one jerboa in a gravid female Cerastes.

"The Cerastes moves with great rapidity, and in all directions, forwards, backwards and sideways. When he inclines to surprise any one who is too far from him, he creeps with his side towards the person, and his head averted, till, judging his distance, he turns round, springs upon him, and fastens upon the part next to him; for it is not true what is said, that the Cerastes does not leap or spring. I saw one of them at Cairo, in the house of Julian and Rosa, crawl up the side of a box, in which there were many, and there lie still as if hiding himself, till one of the people who brought them to us came near him, and, though in a very disadvantageous posture, sticking, as it were, perpendicular to the side of the box, he leaped near the distance of three feet, and fastened between the man's fore finger and thumb, so as to bring the blood.

"Of the incantation of serpents, there is no doubt of its reality. The Scriptures are full of it. All that have been in Egypt have seen as many different instances as they chose. Some have doubted that it was a trick, and that the animals so handled had been trained, and then disarmed of their power of hurting; and, fond of the discovery, they have rested themselves upon it, without experiment, in the face of all antiquity. But I will not hesitate to aver, that I have seen at Cairo (and this may be seen daily without trouble or expense) a man who came from above the catacombs, where the pits of the mummy-birds are kept, who has taken a Cerastes with his naked hand from a number of others lying at the bottom of the tub, has put it upon his bare head, covered it with the common red cap he wears, then taking it out, put it in his breast, and tied it about his neck like a necklace; after which it has been applied to a hen, and bit it, which has died in a few minutes; and, to complete the experiment, the man has taken it by the neck, and beginning at its tail, has ate it as one would do a carrot or a stock of celery, without any seeming repugnance. . . . . I can myself vouch, that all the black people in the kingdom of Sennaar, whether Funge or Nuba, are perfectly armed against the bite of either scorpion or viper. They take the Cerastes in their hand at all times, put them in their bosoms, and throw them to one another, as children do apples or balls, without having irritated them by this usage so much as to bite." See INCHANTMENTS.

The Cerastes is well known under the name of

"Horned Viper," and is distinguished by two small horns, one over each eye. It was adopted as a hieroglyphic among the Egyptians, and appears not only on obelisks, columns of temples, statues, and walls of palaces, but on mummies also.

The Cerastes have always been considered as extremely cunning, both in escaping their enemies, and in seizing their prey; they have been named *insidious;* and it is reported of them that they hide themselves in holes adjacent to the highways, and in the ruts of wheels, in order more suddenly to spring upon passengers.

Calmet, as we have seen, thinks the *Shephiphôn*, to which the tribe of Dan is compared, (Gen. xlix. 17.) might be the Cerastes; and it is so rendered by the Vulgate. Michaëlis observes, that this serpent is called by the orientals, "the *lier in ambush.*" Pliny says, that "the Cerastes hides its whole body in the sand, leaving only its horns exposed; which attract birds, who suppose them to be grains of barley, till they are undeceived, too late, by the darting of the serpent upon them."

Michaëlis, however, finds a difficulty in the mode of attack used by the Hebrew *Shephiphôn* on "the heels of a horse, so as to make his rider fall backward." He supposes that the phrase restrictively means, that the horse throws the rider off behind him; and says, "I should be curious to know how that is accomplished. Commentators commonly say, because the horse rears up when wounded in the heel. Perhaps they are bad horsemen. In such circumstances, a horse would kick rather than rear up on his hind legs; and the rider would be thrown over his neck, rather than over the crupper." Mr. Taylor admits the force of this observation, and therefore doubts whether the word rendered backward should be restrictively so taken. He proposes to explain the phrase by supposing, that when the Cerastes bites the horse in one of his legs, the horse kicking out that leg, and his rider perceiving the cause, would, to avoid the serpent, throw himself off on the further side of the horse from where the serpent was; and this, he thinks, sufficiently meets the meaning of the Hebrew word.

There is another circumstance in which Dan probably resembled the Cerastes—that of feeding full, and then sinking into torpidity. The inducements held out by the spies of the Danites, (Judg. xviii. 9, 10.) are precisely adapted to a tribe of this character; and the end of this chapter informs us, that they set up the graven image, had their priests, and here they remained, "till the day of the captivity of the land," that is, distant from interference with the general affairs of Israel, and determinately settled, apart from their brethren. (See verses 7, 28.)

For an account of the other serpents enumerated above, the reader is referred to the respective articles.

Interpreters have largely speculated concerning the nature of that serpent which tempted Eve. Some have thought, that serpents originally had feet and speech; but there is no probability that this creature was ever otherwise than it now is. Besides, it cannot be doubted, but that by the serpent, (*Nachash,*) we are to understand the devil, who merely employed the serpent as a vehicle to seduce the first woman, Gen. iii. 13. (See Balaam.) In the curse of God on the serpent, he told him that the seed of the woman should bruise his head; (*Rôsh;*) because, the serpent having his heart under his throat, the readiest way to kill him is to crush or cut off his head. Another part of the curse was, that it should feed on dust, Gen. iii. 14. Isaiah also says, (lxv. 15.) "Dust shall be the serpent's meat." And Micah, (vii. 37.) "They shall lick the dust like a serpent." It is true, that serpents eat flesh, birds, frogs, fish, fruits, grass, &c. But as they continually creep on the earth, it is impossible but that their food must often be defiled with dust and dirt. Some may really eat earth, out of necessity; or earth-worms, which they cannot swallow without much dirt.

The worship of the serpent is observable through all pagan antiquity. The Babylonians, in Daniel's time, worshipped a dragon, which was demolished by this prophet. It is well known that worship was paid to the serpent at Epidaurus; also the manner in which they pretended he was brought to Rome. The Egyptians sometimes represented their gods with the bodies of serpents; and they paid an idolatrous worship to those odious and dangerous creatures, which they called their good geniuses. They regarded them as symbols of medicine, of the sun, of Apollo. They were committed to the charge of Ceres and Proserpine; and Herodotus says that in his time, near Thebes, were to be seen tame serpents, consecrated to Jupiter.

One would have supposed, says Mr. Taylor, remarking upon this custom, that the entire brood of the serpent would have been execrated, and abhorred by all mankind; and that the mere proposal to worship this reptile would have raised the detestation of the whole human race; but fact justifies us in saying, that no kind of worship has been more popular. How can this be accounted for? This he proceeds to investigate, by considering, (1.) The serpent as denoting or producing evil: (2.) The serpent as denoting or producing good; which, contradictory as it may appear, yet is founded on fact. (3.) The serpent as denoting a family or nation; and, (4.) The serpent as denoting a being of supernatural powers.

That the serpent tribe, from possessing the most active powers of destruction, has been considered as a source of evil, or as producing calamity, is well known. In India the destroying power, or death, is signified by the serpent. In classic antiquity, the giants who attempted to scale heaven are figured as half serpents; and in the northern mythology, *Lok*, the genius of evil, is styled "the father of the great serpent: the father of death; the adversary, the accuser; the deceiver of the gods," &c. (Northern Antiq. vol. ii. p. 190.) The coincidence of these titles with those of the *Satan* of Scripture is very striking. Scripture descriptions of the serpent are notoriously applicable to a producer of evil.

On the other hand, the serpent has always been admired for its motion; possessing neither hands nor feet, nor other exterior members adapted for making progress, its action is nevertheless agile, speedy, and even rapid; it springs, leaps, and bounds, or climbs and glides, not merely with ease, but with alacrity. Solomon observes this, in Prov. xxx. 19, and others have equally remarked it as exciting surprise and wonder. The serpent, also, sheds its skin yearly, and after this mutation seems, by the splendor of its colors, and the vivacity of its motions, to have acquired new life.

The serpent is still domesticated in many of the dwellings of the natives of Eastern India; and the ladies of Western Africa carry him in their bosoms. It is true, the serpent tribe divides into those which are harmless, and those which are malignant; but the malignant in India, at least, enjoy equal privi

leges with the harmless. Pausanias says, "All the dragons, [large serpents,] and particularly that species which is of the clearest yellow, are esteemed sacred to Esculapius, and are familiar with mankind." (Lib. ii. cap. 28.) Pliny also speaks of the Esculapian snake, which is commonly fed, and resident in houses, &c. (Lib. xxix. cap. 4.) Esculapius was adored in Epidaurus under the form of a serpent; under which form he is said to have been brought to Rome, A. U. 463. The Egyptians, as we have said, had a small serpent which they called *Agathodemon*, that is, "good genius;" and Eusebius says the same of the Phœnicians.

From these and many other instances which might be referred to, it is evident that the serpent has been acknowledged under the contradictory characters of a promoter of good, and a promoter of evil; and has also been regarded as belonging to a rank of beings superior to man.

That Scripture usually presents the serpent under an evil designation is admitted; but possibly those embarrassments which have arisen from the history of the brazen serpent in the wilderness, might be removed, by accepting the benevolent character of the serpent. Why must his malignant powers be presented to us, when considering this instance of sanative virtue? Why should Israel be prohibited from considering him (symbolically) in the same light as other nations then and afterwards did? Why should he not be saviour to them, on this occasion, (symbolically,) as well as to Gentiles? Why may not Moses adopt the favorable notion of this reptile, as well as the unfavorable? Did not all antiquity do the same? And if all antiquity did so, why should we be startled at it here? We know well, that when pressed, by enemies to revelation, to explain how the serpent, the very essence of evil, could, on this occasion, be connected with the idea of restoration, Christian divines have given various answers, on other principles; all of which may be proper; nor are they superseded by this favorable reference of the symbol. If this be admitted, then we may discern, as Mr. Taylor observes, greater propriety in our Lord's allusion to this history than we have previously been aware of. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up,"—add, "And I, if I be lifted up, will draw ALL men to me"—meaning, "They shall look unto ME, and be saved, even all the ends of the earth." Not merely the Jewish nation, to whom, in one instance, a symbolic serpent proved salutary, but the Gentiles also; ALL men; those who have been used to consider the serpent as a good genius, who have adopted it as their ensign and distinction, they shall in future "look to ME and be saved."

SERUG, the son of Reu, and father of Nahor, Gen. xi. 20—23.

SERVANT. This word, in Scripture, generally signifies a slave; because, among the Hebrews, and the neighboring nations, the greater part of the servants were such, belonging absolutely to their masters, who had a right to dispose of their persons, goods, and, in some cases, even of their lives. See SLAVE.

Sometimes, however, the word merely denotes a man who voluntarily dedicates himself to the service of another. Thus, Joshua was the servant of Moses, Elisha of Elijah, Gehazi of Elisha, and Peter, Andrew, Philip, &c. were servants of Jesus Christ. The servants of Pharaoh, of Saul, and of David, were their subjects in general; and their domestics in particular. So the Philistines, Syrians, and other nations were servants of David; i. e. they obeyed and paid him tribute.

The servants of God are those who are devoted to his service, and obey his written word.

SETH, a son of Adam and Eve, was born A. M. 130, (Gen. v. 3, 6, 10, 11.) and at the age of 125 begat Enos. He died A. M. 1042, and was the chief of "the children of God," (Gen. vi. 2.) who preserved the true religion and piety, which the descendants of Cain had abandoned.

SEVEN. As from the beginning this was the number of days in the week, so it has ever in Scripture a sort of emphasis attached to it, and is very often and generally used as a round number, or, as some would say, a *perfect* number. Clean beasts were taken into the ark by *sevens*, Gen. vii. The years of plenty and famine in Egypt were marked by *sevens*, Gen. xli. With the Jews, not only was there a *seventh* day sabbath, but every *seventh* year was a sabbath, and every *seven times seventh* year was a jubilee. Their great feasts of unleavened bread and of tabernacles, were observed for *seven* days; the number of animals in many of their sacrifices was limited to *seven*. *Seven* priests with *seven* trumpets went around the walls of Jericho *seven* days; and *seven times seven* on the *seventh* day. In the Apocalypse we find *seven* churches addressed; *seven* candlesticks, *seven* spirits, *seven* stars, *seven* seals, *seven* trumpets, *seven* thunders, *seven* vials, *seven* plagues, and *seven* angels to pour them out.

Seven is often put for any round or whole number, just as we use *ten*, or a *dozen*. (So in Matt. xii. 45; 1 Sam. ii. 5; Job v. 19; Prov. xxvi. 16, 25; Isa. iv. 1; Jer. xv. 9.) In like manner *seven times* or *seven fold* means *often, abundantly, completely*, Gen. iv. 15, 24; Lev. xxvi. 24; Ps. xii. 6; lxxix. 12; Matt. xviii. 21. And *seventy times seven* is still a higher superlative, Matt. xviii. 22. *R.

SHAALABBIN, or SHAALBIM, a city of Dan, (Josh. xix. 42.) adjoining to Ajalon and Heres, (Judg. i. 35.) and near the cities of Makas and Bethshemesh.

SHAARAIM, a city of Simeon, (1 Chron. iv. 31.) apparently the Sharaim of Judah, (Josh. xv. 36.) which was transferred to Simeon.

SHADDAI, one of the Hebrew names of God, which the LXX and Jerome generally translate Almighty. Job more frequently uses it than any other of the sacred writers. It is sometimes joined with El, which is another name of God, El-Shaddai, God-Almighty, Gen. xvii. 1.

Shaddai has been derived from the Arabic שרא, *to ascend*, or *sit in the highest place*; and in this view it is synonymous with (עליון) *Most High*. It has also been derived from שר, *to be strong, to prevail*; which sense the Vulgate and our translators give, Gen. xvii. 1. Others derive it from שאדי, *he that is sufficient, all-bountiful*, or *all-sufficient*. These derivations are far more suitable than that from שדד, *to destroy*, which Calmet adopts. But it seems the most natural to take the word שדי as the *pluralis excellentiæ*, of the singular form שד, *mighty*; cognate with the Arabic *shadid*, שדיד, *mighty, violent*.

SHADOW, the privation of light by an object interposed between a luminary and the surface on which the shadow appears. But it is credible that what we call spots in the sun are alluded to in 1 John i. 5, under the term shadows, or darkness; such defects, says the apostle, may be in the sun, but there are none in God. A shadow, falling on a plane, follows the course of the body which causes it: hence

it is often extremely swift, as that of a bird flying, which very rapidly, indeed instantly, appears, and disappears from observation; human life is compared to this, 1 Cor. xxix. 15.

As the shadow of a man, &c. when it falls on the ground, is of different lengths at different times of the day, and as the time of the day was originally estimated by this, the first sun-dial, so it is very natural that the hireling, who wished his day of labor ended, should desire the shadow, (Job vii. 2.) meaning the long shadow falling on the ground, and issuing in the shadow of night itself. Indeed, it seems to have been customary in later ages, to estimate the time of the day by the length of the shadow; so we have in Aristophanes, Concion: "When the letter of the alphabet denoted the shadow to be ten feet long, it was time to think of dressing and going to supper," that is, the sun began to grow low; for twelve feet was the full length of the shadow. (Comp. Ps. cii. 11; Jer. vi. 4.)

An Arab, when relating the history of his day's march, says, "We started at day-break, we rested at noon near the water, we set out again, when a man's shadow was equal to his length, and after sunset we alighted and slept, in such or such a place." This is still the eastern phraseolgy, as remarked by Burckhardt, Trav. vol. i. p. 480.

Shadow is also taken for unsubstantial; so Job says, "My members are a shadow;" (xvii. 7.) that is, they are diminished to a total, or comparative, privation of substance. Hence, the Mosaic economy is called a shadow, a very obscure representation of things, which in the gospel are clearly revealed. But it is thought that this word (Heb. x. 1.) alludes to the sketch of an artist or painter, who first forms (with chalk) on his canvass, the rude outlines of his subject, a just visible, rough, merely indicative representation of what is to be afterwards finished correctly and carefully. To this is strongly opposed the complete image, the beautiful statue exhibited in the gospel; yet this statue, be it remembered, is not living, not animated; the full perfection of life, motion, sensibility and happiness is reserved for the world of bliss and glory, the celestial state.

Shadow is taken for the obscurity of night, for the total absence of light in a night of clouds; and hence "the shadow of death," intense darkness; to which add, the horror which naturally attends the tomb, and the unexplored regions of death; the valley of the shadow of death; gloom and dismal terrors, terrors fatal and perpetual.

Shadow is also taken in a sense directly contrary to this, because in countries near the tropics, every spot exposed to the burning heat of the sun is dangerous to health, therefore nothing is more acceptable than shade, nothing more refreshing, or more salutary; hence the shadow of a great rock is desirable in a land of weariness; (Isa. xxxii. 2.) hence shadow signifies protection; (Isa. xxx. 2; Dan. iv. 12; Hos. iv. 13.) hence the shadow of wings in a bird is protection also, and hence the shadow, that is, protection of God, Ps. xvii. 8; lxiii. 7; xci. 1; Isa. xlix. 2. Perhaps the word shade, however, might in these places be preferable to shadow, and would preserve a distinction.

SHADRACH, the Chaldean name given to Ananias, a companion of Daniel, at the court of Nebuchadnezzar, Dan. i. 7. See Ananias.

SHALISHA, or Baal-Shalisa, is mentioned in 1 Sam. ix. 4, and Baal-shalisha, 2 Kings iv. 42. It was fifteen miles from Diospolis, in the canton Thamnitica, north of Jerusalem. See Baal-Shalisha.

I. SHALLUM of Naphtali, chief of the family, Numb. xxvi. 49.

II. SHALLUM, son of Jabesh, or a native of Jabesh, who treacherously killed Zechariah, king of Israel, and usurped his kingdom. He held it only one month, when Menahem, son of Gadi, killed him in Samaria. Scripture says, that Shallum was the executioner of the threatenings of the Lord, against the house of Jehu, 2 Kings xv. 10. A. M. 3232.

III. SHALLUM, son of Tikvah, or Tickvath, or native of Tickvah, husband of the prophetess Huldah, who lived under Josiah, king of Judah, 2 Kings xxii. 14.

IV. SHALLUM, fourth son of Josiah, king of Judah, (1 Chron. iii. 15; Jer. xxii. 11.) and the same as Jehoahaz, was made king after the death of Josiah. The king of Egypt carried him prisoner into Egypt, 2 Kings xxiii. 30, 31, 34. See Jehoahaz.

V. SHALLUM, son of the high-priest Zadok, and uncle of Hilkiah the high-priest, 1 Chron. vi. 12, 13. He is called Meshallum in 1 Chron. ix. 11. He lived in the time of Hezekiah or of Ahaz. He seems to be the Salom of Baruch i. 7.

VI. SHALLUM, son of Korah, 1 Chron. ix. 19, 31. He was spared in the desert, when the earth opened and swallowed up his father, Numb. xvi. 31. His descendants had an office in the temple, to take care of the cakes that were fried there.—There are several other persons of the same name mentioned in the Old Testament; but nothing is known of them.

SHALMANESER, king of Assyria, succeeded Tiglath-pileser, and had Sennacherib for his successor. He ascended the throne A. M. 3276, reigned 14 years, and died A. M. 3290, 2 Kings xvii. 3. It is probable that he is called Enemessar, in the Greek of Tobit, (i. 2.) and Shalman, in Hosea x. 14. Scripture reports that he came into Palestine, subdued Samaria, and obliged Hoshea, son of Elah, to pay him tribute; but in the third year, being weary of this exaction, Hoshea combined secretly with So, king of Egypt, to remove the subjection. Shalmaneser brought an army against him, ravaged Samaria, besieged Hoshea in his captital; and notwithstanding his long resistance three years, (2 Kings xvii. xviii. 9, 10.) he took the city, put Hoshea into bonds, and carried away the people beyond the Euphrates. He thus ruined the city and kingdom of Samaria, which had subsisted 254 years, from A. M. 3030, to 3283.

Profane authors say, that this prince made war against the Tyrians. That Eleleus, king of Tyre seeing the Philistines were much weakened by their war with Hezekiah, king of Judah, took this opportunity of recovering to his obedience the city of Gath, which had revolted from him. The Gittites, fearing the power of the king of Tyre, had recourse to Shalmaneser, who marched with all his forces against the Tyrians. At his approach, the city of Sidon, Akko, afterwards Ptolemais, (now Acre,) and the other maritime cities of Phenicia, submitted to him. The Tyrians, however, with only twelve ships, having in a sea-fight defeated the united fleet of the Assyrians and Phenicians, acquired so great a reputation at sea, and became so formidable, that Shalmaneser durst no more engage them by sea. He withdrew, therefore, into his own dominions, but left a great part of his army to besiege Tyre. The besiegers made but a slow progress, in consequence of the brave resistance of the besieged. The troops of Shalmaneser stopped up the aqueducts, and cut the pipes that brought the

water into the city, which reduced the Tyrians to the last extremity, but they dug wells, and by this means held out five years longer. In the mean time, Shalmaneser dying, they were delivered from the siege. Usher places this siege A. M. 3287. See Assyria, p. 114.

SHAME, a bashfulness arising from a self-conviction of guilt; an affliction of mind, occasioned by a sense of impropriety, whether of conduct or of appearance. This is the natural consequence of proper reflection on past misconduct, behavior, or turpitude of any kind. Shame in this sense is an expression of uneasiness. Shame is also an expression of contempt from others, a charge of misconduct, of impropriety, from some who endeavor to bring to shame, to render ashamed, the subject of their charge, whether such a charge be true or false.

Shame denotes an idol; a thing which will make ashamed those who trust in it; and of which they ought to be ashamed, even while they worship it. For the import of that shame, see Baal-peor.

To uncover the shame, ignominy, or nakedness of a person, are synonymous terms, Lev. xviii. 15, 17, &c. Isaiah (xx. 4.) threatens the Egyptians, that they should be led away captive, without any thing to cover their shame or nakedness. The golden calf worshipped by the Israelites in the wilderness, is called by Moses, (Exod. xxxii. 25.) a filthy shame, an idol of dross and filth. Paul (Rom. i. 26.) calls shameful or vile affections, those ignominious and bruitsh passions, which were indulged by the carnal pagans. Prov. iii. 35, "Shame shall be the promotion of fools;" that is, their promotion shall be their own shame, and the disgrace of those who promote them. Prov. ix. 7, "He that reproveth a scorner, getteth to himself shame;" he loses his labor, and shall only get discredit or calumny, abuse and disgrace, a retort neither courteous nor considerate. Ps. lxxxiii. 16, "Fill their faces with shame;" reprove them, O Lord, and then let them fall into disgrace. When the Syrians took king Joash captive, they executed shameful judgments against him; they treated him shamefully, made him suffer corrections that were shameful, not befitting the dignity of a king, 2 Chron. xxiv. 24.

SHAMGAR, son of Anath, the third judge of Israel; after Ehud, and before Barak, Judg. iii. 31. Scripture only says that he defended Israel, and killed six hundred Philistines with an ox goad. From the peace obtained by Ehud, (A. M. 2679,) whom Shamgar succeeded, till the servitude under the Canaanites, A. M. 2699, are twenty years.

SHAMHUTH of Israh, a general of David and Solomon, who commanded 24,000 men, 1 Chron. xxvii. 8.

I. SHAMIR, a city of Judah, Josh. xv. 48. Some copies of the LXX read Saphir instead of Shamir.

II. SHAMIR, a city of Ephraim, in the mountains of this tribe, where dwelt Tola, judge of Israel, Judg. x. 1.

SHAMMAI, son of Rekem, and father of Maon, (1 Chron. ii. 44.) a city of Arabia Petrea, near Bethshur, on the south of Judah.

SHAPHAN, son of Azaliah, secretary of the temple in the time of Josiah, 2 Kings xxii. 12; 2 Chron. xxxiv. 20; Jer. xxix. 3; xxxvi. 1; Ezek. viii. 11. Shaphan informed Josiah of the discovery of the book of the law of the Lord in the temple. We find several sons of Shaphan, viz. Ahikim, Elasa, Gamariah and Jezoniah; but we cannot say they are all sons of the same Shaphan.

I. SHAPHAT, of Abel-meholah; father of the prophet Elisha, 1 Kings xix. 16; 2 Kings iii. 11.

II. SHAPHAT, son of Shemaiah, (1 Chron. iii. 22.) of the royal family of David, by Jechoniah.

III. SHAPHAT, son of Adlai, who had the chief care of David's cattle in Basan, 1 Chron. xxvii. 29.

SHAPHER, a mountain in the desert of Paran, an encampment of Israel in the desert, between Kehalathah and Haradah, Numb. xxxiii. 23.

SHARAIM, a city of Judah, afterwards given to Simeon, Josh. xv. 36; 1 Sam. xvii. 52; 1 Chron. ii. 54.

I. SHAREZER, second son of Sennacherib, 2 Kings xix. 37.

II. SHAREZER, see Nergal-Sharezer.

SHARON. This name was almost proverbial to express a place of extraordinary beauty and fruitfulness, Isa. xxxiii. 9; xxxv. 2. It was properly the name of a district south of mount Carmel, along the coast of the Mediterranean, extending to Cæsarea and Joppa. It was extremely fat and fertile, Josh. xii. 18; Cant. ii. 1; 1 Chron. xxvii. 29; Isa. xxxiii. 9; xxxv. 2; lxv. 10; Acts ix. 35. Some have unnecessarily assumed a Sharon beyond Jordan, in the country of Basan, and in the tribe of Gad, 1 Chron. v. 16. But Reland maintains, that there was no Sharon beyond Jordan, and that the tribe of Gad may have come to feed their flocks as far as Joppa, Cæsarea and Lydda; which, as Calmet remarks, seems incredible, because of the distance of the places, and because the country of Basan was itself very fine and fruitful.

Modern travellers give the name of Sharon to the plain between Ecdippe and Ptolemais.

SHAVEH, the Valley of, or "valley of the king," (Gen. xiv. 17.) was probably near Jerusalem, because Melchisedec, with the king of Gomorrha, came to meet Abraham, at his return from the defeat of the five kings, as far as this valley.

SHAVING. The practice of shaving the beard and hair, and sometimes the whole body, was very common among the Hebrews, Numb. viii. 7; Lev. xiv. 8, 9. The Levites on the day of their consecration, and the lepers at their purification, shaved all the hair off their bodies. A woman taken prisoner in war, when she married a Jew, shaved the hair off her head, (Deut. xxi. 12.) and the Hebrews generally, and also the nations bordering on Palestine, shaved themselves when they mourned, and in times of great calamity, whether public or private, Isa. vii. 20; xv. 2; Jer. xli. 5; xlviii. 37; Baruch vi. 30. God commanded the priests not to cut their hair or beards, in their mournings, Lev. xxi. 5. It may be proper to observe, that among the most degrading of punishments for women, is the loss of their hair; and the apostle hints at this: (1 Cor. xi. 6.) "If it be a shame for a woman to be shorn, or shaven," &c. See Hair, and Beard.

SHEAF, Lev. xxiii. 10—12. The day after the feast of the Passover, the Hebrews brought into the temple a sheaf of corn, as the first-fruits of the barley-harvest, with accompanying ceremonies. On the fifteenth of Nisan, in the evening, when the feast of the first day of the Passover was ended, and the second day begun, the house of judgment deputed three men to go in solemnity, and gather the sheaf of barley. The inhabitants of the neighboring cities assembled to witness the ceremony, and the barley was gathered into the territory of Jerusalem. The deputies demanded three times, if the sun were set; and they were as often answered, It is. They after-

wards demanded as many times, if they might have leave to cut the sheaf; and leave was as often granted. They reaped it out of three different fields, with three different sickles, and put the ears into three boxes, to carry them to the temple.

The sheaf, or rather the three sheaves, being brought into the temple, were thrashed in the court. From this they took a full omer, that is, about three pints of the grain; and after it had been well winnowed, parched and bruised, they sprinkled over it a log of oil, to which they added a handful of incense; and the priest who received this offering waved it before the Lord, toward the four quarters of the world, and cast part of it on the altar. After this every one might begin his harvest.

SHEAR-JASHUB, *the remnant shall return*, an allegorical name given by the prophet Isaiah to one of his sons, Isa. vii. 3.

I. SHEBA, son of Raamah, (Gen. x. 7.) who, it is thought, inhabited Arabia Felix, where his father Raamah dwelt. See SABEANS II.

II. SHEBA, son of Joktan, (Gen. x. 28.) whom Bochart places in Arabia Felix. See SABEANS II.

III. SHEBA, son of Jokshan, (Gen. xxv. 3.) probably dwelt in Arabia Deserta, or thereabouts. Calmet thinks, with Bochart, that they were the descendants of this Sheba, which took away Job's cattle. See SABEANS II.

IV. SHEBA, QUEEN OF, (1 Kings x. 2 Chron. ix.) called queen of the South, (Matt. xii. 42; Luke xi. 31.) was, according to some, a queen of Arabia; but according to others, a queen of Ethiopia. (See SABEANS II.) Josephus says, that Saba was the ancient name of the city of Meroë, and that the queen, of whom we are speaking, came thence; which opinion has much prevailed. The Ethiopians still claim this princess, as their sovereign, and say, that her posterity reigned there for a long time. The eunuch of queen Candace, who was converted and baptized by Philip, (Acts viii. 27.) was an officer belonging to a princess of the same country—Ethiopia.

Mr. Bruce has given the history of the queen of Sheba, and her descendants, from the Abyssinian historians; but he thinks the eunuch of Candace (Chandake) was an officer of the queen Hendaqui, whose territories lie beyond the great desert, south of Syene, in upper Egypt.

The visit of this queen to Solomon is one of the most remarkable events of his reign; and as it appears to have had important consequences in her own country, we insert Mr. Bruce's account, as related in the annals of Abyssinia:—

"It is now that I am to fulfil my promise to the reader, of giving him some account of the visit made by the queen of Sheba, (it should properly be Saba, Azab, or Azaba, all signifying South,) as we erroneously call her, and the consequences of that visit—the foundation of an Ethiopian monarchy, and the continuation of the sceptre in the tribe of Judah, down to this day. We are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarized the Tyrians and Jews, with their correspondents the Cushites and Shepherds, on the coast of Africa. This had gone so far, as very naturally to have created a desire in the queen of Azab, the sovereign of that country, to go herself and see the application of such immense treasures that had been exported from her country for a series of years, and the prince who so magnificently employed them. There can be no doubt of this expedition, as Pagan, Arab, Moor, Abyssinian, and all the countries round, vouch it pretty much in the terms of Scripture.

"Many (such as Justin, Cyprian, Epiphanius and Cyril) have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately. We know, from history, that it was a custom among the Sabeans, to have women for their sovereigns in preference to men, a custom which still subsists among their descendants. Her name, the Arabs say, was Belkis; the Abyssinians, Macqueda. Our Saviour calls her queen of the South, without mentioning any other name, but gives his sanction to the truth of the voyage. 'The queen of the South (or Saba, or Azab) shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here,' Matt. xii. 42; Luke xi. 31. No other particulars, however, are mentioned about her in Scripture; and it is not probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near 50 deg. of the continent behind her. The gold, the myrrh, cassia and frankincense were all the produce of her own country.

"Whether she were a Jewess or a pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling-block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. 'And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions,' 1 Kings x. 1, and 2 Chron. ix. 1. Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews, Matt. xii. 42; Luke xi. 31. And, in her thanksgiving before Solomon, she alludes to God's blessing on the seed of Israel for ever, (1 Kings x. 9; 2 Chron. ix. 8.) which is by no means the language of a pagan, but of a person skilled in the ancient history of the Jews. She likewise appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia. For we see that one of the reasons of her coming was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed Solomon.

"The annals of Abyssinia, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a pagan when she left Azab, but being full of admiration at the sight of Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom she called Menilek, and who was their first king. However strongly they assert this, however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as Scripture has said nothing about it. The Abyssinians, both Jews and Christians, believe the forty-fifth Psalm to be a prophecy of this queen's voyage to Jerusalem; that she was attended by a daughter of Hiram's from Tyre to Jerusalem, and that the last part contains a declaration of her having a son by Solomon, who was to be king over a nation of Gentiles.

"To Saba, or Azab, then, she returned with her

son Menilek, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was anointed and crowned king of Ethiopia, in the temple of Jerusalem, and at his inauguration took the name of David. After this, he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present Umbares (or supreme judges, three of whom always attend the king) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of Nebrit, or high-priest; and this charge, though the book itself was burnt with the church of Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the church of Axum, at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

"By the last act of the queen of Sheba's reign she settled the mode of succession in her country for the future. First, she enacted, that the crown should be hereditary in the family of Solomon for ever. Secondly, That after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, That the heirs male of the royal house should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

"The reason of this last regulation is not known, it being peculiar to Abyssinia; but the custom of having women for sovereigns, which was a very old one, prevailed among the neighboring shepherds in the last century, and for what we know prevails to this day. It obtained in Nubia till Augustus's time, when Petreius, his lieutenant in Egypt, subdued her country and took the queen Candace prisoner. It endured also after Tiberius, as we learn from St. Philip's baptizing the eunuch, (Acts viii. 27, 38.) servant of queen Candace, who must have been successor to the former; for she, when taken prisoner by Petreius, is represented as an infirm woman, having but one eye. (This shows the falsehood of the remark Strabo makes, that it was a custom in Meroë, if their sovereign was any way mutilated, for the subjects to imitate the imperfection. In this case Candace's subjects would have all lost an eye, Strabo, lib. xvii. p. 777, 778.) Candace, indeed, was the name of all the sovereigns, in the same manner as Cæsar was of the Roman emperors. As for the last severe part, the punishment of the princes, it was probably intended to prevent some disorders among the princes of her house, that she had observed frequently to happen in the house of David, (2 Sam. xvi. 22; 1 Kings ii. 13.) at Jerusalem.

"The queen of Saba having made these laws irrevocable to all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far we must indeed bear witness to them, that this is no new doctrine, but has been steadfastly and uniformly maintained from their earliest account of time; first when Jews, then in later days, after they had embraced Christianity. We may further add, that the testimony of all the neighboring nations is with them upon this subject, whether they be friends or enemies. They only differ in name of the queen, or in giving her two names. As for her being an Arab, the objection is still easier got over. For all the inhabitants of Arabia Felix, especially those of the coast opposite to Saba, were reputed Abyssinians, and their country part of Abyssinia, from the earliest ages to the Mahometan conquest and after. They were her subjects; first Sabean pagans like herself, then converted (as the tradition says) to Judaism, during the time of the building of the temple and continuing Jews from that time to the year 622 after Christ, when they became Mahometans.

"Of their kings of the race of Solomon descended from the queen of Saba, the device is a lion passant, proper upon a field gules, and their motto, *Mo Anbasa am Nizilet Solomon Negadé Jude;* which signifies, 'The Lion of the Race of Solomon and Tribe of Judah hath overcome.'" (So far Mr. Bruce, vol. i. p. 471, &c.)

On the motto of the Abyssinian kings, Mr. Taylor remarks, that we find allusions to it in Scripture. It appears to have originated from the simile in Gen. xlix. 9, and to this motto, or title, a reference he thinks may be found in Ps. l. 22, "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver:"—where the phrase differs from Ps. vii. 2, in which place, the psalmist speaks of being himself torn in pieces. (See Micah v. 8.) He also thinks there is a direct quotation of this motto in Rev. v. 8, "The lion of the tribe of Judah hath prevailed," or overcome; so that the comparison of a chief of the tribe of Judah to a lion, is not only sanctioned by the original comparison in Genesis, but appears to have been constantly kept in memory, and preserved by a public and authoritative memorial; in fact, by national and royal insignia.

Mr. Bruce adds the following information, which shows the practicability of the queen of Sheba's journey. Indeed journeys of a much greater length are now annually made, in order to visit Mecca; and it is very credible, that the antiquity of similar journeys is very great.

"In the gentle reigns of the Mamalukes, before the conquest of Egypt and Arabia by Selim, a caravan constantly set out from Abyssinia directly for Jerusalem. They had then a treaty with the Arabs. This caravan rendezvoused at Hamayen, a small territory abounding in provisions, about two days' journey from Dobarwa, and nearly the same from Masuah: it amounted sometimes in number to a thousand pilgrims, ecclesiastics as well as laymen. They travelled by very easy journeys, not above six miles a day, halting to perform divine service, and setting up their tents early, and never beginning to travel till towards nine in the morning. They had hitherto passed in perfect safety, with drums beating, and colors flying, and in this way traversed the desert by the road of Suakem." (Travels, vol. ii. p. 158.)

V. SHEBA, a city of Simeon, Josh. xix. 2.

VI. SHEBA, son of Bichri, of Benjamin, a turbulent fellow, who, after the defeat of Absalom, when the tribe of Judah came to David, and brought him over the river Jordan, on his way to Jerusalem, sounded a trumpet, and proclaimed, "We have no share in David." Israel, in consequence, forsook David, and

followed Sheba, 2 Sam. xx. 1, &c. When the king arrived at Jerusalem, he sent Abishai in pursuit of the traitor. Joab also took soldiers, and, crossing the country north of Jerusalem, he arrived at Abel-beth-maacah, a city at the entrance of the pass between Libanus and Anti-libanus, to which Sheba had retired. Joab besieged the place; but a discreet woman inhabiting the city, having persuaded the people to cut off Sheba's head, and to throw it over the wall, Joab and his army retired.

SHEBARIM, a place near Ai and Bethel, Josh. vii. 5.

SHEBAT, see SEBAT.

SHEBNA, a secretary to king Hezekiah, who was sent with Joab and Asaph, to hear the proposals of Rabshakeh, 2 Kings xviii. 18, 26.

SHEBUEL, the eldest son of Gershom, son of Moses, had the care of the treasures of the temple, 1 Chron. xxiii. 16; xxvi. 24.

I. SHECHEM, son of Hamor, prince of the Shechemites, seduced Dinah, the daughter of Jacob, as she went to see a festival of the Shechemites, Gen. xxxiv. A. M. 2265. He afterwards obtained her in marriage, on condition that he, and all the men of Shechem, should be circumcised. This was agreed to; but on the third day, when the wounds of the circumcision were at the worst, Simeon and Levi, the two brothers of Dinah, entered Shechem, and slew all the males, and afterwards, with their brethren and domestics, plundered the city. It is probable that this prince gave name to the city of Shechem.

II. SHECHEM, SICHAR, or SYCHEM, (Acts vii. 16.) a city of Benjamin, Josh. xvii. 7. Jacob bought a field in its neighborhood, which, by way of overplus, he gave to his son Joseph, who was buried here, Gen. xlviii. 22. In its vicinity was Jacob's well or fountain, at which Christ discoursed with the woman of Samaria, John iv. 5. After the ruin of Samaria by Shalmaneser, Shechem became the capital of the Samaritans; and Josephus says, it was so in the time of Alexander the Great. At the present day, it is also the seat of the small remnant of the Samaritans. (See SAMARITANS.) It is 10 miles from Shiloh, and 40 from Jerusalem, towards the north. The following is Dr. Clarke's description of this city and its neighborhood:—

"The view of the ancient SICHEM, now called Napolose, otherwise Neapolis, and Napoléos, surprised us, as we had not expected to find a city of such magnitude in the road to Jerusalem. It seems to be the metropolis of a very rich and extensive country, abounding with provisions, and all the necessary articles of life, in much greater profusion than the town of Acre. White bread was exposed for sale in the streets of a quality superior to any that is to be found elsewhere throughout the Levant. The governor of Napolose received and regaled us with all the magnificence of an eastern sovereign. Refreshments, of every kind known in the country, were set before us; and when we supposed the list to be exhausted, to our very great astonishment a most sumptuous dinner was brought in. Nothing seemed to gratify our host more, than that any of his guests should eat heartily; and, to do him justice, every individual of the party ought to have possessed the appetite of ten hungry pilgrims, to satisfy his wishes in this respect. There is nothing in the Holy Land finer than a view of Napolose, from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants. Their principal employment is in making soap; but the manufactures of the town supply a very widely extended neighborhood, and they are exported to a great distance, upon camels. In the morning after our arrival, we met caravans coming from Grand Cairo, and noticed others reposing in the large olive plantations near the gates.

"The history of Sichem, referring to events long prior to the Christian dispensation, directs us to antiquities, which owe nothing of their celebrity to any traditional aid. The traveller, directing his footsteps towards its ancient sepulchres, as everlasting as the rocks wherein they are hewn, is permitted, on the authority of sacred and indelible record, to contemplate the spot where the remains of Joseph, of Eleazar and of Joshua were severally deposited. If any thing connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is preëminently entitled to consideration. The sacred story of events transacted in the fields of Sichem, from our earliest years, is remembered with delight; but with the territory before our eyes where those events took place, and in the view of objects existing as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valley we beheld "a company of Ishmaelites, coming from Gilead," (Gen. xxxvii. 25.) as in the days of Reuben and Judah, "with their camels bearing spicery, and balm, and myrrh," who would gladly have purchased another Joseph of his brethren, and conveyed him, as a slave, to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding, as of old; nor in the simple garb of the shepherds of Samaria was there any thing repugnant to the notions we may entertain of the appearance presented by the sons of Jacob. It was indeed a scene to abstract and to elevate the mind; and, under emotions so called forth by every circumstance of powerful coincidence, a single moment seemed to concentrate whole ages of existence. The Jews of the twelfth century acknowledged that the tomb of Joseph then existed in Sichem, although both the city and the tomb were the possession and boast of a people they detested 'The town,' says rabbi Benjamin, 'lies in a vale, between mount Gerizim and mount Ebal, where there are above a hundred Cuthæans, who observe only the law of Moses, whom men call Samaritans. They have priests of the lineage of Aaron, who rests in peace, and those they call Aaronites; who never marry but with persons of the sacerdotal family, that *they may not be confounded with the people.* Yet these priests of their law offer sacrifices and burnt-offerings in their congregations, as it is written in the law, (Deut. xi. 29.) 'Thou shalt put the blessing on mount Gerizim.' They therefore affirm, that this is the House of the Sanctuary; and they offer burnt-offerings both on the Passover, and on other festivals, on the altar which was built on mount Gerizim, of those stones which the children of Israel set up after they had passed over Jordan. They pretend that they are descended from the tribe of Ephraim, *and have among them the sepulchre of Joseph the Just,* the son of our father Jacob, who rests in peace, according to that saying, *the bones also of Joseph, which the children of Israel brought up with them out of Egypt, buried they in Shechem.*' Maundrell notices the tomb of Jo-

seph, still bearing its name, unaltered, and venerated even by the Moslems, who have built a small temple over it. Its authenticity is not liable to controversy; since tradition is, in this respect, maintained on the authority of sacred Scripture; and the veneration paid to it by Jews, by Christians, and by Mahometans, has preserved, in all ages, the remembrance of its situation. Having shown, on a former occasion, that tombs were the origin of temples, it is not necessary to dwell on the utter improbability of their being forgotten among men who approached them as places of worship. The tomb of Joshua was also visited by Jewish pilgrims in the twelfth century. This is proved by the Hebrew Itinerary of Petachias, who was contemporary with Benjamin of Tudela; and its situation, marked by him with the utmost precision, is still as familiar to the Jews of Palestine, as the place where the temple of Solomon originally stood. It was, in fact, in the midst of a renowned cemetery, containing also the sepulchres of other patriarchs; particularly of one, whose synagogue is mentioned by Benjamin of Tudela, as being in the neighborhood of the warm baths of Tiberias. These tombs are hewn in the solid rock, like those of Telmessus in the gulf of Glaucus, and are calculated for duration, equal to that of the hills wherein they have been excavated." (p. 513.)

"The principal object of veneration is Jacob's well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the evangelist, and so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that, if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the fourth chapter of John, without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews, and on the geography of their country. All that can be gathered on these subjects from Josephus seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee, the cause of it, his passage through the territory of Samaria, his approach to the metropolis of this country, its name, his arrival at the Amorite field which terminates the narrow valley of Sichem, the ancient custom of halting at a well, the female employment of drawing water, the disciples sent into the city for food, by which its situation out of the town is obviously implied; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans; the depth of the well, the oriental allusion contained in the expression, '*living water*;' the history of the well, and the customs thereby illustrated, the worship upon mount Gerizim; all these occur within the space of twenty verses: and if to these be added, what has already been referred to in the remainder of the same chapter, we shall perhaps consider it as a record, which, in the words of him who sent it, '*we may lift up our eyes, and look upon, for it is white already to harvest.*'" (Travels. p. 517.)

[The situation of the city is very romantic. The following is Dr. Jowett's notice of it in 1823; and is coupled with a scene illustrative of Scripture manners: (Chr. Researches in Syr. p. 147. Amer. ed.) "It was about an hour after mid-day that we had our first view of the city of Nablous, romantically situated in a deep valley, between the mountains of Ebal on our left and Gerizim on the right. There is a kind of sublime horror in the lofty, craggy and barren aspect of these two mountains, which seem to face each other with an air of defiance, especially as they stand contrasted with the rich valley beneath, where the city appears to be embedded on either side in green gardens and extensive olive-grounds, rendered more verdant, by the lengthened periods of shade which they enjoy from the mountains on each side. Of the two, Gerizim is not wholly without cultivation.

"We had always been informed, that the facility of passing by way of Nablous depended very much on the character of the governor of the city. Our case was singular; for we had to learn what kind of reception a city without a governor would give us, the governor having died this very morning. On coming within sight of the gate, we perceived a numerous company of females, who were singing in a kind of recitative, far from melancholy, and beating time with their hands. If this be mourning, I thought, it is of a strange kind. It had indeed, sometimes, more the air of angry defiance. But on our reaching the gate, it was suddenly exchanged for most hideous plaints and shrieks, which, with the feeling that we were entering a city at no time celebrated for its hospitality, struck a very dismal impression upon my mind. They accompanied us a few paces; but it soon appeared that the gate was their station; to which, having received nothing from us, they returned. We learnt, in the course of the evening, that these were only a small detachment of a very numerous body of *cunning women*, who were filling the whole city with their cries—*taking up a wailing*, with the design, as of old, to make the eyes of all the inhabitants *run down with tears, and their eyelids gush out with waters*, Jer. ix. 17, 18. For this good service, they would, the next morning, wait upon the government and principal persons, to receive some trifling fee." *R.

SHEEP. [The Hebrew name of this animal is שֶׂה, *sĕh*, a word which is merely a noun of unity, and has no plural. The noun of plurality or multitude is צֹאן, *tsôn*, which includes all small cattle, as sheep, goats, &c. like the English word *flocks*. R.

In its present domestic state, the sheep is of all animals the most defenceless and inoffensive. With its liberty it seems to have been deprived of its swiftness and cunning; and what in the ass might rather be called patience, in the sheep appears to be stupidity. With no one quality to fit it for self-preservation, it makes vain efforts at all. Without swiftness it endeavors to fly; and without strength sometimes offers to oppose. But it is by human art alone that the sheep is become the tardy, defenceless creature that we find it. In its wild state it is a noble and active animal, and is every way fitted to defend itself against the numerous dangers by which it is surrounded.

Of the Syrian sheep there are two varieties: the one called Bedouin sheep, which differ in no respect from the larger kinds of sheep among us, except that their tails are something longer and thicker; the others are those often mentioned by travellers on ac-

count of their extraordinary tails; and this species is by far the most numerous. The tail of one of these animals is very broad and large, terminating in a small appendage that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin and entrails, weighs from sixty to eighty pounds, of which the tail itself is usually fifteen pounds or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above one hundred and fifty pounds, and the tail, alone, fifty; a thing to some scarcely credible. To preserve the tails from being torn by the bushes, &c. they fix a piece of thin board to the under part, where it is not covered with thick wool, and some have small wheels to facilitate the dragging of this board after them; whence, with a little exaggeration, the story of having carts to carry their tails. (Russell's Aleppo, p. 51.)

The sheep or lamb was the common sacrifice under the Mosaic law; and it is to be remarked, that when the divine legislator speaks of this victim, he never omits to appoint, that the rump or tail be laid whole on the fire of the altar. The reason for this is seen in the extract just given from Dr. Russell, from which it appears that this was the most delicate part of the animal, and therefore the most proper to be presented in sacrifice to Jehovah. Mr. Street, however, who is cited by Dr. Harris, considers this precept to have had respect to the health of the Israelites; observing, that "bilious disorders are very frequent in hot countries; the eating of fat meat is a great encouragement and excitement to them; and though the fat of the tail is now considered as a delicacy, it is really unwholesome."

In a domesticated state, the sheep, as already noticed, is a weak and defenceless animal, and is, therefore, altogether dependent upon its keeper for protection as well as support. To this trait in their character, there are several beautiful allusions in the sacred writings. Thus, Micaiah describes the destitute condition of the Jews as a flock "scattered upon the hills, as sheep that have not a shepherd;" (1 Kings xxii. 17; see also Matt. ix. 36.) and Zechariah prophesied, that when the good shepherd should be smitten and removed from his flock, the sheep should be scattered, Zech. xiii. 7. To the disposition of these animals to wander from the fold, and thus abandon themselves to danger and destruction, there are also several allusions made by the inspired writers. David confesses that he had imitated their foolish conduct: "I have gone astray like a lost sheep;" and conscious that, like them, he was only disposed to wander still further from the fold, he adds, "seek thy servant," Ps. cxix. 176. Nor was this disposition to abandon the paternal care of God peculiar to David, for the prophet adopts similar language to depict the dangerous and awful condition of the entire species: "All we like sheep have gone astray; we have turned every one to his own way," Isa. liii. 6. It was to seek these "lost sheep," scattered abroad, and having no shepherd, that the blessed Redeemer came into the world. He is "the good shepherd, who gave his life for the sheep," (John x. 11.) and his people, though formerly "as sheep going astray," have now "returned to the shepherd and bishop of their souls," 1 Pet. ii. 25. His care over them, and their security under his protection, is most beautifully and affectingly described in the chapter which we just now cited. "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," John x. 3—16.

The sprightly and playful inclination of the lamb has passed into a proverb. To their gambols in the pasture, there is an allusion in a bold but appropriate figure, in the cxiv. Psalm: "The mountains skipped like rams, and the little hills like lambs. What ailed thee—ye mountains, that ye skipped like rams; and ye little hills like lambs?" The meek and harmless disposition of this animal has occasioned it to be selected by the Holy Spirit, as a fit type of the Son of God and Saviour of the world. The lamb in the paschal feast, which was roasted whole, and feasted upon by each family of redeemed Israelites, and whose blood sprinkled upon the door posts of their houses, preserved them from the sword of the destroying angel, was a lively representation of him "who gave himself for our sins, according to the will of God and our Father;" whose blood has been shed for the expiation of human guilt; and upon whom every redeemed Israelite feeds and lives by faith, John vi. 51—55. He is "the Lamb of God, who taketh away the sin of the world," (John i. 29.) the necessity and efficacy of whose atonement was strikingly prefigured by the daily sacrifices of the Mosaic ritual.

There is a remarkable passage in the history of Jacob, as recorded in Gen. xxx. 31, &c. relative to the gestation and birth of these animals, which would perhaps, be deemed an unpardonable omission to pass by; and yet, we fear we shall be able to collect little that will satisfy the mind of the inquisitive on the subject. The reader is requested to have the passage before him, while perusing the following observations upon it, chiefly taken from Calmet and Dr. A. Clarke.

It is extremely difficult to find out, from the 32d and 35th verses, in *what* the bargain of Jacob with his father-in-law properly consisted. It appears from ver. 32, that Jacob was to have for his wages all the *speckled*, *spotted* and *brown*, among the sheep and the goats; and of course, that all those which were not parti-colored, should be considered as the property of Laban. But in ver. 35, it appears that Laban separated all the *parti-colored* cattle, and delivered them into the hands of *his own sons*; which seems as if he had taken these for his own property,

and left the others to Jacob. It has been conjectured that Laban, for the greater security, when he had separated the parti-colored, which by the agreement belonged to Jacob, (see ver. 32.) put them under the care of his own sons, while Jacob fed the flock of Laban, (ver. 36.) three days' journey being between the two flocks. If, therefore, the flocks under the care of Laban's sons brought forth young that were all of *one color*, these were put to the flocks of Laban, under the care of Jacob; and if any of the flocks under Jacob's care brought forth *parti-colored* young, they were put to the flocks belonging to Jacob, under the care of Laban's sons. This conjecture is not satisfactory, and the true meaning appears to be this: Jacob had agreed to take all the parti-colored for his wages. As he was now only *beginning* to act upon this agreement, consequently none of the cattle as yet belonged to him; therefore Laban separated from the flock (ver. 35.) all such cattle as Jacob might afterwards claim in consequence of his bargain; for as yet he had no right: therefore Jacob commenced his service to Laban with a flock that did not contain a single animal of the description of those to which he might be entitled; and the others were sent away under the care of Laban's sons, three days' journey from those of which Jacob had the care. The bargain, therefore, seemed to be wholly in favor of Laban; and to turn it to his own advantage, Jacob made use of the stratagems afterwards mentioned. This mode of interpretation removes all the apparent contradiction between the 32d and 35th verses, with which commentators in general have been grievously perplexed. From the whole account we learn, that Laban acted with great *prudence* and *caution*, and Jacob with great *judgment*. Jacob had already served fourteen years, and had got no patrimony whatever, though he had now a family of *twelve* children, *eleven sons* and *one daughter*, besides his two wives and their two maids. It was high time that he should get some property for these; and as his father-in-law was excessively parsimonious, and would scarcely allow him to live, he was in some sort obliged to make use of stratagem to get an equivalent for his services; but this he pushed so far, as to ruin his father-in-law's flocks, leaving him nothing but the refuse. (See ver. 42.)

So far Dr. Adam Clarke: but from ch. xxxi. 12, &c. it seems clear that the stratagem which was resorted to by Jacob, and which we are about to consider, was adopted by him under divine direction, the reason for which is there distinctly assigned.

The expedient was this: "He took him rods of green poplar, and of the hazel and chestnut-tree, and pilled white streaks in them, and made the white appear which *was* in the rods. And he set the rods which he *had pilled* before the flocks in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink." The consequence of this is stated to be, that "the flocks conceived before the rods, and brought forth cattle ring-straked, speckled and spotted," ch. xxx. 37—39. Now, in this process there does not appear to have been any thing miraculous, or out of the ordinary course of nature. It is a fact attested by both ancient and modern philosophers, as well as our constant experience, that whatever makes a strong impression on the mind of a female in the time of conception and gestation, will have a corresponding influence on the mind or body of the fœtus. Nor is it any objection to this fact, that we know not how to account for the effect, on rational principles.

There is an art, which, in their piedness, shares
With great creating nature.—
Yet nature is made better by no mean,
But nature makes that mean:
The art itself is nature. WINTER'S TALE.

By the name of sheep, Scripture often understands the people. Ps. lxxix. 13, "We are thy people, and the sheep of thy pasture;" also, "O shepherd of Israel, thou that leddest Joseph like a flock." Our Saviour says, that he was sent only to the lost sheep of Israel, Matt. xv. 24. The righteous are often compared to sheep exposed to the violence of the wicked, to the fury of the wolves; to slaughter, Ps. xliv. 22. At the last judgment, the just (represented by sheep) shall be at the right hand of the sovereign Judge, and put in possession of heaven. Our Saviour describes deceivers as wolves in sheep's clothing, Matt. vii. 15.

The sheep-folds, among the Israelites, appear to have been generally houses, or enclosures, walled round, to guard the sheep from beasts of prey by night, and the scorching heat of noon. John x. 1—5 is a curious passage, in reference to the subject of this article, and deserves attention.

SHEKEL, *to weigh*, a Hebrew weight and money, Exod. xxx. 23, 24; 2 Sam. xiv. 26. The word is used to denote the weight of any thing, as iron, hair, spices, &c. Among the different opinions, concerning its weight and value, Calmet adheres to that of M. le Pelletier, who says it weighs half an ounce, or four Roman drachmæ; that is, nine pennyweights, three grains; and that the shekel of silver was worth two shillings three-pence farthing and a half, sterling, or about 50 cents; perhaps nearest 52½ cents. Moses and Ezekiel say, it was worth twenty oboli, or twenty gerah, Numb. xviii. 16; Ezek. xlv. 12.

The shekel of gold was half the weight of the shekel of silver; and was worth eighteen shillings and three-pence, sterling, or about $4. "The shekel of the sanctuary" has been thought to have been double the common shekel, but this wants proof. Calmet thinks it was the same as the common shekel, the words "of the sanctuary" being added to express a just and exact weight, according to the standard kept in the temple or tabernacle.

[The shekel was properly and only a weight, which it has been attempted to fix at 96 Paris grains, or also, as above stated, at 9 pwt. 3 gr. Troy. It was used especially in weighing uncoined gold and silver, Gen. xxiii. 15, 16. In such cases the word *shekel* is often omitted in the Hebrew, as in Gen. xx. 16; xxxvii. 28, where our translators have supplied the word *pieces*, but improperly, because coined money was not then known. (See MONEY.) Between the *sacred* shekel, (Ex. xxx. 15.) and the shekel after the *king's weight*, (2 Sam. xiv. 26.) there would seem to have been a difference; (see ABSALOM;) but this difference cannot now be determined. The first *coin* which bore the name of shekel was struck after the exile in the time of the Maccabees, (1 Mac. xv. 6.) and bore the inscription *shekel of Israel*. The value was about 50 cents; and it is the coin mentioned in the New Testament by the name of ἀργύριον, (Matt. xxvi. 15, etc.) where our translators have rendered it by *pieces of silver*. R.

SHEKINAH, a word signifying *the dwelling*, *the abiding*. It does not occur in the Bible; but nothing is more frequently mentioned in the writings of the Jews, than the Shekinah, by which they understand *the presence of the Holy Spirit*. In the Targums, and Chaldee paraphrases, we find the names Jehovah, or

God; Memra, or the Word; and Shekinah, or the Holy Spirit. They suppose the Holy Spirit speaking and communicating itself to men by revelation; (1.) in the prophets; (2.) in the Urim and Thummim of the high-priest's breast-plate; (3.) in what the Hebrews call Bath-col, or the daughter of the voice. The Shekinah is the presence of the Holy Spirit, which resided in the temple of Jerusalem; and which, the rabbins say, drove thence the princes of the air, and communicated a particular sanctity.

The Shekinah was the most sensible symbol of the presence of God among the Hebrews. It rested over the propitiatory, or over the golden cherubim, which were attached to the propitiatory, the covering of the ark. Here it assumed the appearance of a cloud; and from hence God gave his oracles, as some think, when consulted by the high-priest on account of his people. Hence Scripture often says, God sits on the cherubim, or between the cherubim; that is, he gives the most evident tokens of his divine presence, by answering from hence the inquiries of Israel. The rabbins affirm, that the Shekinah first resided in the tabernacle prepared by Moses in the wilderness, into which it descended on the day of its consecration, in the figure of a cloud. It passed from thence into the sanctuary of Solomon's temple, on the day of its dedication by this prince, where it continued till the destruction of Jerusalem, and the temple, by the Chaldeans, and was not afterwards seen there.

The presence of the Holy Spirit, by the appearance of the Shekinah, is frequently referred to in the New Testament. It appeared at the baptism and transfiguration of Jesus, and is called the excellent glory by Peter, 2 Epist. ii. 10. The idea of a radiance, or glory, a mild effulgence, seems to be always annexed to it. The Shekinah may be "the glory of the Lord," spoken of 2 Cor. iii. 18, under the allusion of being distributed to believers, as it really was at the time of the descent of the "cloven tongues like as of fire," which sat on each of the hundred and twenty, (Acts ii.) and on the assembly at Cornelius's, Acts x. 44; xi. 15. It might also be "the glory of the Lord," (Luke ii. 9.) and "the tabernacle of God with men," Rev. xxi. 3. In short, we find it frequently; but always gentle, and, as it were, lambent; not fierce or vindictive, as exemplified at the burning bush, (Exod. iii.) where the whole was enveloped, but nothing consumed.

SHELOMITH, daughter of Dibri, of the tribe of Dan, was mother of that blasphemer who was condemned to be stoned, Lev. xxiv. 10, 11.

SHELUMIEL, son of Zurishaddai, the prince of Simeon, came out of Egypt at the head of 50,000 men who carried arms, Numb. i. 6; vii. 36; x. 19.

SHEM, son of Noah, (Gen. vi. 10.) was born A. M. 1558, 98 years before the deluge, and was, probably, younger than Japheth, and older than Ham. (See Japheth.) In consequence of his conduct upon the occasion of Ham's discovering his father's nakedness, Noah predicted blessings on Shem, saying, "The Lord God of Shem be blessed, and let Canaan be the slave of Shem." His great prerogatives were, that from his race was to proceed the Messiah, and that the worship of the true God was to be preserved among his posterity. At 100 years of age he begat Arphaxad, and died aged 600 years.

Shem had five sons, Elam, Asher, Arphaxad, Lud and Aram, who peopled the finest provinces of the East. (See their articles.) The principal design of Moses being to give the history and laws of the Jews, he has carried the genealogy of Shem further than the genealogies of the other sons of Noah, who were not his immediate object.

I. SHEMAIAH, a prophet who was sent to Rehoboam, king of Judah, with a message from God, to forbid his war against Israel, 2 Chron. xi. 2. Some years after this, Shishak, king of Egypt, came in hostile array into Judea, against Rehoboam, and took the best places of his kingdom. The prophet Shemaiah told Rehoboam, and the princes of Judah, who had retired into Jerusalem, that they had forsaken the Lord, and now he in his turn would forsake them, and deliver them into the hands of Shishak. The king and the princes, being in a consternation, answered, "The Lord is just;" but, they humbling themselves, God moderated his anger and their sufferings. Shemaiah wrote the history of Rehoboam, 2 Chron. xii. 15.

II. SHEMAIAH, son of Nathaniel, secretary of the temple, (1 Chron. xxiv. 6.) probably the same as Shemaiah, descendant of Elizaphan, 1 Chron. xv. 8, 11.

III. SHEMAIAH, son of Delaiah, a false prophet in the time of Nehemiah, who, being corrupted by Sanballat, and the other enemies of Nehemiah, would have persuaded him to retire into the temple, Neh. vi. 10.

IV. SHEMAIAH, a false prophet who lived at Babylon, Jer. xxix. 24, 31, 32. Jeremiah having sent prophecies to the captive Jews at Babylon, Shemaiah wrote back to the people of Jerusalem to decry the prophet; and to Zephaniah, prince of the priests, and to the rest of the priests, to reproach them for not seizing and imprisoning Jeremiah as an impostor. Jeremiah in his turn wrote back to the Jews in captivity: "The Lord says, against Shemaiah the Nehelamite, and against his posterity;—none of his race shall ever sit in the midst of the people, and he shall not share in the happiness of my people." There are several other unimportant persons of the same name mentioned in the Old Testament.

SHEMEBER, king of Zeboiim, and one of the five confederates defeated by Chedorlaomer and his allies, Gen. xiv. 2.

SHEMER was the name of the person who sold the mount of Somer to Omri, king of Israel, upon which he built the city of Samaria, 1 Kings xvi. 24. The name of Semer, or Somer, is also given to the mountain itself. See Samaria.

SHEMIDA, son of Gilead, of Manasseh, and head of a family, Numb. xxvi. 32; 1 Chron. vii. 19.

SHEMINITH, in the titles of Ps. vi. xii. and in 1 Chron. xv. 21. It means properly *octave*, and seems to have been not an instrument, but a *part* in music; perhaps the lowest. *R.

SHEMITISH LANGUAGES, see Languages, p. 605.

I. SHEMUEL, son of Ammihud, prince of Simeon, Numb. xxxiv. 20.

II. SHEMUEL, a son of Thola, 1 Chron. vii. 2.

SHENIR, or Senir, the name given to mount Hermon by the Amorites, Deut. iii. 9; 1 Chron. v. 23; Ezek. xxvii. 5.

SHEOL, see Hell.

SHEPHAM, apparently a city of Syria, and the eastern limit of the Land of Promise, Numb. xxxiv. 10, 11.

SHEPHERDS, or Pastors. When the patriarch Joseph invited his father and brethren to settle in Egypt, he bade them tell Pharaoh they were shepherds or breeders of sheep, that they might have the land of Goshen assigned for their habitation; because, he added, the Egyptians hold shepherds in abomination. See Egypt.

Abel was a keeper of sheep, (Gen. iv. 2.) as were

the greater number of the ancient patriarchs. When men began to multiply, and to follow different employments, Jabel, son of Lamech and his wife Adah, was acknowledged as father, that is, founder, of shepherds and nomades, Gen. iv. 20. God sometimes takes the name of Shepherd of Israel, (Isa. xl. 11.) and kings, both in Scripture, and ancient writers, are distinguished by the title of shepherds of the people. The prophets often inveigh against the shepherds of Israel, against the kings who feed themselves and neglect their flocks; who distress, ill-treat, seduce and lead them astray. (See Ezek. xxxiv. 10, sq.; Num. xxvii. 17; 1 Kings xxii. 17; Isa. xl. 11; xliv. 28; Judith xi. 15.)

The Lord says, (Isa. lxiii. 11.) that he brought his people through the Red sea, with their shepherds; that is, Moses, Aaron and the chief of the people at their head. Micah says, (v. 5.) that the Lord shall raise seven shepherds over his people, and an eighth over the land of Assyria, to bring from thence the people of Israel. These seven or eight shepherds are taken to be the seven princes confederate with Darius, son of Hystaspes, who killed Smerdis the Magian, who had seized the empire of Persia, after the death of Cambyses.

The Messiah is often called a shepherd. "I will set up shepherds over them, which shall feed them," Jer. xxiii. 4, 5. Isaiah (xl. 11.) speaks in the same manner: "He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and gently lead those that are with young." And Zechariah (xiii. 7.) says, "Awake, O sword, against my shepherd, against the man that is my fellow, saith the Lord of hosts. Smite the shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones." Christ refers this passage to his passion, (Matt. xxvi. 31.) and elsewhere takes on himself the title of the good shepherd, who gives his life for his sheep, John x. 11, 14, 15. Paul calls him the great shepherd of the sheep, (Heb. xiii. 20.) and Peter gives him the appellation of prince of shepherds, 1 Epis. v. 4.

In the passage just referred to, our Saviour says, the good shepherd lays down his life for his sheep; that he knows them, and they know him; that they hear his voice, and follow him; that he goes before them; that no one shall force them out of his hands, and that he calls them by their name. These, however, being all incidents taken from the custom of the country, are by no means so striking to us as they must have been to those who heard our Lord, and who every day witnessed such methods of conducting this domesticated animal. The hireling, or bad shepherd, forsakes the sheep, and the thief enters not by the door of the sheep-fold, but climbs in another way.

SHEREZER, a Jew of Babylon, who, with Regemmelech, consulted the priests of the temple concerning the fast of the fifth month, Zech. vii. 2.

SHESHACH, see Babylon, p. 129.

SHESHAI, a giant, a son or descendant of Anak, driven from Hebron, with his brethren Ahiman and Talmai, by Caleb, son of Jephunneh, Josh. xv. 14.

SHESHBAZZAR, a prince of Judah, to whom Cyrus restored the sacred vessels of the temple which had been carried to Babylon by Nebuchadnezzar, Ezra i. 8.

SHEW BREAD, see Bread.

SHIBBOLETH. After Jephthah had beaten the Ammonites, the men of Ephraim were jealous of the advantage obtained by the tribes beyond Jordan, and complained loudly that they had not been called to that expedition. Jephthah answered with much moderation; but that did not prevent the Ephraimites from using contemptuous language toward the men of Gilead. They taunted them with being only fugitives from Ephraim and Manasseh, a kind of bastards, that belonged to neither of the two tribes. A war ensued, and the men of Gilead killed a great number of Ephraim; after which they set guards at all the passes of Jordan, and when an Ephraimite who had escaped, came to the river side, and desired to pass over, they asked him if he were not an Ephraimite? If he said No, they bade him pronounce *Shibboleth;* but he pronouncing it *Sibboleth*, according to the diction of the Ephraimites, they killed him. In this way there fell 42,000 Ephraimites, Judg. xii. This incident should not be passed over without observing, that it affords proof of dialectical variations among the tribes of the same nation, and speaking the same language, in those early days. There can be no wonder, therefore, if we find in later ages the same word written different ways, according to the pronunciation of different tribes, or of different colonies or residents of the Hebrew people: whence various pointings, &c. That this continued, is evident from the peculiarities of the Galilean dialect, by which Peter was discovered to be of that district.

The term *Shibboleth* signifies an *ear of corn*, and also *stream*. In this case it is probably to be taken in the latter sense, as the Ephraimites would thus be understood to ask permission to pass over the stream. (Comp. Ps. lxix. 15; Isa. xxvii. 12. Heb.)

SHIBMAH, or Sibmah, a city of Reuben, Numb. xxxii. 38; Josh. xiii. 19. Isaiah (xvi. 8, 9.) speaks of the vines of Sibmah, which were cut down by the enemies of the Moabites; for that people had taken the city of Sibmah, (Jer. xlviii. 32.) and others of Reuben, after this tribe was carried into captivity by Tiglath-pileser, 1 Chron. v. 26; 2 Kings xv. 29. Jerome says that between Heshbon and Sibmah there was hardly the distance of five hundred paces.

SHICRON, a city of Judah, (Josh. xv. 11.) thought to have been yielded to Simeon.

SHIELD, a piece of defensive armor. (See Armor.) God is often called the shield of his people, (Gen. xv. 1; Ps. v. 12.) as are also princes and great men, 2 Sam. i. 21.

SHIGGAION, (Ps. vii. title,) and Shigionoth, (Hab. iii. 1;) probably *song*, or *song of praise;* perhaps some particular species of ode. R.

SHIHOR-LIBNATH, see Libnath.

SHILOAH, see Siloam.

I. SHILOH. This term is used (Gen. xlix. 10.) to denote the Messiah, the coming of whom Jacob foretells in these words: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." It must be admitted, however, that the signification of the word is not well ascertained. Some translate, "The sceptre shall not depart from Judah till he comes to whom it belongs." Others, till the coming of the peace-maker, or the pacific, or of prosperity, (*shalah* signifying to be in peace, or prosperity.) Some of the rabbins have taken the name Shiloh for a city of this name in Palestine, and render, "the sceptre shall not be taken from Judah, till it comes to Shiloh." "It has ceased, it has finished," says Le Clerc, "till it be taken from him, to be given to Saul, at Shiloh." But, as Calmet asks, where is it said, that Saul was acknowledged king, or consecrated at Shiloh? And if it be understood of Jeroboam, son of Nebat, the matter is equally un-

certain. Scripture mentions no assembly at Shiloh that admitted him king.

The Septuagint read שלו, *shellu*, that is, (אשר לו) *He whose it is, he to whom it belongs*, meaning the sceptre before mentioned, as Capellus observes; for in the original and best edition of their version, as Justin Martyr affirmed, this שלו was rendered, *He for whom it is reserved*, as it now stands in the Alexandrian manuscript. The Samaritan copy has שלה, which is the same in the Chaldee dialect as שלו. Onkelos, the Jerusalem Targum, the Syriac, the Arabic and Aquila, speak the same sense. According to this reading, then, the sense is this: *The sceptre shall not depart from Judah, nor a governor from between his feet, until He shall have come, whose right the sceptre is, and until the nations shall obey him*, that is, have been *governed* by him. A prediction which, as Mede well observes, was afterwards applied and explained by our Saviour himself, in those words, "And this gospel of the kingdom [of Christ] shall be preached in all the world, for a witness unto all nations, and then shall the end come;" (Matt. xxiv. 14.) that is, the end of the Jewish state.

But how did the sceptre depart from Judah when Shiloh came? *First*, it actually had departed in the transference of the public government to the Herod family, and by the intrusion of the Romans. This is usually held to be an adequate answer to the prophecy; but Mr. Taylor thinks there is a better:—Our Lord was the ONLY branch of David's family entitled to rule, and he dying without issue, the ruling branch of David's family became extinct; so that, after his death, there was no longer any possibility of the continuance of the kingly office, in the *direct* proper line of David. The person who should have held the sceptre was dead: the direct descent of the family expired with him; and, consequently, the sceptre was *bonâ fide* departed: since, (1.) it was actually swayed by a stranger, and strangers, (Herod and the Romans,) and, (2.) no one who could possibly claim it, though he might have been of a collateral branch of David's house, could have been the *direct legal* claimant by birthright.

This statement appears to be supported by the manner in which the sons of David by Bathsheba are recorded: (2 Sam. v. 14.) "These sons were born to David, *after he was king in Jerusalem*, Shammuah, Shobab, Nathan, Solomon:" which, in 1 Chron. iii. 5. are thus reckoned, "Shimea, Shobab, Nathan, Solomon, four, of Bathshua [Bathsheba] the daughter of Ammiel." Now we know that David had promised Bathsheba that one of her sons should succeed him: Shimea died in his infancy; (2 Sam. xii. 15, &c.) nothing is recorded of Shobab; perhaps he also died young. This reduces the sons of Bathsheba to two—Nathan and Solomon. For what reason Solomon (the younger) was preferred before Nathan (the elder) we know not, unless on account of the promise of God referred to below; but we ought to consider, (1.) that none of the sons of David, born *before he reigned in Jerusalem* could claim succession to his *whole* kingdom, on the principles adopted in the East. (See GENEALOGY.) (2.) That the first sons born to him in Jerusalem, appear to be by his connection with Bathsheba: so that in one of them, as first born after he was there established king over *all* Israel, the natural right to the crown vested, by usage. But, (3.) we find (2 Sam. vii. 12.) that the son who should proceed out of the bowels of David, was to be his successor. The question is, whether Solomon was born at this time, or whether, as this promise respected a *future* event, Solomon was not begotten *after* it and in fulfilment of it? However that might be, it is very credible that the sons of David, by Bathsheba, were reduced to two, Nathan and Solomon; and that, whatever right Nathan might have to the crown, descending in his line, centred in Heli, the father of Mary; as Solomon having actually reigned, transmitted the crown in his posterity, in which line it centred in Joseph. The union of these two lines (and we know of no third line to oppose them) was completed in the person of Jesus; and when he expired, the claims of both lines of descent expired with him.

This agrees perfectly with the ancient rendering, "he whose right it is;" for, (1.) the right and title had long lain dormant, and involved in obscurity, till the enrolment at Bethlehem brought it forth, though, no doubt, very cautiously, to light: (2.) though it vested in the ancestors of Joseph, after the return from the captivity, yet another branch also had its claims: so that (3.) Jesus was the *first* person who, by uniting in himself the claim of BOTH lines of descent from David, could be *especially* denoted and described, as he whose indisputable and unequivocal right it was to occupy the throne of the whole Hebrew nation. See GENEALOGY.

II. SHILOH, or SILO, a famous city of Ephraim, (Josh. xviii. xix. xxi.) 12 miles from Shechem, according to Eusebius, or 10, according to Jerome. Here Joshua assembled the people to make the second distribution of the Land of Promise, (Josh. xviii.) and here the tabernacle of the Lord was set up, when they were settled in the country, ch. xix. 51. The ark and the tabernacle continued at Shiloh, from A. M. 2560, to A. M. 2888, when it was taken by the Philistines, under the administration of the high-priest Eli. At Shiloh Samuel began to prophesy, (1 Sam. iv. 1.) and here the prophet Ahijah dwelt, 1 Kings xiv. 2. Jeremiah foretold that the temple of Jerusalem should be reduced to the same condition as Shiloh was, Jer. vii. 13, 14; xxvi. 6.

SHIMEAH, brother of David, and father of Jonathan and Jonadab, 2 Sam. xiii. 3; xxi. 21.—There were others of this name, of whom nothing particular is known.

SHIMEI, son of Gera, a kinsman of Saul, who, when David was obliged to retire from Jerusalem, began to curse him, and to throw stones, 2 Sam. xvi. 5. When he returned to Jerusalem, however, after the defeat and death of Absalom, Shimei hastened with the men of Judah, and with a thousand men of Benjamin, and threw himself at his feet, imploring him to forgive his fault. Abishai, son of Zeruiah, expostulated in an angry manner, but David disapproved Abishai's zeal, and promised Shimei, with an oath, that he would not put him to death. He kept his promise, but before his death he recommended to Solomon not to let Shimei go entirely unpunished, but to exercise his discretion upon him. Solomon confined Shimei to Jerusalem, where he dwelt for three years, when some of his slaves ran away, and took sanctuary with Achish in Gath. Shimei followed, and brought them to Jerusalem; but the king, being informed of it, had him put to death.

The conduct of both David and Solomon, in relation to Shimei, having been frequently carped at, the following remarks upon their conduct by Mr. Taylor are worthy attention:—

David's charge to Solomon refers to three persons of three different descriptions; (1.) to Joab; who is clearly consigned to punishment; (2.) to the sons of Barzillai, who are clearly recommended to favor;

and (3.) to Shimei, who is neither sentenced to punishment, absolutely, nor to safety, absolutely; but is recommended to be treated according to his eventual demerits. Thus understood, the passage reads to this effect:—"Shimei did not shed blood, as Joab did; he only cursed me with a grievous curse; and that I forgave him, swearing to him by the Lord. Now I would advise thee not to let him go at large with impunity, *nor* (1) to bring down his hoary head to the grave by bloody execution; but do as thy wisdom shall direct thee,"—i. e. steer a middle course. Solomon's subsequent conduct proves the accuracy of this view of the passage: he confined Shimei to Jerusalem, where he was under strict inspection and vigilance; and when he had violated the conditions of his safety, he was punished for his presumption; which illustrates the observation of David, "for thou art a wise sovereign, and knowest in what manner to treat a man who is a rebel in his heart, therefore dangerous to thy crown; yet one who has been solemnly pardoned by me for his former misconduct; and who has not misconducted himself towards thee." There are several other persons of the same name, but of no importance.

SHIMSHAI, a secretary who, with Rehum, the chancellor, wrote to Artaxerxes against the Jews, recently returned from captivity, Ezra iv. 8. A. M. 3470.

SHINAR, a province of Babylonia, and thought by some writers to be the plain between the rivers Euphrates and Tigris, Gen. x. 10; Is. xi. 11; Zech. v. 11. See MESOPOTAMIA.

SHIP. Among the perplexities which occur in reading the sacred Scriptures, none are greater than those which arise from the use of technical words and phrases, terms peculiar to certain professions, and employed in their own restricted and appropriate sense. Few persons of one business understand the directions, or the descriptive appellations, of another; few are the land-men who understand properly the terms used by seamen even in our own nautical country; and should a voyager insert *verbatim* the orders given by the captain or officers, on board the ship in which he sailed, what proportion of his readers, who were not maritime men, would comprehend their meaning? These remarks will suggest an apology for errors committed by men of learning in translation; and they may restrain those sneers, which unreflecting persons sometimes throw out against such descriptions of nautical affairs, in our version of the sacred writings, which involve obscurities or other difficulties. Among the most prominent of these instances is the history of Paul's voyage, in Acts xxvii. and which has been thought so utterly irreconcilable with the nature of things, that some writers, in exposing the ignorance of the author of this book on sea affairs, have exposed themselves to the imputation of, at least, equal ignorance in learning; and of more than equal inconsiderateness, if not perverseness of mind.

The sacred historian says, (verse 29.) "Fearing lest they should have fallen upon rocks, they cast *four anchors* out of the stern." This has been thought to be an insurmountable objection. Four anchors! when our largest men-of-war would have but two; and, certainly, would not cast four anchors, and all four from the stern! But, if we inquire into the form and construction of these anchors, and if it should appear, that they were not like our own, the subject will assume a different aspect. And such is the matter of fact. Instead of translating ἀγκύρας τέσσαρας, "four anchors," it should have been rendered "the *four-fluked anchor*," the anchor which had four points, flukes, for holding the ground. We have such anchors represented in books of antiquities, and we know further, that such are used in the East, to this day, from representations furnished by Bruce and Norden. Understand Luke, therefore, as saying, "We threw out the best anchor we had; that most likely to hold the ground, and to keep us from driving; even the four-fluked anchor, that it might hold us back from striking against the rocks," and the supposed absurdity disappears at once. If the sailors *let go* but one anchor, from the stern, they might fairly enough, as verse 30 informs us, pretend to carry out other anchors (whether four-fluked, or not) from the prow of the ship: i. e. affecting to moor the vessel head and stern.

The next difficulty is well stated in Doddridge's note on the passage: (verse 40.) "'*When they had weighed the anchors, they committed* the ship *to the sea.*' Some rather choose to render this, that *having cut* [away] *the anchors, they left* them *in the sea:* and the *original* indeed is dubious, and will admit of either sense: περιελόντες τὰς ἀγκύρας, εἶων εἰς τὴν θάλασσαν. (See De Dieu, in loc.) *Loosing the rudder-bands;* ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων. Dr. Benson observes, agreeably to the judgment of Grotius, that their ships in those days had commonly two rudders, one on each side, which were fastened to the ship by *bands* or chains; and on loosing these bands, the rudders sunk deeper into the sea, and by their weight rendered the ship less subject to be overset by the winds. (Hist. vol. ii. page 256.) But it seems rather, that the rudders had been fastened before, when they had let the vessel drive; and were now loosened, when they had need of them to steer her into the creek: and after they had just been throwing out their corn to lighten *the ship*, it is not easy to suppose they should immediately contrive a method to increase the weight of it. That they had frequently two rudders to their ships, Bochart and Elsner have confirmed by several authorities. (See Bochart. Hieroz. Part. ii. lib. 4. cap. 1. page 453. and Elsn. Observ. vol. i. page 488, 489.")

The rudder-bands were, as Mr. Taylor has shown from the representations still extant of ancient ships, a kind of brace for the purpose of keeping the rudder steady, and preventing its action against the side of the vessel; in fact, without some such confinement a current of water rushing from under the ship, against the broad part of the rudder, would carry it away, in spite of the strongest arm that might endeavor to retain it. At the same time, the bands prevented that entire play, or freedom of the instrument, which was occasionally necessary. These, then, were knocked off, says Luke; so that the steersman had greater scope for the exertions of his arms, as circumstances required, than he could possibly have while they remained in their places.

There are two words used to describe vessels in Isa. xxxiii. 21. "Therein shall go no galley [*Ani*, ship] with oars; nor gallant ship" [*Tzi addir*]; where *tzi* seems to be the name of a capacious vessel, a vessel of considerable tonnage. (See also Numb. xxiv. 24; Ezek. xxx. 9; Dan. xi. 30.) In Jonah i. 5, we have another word, *sephineh*, for a ship: "Jonah had descended into the sides of *sephineh*;" but this seems to be a Chaldee word. Here are, then, several kinds of ships, which were known to the Hebrews.

The most complete description of an ancient ship, however, is that furnished by the prophet Ezekiel, (ch. xxvii.) when comparing the commercial city of

Tyre to one of those magnificent constructions, by means of which she carried on her commerce.

For the SHIPS OF TARSHISH, see TARSHISH.

SHIPHRAH, one of the midwives of Egypt, who preserved the Hebrew children, Exod. i. 15.

SHISHAK, a king of Egypt, who declared war against Rehoboam king of Judah, in the fifth year of his reign. He entered Judea with an innumerable multitude of people, out of Egypt, the countries of Lubim, of Suchim, and of Cush, captured the strongest places in the country, and carried away from Jerusalem the treasures of the Lord's house, and of the king's palace, as well as the golden bucklers of Solomon. Jeroboam having secured the friendship of Shishak, his territories were not invaded, 2 Chron. xii.; 1 Kings xiv. 25, 26. See EGYPT, p. 373, and PHARAOH.

SHITTIM, a valuable kind of wood, of which Moses made the greater part of the tables, altars and planks belonging to the tabernacle. Jerome says, "The shittim wood grows in the deserts of Arabia, that it is like white thorn in its color and leaves, but not in its size, for the tree is so large, that it affords very long planks. The wood is hard, tough, smooth, without knots, and extremely beautiful; so that the rich and curious make screws of it for their presses. It does not grow in cultivated places, nor in any other places of the Roman empire, but only in the deserts of Arabia." He also says, that shittim wood resembles white thorn, and is of admirable beauty, solidity, strength and smoothness. From this description, it is thought he means the black Acacia, which is found in the deserts of Arabia, and the wood of which is very common about mount Sinai, on the mountains which border on the Red sea, and is so hard and solid as to be almost incorruptible. It is by no means certain, however, that the Acacia is the word described by the Hebrew shittim. The LXX, unable to identify it, have rendered the word, "incorruptible wood."

SHOBACH, general of the army of Hadadezer, king of Syria, was defeated by David at Helam, 2 Sam. x. 16, &c.

SHOBI, son of Nahash, of the city of Rabbah, came with Barzillai to meet David when he fled from Absalom, and brought him refreshments, 2 Sam. xvii. 27.

SHOCOH, see SOCOH.

SHOES. Among the Hebrews, women of fashion and property wore very valuable shoes, of which the instance of Judith affords proof, chap. xvi. 9. The military shoe, as we see from Moses, was sometimes of metal, (Deut. xxxiii. 25.) and from the description of the armor of Goliah, we find he had boots of brass, 1 Sam. xvii. 6. Homer gives to his heroes boots of brass, others of copper. In the army of Antiochus the Great, luxury was so great, that most of the soldiers had golden nails under their shoes. See SANDAL.

SHOULDER. To give or lend the shoulder, for bearing a burden, signifies to submit to servitude; Gen. xlix. 15. The preacher advises his pupil to submit his shoulder to the yoke of wisdom, Ecclus. vi. 26. Baruch (ii. 21.) advises the captive Jews at Babylon to submit their shoulders to king Nebuchadnezzar, that they might live more comfortably under his government. In a contrary sense, Scripture calls that a rebellious shoulder, (Neh. ix. 29.) which will not submit to the yoke. (See Zeph. iii. 9.)

Marks of honor and command were worn on the shoulder; and Job, (xxxi. 36.) when he desires of God to decide his cause: "Surely I would take it upon my shoulder, and bind it as a crown to me." Isaiah (ix. 6.) says, that the Messiah shall bear the insignia of his government on his shoulder; and God promises Eliakim, son of Hilkiah, to give him "the key of the house of David, and to lay it upon his shoulder."

The respect paid by offering the shoulder of animals to God, and to men of distinction, as the most delicate part, should not be overlooked. So the shoulder of the heave-offering, at the consecration of priests was to be sanctified, (Exod. xxix. 27.) and the shoulder of the Nazarite's offering was to be waved, Numb. xvi. 19. So Samuel showed a mark of the greatest respect to Saul, by reserving the shoulder for his eating, (1 Sam. ix. 24.) i. e. he treated him as king elect. It is probable that the right shoulder had the preëminence; and this became the property of the priest who officiated. (Compare Lev. vii. 32, 34; viii. 25; ix. 21; x. 14.)

I. SHUAH, of Asher, daughter to Heber, 1 Chron. vii. 32.

II. SHUAH, daughter of Hirah the Adullamite, and wife of the patriarch Judah. She was mother of Er, Onan, and Shelah, Gen. xxxviii. 2.

SHUAL, a country in Israel, which the Philistines invaded in the time of Saul, (1 Sam. xiii. 17.) but the situation of it is not known.

SHUBAEL, son of Amram, and father of Jehdeiah, (1 Chron. xxiv. 20.) was head of the thirteenth order among the twenty-four families of the Levites, 1 Chron. xxv. 20.

SHUHAM, son of Dan; head of a family, Numb. xxvi. 42. In the parallel passage, Gen. xlvi. 23, it is HUSHIM.

SHULAMITE, or SULAMITH, the name of the bride in Canticles, vi. 13. See CANTICLES, p. 249.

SHUMATHITES were the inhabitants of Shema, (Josh. xv. 26.) or sons of Shobal, 1 Chron. ii. 53.

SHUNEM, a city of Issachar, Josh. xix. 18. The Philistines encamped at Shunem, in the great field or plain of Esdraelon; (1 Sam. xxviii. 4.) and Saul encamped at Gilboa. Eusebius places Shunem five miles south of Tabor. He also mentions a place called Sanim, in Acrabatene, in the neighborhood of Sebaste, or Samaria.

SHUR, a city in Arabia Petræa, which gave name to the desert of Shur, Gen. xvi. 7; Exod. xv. 22; 1 Sam. xv. 7; xxvii. 8. See EXODUS, p. 404.

I. SHUSHAN, (Ps. lx.) or SHOSHANNIM, (Ps. xlv. lxix.) the name of a musical instrument. The word signifies *a lily*, or *lilies*; and if the instrument were so named from its similarity to this flower, we might understand the *cymbal*.

II. SHUSHAN, or SUSAN, the capital city of Elam, or Persia, (Dan. viii. 2.) on the river Ulai. It was the winter residence of the Persian kings, after Cyrus. Here Daniel had the vision of the ram and he-goat in the third year of Belshazzar, Dan. viii. Nehemiah was also at Shushan, when he obtained from Artaxerxes permission to return into Judea, and to repair the walls of Jerusalem, Neh. i. 1.

The present Shouster, the capital of Chuzistan, is generally believed to be the ancient Susa; but Mr. Kinneir rather thinks the ruins about thirty-five miles west of Shouster are those of that ancient residence of royalty, "stretching not less, perhaps, than twelve miles from one extremity to the other. They occupy an immense space between the rivers Kerah and Abzal; and, like the ruins of Ctesiphon, Babylon and Kufa, consist of hillocks of earth and rubbish covered with broken pieces of brick and colored tile.

The largest is a mile in circumference, and nearly one hundred feet in height; another, not quite so high, is double the circuit. They are formed of clay and pieces of tile, with irregular layers of brick and mortar, five or six feet in thickness, to serve, as it should seem, as a kind of prop to the mass. Large blocks of marble, covered with hieroglyphics, are not unfrequently here discovered by the Arabs, when digging in search of hidden treasure; and at the foot of the most elevated of the pyramids (ruins) stands the tomb of Daniel, a small and apparently a modern building, erected on the spot where the relics of that prophet are believed to rest." Major Rennel coincides in the opinion that these ruins represent the ancient Shusa; but Dr. Vincent determines for Shouster. The site of Shusa is now a gloomy wilderness, infested by lions, hyænas, and other beasts of prey, the dread of whom compelled Mr. Monteith and Mr. Kinneir to take shelter for the night within the walls that encompass Daniel's tomb, a small modern building, which is supposed to mark the site of the prophet's place of sepulture.

SIBBECHAI, a hero in David's army, who killed the giant Saph, in the battle of Gob, or Gazer, 2 Sam. xxi. 18.

SIBMAH, see SHIBMAH.

SIBRAIM, or SABARIM, the northern boundary of the Land of Promise. Ezekiel says, (chap. xlvii. 16.) it lay between the confines of Hamath and Damascus.

SICHAR, see SHECHEM.

SIDON, or ZIDON, now called Saide, is a celebrated city of Phœnicia, on the Mediterranean sea, north of Tyre and Sarepta. It is one of the most ancient cities in the world, (Gen. xlix. 13.) and is believed to have been founded by Sidon, the eldest son of Canaan. In the time of Homer, the Sidonians were eminent for their trade and commerce, their wealth and prosperity. Upon the division of Canaan among the tribes by Joshua, Sidon fell to the lot of Asher; (Josh. xix. 28.) but that tribe never succeeded in obtaining possession, Judg. i. 31. The Sidonians continued long under their own government and kings, though sometimes tributary to the kings of Tyre. They were subdued, successively, by the Babylonians, Egyptians, Seleucidæ and Romans, the latter of whom deprived them of their freedom. Many of the inhabitants of Sidon became followers of our Saviour, (Mark iii. 8.) and there was a Christian church there, when Paul visited it on his voyage to Rome, Acts xxvii. 3. It is at present, like most of the other Turkish towns in Syria, dirty and full of ruins, though there is a considerable trade carried on there. Its present population is estimated at from 8000 to 10,000.

Among the medals of Sidon collected by Mr. Taylor, are some with a Greek inscription, "to the Sidonian goddess," which agrees exactly with the appellation in 1 Kings xi. 5, 33: "Ashtoreth, goddess of the Sidonians." They have also Phœnician inscriptions on them, and the date is supposed to be 155—183, from the era of the Seleucidæ.

SIGN, a token, or whatever serves to express, or represent, another thing. Thus the Lord gave to Noah the rainbow, as a sign of his covenant, (Gen. ix. 12, 13.) and for the same purpose he appointed circumcision to Abraham, Gen. xvii. 11. (See also Exod. iii. 12; Judg. vi. 17.) In Isa. vii. 18, the word is used for a prophetic similitude, "Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel." (See also Ezek. iv. 3, and EYE, *ad fin.*)

SIHON, king of the Amorites, on refusing passage to the Hebrews, and coming to attack them, was himself slain, his army routed, (Numb. xxi. 21—24; Deut. i. 4; ii. 24, 26, 30; Ps. cxxxv. 11; cxxxvi. 19.) and his dominions distributed among Israel.

SIHOR, a river, by some thought to be the Nile; but more probably the little river in the south of Judah. (See Josh. xiii. 3, and EGYPT, RIVER OF.) [In Is. xxiii. 3, and Jer. ii. 18, this name must necessarily be understood of the Nile. R.

SILAS, (Acts xv. 22.) and SILVANUS, (2 Cor. i. 19.) the former name being a contraction of the latter; one of the chief men among the first disciples, and thought by some to have been of the number of the seventy. On occasion of a dispute at Antioch, on the observance of the legal ceremonies, Paul and Barnabas were chosen to go to Jerusalem, to advise with the apostles; and they returned with Judas and Silas. Silas joined himself to Paul; and after Paul and Barnabas had separated, (Acts xv. 37—41. A. D. 51,) he accompanied Paul to visit the churches of Syria and Cilicia, and the towns and provinces of Lycaonia, Phrygia, Galatia and Macedonia, &c. See PAUL.

Silas was very useful in preaching the gospel, (2 Cor. i. 19.) and some refer to him what Paul says to the Corinthians: (2 Cor. viii. 18, 19.) "And we have sent with him the brother, whose praise is in the gospel, throughout all the churches; and not that only, but who was also chosen of the churches to travel with us, with this grace which is administered by us to the glory of the same Lord," &c. Peter conveyed his First Epistle to the persons to whom he addressed it by the hand of Silas, whom he calls "a faithful brother."

SILK. The question whether silk were known to the ancients may seem, at first sight, to have little relation to biblical inquiry; but it leads to matters of some importance. For when we read in the Acts, of Lydia, a seller of purple, we are naturally led to inquire what was the subject of that color; was it woollen, or linen, or cotton? To answer these questions properly, demands some previous inquiry. It is certain that silk was imported into Europe, ages before the silk-worm that produces it; and it much resembled the hanks, known at present, in form, color and substance. In this state it was called *holoserica*, or whole silk; and a method was discovered of separating the threads, and working them up again, in a thinner state, so that when woven the web resembled the modern gauze. It appears that Pamphila, a woman of Coa, first practised this art; and that the Coan vests, which were so transparent as to be called by a poet "woven air," were of this manufacture; though it is possible that they might originally be of cotton, or fine muslin. Silk was manufactured at Tyre and Berytus, as well singly, as intermixed with other materials. If so, it might easily form dresses for the use of the rich man in the parable, who wore purple. But this leads to inquiry, whether purple were silk.

It is well known that the dress of the Roman nobility was purple; but Ammianus Marcellinus complains that "the celebrated silk of the Seres anciently composed the dress of the Roman nobility, but was, in his days, the extravagant and indiscriminate clothing of the lower ranks." Here the silk is synonymous with purple; or it is stained with purple; as in the Hippolytus of Seneca, Act ii. sc. 1.

Juvenal says, that "formerly the provinces were not plundered of their property, of *conchylia Coa*, the purple dyed at Coa; *vestes Coæ conchyliatæ*, that is, purpura *infectæ*, says a commentator. These, as we

have seen, might be of silk. It may well be thought, that silk, in different states, would receive different appellations; in its entire state *holosericum*, in another state *byssus*, in its thinnest and dyed state *hysginum*, or *bombycinum*, which certainly was a state of extreme thinness; whence we find Martial alluding to its transparency: (viii. 68.) "Femineum lucet sic per bombycina corpus." And Apuleius (Metam. x.) notices the same. Isidorus, in his Glossary, explains *bombycinare*, by "to make purple;" *bombycinatores*, by "those who dye purple." Suidas also says, "*byssus* is *dyed purple*;" and Hesychius explains *byssinon* by *porphyrion*, purple. It is true that these authorities are mostly later than Luke; yet, if we may rely on them, they prove sufficiently that the "purple" of that sacred writer might be silk.

If these notions be correct, they illustrate the extreme effeminacy of the rich man in the parable; they add to our acquaintance with the history of Lydia; they show the prodigality of the mother of harlots, (Rev. xvii. 4.) who was clad in purple and scarlet; silk of the most costly and gaudy colors, the favorite dress of public prostitutes; nor less the cause of the lamentations of the merchants, who had lost her custom for "purple, and silk, and scarlet;" (chap. xviii. 12.) that is to say, for silk in its thinner and dyed state, the bombycina already described; also silk in its more solid texture, and perhaps tissued or brocaded; or rather enriched with gold, silver, and pearls, as Mr. Morier describes the dress of the queen of Persia: "rendered so cumbersome by the quantity of jewels embroidered on it, that she could scarcely move under its weight. Her trowsers, in particular, were so engrafted with pearl, that they looked more like a piece of mosaic than wearing apparel." (Trav. vol. ii. p. 61.)

That silk is expressly mentioned in this passage of the Revelation, under the term *sericum*, is clear; also, that the royal dress of Herod Agrippa, which reflected the rays of light in such a manner as to give him the appearance of a deity, though covered with gold, was of silk, is not improbable. Further evidence that silk was known, and in fact, was common, though costly, among the ancients, might be deduced from the Herculaneum pictures; the changing and interwoven colors of certain dresses—transparent dresses, worn by the women dancers, exceed what may be thought possible in cotton.

Further, our translators render Prov. xxxi. 22, "She maketh herself coverings of tapestry, [brocaded, suppose,] her clothing is silk and purple." Not purple in the sense of bombycina or gauze, perhaps, (unless any suppose this gauze was a transparency over the silk petticoat, as the term rendered "clothing" denotes,) but, referring to the Tyrian dye, the color. It seems difficult to deny that if Solomon's ships sailed to India, they might import specimens of silk; but how far the article could be used by "virtuous women" generally, may be questioned; however closely such good housewives might resemble "merchant ships which bring their lading from afar." Yet, if silk were known in Judea, in the days of Solomon, it might with much certainty be supposed to be known to Ezekiel, (chap. xvi. 10, 13.) or it might be known to him in Persia, although of great rarity in Judea; for Aristotle describes silk as an Assyrian manufacture. Our translators have with great judgment restricted to the margin of Gen. xli. 42, "Pharaoh arrayed Joseph in vestures of silk." It is more probable that "fine linen, as in the text, (or the calico muslin of modern days,) is the article there intended. Perhaps, in those early days the production of silk was restricted to China.

SILOAM, Siloe, or Siloa, a fountain under the walls of Jerusalem, on the east, between the city and the brook Kidron. It is, no doubt, the same as Enrogel, or the fuller's fountain, Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17; 1 Kings i. 9. Josephus often speaks of the waters of Siloam, and says, that when Nebuchadnezzar besieged Jerusalem, they increased; and that the same happened when Titus besieged the city. Isaiah (viii. 6.) intimates, that the waters of Siloam flowed gently and without noise: "Forasmuch as this people refuseth the waters of Siloah, that go softly."

Reland says (Antiq. Heb. part iv. cap. 6.) that there was a custom of drawing water out of the fountain of Siloam, and pouring it out before the Lord, in the temple, at the time of evening sacrifice; and to this there seems to be some allusion in John vii. 37. That Siloam was the nearest fountain, and not far from the temple, appears by our map of Jerusalem, which also contributes to the better understanding of the narrative of the man blind from his birth, who was directed by our Lord to "wash in the pool of Siloam." Whiston connected the last verse of John viii. with the first of chap. ix. thus—"Jesus concealed himself, and withdrew from the Jews, who would have stoned him, and went out of the temple, passing through the midst of them, *and passed on—in that manner—and as he passed on*, he saw a man blind from his birth . . . to whom he said, 'Go wash in the pool of Siloam.'" —Now, if our Lord went out of the temple by one of the west gates into the city, then he might meet with this blind man pretty close to the temple; and most likely he sent him to Siloam, as the nearest fountain in which he might wash: so that there was no affectation in our Lord's conduct, (such as directing him through the most public streets of the city, in order to give this cure the greater notoriety,) but a simplicity, readiness and *neatness*, very agreeable to his general character; while, at the same time, it continued that allusion to the benefits derivable from the pool of Siloam, (which is, by interpretation *sent*,) which our Lord had made in the former chapter.

[The following description of the fountain of Siloam is from the journal of Messrs. Fisk and King, under date of April 28, 1823: "Near the south-east corner of the city, [Jerusalem,] at the foot of Zion and Moriah, is the pool of Siloah, (See Neh. iii. 15.) whose waters flow with gentle murmur from under the Holy mountain of Zion, or rather from under Ophel, having Zion on the west, and Moriah on the north. The very fountain issues from a rock, twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur, and appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and, forming a beautiful rill, takes its way down into the valley, towards the south-east. We drank of the water, both at the fountain, and from the stream, and found it soft, of a sweetish taste, and pleasant. The fountain is called in Scripture the "Pool of Siloam." It was to this, that the blind man went, and washed, and came seeing, John ix. 7—11." (Missionary Herald, 1824, p. 66.) R.

SILVANUS, see Silas.

SILVER, one of the precious metals. See Money and Shekel.

I. SIMEON, son of Jacob and Leah; born A. M.

2247, Gen. xxix. 33. He was brother to Dinah, and with Levi revenged the affront Shechem offered to her. (See SHECHEM.) It is thought that Simeon showed most inhumanity to his brother Joseph, and advised his brothers to kill him, Gen. xxxvii. 20. This conjecture is founded on Joseph's keeping him prisoner in Egypt, (Gen. xlii. 24.) and treating him with more rigor than the rest of his brethren.

The tribes of Simeon and Levi were scattered, and dispersed in Israel, in conformity with the prediction of Jacob, Gen. xlix. 5. Levi had no compact lot, or portion; and Simeon received for his portion only a district dismembered from the tribe of Judah, (Josh. xix.) with some other lands they overran in the mountains of Seir, and in the desert of Gedor, 1 Chron. iv. 24, 39, 42. The Targum of Jerusalem, and the rabbins, followed by some ancient fathers, believe, that the greater part of the scribes, and men learned in the law, were of this tribe; and as these were dispersed throughout Israel, we see another accomplishment of Jacob's prophecy; for although Jacob meant the dispersion of Simeon and Levi as an evil, a degradation, yet Providence might overrule it to be an honor. So Levi had the priesthood, and Simeon the learning, or writing authority, of Israel, whereby both these tribes were honorably dispersed among the nation.

The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, (Exod. vi. 15.) whose descendants amounted to 59,300 men at the exodus; (Numb. i. 22.) but only 22,200 entered the Land of Promise, the rest dying in the desert, because of their murmurings and impiety, Numb. xxvi. 14. The portion of Simeon was west and south of that of Judah; having the tribe of Dan and the Philistines north, the Mediterranean west, and Arabia Petrea south, Josh. xix. 1—9.

II. SIMEON, uncle of Mattathias, father of the Maccabees, of the race of the priests, and of the posterity of Phinehas, 1 Mac. ii. 1.

III. SIMEON, a pious old man at Jerusalem, full of the Holy Spirit, who was expecting the redemption of Israel, Luke ii. 25, &c. It had been revealed to him, that he should not die, before he had seen the Christ of the Lord; and he therefore came into the temple, prompted by inspiration, just at the time when Joseph and Mary presented our Saviour there, in obedience to the law. Simeon took the child in his arms, gave thanks to God, and blessed Joseph and Mary. We know nothing further concerning him.

IV. SIMEON, or SIMON, son of Cleophas and Mary, and probably the same whom Mark names Simon, ch. vi. 3. It is probable that he was among the first disciples of Christ. After the death of James (A. D. 62.) the apostles, the disciples, and the kindred of Christ assembled, to nominate a successor in the church of Jerusalem, and unanimously elected Simeon. (Euseb. Hist. Eccl. lib. iii. cap. 32.) He probably withdrew with the rest of the faithful to Pella, beyond Jordan, during the war of the Jews against the Romans. Eusebius says that when the emperor Trajan made strict inquiry for all who were of the race of David, Simeon was accused before Atticus the governor of Palestine. He adds, that he endured many tortures, and at last was crucified, about A. D. 107, after he had governed the church of Jerusalem about 43 years.

I. SIMON THE JUST, high-priest of the Jews, was promoted to this dignity, A. M. 3702, or 3703, and died A. M. 3711. He was son and successor of Onias I. (Joseph. Ant. xii. 2.)

II. SIMON, another high-priest of the Jews, son of Onias II. was advanced to the high-priesthood, A. M. 3785, and died A. M. 3805, Eccles. l. 1, 2, 3. There are several other high-priests of the Jews bearing this name, mentioned by Josephus.

III. SIMON MACCABEUS, son of Mattathias, and brother of Judas and Jonathan, was chief, prince and pontiff of the Jews, from A. M. 3860 to 3869, and was succeeded by John Hircanus, his son. Simon contributed greatly by his valor and wisdom to advance the happiness of his nation, and to render it prosperous and secure. He took Joppa, and made a harbor of it to improve the trade of the Jews; and every way extended the limits of his country. He was at length treacherously killed by his son-in-law Ptolemy, son of Ambubus, 1 Mac. ii. 65, et passim.

IV. SIMON, of the tribe of Benjamin, and superintendent of the temple, 2 Mac. iii. 4, 5.

V. SIMON THE CYRENIAN, father of Alexander and Rufus, was compelled by the Jews to carry the cross after Jesus, Matt. xxvii. 32; Mark xv. 21. But nothing is known of him further.

VI. SIMON THE CANAANITE, or SIMON ZELOTES, an apostle of Jesus Christ. Luke gives him the surname of Zelotes, the zealot, (Luke vi. 15; Acts i. 13.) which is supposed by some to be a translation of the surname Canaanite, given him by the other evangelists, Matt. x. 4; Mark iii. 18. The particulars of his life are unknown; nor does it appear where he preached, or where he died. See ZELOTES.

VII. SIMON THE PHARISEE, with whom Jesus dined, after he had raised the child of the widow of Nain, Luke vii. 36, A. D. 31. While they were at table, a woman, noted for her ill life, entered the room, poured perfume on the feet of Jesus, wiped them with her hair, and washed them with her tears. Simon was displeased with her conduct, but was reproved by Jesus; who forgave the sinner, and condemned the unforgiving Pharisee by a similitude.

VIII. SIMON THE LEPER dwelt at Bethany, near Jerusalem, (Matt. xxvi. 6; Mark xiv. 3; John xi. 12.) and Jesus, coming thither a few days before his passion, was invited to eat with him. Lazarus, who had been raised from the dead some time before, was at table with them, and Martha, his sister, was very busy in attendance. Mary, the other sister of Lazarus, to show her love and respect for our Saviour, brought a box of perfumes, which she poured on his feet.

IX. SIMON NIGER, or THE BLACK, (Acts xiii. 1.) was among the prophets and teachers of the Christian church at Antioch. Some think he was Simon the Cyrenian; but there is no other proof of this, than the similitude of names, which Calmet thinks is not a good one, since Luke always calls Simon the Cyrenian by the name of Simon; but Simon Niger, by the name of Simeon. Mr. Taylor remarks, however, that if Calmet could think, as he did, Simeon, bishop of Jerusalem, to be the same as Simon our Lord's cousin, it could require no great exertion to infer the identity of Simon the Cyrenian with Simon Niger. Besides, it is certain that Luke, who calls Simon Peter by the name of Simon, also calls him Simeon, in reporting the speech of James, Acts xv. 14. If, then, Simon and Simeon denote the same person in this instance, why may they not in the instance of Simon the Cyrenian and Simon Niger?

X. SIMON THE TANNER, a person at Joppa, in whose house Peter lodged, when the messengers from Cornelius the centurion came to him, Acts x.

XI. SIMON MAGUS, or THE SORCERER. Philip

the deacon, coming to preach at Samaria, (Acts viii. 5—13.) converted many, and among others this Simon also believed, and was baptized. The apostles Peter and John subsequently communicated the Holy Spirit to those baptized by Philip; at which Simon offered money to them, saying, "Give me also this power." Peter replied with great indignation, "Thy money perish with thee, ... thou art in the gall of bitterness, and in the bond of iniquity." Luke adds, (Acts viii. 9—11.) that Simon had addicted himself to magic before Philip came to Samaria, and by his impostures and enchantments had seduced the people, who said, "This man is the great power of God."

Irenæus says, that after Peter had rejected, with horror, his proposal of selling the power of imparting the Holy Spirit, Simon fell into much greater errors and abominations; applying himself to magic more than ever, taking pride in withstanding the apostles, and infecting a great number of persons with his impious errors. For this purpose, it is said, he left Samaria, and travelled through several provinces; seeking places where the gospel had not yet reached, that he might prejudice the minds of men against it.

At Tyre, Theodoret says, he bought a public prostitute, called Selene, or Helene, and carried her with him, committing crimes in secret with her. Having run through several provinces, and made himself admired by vast numbers of persons, for his false miracles and impostures, he came to Rome in the time of the emperor Claudius, about A. D. 41, where it is said by Justin that he was honored as a deity by the Romans, and by the senate itself, who decreed a statue to him, in the isle of Tiber, with this inscription—To Simon, the holy God. *Simoni Deo sancto.* This fact, however, is disputed by able critics, who think Justin mistook a statue dedicated to *Semo Sancus*, a pagan deity, for one erected *Simoni sancto.*

As to the heresies of Simon; in addition to those imputed to him, Acts viii. 10, the fathers accuse him of pretending to be the great power of God; of affirming that he came down as the Father in respect of the Samaritans, as the Son in respect of the Jews, and as the Holy Spirit in respect of the Gentiles; but that it is indifferent which of these names he went by. Jerome quotes these blasphemous expressions out of one of his books: "I am the word of God; I am the beauty of God; I am the comforter; I am the Almighty; I am the whole Essence of God." He was the inventor of the Æons, which were so many persons of whom they composed their deity. His Helene he called the first intelligence, the mother of all things, and sometimes, the Holy Ghost, Prunica, or Minerva. He said, that by this first intelligence he had originally a design of creating the angels; but that she, knowing this will of her father, had descended lower, and had produced the angels, and the other spiritual powers, to whom she had given no knowledge of her father; that these angels and powers had afterwards made angels and men; that Helen had passed successively into the bodies of various women; among others into that of Helen, wife of Menelaus, who occasioned the war of Troy; and at last into the body of this Helen of Tyre.

He did not acknowledge Christ to be the Son of God, but considered him as a rival, and pretended himself to be the Christ. He believed not the resurrection of the body, but barely a resurrection of the soul. He taught that men need not trouble themselves about good works, all actions being indifferent, and that the distinction of actions into good and evil was only introduced by the angels, to render men subject to them. He rejected the law of Moses, and said he had come to abolish it. He ascribed the Old Testament to the angels; and though he every where declared himself an enemy to angels, yet he paid them an idolatrous worship, pretending, that men could not be saved, without offering to the supreme Father abominable sacrifices, by means of the principalities that he placed in each heaven. He offered them his sacrifices; not to obtain assistance from them, but to prevail with them that they might not oppose men. The sect of heretics which were called Simonians were descended from him. (De Tillemont, Hist. Eccl. tom. ii. § 5.)

SIMOOM, see WINDS.

SIMPLE is sometimes taken in an ill sense, in Scripture. Paul (Rom. xvi. 19.) would have the Romans "wise unto good, and simple concerning evil; that is, discerning in their choice of good; but avoiding whatever has the appearance of evil, as children who, without much reasoning, fly from every thing that does but seem hurtful to them. We read, (Prov. xxiii. 3.) "A wise man foreseeth the evil; but the simple [the unthinking, the heedless] pass on and are punished." Simple is sometimes opposed to deception; to an unjust, or a wicked person. It stands for sincerity, fidelity, innocence, candor. In this sense Jacob is called a plain, or simple, man, Gen. xxv. 27. Wisdom is given to the simple, Prov. i. 4; xxi. 11.

Simple is capable of a good, a bad, or an indifferent meaning. Simplicity of mind is integrity, innocence of intention, &c. (Rom. xvi. 19.) honesty, candor, xii. 8. Weak simplicity, on the contrary, is credulous, easily imposed on, easily deluded. Prov. xix. 15; xx. 3, The simple believe every word, report, rumor; the simple pass on and are punished: they do not look before them, or take proper steps to avoid evil. Wisdom invites the simple, the uninformed, the unstudied, to learn of her, to partake of her refreshments, and to be revived by her delicacies, Prov. ix. 4. (See also Ps. xix. 7; cxvi. 6; Ezek. xlv. 20; 2 Cor. i. 12; xi. 3.)

I. SIN, or ZIN, a desert south of the Holy Land, in Arabia Petrea, the wilderness of Sin. Scripture distinguishes two deserts of Sin, one being written סין, *sin*, with *samech*; the other, צין, *tzin*, with *tzade*. The former was near Egypt, on the coast of the Red sea, Exod. xvi. 1; xvii. 1. The latter is also south of Palestine, but toward the Dead sea, Deut. xxxii. 51; Numb. xiii. 21; xxvii. 14; xxxiv. 3; Josh. xv. 3. See EXODUS, p. 419.

II. SIN, (Ezek. xxx. 15, 16.) the city Pelusium, in Egypt, the easternmost city of that kingdom, situated among marshes, and now inundated by the Mediterranean. (See Rosenm. Bib. Geogr. iii. 244.) R.

III. SIN, or SINIM, (Isa. xlix. 12.) is thought by Mr. Taylor, Dr. Morrison, and other writers, to be China, which Dr. Hagar, in two very learned tracts, has attempted to prove was well known to the Greeks, in early ages; and that the trade in silk was the life and soul of their intercourse with it. So also Gesenius.

SIN is any thought, word, desire, action, or omission of action, contrary to the law of God, or defective when compared with it. The Hebrews have several words for expressing sin. They think, for example, that (1.) חטאת, *Chataath*, signifies a sin committed against a positive precept; (2.) אשמת, *Ashamath*, a sin committed against a negative precept; and (3.) שגגה, *Shegagah*, a sin of ignorance, forget-

fulness, omission, or inadvertency. But it is certain that these terms are often used interchangeably, and that Scripture seldom observes such a distinction. It often calls very great sins by the name of ignorance, or folly; and at other times gives the name of sin to faults of inadvertency.

Sin often denotes the sacrifice of expiation, or the sacrifice for sin—the sin-offering, Lev. iv. 3, 25, 29; v. 6; vii. 2; Ps. xl. 6; Rom. viii. 3. Paul says, for example, that God was pleased that Jesus, who knew no sin, should be our victim of expiation: "for he hath made him to be sin [a sin-offering: sin, by analogy of ideas] for us, who knew no sin; that we might be made the righteousness of God in him," 2 Cor. v. 21. In conformity with this idea, some, for sin lieth at the door, (Gen. iv. 7.) read, thou shouldest lay a sin-offering.

God was not the author of sin, or of death, the consequence of sin; but sin and death entered the world by the malice of the devil, Wisd. i. 13, 14; ii. 24. Adam, by his disobedience, rendered all his posterity depraved, guilty before God: his sin involved them all in death; through him we are born children of iniquity, and are inclined to evil from the womb, 1 Cor. xv. 21, 22; Rom. v. 12; vi. 23; Ps. li. 5; Rom. iii. 23; Gen. viii. 21. Our Saviour, by his death, has recovered life for us; his obedience has reconciled us to God; and he has merited for us the character of children of God.

The sin against the Holy Ghost is differently explained by the fathers and interpreters. We believe Athanasius to have been the nearest to the truth. He thinks this sin was chargeable on the Pharisees, because they *maliciously* imputed the works of Christ to the power of the devil, though they could not but be convinced in their own minds, that they were effected by a good spirit. This also involved a denial of the divinity of the Son, which was clearly proved by his works, works performed by the divine power of the Holy Spirit.

SINAI, a mountain in Arabia Petrea, in the peninsula formed by the two northern arms of the Red sea, and rendered memorable as the spot where the law was given to Israel by the hand of Moses, Exod. xix. &c. There is considerable difficulty in determining the particular spot honored by the Deity for the promulgation of his will to his chosen people, and distinguished in the sacred writings as mount Sinai. According to Burckhardt, Sinai is a prodigious pile of mountains, comprehending many separate peaks, and extending thirty or forty miles in diameter. A peak in this mountain group, called *Djebel Mousa*, the mount of Moses, is pointed out by tradition as the scene of the wonderful occurrences recorded in Exod. xx. and a higher elevation, separated from it by a deep cleft, and called mount St. Catherine, from a ridiculous legend relative to the miraculous interment, on its summit, of the saint bearing this name, is considered to be the mountain called Horeb, and which is frequently spoken of as belonging to the same aggregation of mountains as Sinai. (Comp. Deut. v.; Exod. xx.) Mr. Conder (Mod. Trav. Arabia, p. 144, seq. Amer. ed.) has carefully examined and compared the accounts of Burckhardt and other writers with the Scripture references to Sinai and Horeb, but without arriving at any satisfactory result. (For a full account of Sinai, see Exodus, p. 412, seq.)

SINCERITY, truth and uprightness; an agreement of the heart and tongue. Sincerity is opposed to double mindedness, or deceit, when the sentiments of the heart are contrary to the language of the lips. The Latin word *sincerus* is derived from *sine* and *sera*, without wax; honey separated from the wax; that is, perfectly pure honey. In Scripture sincere signifies pure, without mixture. Paul (Phil. i. 10.) would have the Philippians to be pure, their behavior innocent, free from offence, "That ye may be sincere and without offence till the day of Christ." And Peter (2 Epist. iii. 1.) exhorts the pure, sincere mind of the faithful. Paul speaks (1 Cor. v. 8.) of sincerity and truth, or of purity and truth, in opposition to the leavened bread of iniquity. He reproaches the false apostles with not preaching Jesus Christ sincerely, purely, with upright and disinterested sentiments, Phil. i. 15.

SINITE, the descendants of the eighth son of Canaan, who dwelt in the region of mount Lebanon, Gen. x. 17.

I. SION, a name given (Deut. iv. 48.) to one of the elevations of the mountain-ridge called Hermon, which see.

II. SION, the name of one of the mountains on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood when David took possession of it, and transferred his court thither from Hebron, whence it is frequently called the city of David; and from his having deposited the ark here, it is also frequently called "the holy hill." (See Jerusalem.) When Dr. Richardson visited this spot, one part of it supported a crop of barley, and another was undergoing the labor of the plough, in which circumstance we have another remarkable instance of the fulfilment of prophecy—"Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps," Mic. iii. 12.

SIRION, see Hermon.

SISERA, a general in the army of Jabin, king of Hazor, (Judg. iv. 2.) was sent by his master against Barak and Deborah, who occupied mount Tabor with an army. He marched with 900 chariots armed with scythes, and a great number of infantry; but, entangling himself among broken ground, was attacked by Barak, at the head of 10,000 men, and entirely routed. Sisera himself fled on foot towards Harosheth of the Gentiles. Approaching the tent of Heber, the Kenite, Jael, wife of Heber, desired him to enter, and hide himself; but while he was asleep, she drove a tent nail through his temples with a hammer, and fastened him to the ground. See Jael.

SISTER. In the style of the Hebrews, sister has equal latitude with brother. It is used, not only for a sister by natural relation, from the same father and mother, but also for a sister by the same father only, or by the same mother only, or a near relation only, Matt. xiii. 56; Mark vi. 3. Sarah is called sister to Abraham, (Gen. xii. 13; xx. 12.) though only his niece, according to some, or sister by the father's side, according to others. In Leviticus, (chap. xviii. 18.) it is forbidden to wed the sister of a wife; i. e. to marry two sisters; or, according to some interpreters, to marry a second wife, having one already. Literally, "Thou shalt not take a wife over her sister to afflict her;" as if to forbid polygamy. Sometimes the word sister expresses a resemblance of conditions and of inclinations. Thus the prophets call Jerusalem the sister of Sodom, and of Samaria, because that city delighted in the imitation of their idolatry and iniquity, Jer. iii. 8, 10; Ezek. xvi. 45. So Christ describes those who keep his commandments as his brothers and his sisters, Matt. xii. 50.

SITTING, see Bed, and Eating.

SIVAN, the name of a Hebrew month; the third

of the holy year; the ninth of the civil year, Baruch i. 8. See JEWISH CALENDAR, *infra*.

SLANDER, an evil report not justly founded; or a rumor without authority, to the disadvantage of another. This is a much greater sin, and more opposed to the true charities of Christianity, than many, to judge by their unregulated discourses, seem to be aware of. (Compare SCANDAL.)

SLAVERY, compulsory servitude. To punish he indignity received from his son Ham, Noah foretold the slavery of his descendants, Gen. ix. 25. The descendants of Abraham always valued themselves on their liberty. "We have never been servants to any," said the Jews, John viii. 33. And Paul magnifies the liberty of the true children of Abraham, as being really free, born of a free mother, in opposition to the race of Ishmael, born of a mother who was a slave, Gal. iv. 31. The Hebrews have, however, been subject to several princes; to the Egyptians, the Philistines, the Chaldeans, the Grecians, and the Romans. But this is not slavery, in the strict sense of the word.

Moses notices two or three sorts of slaves among the Hebrews; who had foreign slaves, obtained by capture, by purchase, or born in the house. Over these, masters had an entire authority; they might sell them, exchange them, punish them, judge them, and even put them to death, without public process. In which the Hebrews followed the rules common to other nations.

In Exodus xxi. Moses enacts regulations concerning Hebrew slaves: "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing." He adds, "He shall have at going out the same clothes he had at coming in, and his wife shall go out with him." The Hebrew has it, "If he come in by himself [with his body] he shall go out by himself; if he were married, then his wife shall go out with him. If his master have given him a wife, and she hath borne him sons or daughters, the wife and her children shall be her master's, and he shall go out by himself" [with his body.] "If the servant shall plainly say, I love my master, my wife, and my children, I will not go out free; then his master shall bring him unto the judges [Heb. *gods*]; he shall also bring him to the door, or unto the door-post, [of his master's house,] and his master shall bore his ear through with an awl, and he shall serve him for ever;" (Deut. xv. 17.) according to the commentators, till the year of jubilee; for then all slaves, without exception, recovered their liberty. The rabbins add, that slaves were set free also at the death of their masters, and did not descend to their heirs.

"If a man sell his daughter to be a maid-servant, [or a slave,] she shall not go out as the men-servants do," Exod. xxi. 7. The laws just mentioned do not concern her. There is another kind of jurisprudence for Hebrew girls, than for men or boys. A father could not sell his daughter for a slave, according to the rabbins, till she was at the age of puberty, and unless he were reduced to the utmost indigence. Besides, when a master bought an Israelite girl, it was always with presumption that he, or his son, would take her to wife. Hence Moses adds, "If she please not her master," and he does not think fit to marry her, he shall set her at liberty; or, according to the Hebrew, "He shall let her be redeemed. To sell her into a strange nation he shall have no power, seeing he hath dealt deceitfully with her," as to the engagement implied, at least, of taking her to wife. "If he hath betrothed her unto his son, he shall deal with her after the manner of daughters," Exod. xxi. 9, 10. He shall take care that his son uses her as his wife, that he does not despise or maltreat her. If he make his son marry another wife, he shall give her her dowry, her clothes, and compensation for her virginity; or, according to the Hebrew, "If he make his son marry another wife, he shall not diminish the clothes, the maintenance, or the habitation of the former;" intending, it is thought, that the master who bought her, and made his son marry her, if his son marries a second wife, he shall take care that he treats this first woman as his wife; that he allow her food and raiment, and perform the duties of marriage to her as to his true wife; if he do not, "then shall she go out free without money." If the father of a family who had bought an Israelite maid did not marry her, nor make his son marry her; or if he would dismiss her after he had kept her for some time, he was bound to find her a husband, or to sell her to another Hebrew master, on the same conditions that he had taken her himself; giving her a portion, her clothes, and the price of her virginity, agreeable to custom, or as regulated by the judges.

A Hebrew might fall into slavery several ways: (1.) If reduced to extreme poverty, he might sell himself, Lev. xxv. 39. (2.) A father might sell his children as slaves, Exod. xxi. 7. (3.) Insolvent debtors might be delivered to their creditors as slaves, 2 Kings iv. 1. (4.) Thieves not able to make restitution for their thefts, or the value, were sold for the benefit of the sufferers, Exod. xxii. 3. (5.) They might be taken prisoners in war. (6.) They might be stolen, and afterwards sold for slaves, as Joseph was sold by his brethren. (7.) A Hebrew slave redeemed from a Gentile by one of his brethren, might be sold by him to another Israelite.

When Samuel declares to the Hebrews the rights and prerogatives of a king, (1 Sam. viii. 16, 17.) he says, "He shall take your slaves, and your maids, and you yourselves shall be subject to him as slaves." And Goliath says to the Israelites, (1 Sam. xvii. 8, 9.) "Am not I a Philistine, and you servants to Saul? Choose you a man for you, and let him come down to me. And if he be able to fight with me, and kill me, then will we be your servants. But if I prevail against him, and kill him, then shall ye be our servants, and serve us." See SERVANT.

SLEEP, SLEEPING, SLUMBERING, is taken (1.) for the natural sleep or repose of the body; (2.) for the moral sleep of the soul; supineness, indolence, stupidity; (3.) for the sleep of death. (See Jer. li. 39; Dan. xii. 2; John xi. 11; Ephes. v. 14; 2 Pet. ii. 3; Prov. xxiii. 21.

SLIME, (Gen. xi. 3.) a bituminous production, procured from pits in the earth, out of which it issues, often in considerable quantities. (See BITUMEN.) Slime pits were pits yielding bitumen.

SLING, an instrument of cords, used to throw stones by the arm, with violence; the invention of which is ascribed to the Phenicians, or to the inhabitants of the islands Baleares, now called Majorca and Minorca. The Hebrews made great use of the sling, Judg. xx. 16; 1 Sam. xvii. 49; 1 Chron. xii. 2; 2 Chron. xxvi. 14.

There is a remarkable simile employed by the royal sage, in Prov. xxvi. 8, "As he who bindeth a stone in a sling, so is he who giveth honor to a fool;" i. e. he counteracts his own intention. But the margin reads, perhaps, more correctly, "As he who putteth a precious stone among a heap of stones," that

is, pebbles; so is honor completely overwhelmed by base companions, if given to a fool.

SMELL. Jacob said to his sons, after the slaughter of the Shechemites, (Gen. xxxiv. 30.) "Ye have troubled me, to make me to stink among the inhabitants of the land"—Ye have given me an ill scent, or smell, among this people. The Israelites in a similar manner complained to Moses and Aaron, (Exod. v. 21.) "The Lord look upon you, and judge, because you have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants." This manner of speaking occurs frequently in the Hebrew. In a contrary sense, Paul says, (2 Cor. ii. 15, 16.) "We are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death, and to the other the savor of life unto life."

In the sacrifices of the old law, the smell of the burnt-offerings is represented in Scripture as agreeable to God: (Gen. viii. 21.) "And thou shalt burn the whole ram upon the altar; it is a burnt-offering unto the Lord; it is a sweet savor, an offering made by fire unto the Lord." The same thing, by analogy, is said of prayer: (Ps. cxli. 2.) "Let my prayer be set forth before thee as incense; and the lifting up of my hands, as the evening sacrifice." And John, in allusion to this service of the Old Testament, represents the twenty-four elders with "golden vials full of odors, which are the prayers of the saints," Rev. v. 8.

SMITE, to strike. The word is often used for to kill. Thus, David smote the Philistine; i. e. he killed Goliath. The Lord smote Nabal and Uzziah; he put them to death. To smite an army, is to conquer it, to rout it entirely. To smite with the tongue, is to load with injuries and reproaches, with scandalous reflections. To smite the thigh, denotes indignation, trouble, astonishment, Jer. xxxi. 19.

SMYRNA, a city of Ionia, in Asia Minor, situated on the Archipelago, and having a fine harbor. Our Lord, by the mouth of John, addresses the angel or bishop of Smyrna, (Rev. ii. 8—10.) who is thought to have been Polycarp, the martyr, who was put to death, A. D. 166. Smyrna is still a place of great consideration, having a great foreign trade, and a population of about 140,000.

SNOW, being extremely white, forms a frequent object of comparison in Scripture, Exod. iv. 6; Numb. xii. 10; 2 Kings v. 27. Snow is enumerated among the stores in the treasury of God, his atmospherical meteors, &c. The expression in Prov. xxv. 15, "As the cold of snow in the time of harvest, so is a faithful messenger to them who send him; for he refresheth the soul of his masters," seems to refer to the cooling effect of snow on the wines drank in the East; or to what in Italy is termed *alfresco*, that is, snow put into water to cool it, previous to its being drank, which is esteemed extremely refreshing. This removes the apparent contradiction of this passage with chap. xxvi. 1. As snow, that is, a fall of snow, in summer, is unnatural, and ill-timed, so honor is not seemly for a fool; but it is quite out of character, out of season.

SO, king of Egypt, made an alliance with Hoshea, king of Israel, and promised him assistance, yet gave none, nor prevented Shalmaneser king of Assyria from taking Samaria, and subverting the kingdom, 2 Kings xvii. 4.

Usher and Marsham think So to be Sabacon, king of Ethiopia, who is taken for the first king of the dynasty of Ethiopians in Egypt, and who, according to Usher, began to reign A. M. 3277, having taken and burnt alive Bocchoris king of this country. He reigned eight years, and had for his successor Sevechus, whom Usher thinks to be the Sethon of Herodotus, lib. ii. cap. 141. [But see the article EGYPT, p. 373; and also under PHARAOH. R.

SOAP, or FULLER'S SOAP, named in Hebrew *borith*, signifying *the cleanser*, is by some supposed to be a salt, extracted from the earth, called by the Arabs *bora*. But others prefer a vegetable, in accordance with the LXX, who render ποία, or πόα, *an herb*. The ancients certainly employed vegetables, and the salt extracted from them, for the purpose of washing linen. Dioscorides and Pliny mention the *struthion* as so employed, and the Persians use this plant as soap. The *kali*, *soda*, *salsola kali*, or *barilla*, is called in the London Pharmacopœia, *natron*; and there seems to be sufficient reason to consider it as the *borith*-plant of Jeremiah, (ii. 22.) at least it is the best known to us of those plants which possess the property of cleansing, either by themselves or their salts. In its wild state it rises about a foot in height; the leaves are long, narrow and prickly, the flowers whitish or rose-color. It is found on the sea-shore, and is considered as a sea-weed. The best, burned into a hard mass of salt, comes from Alicant in Spain. Combined with fat, it forms soap, the cleansing virtues of which are well known in every family, Jer. ii. 22; Mal. iii. 2.

SOBRIETY is commonly taken for the opposite to intemperance; sometimes also for moderation, modesty, and that virtue which chooses the golden mean, Rom. xii. 3. Paul (1 Tim. ii. 9.) would have women dress themselves "in modest apparel, with shame-facedness and sobriety," as decency requires. The word sobriety is also taken for vigilance in 1 Tim. iii. 2, "A bishop must be vigilant, sober," prudent, moderate. We have, however, no English word that properly expresses the whole meaning of the term rendered *sober*. It imports steadiness of mind, prudence, the power of forming a just estimate of things: a sense of what is becoming; which differs, according to time, place and circumstances; together with a suitable behavior and conduct.

SOCOH, or SHOCOH, a city of Judah, (Josh. xv. 35; 1 Sam. xvii. 1.) which Rehoboam afterwards fortified, 2 Chron. xi. 7. Eusebius says, there were two cities of this name, the higher and the lower, nine miles from Eleutheropolis toward Jerusalem. It is also the name of a man, 1 Chron. iv. 18.

SODOM, the capital city of the Pentapolis; and for some time the dwelling-place of Lot, Gen. xiii. 12, 13. Its crimes, however, were so enormous, that God destroyed it by fire from heaven, with three neighboring cities, Gomorrha, Zeboim and Admah; which were as wicked as itself, Gen. xix. A. M. 2107. The plain in which they stood was pleasant and fruitful, like an earthly paradise, but it was first burned, and afterwards overflowed by the waters of the Jordan, which formed the present Dead sea, or lake of Sodom. The prophets mention the destruction of Sodom and Gomorrha, or allude to it, and intimate, that these places shall be desert, and dried up, and uninhabited; (Jer. xlix. 18; l. 38.) that they shall be covered with briers and brambles, a land of salt and sulphur, where can be neither planting nor sowing, Deut. xxix. 22; Wisd. ii. 9; Amos iv. 11. Throughout Scripture the ruin of Sodom and Gomorrha is represented as one of the most signal effects of God's anger. See SEA, *Dead*.

SOLOMON, son of David and Bathsheba, was born A. M. 2971, *ante* A. D. 1033. The Lord loved him, and sent the prophet Nathan to give him the name of Jedidiah, that is, Beloved of the Lord, 2 Sam. xii. 24, 25. David gave him an education proportionate to the great designs for which God had ordained him; and on Adonijah's assumption of power (see ADONIJAH) he was anointed king, inaugurated amid the acclamations of the people, and placed on the throne. David's death being at hand, he earnestly recommended to Solomon a strict fidelity and piety towards God; the punishment of Joab and Shimei; but a favorable regard to Barzillai, who had succored him in his distress. He put into his hands plans for building the temple with many regulations civil and sacred; and in a general assembly of the people, and of the great men, he delivered to him his gold, silver and valuable materials, collected for building the temple, and exhorted all present to make each an offering to the Lord, according to his abilities.

From this time Solomon entered on full possession of the kingdom. His first act of importance was to put his brother Adonijah to death, on account of his having intrigued to obtain the throne. He also banished the high-priest Abiathar to his country-house, because he had been of Adonijah's party, and put Joab to death.

Being confirmed in his kingdom, Solomon contracted an alliance with Pharaoh king of Egypt, and married his daughter, whom he brought to Jerusalem. He appointed her apartments in the city of David, till he should build her a palace, which he did some years afterwards, when he had finished the temple. It is thought, that on occasion of this marriage, Solomon composed the Canticles, which are a kind of epithalamium, and also Psalm xlv. Scripture speaks of the daughter of Pharaoh, as contributing to pervert Solomon to idolatry, 1 Kings xi. 1, 2; Neh. xiii. 26. Having presented a thousand burnt-offerings to the Lord, at Gibeon, God appeared to him in a dream, and said, "Ask of me what you desire." Solomon besought to have a wise and understanding heart, and such qualities as were necessary for the government of the people committed to him. This request was agreeable to the Lord, and was fully granted. He enjoyed a profound peace throughout his dominions; Judah and Israel lived in security; and his neighbors either paid him tribute, or were his allies. He ruled over all the countries and kingdoms, from the Euphrates to the Nile, and his dominions extended even beyond the Euphrates. He had abundance of horses and chariots of war. He exceeded the orientals and the Egyptians in wisdom and prudence; he was the wisest of mankind, and his reputation spread through all nations. He composed, or collected, three thousand proverbs, and one thousand and five canticles. He was acquainted with the nature of plants and trees, from the cedar on Lebanon to the hyssop on the wall; also of beasts, of birds, of reptiles, of fishes. There was a concourse of strangers from all countries to hear his wisdom, and ambassadors from the most remote princes. He made gold and silver as common in Jerusalem as stones in the street, and cedars as plentiful as the sycamores in the valley.

Hiram, king of Tyre, sent ambassadors to congratulate his accession to the crown, and subsequently assisted him in building a temple to the Lord, which was completed in seven years. There were employed in this great work, 70,000 proselytes, descendants of the ancient Canaanites, in carrying burdens; 80,000 in cutting stones out of the quarries; and 3600 overseers of the works; besides 30,000 Israelites in the quarries of Libanus. It was dedicated A. M. 3001, and to render the ceremony the more august, Solomon appointed the eighth day of the seventh month of the holy year, and the first of the civil year. The ceremony continued for seven days, at the end of which the Feast of Tabernacles commenced, and continued seven days longer; so that the people continued at Jerusalem fourteen or fifteen days, from the eighth to the twenty-second of the seventh month.

When the ark was placed in the sanctuary, while the priests and Levites were celebrating the praises of the Lord, the temple was filled with a miraculous cloud; so that the priests could no longer continue there, nor perform the functions of their ministry. Solomon prostrated himself on his throne with his face to the ground; and then, rising up, and turning toward the sanctuary, he addressed his prayer to God, and besought him, that the house which he had built might be acceptable to him; that he would bless and sanctify it, and hear the prayers of those who should entreat him from this holy place. He besought him also to fulfil the promises he had made to David his servant, in favor of his family, and of the kings his successors, and then turning himself to the people, he blessed them. Fire coming down from heaven, consumed the victims and burnt-sacrifices on the altar, and the glory of the Lord filled the whole temple. On this occasion there were sacrificed 22,000 oxen and 120,000 sheep for peace-offerings; and the altar of burnt-offerings not being sufficient for all these victims, the court of the people was consecrated for the purpose. The Lord appeared a second time to Solomon in a dream; probably in the night that followed the first day of the dedication, assured him that he had heard his prayer, and chosen the temple to be his house of sacrifice. He also promised to bless him and his posterity, if they were constant in his worship; if not, to punish them, and destroy the sacred edifice.

Solomon afterwards built a sumptuous palace for himself, and another for his queen. He also built the walls of Jerusalem, and the place called Millo, in the city; repaired and fortified Hazor, Megiddo, Gezer, the two Beth-horons, upper and lower, and Baalath, and Palmyra, in the desert of Syria. He also fortified the cities where he had magazines of corn, wine and oil, and those where his chariots and horses were kept. He brought under his government the Hittites, the Hivites, the Amorites and the Perizzites, which remained in the land of Israel, and made them tributaries and laborers on the public works.

Solomon also extended the commerce of the country, and imported largely of foreign produce. He fitted out a fleet at Ezion-geber, and at Elath, on the Red sea, and in conjunction with Hiram, king of Tyre, who furnished him mariners, traded to Ophir for ivory, ebony, precious wood, peacocks, apes, and other curiosities. His annual revenues were 666 talents of gold, without reckoning the tributes from kings and nations, or those paid by Israelites. The bucklers of his guards, and the throne he sat on, were overlaid with gold; and all the vessels of his table, and the utensils of his palaces, were of the same material. From all parts he received presents, vessels of gold and silver, precious stuffs, spices, arms, horses and mules; the whole earth desiring to see his face, and to hear the wisdom which God had put into his heart.

The later actions of his life, however, inflicted a

deep disgrace on his character. He took wives and concubines, to the number of 1000, from among the Moabites, Ammonites, Idumeans, Sidonians and Hittites, who perverted his heart, so that he worshipped Ashtoreth of the Sidonians, Moloch of the Ammonites, and Chemosh of the Moabites, to whom he built temples on the mount of Olives. These sins brought on him the judgments of the Lord, who said to him in a dream, "Since you have not kept my covenant, nor obeyed my commandments, I will rend and divide your kingdom, and will give it to one of your servants." Before his death, he saw the commencement of revolt, in the troubles raised by Jeroboam, and Hadad the Idumean. He died, after he had reigned forty years, (A. M. 3029, *ante* A. D. 975,) at about 58 years of age. His history was written by the prophets Nathan, Ahijah and Iddo; and he was buried in the city of David. Rehoboam his son reigned in his stead, but not over all Israel. See REHOBOAM.

Of all the works composed by Solomon, we have nothing remaining but his Proverbs, Ecclesiastes, and the Canticles. Some have ascribed to him the book of Wisdom, and Ecclesiasticus. (See the articles.) The Jews think he was the author of Psalm lxxii. "Give the king thy judgments, O God, and thy righteousness unto the king's son," &c. And Psalm cxxvii. "Except the Lord build the house," &c.

SOLOMON'S SONG, see CANTICLES.

SON, a word used in several senses, both in the Old and New Testaments. It denotes (1.) the immediate offspring. (2.) Grandson: so Laban is called son of Nahor, (Gen. xxix. 5.) whereas he was his grandson, being the son of Bethuel: (Gen. xxiv. 29.) Mephibosheth is called son of Saul, though he was the son of Jonathan, son of Saul, 2 Sam. xix. 24. (3.) Remote descendants: so we have the sons of Israel, many ages after the primitive ancestor. (4.) Son-in-law:—There is a son born to Naomi, Ruth iv. 17. (5.) Son by adoption, as Ephraim and Manasseh, to Jacob, Gen. xlviii. (See ADOPTION.) (6.) Son by nation; sons of the East, 1 Kings iv. 30; Job i. 3. (7.) Son by education; that is, a disciple; Eli calls Samuel his son, 1 Sam. iii. 6. Solomon calls his disciple his son, in the Proverbs, often; and we read of the sons of the prophets, (1 Kings xx. 35, *et al.*) that is, those under a course of instruction for ministerial service. In nearly the same sense a convert is called son; 1 Tim. i. 2; Titus i. 4; Philem. 10; 1 Cor. iv. 15; 1 Pet. v. 13. (8.) Son by disposition and conduct, as sons of Belial, (Judg. xix. 22; 1 Sam. ii. 12.) unrestrainable persons; sons of the mighty, (Ps. xxix. 1.) heroes; sons of the band, (2 Chron. xxv. 13.) soldiers rank and file; sons of the sorceress, who study or practise sorcery, Isa. lvii. 3. (9.) Son in reference to age; son of one year, (Exod. xii. 5.) that is, one year old; son of sixty years, &c. The same in reference to a beast, Micah vi. 6. (10.) A production, or offspring, as it were, from any parent; sons of the burning coal, that is, sparks, which issue from burning wood, Job v. 7. Son of the bow, that is, an arrow, (Job iv. 19.) because an arrow issues from a bow; but an arrow may also issue from a quiver, therefore son of the quiver, Lam. iii. 13. Son of the floor, thrashed corn, Isa. xxi. 10. Sons of oil, (Zech. iii. 14.) the branches of the olive-tree. (11.) Son of beating, that is, deserving beating, Deut. xxv. 3. Son of death; that is, deserving death, 2 Sam. xii. 3. Son of perdition: that is, deserving perdition, John xvii. 12. (12.) Son of God, by excellence above all; Jesus the Son of God, Mark i. 1; Luke i. 15; John i. 34; Rom. i. 4; Heb. iv. 14; Rev. ii. 18. The only-begotten; and in this he differs from Adam, who was son of God, by immediate creation, Luke iii. 18. (13.) Sons of God, the angels, (Job i. 6; xxxviii. 7.) perhaps so called in respect to their possessing power delegated from God; his deputies, his vicegerents, and in that sense among others his offspring. (14.) Genuine Christians, truly pious persons; perhaps also so called in reference to their possession of principles communicated from God by the Holy Spirit, which, correcting every evil bias, and subduing every perverse propensity, gradually assimilates the party to the temper, disposition and conduct, called the image, likeness or resemblance of God. Believers are sons of God. (See John i. 12; Phil. ii. 15; Rom. viii. 14; 1 John iii. 1.) (15.) Sons of this world (Luke xvi. 8.) are those who by their overweening attention to the things of this world, demonstrate their principles to be derived from the world; that is, worldly-minded persons. Sons of disobedience (Eph. ii. 2; v. 6.) are persons whose conduct proves that they are sons of Belial, of unrestrainableness, sons of libertinism. Sons of hell, Matt. xxiii. 5. Sons of the devil, Acts xiii. 10.

In addition to these senses in which the word son is used in Scripture, there are others, which show the extreme looseness of its application. So, when we read of sons of the bride-chamber, (Matt. ix. 15; Mark ii. 19.) it merely indicates the youthful companions of the bridegroom, as in the instance of Samson. And when the Holy Mother was committed to the care of the apostle John, (John xix. 36.) the term son is evidently used with great latitude.

SONG OF SOLOMON, see CANTICLES.

SOOTHSAYER, see DIVINATION, and MAGIC.

SORCERER, see DIVINATION, and MAGIC.

I. SOREK, a place where Delilah dwelt, not far from Zorah and Eshtaol, Samson's usual abode, Judg. xvi. 4.

II. SOREK, VINE OF, a finer and nobler species of vine, yielding, according to the rabbins, the small sweet grapes which seem to have no seeds or kernels, and which are still called in Marocco *Serki*. The word, however, may signify *red* grapes. (See Niebuhr Descr. Arab. p. 147. Germ. edit.) The English version gives the word by *choice*, noble, &c. Gen. xlix. 11; Isa. v. 2; Jer. ii. 21. R.

SORROW. This passion contracts the heart, sinks the spirits, and injures the health. Scripture cautions against it, (Prov. xxv. 20; Eccles. xiv. 1—3; xxx. 24, 25; 1 Thess. iv. 13, &c.) but Paul distinguishes two sorts of sorrow; one a godly the other a worldly sorrow. 2 Cor. vii. 10, "Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death." So, the wise man (Eccles. vii. 3.) says that the grave and serious air of a master who reproves, is more profitable than the laughter and caresses of those who flatter. Our Lord upbraided that counterfeit air of sorrow and mortification, which the Pharisees affected when they fasted; and cautioned his disciples against all such affectation, which proposes to gain the approbation of men, Matt. vi. 16.

SOSIPATER, a disciple of Berea, mentioned by Paul, (Rom. xvi. 21.) and who was his kinsman, as some think.

SOSTHENES, the chief of the synagogue of Corinth, who was beaten by the Gentiles, when the Jews carried Paul before Gallio, the pro-consul, Acts xviii. 17.

SOUL. This word is very equivocal, in the style

of the Hebrews. It is taken, (1.) For the soul which animates mankind; for that which animates beasts; or for a living person; (2.) For the life, Gen. xxxii. 30. (3) For desire, love, inclination, Numb. xi. 6.

When God had formed the body of man out of the dust, (Gen. ii. 7.) he "breathed into his nostrils the breath of life, and man became a living soul," a living being. This breath of life has been considered by some, as the principle of animal life in man, which, they say, is nothing different from that of beasts. God gives to men and to brutes a breath of life, or a vivifying spirit; "All flesh in which is the breath of life died;" (Gen. vi. 17.) all living animals, sentenced to die by the waters of the deluge. This spirit of life God withdraws at his pleasure, and brings all flesh to corruption, says Job, xxxiv. 14, 15. The psalmist, (civ. 29.) speaking of animals, to which God gives existence, says, "Thou takest away their breath, they die and return to their dust." So Solomon: (Eccles. xii. 7.) "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." And Paul, speaking to the philosophers of Athens, says, God "giveth to all life, and breath, and all things," Acts xvii. 25.

But, beside this spirit, which is the principle of animal life, common to men and brutes, which is dispersed after death, there is in man a spiritual, reasonable and immortal soul, the origin of our thoughts, desires and reasonings, which distinguishes us from the brute creation, and in which chiefly consists our resemblance to God, Gen. i. 26. This must be spiritual, because it thinks; it must be immortal, because it is spiritual. And though Scripture ascribes both to man and beast a soul, spirit, or life, it allows to man alone the privilege of understanding, the knowledge of God, wisdom, immortality, hope of future happiness, and of eternal life. It threatens men, only, with punishment in another life, and with the pains of hell.

The immortality of the soul is a fundamental doctrine of revealed religion. The ancient patriarchs lived and died persuaded of this truth; and it was in the hope of another life that they received the promises. When Balaam desired that his death might be like that of the just, (Numb. xxiii. 10.) he must have meant in the hope and expectation of a happy resurrection. Another decisive proof, that the Israelites believed in the immortality of the soul, is found in their persuasion, that the souls of the dead sometimes appeared after their decease; as Samuel to Saul, (1 Sam. xxviii. 13—15.) and Jeremiah to Judas Maccabeus, 2 Mac. xv. 14. When the apostles saw Christ walking on the sea, they took him for an apparition; (Matt. xiv. 26.) and after his resurrection he referred to this current belief, Luke xxiv. 39.

The Sadducees, who denied this immortality and resurrection, were regarded by their nation as a kind of heretics and innovators. Those of whom Solomon expresses the sentiments, (Eccles. iii. 19, 20.) were confuted by Solomon himself, who says, (Eccl. xii. 7.) "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

SPAIN comprehended in ancient usage the modern kingdoms of Spain and Portugal, i. e. the whole Spanish peninsula. In the time of Paul it was subject to the Romans, and was frequented by many Jews. In Rom. xv. 24, 28, Paul expresses his intention of visiting Spain; but there is no good evidence that he was ever permitted to fulfil his purpose. R.

SPARROW. The Hebrew word *tzippor* is used not only for a sparrow, but for all sorts of clean birds, or such whose use was not forbidden by the law, and especially for the smaller birds; and in most of the passages where sparrow is read, we may understand a bird of any kind.

SPIDER, a well-known insect, remarkable for the thread which it spins, and with which it forms a web of curious texture, but so frail that it is exposed to be broken and destroyed by the slightest accident. To the slenderness of this filmy workmanship Job compares the hope of the wicked, chap. viii. 14. This, says Mr. Good, was doubtless a proverbial allusion; and so exquisite, that it is impossible to conceive any figure that can more fully describe the utter vanity of the hopes and prosperity of the wicked.

"Deceiving bliss! in bitter shame it ends;
His prop a cobweb, which an insect rends."

So Isaiah says, "They weave the web of a spider; of their webs no garment shall be made; neither shall they cover themselves with their works," chap. lix. 5.

The greater part of modern interpreters, among whom are our own translators, suppose this insect to be intended by Solomon in these words, "The spider taketh hold with her hands, and is in kings' palaces," Prov. xxx. 28. But the wise man uses a different word from the common name of this creature, (*semamith*, and not *accabish*,) and subjoins a description, which, in one particular, is by no means applicable to it; for, although several ancient writers have given fingers to the spider, not one has honored her with hands. An ancient poet has accordingly taught her to say,

Nulla mihi manus est, pedibus tamen omnia fiunt.

Had Solomon intended to describe the spider, he would not have merely said, "She taketh hold with her hands," but, she spins her thread, and weaves her toils; circumstances assuredly much more worthy of notice; nor would he have said that she takes up her abode in kings' palaces, when she more frequently constructs her dwelling in the cabins of the poor where she resides in greater security and freedom. The opinion of the celebrated Bochart, that the newt, a species of small lizard, is meant, seems, in every respect, entitled to the preference. (Hieroz. vol. ii p. 510.) This reptile answers to the description which the royal preacher gives of her form and habits, and is, according to the testimony of ancient and modern writers, found to take up its abode in the dwelling-houses, in the East.

SPIKENARD. Mr. Taylor has given a very full account of this plant, in his Fragments, (Nat. Hist. No. 33.) derived from the Dissertations of sir William Jones, and Drs. Blane and Roxburgh.

The spikenard (Heb. נרד, *nerd*, or *nard*,) is a plant belonging to the order of *gramina*, and is of different species. In India, whence the best sort comes, it grows as common grass, in large tufts close to each other, in general from three to four feet in length. So strong is its aroma, which resides principally in the husky roots, that when trodden upon, or otherwise bruised, the air is filled with its fragrance. Dr. Blane, who planted some of the roots in his garden, at Lucknow, states, that in the rainy season it shot up spikes about six feet high.

The description of the *Nardicus Indica* which is given by Pliny, not exactly corresponding with the specimen procured by Dr. Blane, this gentleman very

reasonably supposes that other plants of an inferior description, and more easily procurable, used to be substituted for it, and that it is of one of these spurious nards that the Roman naturalist speaks. Horace mentions a *Nardus Assyria*, and Dioscorides speaks of a *Nardus Syriaca*, as a species different from the *Indica*, which certainly was brought from some of the remote parts of India; for both Dioscorides and Galen, by way of fixing more precisely the country whence it comes, call it also *Nardus Gangites*.

This plant was highly valued among the ancients, both as an article of luxury, and as a medicine. The *Unguentum Nardinum*, or ointment manufactured from the nard, was the favorite perfume used at the ancient baths and feasts; and it appears from a passage in Horace, that it was so valuable, that so much of it as could be contained in a small box of precious stone was considered a sort of equivalent for a large vessel of wine; and a handsome quota for a guest to contribute to an entertainment, according to the custom of antiquity.

This leads us to notice the narrative of the evangelist, of "a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box and poured it on his [Christ's] head," Mark xiv. 3. In verse 5, this is said to have been worth *more* than three hundred pence (denarii); and John (ch. xii. 3.) mentions "a *pound* of ointment of spikenard, *very costly*;"—the house was filled with the odor of the ointment;—it was worth three hundred pence (denarii.) As this evangelist has determined the quantity, a *pound*,—and the *lowest* value (for Mark says *more*) was nearly *forty* dollars, we may safely suppose that this was not a Syrian production, or made from any fragrant grass growing in the neighboring districts; but was of the true Indian spikenard, "very costly." In the answer of our Lord on this occasion, there seems also to be some allusion to the remoteness of the country whence this unguent was brought, "Wheresoever this gospel shall be preached throughout *the whole world*, this also that she hath done, shall be spoken of for a memorial of her," Mark xiv. 9. As much as to say, "This unguent came from a distant country, to be sure, but the gospel shall spread to a much greater distance, yea, all over the world; so that in India itself, whence this composition came, shall the memorial of its application to my sacred person be mentioned with honor." The idea of a far country, connected with the ointment, seems to have suggested that of "all the world."

In Cant. iv. 13, 14, the spikenard is twice mentioned in a peculiar manner: "Camphire with spikenard, spikenard with saffron." Why should this plant be twice named? a question to which no satisfactory answer can be given, unless we suppose, with the writer just named, that the first *nard* means the Syrian and Arabian plant, which no doubt was familiar to Solomon, and the second, the Indian *nard*, true spikenard. If this be admitted, the passage is clear, and it is probable that the latter word merely wants some discriminating epithet, answering to *spike*, which transcribers, not understanding, have dropped; or that a different mode of pronunciation distinguished the names of these two plants when mentioned in discourse. In the printed copies the words are differently pointed, and what is still more deserving attention is, that the first word is *nardim*, plural; whereas the second seems to be put absolutely, *nard*, or *the nard*, singular.

From a similar use of this word in the singular form, in Cant. i. 12, "While the king sitteth at his table, my spikenard sendeth forth the smell thereof," Mr. Taylor inclines to think that this nard was in the form of an essence, in a small bag, or a number of sprigs of the fragrant grass, worn like a nosegay in the bosom of the bride. What seems to strengthen the idea is, that the different perfumes mentioned in connection with it are all flowers in their natural state.

SPIRIT (Heb. רוח, *ruach*; Greek, Πνεῦμα) is a word employed in various senses in Scripture. (1.) For the Holy Spirit, the third person of the Holy Trinity, who inspired the prophets, who animates good men, pours his unction into our hearts, imparts to us life and comfort; and in whose name we are baptized, as well as in that of the Father and the Son. When the adjective holy is applied to the term spirit, we may safely take it as here explained; but there are many places where it must be taken in this sense, although the term holy is omitted. (2.) Breath, respiration, animal life, common to men and animals: this God has given, and this he recalls when he takes away life, Gen. vii. 15; Numb. xvi. 22; Job xii. 10. (3.) The rational soul which animates us, and preserves its being, after the death of the body. That spiritual reasoning and choosing substance, which is capable of eternal happiness. (See SOUL.) (4.) An angel, a demon, a soul separate from the body. It is said, (Acts xxiii. 8.) that the Sadducees denied the existence of angels and spirits. Christ, appearing to his disciples, said to them, (Luke xxiv. 39.) "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Heb. i. 14, good angels are called ministering spirits. It is said (1 Sam. xvi. 14; xviii. 10; xix. 9.) that "the evil spirit from God came upon Saul." And in the gospel the devils are often called "unclean spirits, evil spirits, spirits of darkness," &c. (5.) Spirit is sometimes taken for the disposition of the mind or intellect; because it was presumed, that the good or evil inclinations of these proceeded from good or bad spirits. So, a spirit of jealousy, a spirit of fornication, a spirit of prayer, a spirit of infirmity, a spirit of wisdom and understanding, a spirit of fear of the Lord, &c. Numb. v. 14; Hos. iv. 12; Zech. xii. 10; Luke xiii. 11; Eccles. xv. 5; Isa. xi. 2.

DISTINGUISHING, or DISCERNING, OF SPIRITS, was a gift of God, which consisted in discerning whether a man were really inspired by the Spirit of God, or was a false prophet, an impostor, who only followed the impulse of his own spirit, or of Satan. Paul speaks (1 Cor. xii. 10.) of the discerning of spirits, as being among the miraculous gifts granted by God to the faithful, at the first settlement of Christianity. And John exhorts believers not to believe every spirit, but to try the spirits, whether they were of God; because many false prophets had gone out into the world, 1 Epist. iv. 1.

TO QUENCH THE SPIRIT (1 Thess. v. 19.) is a metaphorical expression easily understood. The Spirit may be quenched, (1.) by forcing, as it were, that divine agent to withdraw from us, by sin, irregularity of manners, vanity, avarice, negligence, or other crimes contrary to charity, truth, peace, and his other gifts and qualifications. (2.) The Spirit might have been quenched by such actions as caused God to take away his supernatural gifts and favors, such as prophecy, the gift of tongues, the gift of healing, &c. For though these gifts were of mere grace, and God might communicate them sometimes to doubtful characters, yet he has often granted them to the

prayers of the faithful; and has taken them away, to punish their misuse or contempt of them.

To GRIEVE THE SPIRIT, (Eph. iv. 30.) may also be taken to refer either to an internal grace, habitual or actual, or to the miraculous gifts, with which God favored the primitive Christians. We grieve the Spirit of God, by withstanding his holy inspirations, the motions of his grace; or by living in a lukewarm and incautious manner; by despising his gifts, or neglecting them; by abusing his favors, either out of vanity, curiosity or indifference. In a contrary sense, (2 Tim. i. 6.) we stir up the Spirit of God which is in us, by the practice of virtue, by our compliance with his inspirations, by fervor in his service, by renewing our gratitude, &c.

The spirit, as opposed to the flesh, is put for the soul by which we are animated: (Gen. vi. 3.) "My Spirit shall no longer abide in man, because he is but flesh;" i. e. I will destroy mankind, I will take from them my breath which I gave them, the soul that I infused into them; because they are all carnal, debased by vile inclinations, by brutish passions; because, in a word, "all flesh have corrupted their way upon the earth;" they have in a great measure forgotten that they are reasonable creatures, and have plunged themselves into the state and condition of beasts. Or it may mean, My Spirit shall not strive with man—to correct him, to repel his wickedness: no; but I will chastise him severely: his violent inclinations shall feel no check from the gentle admonitions of my benevolent Spirit, but shall have their own way—his flesh shall not be thwarted, but shall prove his ruin—at least, after such a respite as I have appointed.

Spirit, in the moral sense, is opposed to the flesh: (Rom. vii. 25.) "With the mind, or spirit, I myself serve the law of God; but with the flesh the law of sin." And chap. viii. 13, "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Also, Gal. v. 19, 22, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness," &c. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The Spirit of Christ, which animates true Christians, the children of God, and distinguishes them from the children of darkness, who are animated by the spirit of the world, is the gift of grace, of adoption, the Holy Spirit poured into our hearts, which emboldens us to call God, "My Father, my Father," Rom. viii. 5. Those who are influenced by this Spirit "have crucified the flesh, with its affections and lusts. If we live in the Spirit, let us also walk in the Spirit," Gal. v. 25; Rom. viii. 9. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." The Spirit of Christ animated the prophets, and inclined them industriously to inquire at what time those events should happen, which they foretold concerning his passion and glory, 1 Pet. i. 11.

After referring to the article SOUL, it may be proper to suggest, that whatever language describes spiritual existence is particularly obscure; and so must continue to mortals. Nothing can be less obvious than in what consisted the gift of the Holy Spirit as imparted by the hands of the apostles. That this power was restricted to them, only, is remarkable, since it might be thought the 120 were no less qualified to bestow it. That it was given to many, perhaps to most new converts, insomuch that many hundreds, not to say thousands, must have participated in it, is equally remarkable: but this general reception of it renders many things applicable to the primitive churches, and Christians, and justly said of them, which it would be presumptuous to apply to any since their day. And although some of the powers enjoyed by the primitive Christians are enumerated in certain places of the Epistles, yet we are not much enlightened on the subject, though it was so clear and conspicuous anciently. Were any, or all, of these powers in any case imparted to females?

There is a passage in 1 Pet. iii. 19, referring to the spirits in prison, the difficulties of which no hypothesis has yet completely solved. In the first place, it should be remarked, that the apostle distinguishes between spirits (πνεύμασι) and souls (ψυχαί): the souls were saved by the ark; the spirits were shut up in prison. He seems to refer to the same thing as Job, (xxvi. 5.) "The giants (Rephaim) groan under the waters;" that is, says Scott, the mighty men of renown in the old world, who filled the earth with violence, and perished by the deluge. Admitting this reference, the apostle points at "the spirits in prison ever since the flood." The difficulty remains, that Christ is said to go, "he went and preached," to those who were afterwards destroyed, because of their unbelief and disobedience. But whether this of necessity means a personal action may be doubted; for it is said of Christ, (Eph. ii. 17.) "He came and preached to you who were afar off"—which is not true of Christ, personally; he preached by his agents. Admit that he also preached by his agents in the days of Noah, by that patriarch, himself, with others, and the passage loses much of its embarrassment. Christ, by his Spirit imparted to Noah, endeavored to reclaim the antediluvians; but they, persisting in their iniquities, lost their lives in the deluge; their spirits, meanwhile, being confined in prison, await the great day of judgment. Noah, believing, and acting on his belief, was saved from the general destruction. Those criminals abused the long-suffering of God; Noah took advantage of it to his salvation.

STACHYS, a disciple of Paul, by whom he is honorably mentioned, (Rom. xvi. 19.) but we know no particulars of his life that can be relied upon.

STACTE, a drug, which was one of the four ingredients composing the sacred perfume, Exod. xxx. 34, 35. It is understood to be the prime kind of myrrh; and as the Heb. properly signifies *a drop*, some think it to be myrrh distilling, dropping, from the tree, of its own accord, without incision. So Pliny, speaking of the trees whence myrrh is produced, says, "Before any incision is made, they exude of their own accord what is called stacte, to which no kind of myrrh is preferable." (Nat. Hist. lib. xii. cap. 15.) The rabbins suppose it to be the *opobalsam*; others, *storax*.

STADIUM, a measure of length, a furlong, which consisted of one hundred and twenty-five geometrical paces. Eight furlongs make a mile. See the Table of Measures at the end of the volume. [The Roman stadium was nearly equal to the English furlong, and contained 201.45 yards. This is the stadium probably meant in the New Testament, since the Jews were then subject to the Romans, and had constant intercourse with them. R.

Stadium is also taken for the place in which were performed public exercises of running. St. Paul alludes to these, 1 Cor. ix. 24: "They which run in a race (*in stadio*) run all, but one receiveth the prize."

These places were called stadia, because they were distinguished into courses, or distances, by certain resting places; so that some of the racers run but one distance, some two or more, each according to his strength.

STAR. Under the name of stars, the Hebrews comprehended all constellations, planets and heavenly bodies; all luminaries, except the sun and moon. The psalmist, to exalt the power and omniscience of God, says, "He numbers the stars, and calls them by their names." He is described as a king taking a review of his army, and knowing the name of every one of his soldiers. To express a very extraordinary increase and multiplication, Scripture uses the similitude of the stars of heaven, or of the sands of the sea, Gen. xv. 5; xxii. 17; xxvi. 4; Exod. xxxii. 13, &c. In times of disgrace and public calamity, it is said, the stars withhold their light; that they are covered with darkness; that they fall from heaven, and disappear. These figurative and emphatic expressions, which refer to the governing powers of nations, are only weakened and enervated by being explained.

To caution the Hebrews against the idolatry that prevailed over almost all the East, of worshipping the sun, moon and stars, Moses informs them (Gen. i. 14—16.) that God gave the stars their being, and separated them from that mass of matter which he created; and Job (xxxviii. 7.) describes them as praising the Creator at the beginning of the world.

The beauty and splendor that men observed in the stars; the great advantages they derived from them; the wonderful order apparent in their courses; the influence ascribed to their returns, in the production and preservation of animals, fruits, plants and minerals, have induced almost all people to impute to them life, knowledge, power, and to pay them a sovereign worship and adoration. See IDOLATRY.

The sacred books seem to ascribe knowledge to the stars; hence we are told that they praised the Lord, (Job xxxviii. 7.) and elsewhere they are excited to this. These expressions, however, are popular, or poetical, and are not to be understood literally; for then we must admit, that the earth, the trees, the waters, are animated and intelligent, since we find in Scripture expressions that import as much. All the creatures glorify God, bless the Lord, and obey him, each in its way.

The star foretold by Balaam, (Numb. xxiv. 17.) was, according to the modern Jews, king David, who conquered the Moabites, and reduced them under his obedience. But the paraphrasts Onkelos and Jonathan explain it of the Messiah, as the natural sense of the passage. The Jews were so well convinced of this, at the time of Christ, and afterwards, that the famous impostor Bar-chaliba caused himself to be called Bar-cocheba, "son of the star," pretending to be the Messiah; which involved the Jews of Palestine in a revolt, that completed the ruin of their unfortunate nation.

STATER, a Greek coin of the value of one shekel, Matt. xvii. 37, in the Greek. It was worth about 50 cents.

STEPHANAS, a Christian of Corinth, whose family Paul baptized; probably about A. D. 52, 1 Cor. i. 16. He was forward to the service of the church, and came to Paul at Ephesus, 1 Cor. xvi. 15, 17.

STEPHEN, the first Christian martyr, was probably a Hellenistic Jew, and Epiphanius thinks he was among the 72 disciples; but this is not probable. He is always put first among the deacons in the church at Jerusalem; and it is believed he had studied at the feet of Gamaliel. He was full of the Holy Spirit, and of zeal, and performed many miracles, Acts vi. 5. Some of the synagogue of the freedmen, of the Cyrenians, Alexandrians, and others, disputing with him, and being unable to withstand his wisdom and spirit, suborned false witnesses, to testify, that they had heard him blaspheme against Moses and against God, and drew him before the Sanhedrim. Stephen appeared in the midst of this assembly, with a countenance like that of an angel; and upon the high-priest asking him what he had to answer, he denied that he had said any thing against Moses or the temple—but he showed that the Jews had always opposed God and his prophets; upbraided them with the hardness of their hearts, with their putting the prophets to death, and with slaying the Messiah himself. His boldness enraged the unbelieving Jews; but Stephen, lifting up his eyes to heaven, said, "I see the heavens open, and the Son of man standing at the right hand of God." Unable to endure any more, his enemies cried out, stopped their ears, and falling upon him, drew him out of the city, and stoned him; the witnesses laying down their clothes at the feet of a young man called Saul, then one of the most eager persecutors of the Christians, but afterwards one of the most zealous preachers of Christianity. Stephen called upon the Lord, and said, "Lord, impute not this sin to them;" after which he fell asleep in the Lord, and some pious persons took care to bury him, and accompanied his funeral with great mourning, Acts viii. 2.

STEWARD, one who manages the affairs, or superintends the affairs of another. Thus Eliezer was the steward of Abraham's house; (Gen. xv. 2.) Christian ministers are the stewards of God over his church or family, (Tit. i. 7; 1 Cor. iv. 1, 2.) and believers are stewards of his gifts and graces, to dispense the benefits of them to the world, 1 Pet. iv. 10.

On reading the parable of the unjust steward, who defrauds his principal by collusion with his debtors, (Luke xvi.) we find it concluded by what seems to be a strange expression: (ver. 12.) "If ye have not been faithful in that which is another man's, *who shall give you that which is your own?*" Certainly *that which is a man's own* he may naturally expect should be given him; for who has a right to withhold it? The propriety of the phrase, therefore, and the inferential connection of the sentiment with the parable, is not clear to a general reader; but the following custom of the Turks (as related by Aaron Hill, Travels, p. 77.) may contribute to its better understanding: "It is a common custom with the merchants of this country when they hire a broker, book-keeper, or other [confidential] servant, to agree, that he shall claim no wages; but, to make amends for that unprofitable disadvantage, they give them free and uncontrolled authority to cheat them every way they can, in managing their business; but with this proviso, that they must never exceed the privileged advantage of *ten per cent.* All under that, which they can fairly gain in settling of accounts with their respective masters, is *properly* THEIR OWN; and by their masters' will is confirmed to their possession." He proceeds to say, "The servant knowing he has nothing to depend on but these profits .... puts himself upon a wily method of overreaching others, in the goods he buys by order of his master. His master, on the other hand, well knows that unless he watches carefully his servant's management, he will probably go beyond the tolerated limits of *ten per cent.*"

This kind of allowance, though appearing extremely singular to us, is both ancient and general in the East. It is found in the Gentoo Laws: (chap. ix.) "If a man has hired any person to conduct a trade for him, and no agreement is made in regard to wages, in that case, the person hired shall receive *one tenth* of the profit." "If the person be hired to attend cattle, he shall receive *one tenth* of the milk. If the person be hired for agriculture, *one tenth* of the crop. If he plough the ground, receiving victuals, *one fifth* of the crop: if he receive no victuals, *one third*." (Halhed's Code of Gentoo Laws, p. 140.)

We see, then, that Mr. Hill has been too severe in describing the taking of such an allowance as a "cheating" of the principal; since he admits, it has that principal's permission, and is "a privileged advantage." We see, too, that the Gentoo laws admit a detention of *one third part*, in certain cases, as payment for a servant's labor and attention.

The phrase which appears so offensive to us, now assumes its true import:—"If you have not been found faithful in the administration of your principal's property, how can you expect to receive *your own share* (as the word may signify) of that advantage which should reward your labors? If you have not been just toward him, why, or how, do you expect he should be just toward you?" May not this principle set the conduct of the unjust steward in a different light from what it has hitherto appeared in? (1.) We see that this steward had a right to expect from his master the value of a share of this oil and wheat, *as his due:*—But if his master had once got possession of this value, he might have seized it in compensation for *former* deficiencies: the steward prevents this, by negotiating with the debtors *themselves*, before their accounts are inspected by his master. (2.) The steward had a *right* to a portion of the value, but he takes abundantly more than his due; and then carries in the mutilated account to his master, as if it were the produce of the whole, not accounting for the quantity reserved by him for his future dependence in the hands of those who, having had their share of the fraud, might return the advantage by receiving this unjust agent into their habitations. (3.) The steward's master commends him as having adopted an expedient not easily to be detected, but, in fact, a cunning contrivance; being evidently founded in custom and equity; readily enough to be represented as merely doing himself that justice which, as he might say, his master denied him; and, as to the quantity he withholds, he might plead somewhat analogous to what is provided for in the Gentoo laws, which, we see, in some cases allow of *one third* as a compensation for extraordinary care and trouble.

May our Lord's inference be thus understood? "This steward could only expect that his friends would receive and maintain him, so long as what he could claim of this value, or stock, of oil or of wheat, lasted: when that was exhausted, they would desire his absence; but, contrary to this, I advise you, by your management of worldly riches, to make friends —friends who may receive you into, not temporary, but lasting residence; who may welcome your arrival, not into a mere transitory shelter, but into an everabiding felicity. I press this upon you, because riches are so slippery, so perverting, so delusive, that they may well be called DECEITFUL; and they but too often are allurements to *unrighteousness*—to unrighteous modes of acquiring them, and to unrighteous modes of disposing of them; but if they be used with a disposition of mind contrary to that of this unjust steward, if, instead of being wickedly withheld, they be justly and liberally circulated, and, as it were, brought to account, the benevolence of true piety will direct them to such salutary purposes, as may lay many worthy but necessitous persons under great obligations: and these, should you be involved in distress here below, will do their utmost to soothe and relieve you; or they will hereafter congratulate your happy reception into never-ending beatitude and glory."

[This passage (Luke xvi. 9.) is more properly taken *impersonally;* the phrase "that they may receive you" being equivalent to "*that ye may be received into everlasting habitations*," &c. Impersonal verbs of this form are frequent in Greek; e. g. Luke xii. 20, "This night SHALL THEY REQUIRE thy soul of thee," in the Greek, for "thy soul shall be required of thee," &c. R.

STOICS, a sect of heathen philosophers, so named from the Greek στοά, a porch, or portico, because Zeno, its founder, held his school in a porch of the city of Athens. They placed the supreme happiness of man in living agreeably to nature and reason; affecting the same stiffness, patience, apathy, austerity and insensibility, as the Pharisees, whom, according to Josephus, they much resembled. They were considerable at Athens when Paul visited that city, Acts xvii. 18.

STONES. For the names of the precious stones which were in the high-priest's breastplate, (Exod. xxviii. 17, &c.) the reader may see their articles, and BREASTPLATE.

CORNER STONE, or *head stone of the corner*, is that put at the angle of a building, whether at the foundation or on the top of the wall. (See CORNER STONE.) Our Saviour, though rejected by the Jews, was the corner stone of the church, (Ps. cxviii. 22.) and the stone that binds and unites the synagogue and Gentiles in the union of one faith, Acts iv. 11; Isa. xxviii. 16; Eph. ii. 20; 1 Pet. ii. 6; Matt. xxi. 42; Mark xii. 10; Luke xx. 17. The Hebrews sometimes gave the name of stone, or rock, to kings or princes, and also to God himself.

Moses forbids the Hebrews to set up in their country any stone that is exalted, or remarkable, Lev. xxvi. 1. The text may be translated by "a stone for sight;" a land-mark that stands on an eminence, or in some great road, to be seen from a distance. Strabo (lib. xvii.) mentions such stones on the highways in Egypt; and he says also, there are several remarkable and eminent stones upon Libanus. The Syrians and Egyptians had such respect for them that they almost adored them. They anointed them with oil, as may be seen in Apuleius, kissed and saluted them. It is probable that this worship is what Moses intended to prohibit; for heaps of stones, raised in witness of memorable events, and to preserve the remembrance of matters of great importance, are the most ancient monuments among the Hebrews. In early ages, these were used instead of inscriptions, pyramids, medals or histories. Jacob and Laban raised such a monument on mount Gilead, in memory of their covenant, Gen. xxxi. 46. Joshua erected one at Gilgal, of stones taken out of the Jordan, to preserve the memorial of his miraculous passage; (Josh. iv. 5—7.) and the Israelites beyond Jordan raised one on the banks of that river, as a testimony that they constituted but one nation with their brethren on the other side, Josh. xxii. 10.

In illustration of this practice, Mr. Taylor quotes from Chardin the following passage:—"Upon the left hand of the road are to be seen LARGE CIRCLES of hewn stone; which the Persians affirm to be a great

sign that the Caous, making war in Media, held a council in that place; it being the custom of those people, that every officer that came to the council, brought with him a stone to serve him instead of a chair: these Caous were a sort of giants. What is most to be admired, after observation of these stones, is this, that they are so big that eight men can hardly move one; and yet there is no place from whence they can be imagined to have been fetched, but from the next mountains, which are six leagues off." (p. 371.)

This extract deserves notice on two accounts: (1.) The Persian notion of stones being used instead of chairs, at a council, must have had some origin; and must also have been customary at some time in that country:—the sitting *upon* stones, then, could not have been always totally unknown in Mesopotamia, where Laban resided, and Jacob with him; and what was customary at a council, *might* be practised at a covenant agreement, as in the case of Laban and Jacob. (2.) The resemblance of these CIRCLES of large stones to the Druidical monuments of Great Britain (Stonehenge, Abury, &c.) is striking; and the finding structures so similar in regions so distant, demonstrates the extensive spread and influence (if not the identity) of that religion, the exercise of which had occasioned their erection. (Fragments 166, 734—736.)

In the Fragments just referred to, Mr. Taylor has collected much information relative to heaps and circles of stones, wholly or partly remaining, in different parts of Great Britain, and elsewhere, for the purpose of throwing light on a practice so often alluded or referred to in the Old Testament, and especially in connection with Gilgal, a religious station, in the early period of the Israelitish history. The practice of raising and consecrating stones in commemoration of memorable events connected with religion, which has so extensively prevailed in various parts of the world, and among people altogether dissimilar in their general character and habits, he considers as affording a striking proof that the religion of mankind was originally the same, in its objects, its principles and its rites: and that, to wherever the original tribes of men migrated, with their natural fathers at their head, or wherever they settled, they retained those religious customs, notions and references, which they had received as part of their patrimony, in the land of their primary residence.

Rough and unformed stones were considered to be more pure and fit for sacred uses than those that were hewn. Moses directed (Exod. xx. 25.) an altar to be raised to the Lord, of rough stones; not of hewn ones, which he declared to be polluted. (See also Deut. xxvii. 5; Josh. viii. 31, 32; Ezra v. 8; 1 Mac. iv. 46, 47.)

"A heart of stone" may be understood several ways. Job, (xli. 24.) speaking of the behemoth, says, his heart is as hard as stone, as impenetrable as an anvil; q. d. he is of a very extraordinary strength, boldness and courage. The heart of Nabal became as a stone, when he comprehended the danger he had incurred by his imprudence, (1 Sam. xxv. 37.) i. e. his heart became immovable like a stone; it was contracted or convulsed, and this convulsion occasioned his death. Ezekiel says, (xi. 19; xxxvi. 26.) the Lord will take away from his people the heart of stone, and give them a heart of flesh; i. e. he will convert them, and inspire them with milder and more gracious feelings. Nearly in the same sense, John the Baptist said, (Matt. iii. 9.) God was able to raise up to Abraham children from the stones of the desert. Daniel, speaking of the kingdom of the Messiah, compares it to a small stone loosened from the mountain, by no mortal power, that struck upon the feet of the colossus which Nebuchadnezzar saw in his dream, and afterwards filled the whole earth, Dan. ii. 34.

STONING was a punishment much in use among the Hebrews, and the rabbins reckon all crimes as being subject to it, which the law condemns to death, without expressing the particular mode. They say, that when a man was condemned to death, he was led out of the city to the place of execution, and there exhorted to acknowledge and confess his fault. He was then stoned in one of two ways, either stones were thrown upon him till he died, or he was thrown headlong down a steep place, and a large stone rolled upon his body. To the latter mode it is supposed there is a reference in Matt. xxi. 44.

STORK, *ciconia*, Heb. חסידה, from חסד, *kind, good;* probably so called because of the tenderness which it is said to manifest towards its parents; never, as is reported, forsaking them, but feeding and defending them in their decrepitude. The stork is a bird of passage: (Jer. viii. 7.) "The stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming." Jerome and the LXX sometimes render the Hebrew word by *herodius*, the *heron;* sometimes by *pelican* or *kite;* but there can be very little doubt that it designates properly the stork. Moses places it among unclean birds, Lev. xi. 19; Deut. xiv. 18. The psalmist says (civ. 17.) "As for the stork, the fir-trees are her house." In the climate of Europe, she commonly builds her nest on some high tower, or on the top of a house; but in Palestine, where the coverings of the houses are flat, she builds in high trees. Profane authors speak much of the piety of the stork, and its gratitude to its parents. Ambrose says, that for this reason the Romans called it *avis pia;* (Hexæmer. lib. v. c. 16.) and Publius calls it *pietatis cultrix.* (Apud. Petron. Vide Bochart de Animal Sacr. tom. ii. lib. ii. c. 29.)

> Ciconia enim grata, peregrina, hospita,
> Pietatis cultrix, gracili-pes, crotalistria.

The stork has the beak and legs long and red; it feeds on serpents, frogs and insects. Its plumage would be wholly white, but that the extremities of its wings, and some small part of its head and thighs, are black. It sits for the space of thirty days, and lays but four eggs. They migrate to southern countries in August, and return in the spring. They are still the objects of much veneration among the common people in some parts of Europe. *R.

I. SUCCOTH, *tents, tabernacles*, the first encampment of the Israelites, after they left Egypt, Exod. xii. 37. See EXODUS, p. 401.

II. SUCCOTH, a city east of the Jordan, between the brook Jabok and that river, and where Jacob set up his tents on his return from Mesopotamia, Gen. xxxiii. 17. Joshua assigned the city subsequently built here to the tribe of Gad, Josh. xiii. 27. Gideon tore the flesh of the principal men of Succoth with thorns and briers, because they returned him a haughty answer when pursuing the Midianites, Judg. viii. 5.

SUCCOTH BENOTH. Calmet speaks of Succoth Benoth as an idol set up in Samaria, by the men brought from Assyria, (2 Kings xvii. 30.) but Mr. Taylor and other writers have shown it more proba-

bly to denote tabernacles or booths consecrated to one of the forms of Venus. In such places young maidens were devoted to the licentious worship of Venus.

SUN, the great luminary which God created, at the beginning, to govern the day. Calmet thinks it was the sun which the Phœnicians worshipped under the name of Baal, the Moabites under that of Chemosh, the Ammonites under that of Moloch, the Israelites under that of Baal, and king of the host of heaven. Moses cautioned the Israelites against this species of idolatry, (Deut. iv. 19.) "Take ye, therefore, good heed unto yourselves—lest thou lift up thine eyes unto heaven, and when thou seest the sun, the moon and the stars, even all the host of heaven, thou shouldst be driven to worship and serve them." In Deut. xvii. 3, he condemns to death those perverted to worship strange gods, the sun, the moon, &c.; and Josiah took from the temple of the Lord the horses, and burned the chariots, which the kings his predecessors had consecrated to the sun, 2 Kings xxiii. 11. Job says, (xxxi. 26—28.) he looked on it as a great crime, and as renouncing the God that is above, to kiss his hand in token of adoration, when he beheld the sun in its beauty and splendor. Ezekiel (viii. 16.) saw in the Spirit, in the temple of the Lord, five and twenty men of Judah, who turned their backs on the sanctuary, and had their faces towards the east, worshipping the rising sun.

The sun furnishes the greater part of the noble similitudes used by the sacred authors, who, to represent great public calamity, speak of the sun as being obscured, &c. (See Isa. xiii. 10; xxiv. 23; Jer. xv. 9; Ezek. xxxii. 7; Joel ii. 31; Amos viii. 9.) To express a long continuance of any thing glorious and illustrious, it is said, it shall continue as long as the sun. So the reign of the Messiah, (Ps. lxxii. 17; lxxxix. 36.) under whose happy dominion the light of the moon shall equal that of the sun, and that of the sun be seven times more than ordinary, Isa. xxx. 26. Christ is called the Sun of righteousness, Mal. iv. 2.

The compass of the whole earth is described by the expression, from the rising of the sun to the going down of the same; or rather from east to west, Ps. l. 1; cvii. 3; cxiii. 3, &c.

SUPERSTITION, and SUPERSTITIOUS, are words which occur only in the New Testament. Festus, governor of Judea, informed Agrippa, that Paul had disputed with the other Jews concerning matters of their own superstition, (Acts xxv. 19.) in which he spoke like a true pagan, equally ignorant of the Christian religion, and of the Jewish. Paul, writing to the Colossians, (chap. ii. 23.) recommends to them, not to regard false teachers, who would persuade them to a compliance with human wisdom, in an affected humility and superstition; and speaking to the Athenians, he says, "I perceive that in all things ye are too superstitious," &c. Acts xvii. 22.

The Greeks call superstition *Δεισιδαιμονία*, demon-terror. A superstitious man looks on God as a severe and rigid master, and obeys with fear and trembling. Varro says, the pious man honors and loves God; the superstitious man dreads him, even to terror; and Maximus Tyrius observes, that a man truly pious looks on God as a friend full of goodness, whereas the superstitious serves him with base and mean flattery. Such are Calmet's remarks on this subject. Mr. Taylor observes, that the Greek word *Δεισιδαιμονία* is probably of less offensive import than has been stated. Festus, a governor newly arrived in his province, would hardly have paid so ill a compliment to Agrippa, a king of the Jewish religion, as to call his religion superstitious; and when Paul at Athens tells the Areopagites that they are too superstitious, he uses a word no doubt susceptible of a good as well as of a bad sense; as it would have been highly indecorous, nor less unnecessary, to calumniate the religious disposition of his judges, whom he was addressing. If we take the word in the sense of worship, or reverence, Festus may say, "Paul and the Jews differ in respect of certain objects of spiritual reverence,"—and Paul may say, "I perceive ye are greatly attached to objects of spiritual reverence," not only without offence, but as a very graceful introduction to a discourse, which proposed to describe the only proper object of such reverence.

SUPHA. Suph is certainly the Red sea; but the notion of Suph being an appellation belonging to the Red sea only, has misled our translators into gross errors of geography. We read in Numb. xxi. 14, of the "book of the wars of the Lord, what he did in the Red sea—Supha—and in the brooks of Arnon." But the brooks of Arnon were not near the Red sea, nor was any transaction there comparable to the passage of the Red sea by the Israelites. It is more probable that this Supha is the same as Suph, (Deut. i. 1.) where Moses repeated his laws; which was eleven days' journey from Horeb, and between Paran, Tophel, &c. on this side Jordan; certainly, to say the least, in the neighborhood of that river, and by the banks of it, very distant from the Red sea.

SUSANNA, a holy woman who attended on our Saviour, and with others ministered to his wants, Luke viii. 2, 3.

SWALLOW. There is considerable diversity of opinion among critics on the Hebrew designation of this well known bird. Our translators have taken both דרור and עור to signify the swallow, in different passages of Scripture; but in each they seem to have been wrong. The former of the words is better understood by Bochart, and other able critics, to be applied to a species of dove; and there is little doubt that the latter word imports the *crane*, which is so called from its remarkable cry. The real designation of the swallow appears to be סיס, *sis*, either from its *sprightliness* or *swift motion*, or, as Bochart thinks, from its *note*. It is worthy of remark, that the goddess Isis is said to have been changed into this bird; which circumstance, from the resemblance of the name, furnishes an additional confirmation of the interpretation here adopted. The only mention of the swallow in Scripture is in Isa. xxxviii. 14, and Jer. viii. 7. In the former passage, Hezekiah, referring to the severity of his recent affliction, says, "Like a swallow, or a crane, so did I chatter." The note of the swallow being quick and mournful, the allusion of the king has been supposed to be to his prayers, which were so interrupted by groans, as to be like the quick twitterings of the swallow. This seems to have occasioned the pious monarch to regard with suspicion the sincerity and fervor of his supplications, thus delivered, but in broken accents; and in bitterness of spirit he casts himself upon the unbounded mercy of his God, exclaiming, "O Lord, I am oppressed, undertake for me." The passage in Jeremiah refers to the well known migration of this bird, a circumstance from which the faithful prophet takes occasion to reprove the ingratitude and infidelity of the favored tribes: "The turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord."

SWAN. This bird is only mentioned in Lev. xi. 18, and Deut. xiv. 16, and it is extremely doubtful whether it be really denoted by the Hebrew תנשמת. The LXX render *Porphyrion*, or *purple hen*, which is a water bird, not unlike in form to those which precede it in the text. Geddes observes, that "the root signifies to *breathe out*, to *respire*; and adds, if etymology were our guide, I would say it points to a well known quality in the swan, that of being able to respire a long time with its bill and neck under water, and even plunged in the mud." Some think the conjecture of Michaelis not improbable, "that it is the goose, which every one knows is remarkable for its manner of breathing out, or hissing, when provoked." "What makes me conjecture this," says Michaelis, "is that the same Chaldee interpreters, who in Leviticus render *Obija*, do not employ this word in Deuteronomy, but substitute 'the white Kak,' which, according to Buxtorf, denotes the goose." Perhaps Egypt has birds of the wild goose kind, one of which is here alluded to. Norden (vol. ii. p. 36.) mentions a "goose of the Nile, whose plumage was extremely beautiful. It was of an exquisite aromatic taste, smelled of ginger, and had a great deal of flavor." Can a bird of this kind be the Hebrew *Tinshemeth*?

SWEARING, see OATH.

SWINE, a well known animal, forbidden as food to the Hebrews, (Lev. xi. 7; Deut. xiv. 8.) who held its flesh in such detestation, that they would not so much as pronounce its name.

Among the gross abominations and idolatrous practices of which the Israelites were guilty in the time of Isaiah, however, the eating of swine's flesh is mentioned, ch. lxv. 4: "A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments; which eat swine's flesh; and broth of abominable things is in their vessels," &c. Their punishment is denounced in the next chapter: "They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord," ch. lxvi. 17.

It was an established custom, among the Greeks and Romans, to offer a hog in sacrifice to Ceres at the beginning of harvest, and another to Bacchus, before the beginning of vintage; because that animal is equally hostile to the growing corn and the loaded vineyard. To this practice there is probably an allusion in Isa. lxvi. 3: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol; yea, they have chosen their own ways, and their soul delighteth in their abomination."

There is an injunction in Matt. vii. 6, which demands notice here: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This passage, as it stands, is somewhat obscure, since it refers both the malignant acts specified to the last-mentioned animal. Dr. A. Clarke, however, has restored it to its true meaning, by transposing the lines; and bishop Jebb, availing himself of the hint, has shown it to be one of those introverted parallelisms which so frequently present themselves in the sacred writings, and which he has generally so beautifully illustrated. Placed in this form, it will stand as follows:—

Give not that which is holy to the dogs;
Neither cast your pearls before the swine;
Lest they trample them under their feet,
And turn about and rend you.

Here the first line is related to the fourth, and the second to the third. The sense of the passage becomes perfectly clear, on thus adjusting the parallelism:—

Give not that which is holy to the dogs;
Lest they turn about and rend you:
Neither cast your pearls before the swine;
Lest they trample them under their feet.

The more dangerous act of imprudence, with its fatal result, is placed first and last, so as to make, and to leave, the deepest practical impression. To cast pearls before swine, is to place the pure and elevated morality of the gospel before sensual and besotted wretches, who have

. . . Nor ear, nor soul, to comprehend
The sublime notion, and high mystery;

but will assuredly trample them in the mire. To give that which is holy (*the sacrifice*, as some translate it) to the dogs, is to produce the deep truths of Christianity before the malignant and profane, who will not fail to add injury to neglect; who will not only hate the doctrine, but persecute the teacher. In either case, an indiscreet and over-profluent zeal may do serious mischief to the cause of goodness; but in the latter case, the injury will fall with heightened severity, both on religion, and on religious injudicious friends. The warning, therefore, against the dogs, is emphatically placed at the commencement and the close. (Jebb's Sacred Literature, p. 338, &c.) This certainly places the allusion in a striking and beautiful light, but we doubt whether the bishop has caught the true sense of the passage. In this part of his discourse our Lord is warning his hearers not to be unmerciful and severe in censuring others, in marking and aggravating their faults; not to correct their vices or mistakes, while they are chargeable themselves with much more heinous crimes. They were not to suffer sin in their brother, but were bound to reprove his faults, and endeavor his reformation; their counsels and reproofs, however, were to be managed with wisdom and prudence, and were not to be unseasonably lavished on hardened and profligate sinners, who, instead of receiving them in a becoming manner, would be exasperated by them, and turn with fury upon their indiscreet advisers. "Give not wisdom," says the Hebrew adage, "to him who knows not its value, for it is more precious than pearls, and he who seeks it not is worse than a swine that defiles and rolls himself in the mud; so he who knows not the value of wisdom, profanes its glory."

The hog delights more in the fetid mire than in the clear and running stream. The mud is the chosen place of his repose, and to wallow in it seems to constitute one of his greatest pleasures. To wash him is vain; for he is no sooner at liberty, than he hastens to the puddle, and besmears himself anew. Such is the temper of corrupt and wicked men, who had escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, but are again entangled and overcome. It is happened unto them according to the true proverb, "The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire," 2

Pet. ii. 22. Allured by the promises of the Gospel, or alarmed by the terrors of the law, they abandoned some of their evil courses, and performed many laudable actions; but their nature and inclinations remaining unrenewed by divine grace, they quickly shook off the feeble restraints of external reformation, and returned with greater eagerness than ever to their former courses. (Paxton's Illustrations, vol. i. p. 500, &c.)

The beautiful and affecting parable of the prodigal son, designed to represent the degraded and destitute condition of the Gentile nations, before they were called to a participation in the blessings of the covenant, by the incarnation and ministry of the Saviour, shows that the swine-herd was considered to be an employment of the most despicable character. It was the last resource of that depraved and unhappy being who had squandered away his patrimony in riotous living; and may, perhaps, help to account for the otherwise unnatural conduct of his brother, while it sets the strong and unconquerable paternal feelings of his affectionate father in a more convincing and interesting light.

SWORD, in the style of the Hebrews, is often used for war. The Lord shall send the sword into the land; that is, war. The "mouth of the sword" is the edge of the sword. "A man that draws the sword" is a soldier by profession. The sword of the mouth (Job v. 15.) is pernicious discourse, accusations, slander, calumny. "Their tongue is a two-edged sword;" (Ps. lvii. 4.) i. e. the tongue of the wicked is extremely dangerous. "If he turn not, he will whet his sword;" i. e. he will prepare to send war. To lift the sword upon stones, (Exod. xx. 25.) is to cut them with a chisel, or other sharp iron instrument. "By thy sword shalt thou live;" (Gen. xxvii. 40.) i. e. thou shalt support thyself by war and rapine. "They that take the sword shall perish with the sword;" (Matt. xxvi. 52.) they that employ the sword by their own authority, and would do themselves justice, deserve to be put to death by the sword of authority. Or this is a kind of proverb: those who take the sword to smite another, generally suffer by it themselves. "The word of God is quick and powerful, and sharper than any two-edged sword," (Heb. iv. 12.) it penetrates even to the bottom of the soul, into the heart and mind. Paul exhorts the Ephesians (vi. 17.) to arm themselves with the word of God, as with a spiritual sword; to defend themselves against spiritual enemies.

SYCAMORE. This curious tree, which seems to partake of the nature of two distinct species, the mulberry and the fig, the former in its leaf, and the latter in its fruit, is called in Hebrew שקמים and שקמות, (occurring only in the plural form,) the derivation of which is uncertain; but in the Greek its name, Συκόμωρος, is plainly descriptive of its character, being compounded of σῦκος, a *fig tree*, and μώρος, a *mulberry tree*. The sycamore is thus described by Norden: "I shall remark, that they have in Egypt divers sorts of figs; but if there is any difference between them, a particular kind differs still more. I mean that which the sycamore bears, that they name in Arabic *giomez*. It was upon a tree of this sort that Zaccheus got up, to see our Saviour pass through Jericho. This sycamore is of the height of a beech, and bears its fruit in a manner quite different from other trees. It has them on the trunk itself, which shoots out little sprigs, in form of a grape-stalk, at the end of which grows the fruit, close to one another, most like bunches of grapes. The tree is always green, and bears fruit several times in the year, without observing any certain seasons, for I have seen some sycamores which had fruit two months after others. The fruit has the figure and smell of real figs; but is inferior to them in the taste, having a disgustful sweetness. Its color is a yellow, inclining to an ochre, shadowed by a flesh color; in the inside it resembles the common fig, excepting that it has a blackish coloring, with yellow spots. This sort of tree is pretty common in Egypt. The people, for the greater part, live on its fruit." (Travels, vol. i. p. 79.)

From 1 Kings x. 27, 1 Chron. xxvii. 28, and 2 Chron. i. 15, it is evident that this tree was pretty common in Palestine, as well as in Egypt; and from its being joined with the vines in Ps. lxxviii. 47, as well as from the circumstance of David's appointing a particular officer to superintend their plantations, it seems to have been as much valued in ancient as in modern times. From Isa. ix. 10, we find that the timber of the sycamore was used in the construction of buildings; and, notwithstanding its porous and spongy appearance, it was, as we learn from Dr. Shaw, of extreme durability. Describing the catacombs and mummies of Egypt, this intelligent writer states that he found the mummy chests, and the little square boxes, containing various figures, which are placed at the feet of each mummy, to be both made of sycamore wood, and thus preserved entire and uncorrupted for at least three thousand years.

In Amos vii. 14, there is a reference, no doubt, to the manner in which these trees are cultivated, by scraping or making incisions in the fruit. So the LXX seem to have understood it, and so it would seem, from the united testimonies of natural historians, that the original term imports. Pliny, Dioscorides, Theophrastus, Hasselquist, and other writers, state, that the fruit of the sycamore must be cut or scratched, either with the nail or iron, before it will ripen; and it was in this employment, most probably, that the prophet was engaged before he was called to sustain the prophetic character. If the words were rendered "a sycamore tree dresser," instead of a "gatherer of sycamore fruit," it would include, as Mr. Harmer suggested, both the scarification and the gathering of the fruit.

In the passage cited from Norden, that traveller adverted to the circumstance of Zaccheus climbing up into the sycamore for the purpose of witnessing our Lord pass through Jericho, Luke xix. 4; and Mr. Blomfield remarks, that this mode of viewing an object seems to have been not unfrequent, insomuch that it appears to have given rise to a proverbial expression, which he cites from Libanius.

The sycamore strikes its large diverging roots deep into the soil; and on this account, says Paxton, our Lord alludes to it as the most difficult to be rooted up, and transferred to another situation: "If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you," Luke xvii. 5. The stronger and more diverging the root of a tree, the more difficult it must be to pluck it up, and insert it again so as to make it strike root and grow; but far more difficult still to plant it in the sea, where the soil is so far below the surface, and where the restless billows are continually tossing it from one side to the other; yet, says our Lord, a task no less difficult than this to be accomplished, can the man of genuine faith perform with a word, for with God nothing is impossible, nothing difficult, or laborious. In the parallel passage (Matt. xvii. 20.)

the hyperbole is varied, a mountain being substituted for the sycamore tree. The passage is thus paraphrased by Rosenmüller: "So long as you trust in God and me, and are not sufficient in self-reliance, you may accomplish the most arduous labors undertaken for the furthering my religion."

SYCHAR, see SICHEM.

SYENE, a city on the southern frontiers of Egypt towards Ethiopia, between Thebes and the cataracts of the Nile, (Ezek. xxix. 10; xxx. 6.) and now called Assouan. Pliny says it stands in a peninsula on the eastern shore of the Nile; that it is a mile in circumference, and has a Roman garrison.

SYNAGOGUE, a word which primarily signifies an assembly; but, like the word *church*, came at length to be applied to places in which any assemblies, especially those for the worship of God, met, or were convened. From the silence of the Old Testament with reference to these places of worship, most commentators and writers on biblical antiquities are of opinion that they were not in use till after the Babylonish captivity. Prior to that time, the Jews seem to have held their social meetings for religious worship either in the open air, or in the houses of the prophets. (See 2 Kings iv. 23.) Synagogues could only be erected in those places where ten men of age, learning, piety, and easy circumstances could be found to attend to the service which was enjoined in them. Large towns had several synagogues, and soon after the captivity, their utility became so obvious, that they were scattered over the land, and became the parish churches of the Jewish nation. Their number appears to have been very considerable, and when the erection of a synagogue was considered as a mark of piety, (Luke vii. 5.) or passport to heaven, we need not be surprised to hear that they were multiplied beyond all necessity, so that in Jerusalem alone there were not fewer than 460 or 480. They were generally built on the most elevated ground, and consisted of two parts. The one on the most westerly part of the building contained the ark, or chest, in which the book of the law and the sections of the prophets were deposited, and was called the temple by way of eminence. The other, in which the congregation assembled, was termed the body of the church. The people sat with their faces towards the temple, and the elders in the contrary direction, and opposite to the people; the space between them being occupied by the pulpit, or reading desk. The seats of the elders were considered as more holy than the others, and are spoken of as "the chief seats in the synagogues," Matt. xxiii. 6.

The stated office-bearers in every synagogue were ten, though in rank they were but six. Their names and duties are given by Lightfoot, to whom the reader is referred. But we must notice the *Archisynagogos*, or ruler of the synagogue; who regulated all its concerns, and granted permission to preach. Of these there were three in each synagogue. Dr. Lightfoot believes them to have possessed a civil power, and to have constituted the lowest civil tribunal, commonly known as "the council of three;" whose office it was to decide the differences that arose between any members of the synagogue, and to judge of money matters, thefts, losses, &c. To these officers there is probably an allusion in 1 Cor. vi. 5. The second office-bearer was "the angel of the church," or minister of the congregation, who prayed and preached. In allusion to these the pastors of the Asiatic churches are called *angels*, Rev. ii. iii.

The service of the synagogue was as follows:—The people being seated, the minister, or angel of the church, ascended the pulpit and offered up the public prayers; the people rising from their seats, and standing in a posture of deep devotion, Matt. vi. 5; Mark xi. 25; Luke xviii. 11, 13. The prayers were nineteen in number, and were closed by reading the execration. The next thing was the repetition of their phylacteries; after which came the reading of the law and the prophets. The former was divided into 54 sections, with which were united corresponding portions from the prophets; (see Acts xv. 21; xiii. 27.) and these were read through once in the course of the year. After the return from the captivity an interpreter was employed in reading the law and the prophets, (see Neh. viii. 2—10.) who interpreted them into the Syro-Chaldaic dialect, which was then spoken by the people. The last part of the service was the expounding of the Scriptures, and preaching from them to the people. This was done either by one of the officers, or by some distinguished person who happened to be present. The reader will recollect one memorable occasion, on which our Saviour availed himself of the opportunity thus afforded to address his countrymen, (Luke iv. 20.) and there are several other instances recorded of himself and his disciples teaching in the synagogues. (See Matt. xiii. 54; Mark vi. 2; John xviii. 20; Acts xiii. 5, 15, 44; xiv. 1; xvii. 2—4, 10—12, 17; xviii. 4, 25; xix. 8.) The whole service was concluded with a short prayer, or benediction.

The Jewish synagogues were not only used for the purposes of divine worship, but also for courts of judicature, in such matters as fell under the cognizance of the *council of three*, of which we have already spoken. On such occasions the sentence given against the offender was sometimes carried into effect in the place where the council was assembled. Hence we read of persons being *beaten* in the *synagogue*, and *scourged* in the *synagogue*, Matt. x. 17; Mark xiii. 9.

SYNTYCHE, (Phil. iv. 2.) a woman illustrious for virtue and good works in the church at Philippi.

SYRACUSE, the capital of Sicily, on the eastern coast, (Acts xxviii. 12.) where Paul spent three days, on his voyage to Rome.

SYRIA, called Aram, from the patriarch who peopled its chief provinces, comprehended the country lying between the Euphrates east, the Mediterranean west, Cilicia north, and Phenicia, Judea and Arabia Deserta south. Syria of the two rivers is Mesopotamia of Syria, which see.

Syria of Damascus extended eastward along mount Libanus; but its limits varied according to the power of the princes that reigned at Damascus. Syria of Zobah, or Sobal, was probably Cœle-Syria, or hollow Syria. Syria of Maacah, or Beth-maachah, or Machati, was also towards Libanus, (2 Sam. x. 6, 8; 2 Kings xv. 29.) extending beyond Jordan, and was given to Manasseh, Deut. iii. 14; Josh. xiii. 13. (See ABEL II.) Syria of Rohob, or Rehob, was that part of Syria of which Rehob was the capital, near the northern frontier of the Land of Promise, (Numb. xiii. 21.) on the pass that leads to Emath, or Hamath. It was given to Asher, and lay contiguous to Aphek, in Libanus, Josh. xix. 28, 30; xxi. 31. Laish, situate at the fountains of Jordan, was in this country, Judg. i. 31. Syria of Tob, or of Ish-tob, or of the land of Tob, or of the Tubieni, as they are called in the Maccabees, was in the neighborhood of Libanus, the northern extremity of Palestine, Judg. xi. 3, 5;

1 Mac. v. 13; 2 Mac. xii. 17. Syria of Emath, or Hamath, near the province of which Hamath, on the Orontes, was the capital.

Syria, however, without any other appellation, denotes the kingdom of Syria, of which Antioch became the capital, after the reign of the Seleucidæ. This country was originally governed by its own kings, each in his own city and territories. David subdued them about *ante* A. D. 1044, (2 Sam. viii. 12; x. 6, 8.) but after the reign of Solomon they shook off the yoke, and were not reduced again, till the time of Jeroboam II. A. M. 3179. Rezin, king of Syria, and Pekah, king of Israel, having declared war against Ahab, king of Judah, he found himself under the necessity of soliciting aid from Tiglathpileser, king of Assyria, who put Rezin to death, took Damascus, and transported the Syrians beyond the Euphrates. Syria afterwards came under the Chaldeans, then under the Persians, and was ultimately reduced by Alexander the Great. After his death (A. M. 3681) the empire was divided between his principal officers, Seleucus Nicanor, head of the family of kings called Seleucidæ, taking the diadem, and name of king of Syria. He reigned forty-two years, and was succeeded by Antiochus Soter; Antiochus Theos; Seleucus Callinicus; Seleucus Keraunus; Antiochus Magnus; Seleucus Philopator; Antiochus Epiphanes; Antiochus Eupator; Demetrius Soter; Demetrius Nicator; Antiochus Theos; Tryphon; Antiochus Soter, or Sidetes; 3878, Seleucus V. son of Demetrius Nicanor; Antiochus Gryphus, or Philometer, and Antiochus Cyzicenus, his brother, (3892,) divided the kingdom; Seleucus VI. son of Gryphus; and Antiochus Eusebes.

In the year 3912, Syria was divided between Philip and Demetrius Eucærus. The Syrians finding their country almost ruined by the civil wars which ensued, they called in Tigranes, king of Armenia, A. M. 3921. The two sons of Antiochus Eusebes, however, still held possession of a part of Syria, till Pompey reduced it into a Roman province, A. M. 3939, after it had subsisted 257 years. (See further under the respective articles relative to the persons mentioned in this historical sketch.)

SYRIAC VERSION, see VERSIONS.

SYRO-PHŒNICIA is Phenicia properly so called, but which, having by conquest been united to the kingdom of Syria, added its old name, Phenicia, to that of Syria. The Canaanitish woman is called a Syro-phenician, (Mark vii. 26.) because she was of Phenicia, then considered as part of Syria. Matthew, who is by some supposed to have written in Hebrew or Syriac, calls her a Canaanitish woman, (Matt. xv. 22.) because that country was really peopled by Canaanites, Sidon being the eldest son of Canaan, Gen. x. 15. See PHŒNICIA.

T

TAB

TAANACH is always mentioned in connection with MEGIDDO, except in Josh. xxi. 25. The inference is, that they lay near each other. (See MEGIDDO, and see a full description of the topography of the region, in the Bibl. Repository, vol. i. p. 598, 603.) *R.

TABERAH, or TABEERA, *burning*, an encampment of Israel in the desert, (Numb. xi. 3; Deut. ix. 22) and so called, because here a fire from the tabernacle of the Lord burned a great part of the camp.

TABERNACLE. We have an account of three public tabernacles among the Jews, previous to the building of Solomon's temple. The *first*, which Moses erected for himself, is called "the tabernacle of the congregation." In this he gave audience, heard causes, and inquired of God. Perhaps the public offices of religious worship were also performed in it for some time, and hence its designation. The *second* tabernacle was that which Moses built for God, by his express command, partly to be the place of his residence as king of Israel, (Exod. xl. 34, 35.) and partly to be the medium of that solemn worship which the people were to render to him, ver. 17, 26—29. The *third* public tabernacle was that which David erected in his own city, for the reception of the ark, when he received it from the house of Obed-edom, 2 Sam. vi. 17; 1 Chron. xvi. 1. But it is the second of these, called *the* tabernacle, by way of distinction, that we have more particularly to notice.

Moses having been instructed by God to rear the tabernacle, according to the pattern which had been shown to him in the mount, called the people together and informed them of his proceedings, for the purpose of affording them an opportunity of contributing towards so noble and honorable a work, Exod. xxv. 2; xxxv. 5. And so liberally did the people bring their offerings, that he was obliged to restrain them in so doing, ver. 21—xxxvi. 6. The structure which we are now about to describe, was built with extraordinary magnificence, and at a prodigious expense, that it might be in some measure suitable to the dignity of the Great King, for whose palace it was designed, and to the value of those spiritual and eternal blessings, of which it was also designed as a type or emblem.

TABERNACLE

The value of the gold and silver, only, used for the work, and of which we have an account in Exod. xxxviii. 24, 25, amounted, according to bishop Cumberland's reduction of the Jewish talent and shekel to English coin, to upwards of 182,568*l.* or more than 810,600 dollars. If we add to this the vast quantity of brass or copper, that was also used; the shittim wood, of which the boards of the tabernacle, as well as the pillars which surrounded the court and sacred utensils, were made; as also the rich embroidered curtains and canopies that covered the tabernacle, divided the parts of it, and surrounded the court;—and if we further add, the jewels that were set in the high-priest's ephod and breastplate, which are to be considered as part of the furniture of the tabernacle, the value of the whole materials, exclusive of workmanship, must amount to an immense sum. This sum was raised, partly by voluntary contributions and presents, and partly by a poll tax of half a shekel a head for every male Israelite above twenty years old, (chap. xxx. 11—16.) which amounted to a hundred talents and 1775 shekels,

that is, 35,359*l.* 7*s.* 6*d.* sterling, or nearly 157,000 dollars, chap. xxxviii. 25.

The learned Spencer imagined that Moses borrowed his design of this tabernacle from Egypt. But this notion, as Jennings has shown, is directly at variance with matter of fact; the structure of Moses differing from those used in the heathen worship most essentially, both in situation and form, and also with its typical design and use, as pointed out by the apostle in the ninth chapter of the Hebrews.

The tabernacle was of an oblong rectangular form, thirty cubits long, ten broad, and ten in height; (Exod. xxvi. 18—29; xxxvi. 23—34.) which, according to bishop Cumberland, was fifty-five feet long, eighteen broad, and eighteen high. The two sides, and the western end, were formed of boards of shittim wood, overlaid with thin plates of gold, and fixed in solid sockets, or vases of silver. Above, they were secured by bars of the same wood, overlaid with gold, passing through rings of gold, which were fixed to the boards. On the east end, which was the entrance, there were no boards, but only five pillars of shittim wood, whose chapiters and fillets were overlaid with gold, and their hooks of gold, standing on five sockets of brass. The tabernacle, thus erected, was covered with four different kinds of curtains. The first and inner curtain was composed of fine linen, magnificently embroidered with figures of cherubim, in shades of blue, purple and scarlet; this formed the beautiful ceiling. The next covering was made of goats' hair; the third of rams' skins, died red; and the fourth and outward covering was made of badgers' skins, as our translators have it, but which is not quite certain, as it is generally thought that the original intends only skins of some description, dyed of a particular color. We have already said, that the east end of the tabernacle had no boards, but only five pillars of shittim wood; it was, therefore, enclosed with a richly embroidered curtain, suspended from these pillars, Exod. xxvii. 16.

Such was the external appearance of the sacred tent, which was divided into two apartments, by means of four pillars of shittim wood, overlaid with gold, like the pillars before described, two cubits and a half distant from each other; only they stood on sockets of silver, instead of sockets of brass; (Exod. xxvi. 32; xxxvi. 36.) and on these pillars was hung a veil, formed of the same materials as the one placed at the east end, Exod. xxvi. 31—33; xxxvi. 35. We are not informed in what proportions the interior of the tabernacle was thus divided; but it is generally conceived that it was divided in the same proportion as the temple afterwards built according to its model; that is, two thirds of the whole length being allotted to the first room, or the holy place, and one third to the second, or most holy place. Thus the former would be twenty cubits long, ten wide, and ten high, and the latter ten cubits every way. It is observable, that neither the holy nor most holy places had any window. Hence the need of the candlestick in the one, for the service that was performed therein; the darkness of the other would create reverence, and might, perhaps, have suggested the similar contrivance of the Adyta in the heathen temples.

The tabernacle thus described stood in an open space, of an oblong form, one hundred cubits in length, and fifty in breadth, situated due east and west, Exod. xxvii. 18. This court was surrounded with pillars of brass, filleted with silver, and placed at the distance of five cubits from each other. Their sockets were of brass and were fastened to the earth with pins of the same metal, Exod. xxxviii. 10, 17, 20. Their height is not stated, but it was probably five cubits, that being the length of the curtains that were suspended on them, Exod. xxxviii. 18. These curtains, which formed an enclosure round the court, were of fine twined white linen yarn, (Exod. xxvii. 9; xxxviii. 9, 16.) except that at the entrance on the east end, which was of blue, and purple, and scarlet, and fine white twined linen, with cords to draw it either up, or aside, when the priests entered the court, Exod. xxxviii. 18; xxxix. 40. Within this area stood the altar of burnt-offerings, and the laver and its foot. The former was placed in a line between the door of the court and the door of the tabernacle, but nearer the former; (Exod. xl. 6, 29.) the latter stood between the altar of burnt-offering and the door of the tabernacle, Exod. xxxviii. 8.

But although the tabernacle was surrounded by the court, there is no reason to think that it stood in the centre of it; for there was no occasion for so large an area at the west end as at the east, where the altar and other utensils of the sacred service were placed. It is more probable that the area at this end was fifty cubits square; and indeed a less space than that could hardly suffice for the work that was to be done there, and for the persons who were immediately to attend the service. We now proceed to notice the furniture which the tabernacle contained.

In the *holy place* were three objects worthy of notice, viz. the altar of incense, the table for the shew-bread, and the candlestick for the lights, each of which have been described in their respective places. *The altar of incense* was placed in the middle of the sanctuary, before the veil, (Exod. xxx. 6—10; xl. 26, 27.) and on it the incense was burnt morning and evening, Exod. xxx. 7, 8, 34—38. On the north side of the altar of incense, that is, on the right hand of the priest as he entered, stood *the table for the shew-bread*, (Exod. xxvi. 35; xl. 22, 23.) and on the south side of the holy place, *the golden candlestick*, Exod. xxv. 31—39. *In the most holy place* were the ark, the mercy-seat, and the cherubim, for a description of which their articles may be consulted.

The remarkable and costly structure thus described was erected in the wilderness of Sinai, on the first day of the first month of the second year, after the Israelites left Egypt; (Exod. xl. 17.) and when erected was anointed, together with its furniture, with holy oil, (ver. 9—11.) and sanctified by blood, Exod. xxiv. 6—8; Heb. ix. 21. The altar of burnt-offering, especially, was sanctified by sacrifices during seven days, (Exod. xxix. 37.) while rich donations were given by the princes of the tribes, for the service of the sanctuary, Numb. vii.

We should not omit to observe, that the tabernacle was so constructed as to be taken to pieces and put together again, as occasion required. This was indispensable; it being designed to accompany the Israelites during their travels in the wilderness. As often as they removed, the tabernacle was taken to pieces, and borne in regular order by the Levites, Numb. iv. Wherever they encamped it was pitched in the midst of their tents, which were set up in a quadrangular form, under their respective standards, at a distance from the tabernacle of 2000 cubits; while Moses and Aaron, with the priests and Levites occupied a place between them.

"Tabernacle" is sometimes put for heaven, for the dwelling-place of the blessed, Ps. xv. 1; lxi. 4. "I will abide in thy tabernacle for ever." Ps. lxxxiv. 1, "How amiable are thy tabernacles, O Lord of hosts!"

Paul says to the Hebrews, (chap. viii. 2.) that "Jesus Christ was a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man;" and that, "being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building," &c. ch. ix. 11. (See also Rev. xiii. 6; xxi. 3.) The tabernacle of David that God was to raise (Amos ix. 11; Acts xv. 16.) is the church of Christ, the offspring of David, and heir of the promises made to that patriarch.

TABERNACLES, FEAST OF; called Σκηνοπηγία, that is, the feast in which they set up tents or tabernacles, John vii. 2. In Hebrew it is called *the feast of tents*, (Lev. xxiii. 42—44.) because it was kept under green tents, or arbors, in memory of the dwelling in tents by the Israelites during their passage through the wilderness. It was one of their three great solemnities, in which all the males were obliged to appear before the Lord. It was celebrated after harvest, on the fifteenth of Tizri, the first month of the civil year, and was designed to return thanks to God for the fruits of the earth, then gathered in, Exod. xxiii. 16. The feast continued eight days, during which no labor was permitted, and certain sacrifices were offered. On the first day they cut down branches of the handsomest trees, with their fruit, which they carried in ceremony to the synagogue, where they performed what they called *Lulab*. Holding in their right hand a branch of a palm-tree, three branches of myrtle, and two of willow, tied together, and having in their left hand a citron with its fruit, they brought them together, waving them towards the four quarters of the world, and singing certain songs. These branches were also called *Hosanna*, because on that occasion they cried Hosanna! not unlike what was done at our Saviour's entry into Jerusalem, Matt. xxi. 8, 9. On the eighth day they performed this ceremony more frequently, and with greater solemnity than on the other days of the feast; whence they called this day Hosanna Rabbah, or the great Hosanna. On this occasion Psalm cxviii. "O give thanks unto the Lord, for he is good—Let Israel now say," &c. seems to have been sung. The psalmist makes a plain allusion to it in ver. 25, &c. "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord," &c. The Hebrew says, "Hosanna Jehovah," &c. and these words the Jews sing at this day, when they make a procession about their desk, at the Feast of Tabernacles. They are the same as were sung at our Saviour's triumphal entry into Jerusalem.

On the first day of the feast, besides the ordinary sacrifices, they offered as a burnt offering thirteen calves, two rams and fourteen lambs, with offerings of flour and libations of wine; and also a goat for a sin-offering, Numb. xxix. 12. On the second day they offered twelve calves, two rams and fourteen lambs, for a burnt-offering, with their offerings of flour, oil and wine; as also a goat for a sin-offering; and this beside the ordinary morning and evening sacrifices, which were never interrupted; nor those offered by the Israelites from private devotion, or for expiation of sin. On the third, fourth, fifth, sixth and seventh days of the feast were offered the same sacrifices as on the second day, with this difference, that every day they diminished from the former by one calf; so that on the third day they offered eleven, on the fourth ten, on the fifth nine, on the sixth eight, and on the seventh but seven. But the eighth day, which was kept with the greatest solemnity, they offered but one calf, one ram and seven lambs for a burnt-offering, and one goat for a sin-offering; with the other accustomed offerings and libations. On this day, too, the Jews presented at the temple the first-fruits of their later crop, that is, of such things as were the latest in coming to maturity. They also drew water out of the fountain of Siloam, which was brought into the temple, and, being first mingled with wine, was poured out by the priests at the foot of the altar of burnt-offerings; the people in the mean time singing those words of the prophet Isaiah, (chap. xii. 3.) "Therefore with joy shall ye draw water out of the wells of salvation." It is said this ceremony was instituted by Haggai and Zechariah, at the return from the captivity; and it is thought that our Lord alluded to it, (John vii. 37, 38.) when he cried in the temple, on the last day of the Feast of Tabernacles, "If any thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water;"—meaning, according to John's observation, the Holy Ghost, which should be given to those who believed on him. Some commentators think, that at this feast were rehearsed Psalms viii. lxxxi. and lxxxviii. entitled "for the presses;" but Leo of Modena says, they rehearsed those Psalms whose titles are Hallelujah, or, "praise God,"—cxi. cxii. cxiii. cxvi. cxvii. cxviii.

TABLE OF SHEW-BREAD, see BREAD, p. 209, seq.

TABITHA, a Christian widow, who lived at Joppa, and who, having fallen sick and died, was restored to life through the intercession of the apostle Peter, Acts iv. 36. The name *Tabitha*, Heb. צבי, Syr. טביתא, signifies *gazelle*; as does also the corresponding Greek name, *Dorcas*. See ANTELOPE, p. 70.

TABOR, an isolated mountain which rises on the north-eastern side of the plain of Esdraelon, in Galilee. Its shape is that of a truncated cone, and Burckhardt states its composition to be entirely calcareous. Travellers vary in their estimate of its height, which is probably about 2500 to 3000 feet. Tabor is extremely fertile, and is covered by trees and odoriferous plants. On its summit is a plain about a mile in circumference, where are the remains of a citadel of some considerable extent, but for what purpose it was erected is not known. Mr. Buckingham, who ascended this mountain, describes the view from its summit as being the finest in the country: "We had on the north-west a view of the Mediterranean sea, whose blue surface filled up an open space left by a downward bend in the outline of the western hills; to the west-north-west a smaller portion of its waters were seen; and on the west again, the slender line of its distant horizon was just perceptible over the range of land near the sea coast. From the west to the south, the plain of Esdraelon extended over a vast space, being bounded on the south by the range of hills generally considered to be Hermon, whose dews are poetically celebrated, (Ps. cxxxiii. 3.) and having in the same direction, nearer the foot of Tabor, the springs of Ain-el-Sherrar, which send a perceptible stream through its centre, and form the brook Kishon of antiquity, Ps. lxxxiii. 9. From the south-east to the east is the plain of Galilee, being almost a continuation of Esdraelon, and like it, appearing to be highly cultivated, being now ploughed for seed thoughout. Beneath the range of this supposed Hermon is seated Endor, famed for the witch who raised the ghost of Samuel; (1 Sam. xxviii.) and Nain, equally celebrated, as the

place at which Jesus raised the only son of a widow from death to life, and restored him to his afflicted parent, Luke vii. 11—15. The range which bounds the eastern view is thought to be the mountains of Gilboa, where Saul, setting an example of self-destruction to his armor-bearer and his three sons, fell on his own sword, rather than fall into the hands of the uncircumcised Philistines, by whom he was defeated, 1 Sam. xxxi. The sea of Tiberias, or the lake of Gennesaret, famed as the seat of many miracles, is seen on the north-east, filling the hollow of a deep valley, and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around. Here, too, the steep is pointed out, down which the herd of swine, who were possessed by the legion of devils, ran headlong into the sea, Luke viii. 33. In the same direction, below, and on the plain of Galilee, and about an hour's distance from the foot of mount Tabor, there is a cluster of buildings, used as a bazaar for cattle; somewhat further on is a rising ground, from which, it is said, that Christ delivered the long and excellent discourse, called the 'Sermon on the mount,' and the whole view in this quarter is bounded by the high range of Gebel-el-Telj, or the mountain of Snow. The city of Saphet, supposed to be the ancient Bethuliah, a city said to be seen far and near, and thought to be alluded to in the apophthegm which says, 'a city set on a hill cannot be hid,' (Matt. v. 14.) is also pointed out in this direction. To the north were the stony hills over which we had journeyed hither; and these completed this truly grand and interesting panoramic view." (Travels, p. 107—109.)

Deborah and Barak assembled their army on Tabor, from which they marched to give battle to Sisera; (Judg. iv. 6.) and subsequently, Hosea (chap. v. 1.) reproaches the princes of Israel, and the priests of the golden calves, with having been a snare on Mizpah, and a net spread upon Tabor; referring, no doubt, to the idols, or superstitious altars, which they here set up. When Josephus was governor of Galilee, he strongly fortified the top of Tabor; but Vespasian by stratagem drew down the Jews into the open country, and there cut them to pieces.

TABRET, or TABOURET, a small species of drum, e. g. TIMBREL, which see.

TADMOR, subsequently called *Palmyra* by the Greeks, was a city founded by Solomon in the desert of Syria, on the borders of Arabia Deserta, near the Euphrates. Its situation was remote from human habitations, in the midst of a dreary wilderness; and it is probable that Solomon built it to facilitate his commerce with the East, as it afforded a supply of water, a thing of the utmost importance in an Arabian desert. It is one day's journey from the Euphrates, two from Upper Syria, and six from Babylon. The original name was preserved till the time of Alexander, who extended his conquests to this city, which then exchanged *Tadmor* for the title of *Palmyra*. It submitted to the Romans about the year 130, and continued in alliance with them during a period of 150 years. When the Saracens triumphed in the East, they acquired possession of this city, and restored its ancient name of *Tadmor*. Of the time of its ruin there is no authentic record; but it is thought, with some probability, that its destruction occurred during the period in which it was occupied by the Saracens. Of its present appearance Messrs. Wood and Dawkins, who visited it in 1751, thus speak: "It is scarcely possible to imagine any thing more striking than this view. So great a number of Corinthian pillars, mixed with so little wall or solid building, afforded a most romantic variety of prospect." Captain Mangles, who travelled more recently, observes, "On opening upon the ruins of Palmyra, as seen from the valley of the Tombs, we were much struck with the picturesque effect of the whole, presenting the most imposing sight of the kind we had ever seen." But on a minuter inspection, the ruins of this once mighty city do not appear so interesting as at a distance. Volney observes, "In the space covered by these ruins, we sometimes find a palace of which nothing remains but the court and walls; sometimes a temple, whose peristile is half thrown down; and now a portico, a gallery, a triumphal arch. If from this striking scene we cast our eyes upon the ground, another almost as varied presents itself. On which side soever we look, the earth is strewed with vast stones half buried, with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by the dust." It is situated under a ridge of barren hills to the west, and its other sides are open to the desert. The city was originally about ten miles in circumference; but, such have been the destructions effected by time, that the boundaries are with difficulty traced and determined. In the *Modern Traveller* there is a very excellent description of the present aspect of this ruined city, by Mr. Josiah Conder. (Vol. iii. p. 1. Amer. edit.)

TAHAPANES, (Jer. ii. 16.) or TAHPANHES, (Jer. xliii. 7, 9.) or TEHAPHNEHES, (Ezek. xxx. 18.) the name of an Egyptian city, for which the Seventy put *Taphne*, (Τάφνη, Τάφναι,) and this is probably the same name which the Greeks write *Daphne*. This city lay in the vicinity of Pelusium, (see SIN II.) towards the south-west, on the western bank of the Pelusiac branch of the Nile; and is therefore called by Herodotus the *Pelusiac Daphne*. To this city many of the Jews retired, after the destruction of Jerusalem by the Chaldeans, taking with them the prophet Jeremiah, Jer. xliii. 7—9; xliv. 1. That Tahapanes was a large and important city, is apparent from the threats uttered against it by Ezekiel, c. xxx. 18. *R.

TALENT. Several authors have supposed that among the Hebrews there were two sorts of talents, a larger and a smaller; the talent of the sanctuary, and the common talent; the former being double the weight or value of the other. But we cannot find this distinction in Scripture.

The weight of the Jewish talent, according to Dr. Arbuthnot was 113 pounds, 10 ounces, 1 pennyweight and 10 2-7ths grains troy weight. Its value in (English) money was 342*l.* 3*s.* 9*d.* or about $1520. The talent of gold was of the same weight; its value, 54,752*l.* or $243,100.

The following thought of Mr. Bruce is perhaps worth inquiring into; that is, that the talents appropriated to different commodities might be of different weights; and adds, that if a talent could be discovered, which, at the mine, was of less weight than the talent of Judea, we might, perhaps, be justified in estimating the riches in gold of David, or of Solomon, by the weight of that talent. "David took possession of two ports, Eloth and Ezion-gaber; (1 Kings ix. 26; 2 Chron. viii. 17.) from which he carried on trade to Ophir and Tarshish, to a very great extent, to the day of his death. We are struck with astonishment, when we reflect on the sum that prince received in so short a time from these mines

of Ophir. For what is said to be given by David (1 Chron. xxii. 14, 15, 19; xxix. 3—7, three thousand Hebrew talents of gold, reduced to our money, is 21,600,000*l.* sterling) and his princes, for the building of the temple of Jerusalem, exceeds in value 800,000,000*l.* of our money, if the talent there spoken of be a Hebrew talent, (the value of a Hebrew talent appears from Exod. xxxviii. 25, 26. For 603,550 persons being taxed at half a shekel each, they must have paid in the whole 301,774; now that sum is said to amount to 100 talents, 775 shekels only; deduct the two latter sums, and there will remain 300,000, which, divided by 100, will leave 3000 shekels for each of these talents,) and not a weight of the same denomination, the value of which was less, and peculiarly reserved for, and used in the traffic of, these precious metals, gold and silver. It was probably an African or Indian weight, proper to the same mine whence was gotten the gold, appropriated to fine commodities only, as is the case with our ounce troy different from the avoirdupois."

TALISMAN, see AMULET.

TALMUD is the name of a Jewish work containing the body of the doctrines, religion and morality of the Jews; and having among them an authority equal to, if not greater than that of the Hebrew Scriptures. The name comes from the Hebrew *lâmad, to teach*, and signifies therefore *teaching*, or rather *traditional doctrine*. There are strictly two works under this name, viz. the Talmud of Jerusalem, and the Talmud of Babylon. See under LANGUAGE, p. 609.

The TALMUD OF JERUSALEM was compiled by Rabbi Jochanan, who presided in the school of Palestine fourscore years, and who is said to have finished it 230 years after the ruin of the temple, or about A. D. 300, for the use of the Jews in Judea. This Talmud is shorter and more obscure than that of Babylon, but is doubtless more ancient. It is composed of two parts, the *Mishna* and the *Gemara*. The Mishna (which is also common to the Babylonian Talmud) is the work of Rabbi Judah Hakkodesh, or "the Holy," who compiled it about A. D. 190 or 220, at Tiberias. The name *Mishna* signifies *the second law*; and the work is a collection of the traditions of the Jewish doctors, which Hakkodesh gathered into one body, for fear they should be lost and forgotten because of the dispersion of the Jews and the interruption of their schools. About a century later, Rabbi Jochanan, as is said above, composed the *Gemara*, i. e. *completion, perfection*, in order to perfect and finish the Mishna of Rabbi Judah. It consists of illustrations of the Mishna, and things supplementary to it, and is in the nature of a commentary upon it. The two constitute the Talmud of Jerusalem.

The TALMUD OF BABYLON is composed of the same *Mishna* of Judah the Holy, and of a *Gemara*, composed, as is said by some, by Rabbi Asa, who lived at Babylon about A. D. 400; or, as is affirmed by others, by Rabbi Jose, in the beginning of the sixth century. It is called the Talmud of Babylon, because it was compiled in that city, and was chiefly prevalent among the Jews beyond the Euphrates. The Jews prefer this to the Talmud of Jerusalem, because it is clearer and more extensive. It abounds with a multitude of fables and ridiculous stories, of the truth of which, however, they must entertain no doubt, unless they would pass for heretics.

The Jews even prefer the authority of the Talmud to that of Scripture. They compare the Bible to water, the Mishna to wine, and the Gemara to hypocras. It is a part of their belief, that the traditions and explications contained in the Talmud are derived from God himself; that Moses revealed them to Aaron and his sons, and to the elders of Israel; that these communicated them to the prophets, and the prophets to the members of the great synagogue, who transmitted them down till they came to the doctors or rabbis, and these reduced them to the form of the Mishna and Gemara.

The Mishna is written in Hebrew, in a very close and obscure style. See LANGUAGE, p. 609. A noble edition of it was given by Surenhusius, in six parts, folio, Amst. 1698, &c. The Talmud of Jerusalem was printed by Bomberg, at Venice, in one volume folio: that of Babylon at Amsterdam, in twelve volumes folio. Other editions are also extant. *R.

I. TAMAR, daughter-in-law of the patriarch Judah, wife of Er and Onan, and mother of Pharez and Zarah. The book of the Testament of the twelve Patriarchs says, that Tamar was of Mesopotamia, and daughter of Aram, that is, by descent a Syrian; that Bathshuah, the wife of Judah, could not endure her, because she was of a nation different from her own, and inspired the same hatred of her into her son Er, who, refusing to treat Tamar as his wife, was slain by an angel of the Lord, on the third day after his marriage. Scripture says that he was very wicked before the Lord, for which the Lord slew him, (Gen. xxxviii. 7.) which may mean, either that he was suddenly slain, or smitten by a disease which ultimately produced his death. Judah then said to Onan, his second son, "Go in unto thy brother's wife, and marry her, and raise up seed unto thy brother." Onan took her, as commanded by his father; but knowing that the children born from this intercourse would not belong to him, but to his brother, he withheld from Tamar the means of becoming a mother; wherefore the Lord slew him also. Judah then said to Tamar, "Continue a widow in thy father's house, till my son Shelah shall be of age to marry;" being afraid that Shelah also might die, as his brothers did. Tamar therefore lived with her father a considerable time, but did not receive Shelah as her husband. Some years afterwards, therefore, when Judah went to a sheep-shearing feast of his friend Hirah, the Adullammite, Tamar disguised herself as a foreign harlot, and sat in a place where he would pass. Judah had intercourse with her, and gave her as pledges, his ring, his bracelets and his staff. After some months the pregnancy of Tamar became apparent, and Judah would have had her burned alive; but when she produced the ring, the bracelets and the staff, and attributed her condition to the owner of those pledges, Judah acknowledged that she was more just than he had been. She bore twins, of which one was called Pharez, the other Zarah.

Much has been said and written upon the transaction between Tamar and Judah, and certainly, there are ample grounds to doubt whether Tamar were so culpable as she at first sight appears to have been. It seems that her marriage with one branch of the family, gave her a right to expect a continuance of conjugality with some of its other branches. The custom of the surviving brother marrying his deceased brother's widow, with the indignity attendant upon his refusal, are well known; (see MARRIAGE;) and its general prevalence shows it was of great antiquity. The probability is, that Tamar, who was a Canaanitess, might satisfy her mind with some form

of marriage, at that time customary in her country, as seems implied in the declaration of Judah—"She has been *more righteous* than I." The phrase is not —she is *less to blame*—but—"she is *more righteous*." Among the eight forms of marriage specified in the Gentoo code, is one by a mutual interchange, between the parties, of necklaces or strings of flowers, which bears a very striking resemblance to the case of Judah and Tamar, the latter receiving from the former his signet and bracelets. Might not Tamar thus marry herself to Judah, though unwittingly in him? From the expression, (ver. 26.) "He knew her again no more," it seems as if he might lawfully have done so, had he pleased. It is important to remark, that although Tamar had been contracted to Er and Onan, it is very doubtful whether those marriages had been consummated.

In the Asiatic Researches (vol. iii. p. 35.) there is a passage, which affords a similarity to the narrative under consideration, that is extremely remarkable: "I discovered these circumstances of the marriage ceremony of the *Garrows*, from being present at the marriage of Lungree, youngest daughter of the chief Oodassy, SEVEN YEARS OF AGE, and Buglun, twenty-three years old, the son of a common *Garrow;* and I may here observe, that this marriage, disproportionate as to age and rank, is a very happy one for Buglun, as he will succeed to the *Booneaship* and estate: for among the *Garrows*, the YOUNGEST DAUGHTER IS ALWAYS HEIRESS, and if there were any other children born before her, they would get nothing on the death of the *Booneah:* what is more strange, if Buglun were to die, Lungree *would* MARRY ONE OF HIS BROTHERS; *and if all his brothers were dead,* SHE WOULD THEN MARRY THE FATHER; *and if the father afterwards should prove too old, she would put him aside, and take any one else whom she might choose.*"

Upon this extract Mr. Taylor has the following remarks. It is clear, that Lungree would have acted exactly like Tamar; who, because Shelah was not given to her, considered him "as dead," and therefore she "married the father;" in doing which, Judah not only acquits her of any transgression, but confesses she had more closely adhered to the law than himself ("is more righteous than I"). It appears also, that the children of Judah by Tamar did actually inherit as his sons, lawfully, as well as naturally; hence they are reckoned to him in 1 Chron. ii. 4. "And Tamar his daughter-in-law bare him *Pharez* and *Zerah*." In Numb. xxvi. 20, we read, "The sons of Judah were—of Shelah—of Pharez—of Zerah," without any particular mark of abasement on Pharez; and in Ruth iv. 18, the pedigree of David is expressly derived from this same son of Judah by Tamar. If the pedigree of David be so derived, that of the Messiah must follow it; and it needs little consideration to determine which has most propriety, to allow the legality of Tamar's marriage, with the legal acknowledgment of her children, or to bastardize not merely Pharez but his posterity, Boaz, David, Solomon; a long line of Hebrew heroes, and all the kings of Judah.

II. TAMAR, the daughter of Maachah, wife of David, and by courtesy reckoned among the king's children, 1 Chron. iii. 9. Her great beauty was the occasion of great trouble in the family of David. See AMNON.

III. TAMAR. Absalom had a daughter whose name was Tamar, 2 Sam. xiv. 27.

IV. TAMAR, a city of Judea, (Ezek. xlvii. 19; xlviii. 28.) somewhere about the southern extremity of the Dead sea.

TAMMUS, the tenth month of the Hebrew civil year, and the fourth of the sacred year. (See the Jewish Calendar at the end of the volume.)

TAMMUZ, a pagan idol, mentioned in Ezek. viii. 14, where the women are represented as weeping for it. It is generally thought that Tammuz was the same deity as ADONIS, to which article the reader is referred, as also to the article IDOLATRY.

TANACH, or TAANACH, a city of the half-tribe of Manasseh, east of the Jordan, (Josh. xii. 21; xx. 25; Judg. i. 27.) yielded to the Levites. Eusebius, Jerome and Procopius of Gaza say, that in their time it was a considerable place, three miles from Legio.

TANNIM, or THANNIM, see DRAGON.

I. TAPPUAH, a city of Manasseh, but belonging to Ephraim, (Josh. xvii. 8.) probably the En-tappuah of the former verse.

II. TAPPUAH, a city of Judah, (Josh. xv. 34.) perhaps the Beth-tappuah of verse 53, which is also attributed to Judah, and which Eusebius places beyond Raphia, 14 miles toward Egypt.

TARAH, an encampment of Israel in the desert, to which they came from Tahath, and went hence to Mithcah, Numb. xxxiii. 27.

TARES. It is not easy to decide, whether by the term ζιζάνια, in Matt. xiii. 25, seq. the Saviour intends indifferently all plants which grow among grain, or some particular species. All we are certain of from the circumstances of the parable is, that it is a plant which rises to the height of the corn. Mintert says, "It is a plant in appearance not unlike corn or wheat, having at first the same kind of stalk, and the same viridity, but bringing forth no fruit, at least none good." John Melchior also says, that Ζιζάνιον does not signify every weed, in general, which grows among corn, but a particular species of weed known in Canaan, which is not unlike wheat, but, being put into the ground, degenerated and assumed another nature and form. The Talmudists name it *zonim*. "Among the hurtful weeds," says Johnson, "darnell (*Lolium album*) is the first. It bringeth forth leaves like those of wheat or barley, yet rougher, with a long ear, made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad. They grow in fields among wheat and barley. They spring and flourish with the corn; and in August the seed is ripe. Darnell is called, in the Arabian tongue, *zizania*."

Forskal says, the darnell is well known to the people of Aleppo. It grows among corn. If the seeds remain mixed with the meal, they render a man drunk by eating the bread. *The reapers do not separate the plant;* but, after the thrashing, they reject the seeds by means of a fan or sieve. Nothing, says Mr. Taylor, can more clearly elucidate the plant intended by our Lord, than this extract. It grows among corn—so in the parable. The reapers do not separate the plants—so in the parable: both grow together till harvest. After the thrashing they separate them—in the parable they are gathered from among the wheat, and separated by the hand, then gathered into bundles. Their seeds, if any remain by accident, are finally separated by winnowing; which is, of course, a process preparatory to being gathered—the corn into the garner, or storehouse;

the injurious plant into heaps, for consumption by fire, as weeds are consumed.

TARGUMS, or Chaldee versions of the Hebrew Scriptures, see VERSIONS.

I. TARSHISH, the second son of Javan, Gen. x. 4. He is supposed to have been the founder of Tarsus in Cilicia.

II. TARSHISH, the proper name of a city and country (Tartessus) in Spain, the most celebrated emporium in the west to which the Hebrews and Phœnicians traded. That it was situated in the west is evident from Gen. x. 4, where it is joined with Elishah, Kittim and Dodanim. See also Ps. lxxii. 10. According to Ezek. xxxviii. 13, it was an important place of trade; according to Jer. x. 9, it exported silver; and according to Ezek. xxvii. 12, 25, silver, iron, tin and lead to the Tyrian markets. They embarked for this place from Joppa, Jon. i. 3, 4. In Isa. xxiii. 1, 6, 10, it is evidently represented as an important Phœnician colony. It is named among other distant states, in Isa. lxvi. 19. That these notices agree with Tartessus has been shown by Bochart, Michaëlis and Bredow. The Greek name *Tartessus* is derived from a harder Aramean pronunciation of the word תרשיש; but another orthography with σ, was also known to the Greeks; for in Polybius and Stephanus Byzantinus occurs *Ταρσηΐον*, as synonymous with *Ταρτήσσος*.

In the interval between the composition of the Books of Kings and Chronicles, this name seems to have been transferred to denote any distant country; hence the Tarshish ships that went to Ophir (1 Kings xxii. 49.) are said expressly by the writer of Chronicles to have gone to Tarshish, 2 Chron. ix; xxi. 20; xxxvi. 37. There is no necessity, then, for the adoption of a second Tarshish (perhaps in India or Ethiopia). (Gesenius, Heb. Lex. *sub. vocem.*)

Tarshish ships is employed in Isa. xxiii. 1, 4; lx. 9, &c. to denote large merchant ships bound on long voyages, (perhaps distinguished by their construction from the common Phenician ships,) even though they were sent to other countries instead of Tarshish.—The English phrase an *Indiaman* is very similar. The phrase is also used of the ships that went to Ophir, 1 Kings xxii. 49; x. 22.

TARSUS, the name of a celebrated city, the metropolis of Cilicia, situated on the banks of the river Cydnus, which flowed through and divided it into two parts. Hence in the Greek writers the city is sometimes called *Ταρσοί*, as Xen. Anab. i. 2. 23. Tarsus was distinguished for the culture of Greek literature and philosophy, so that at one time, in its schools and in the number of its learned men, it was the rival of Athens and Alexandria. (Strabo xiv. p. 463. ed. Casaub.) In reward for its exertions and sacrifices during the civil wars of Rome, Tarsus was made a free city by Augustus. (Appian. Bell. Civ. v. p. 1077. *Λαοδικείας δὲ καὶ Ταρσέας ἐλευθέρους ἀφίει.* Dio. Chrysost. in Tarsic. post.) It was the privilege of such cities, that they were governed by their own laws and magistrates, and were not subjected to the jurisdiction of a Roman governor, nor to the power of a Roman garrison; although they acknowledged the supremacy of the Roman people, and were bound to aid them against their enemies. That the freedom of Tarsus, however, was not equivalent to being a Roman citizen, appears from this, that the tribune, although he knew Paul to be a citizen of Tarsus, (Acts xxi. 39.) yet ordered him to be scourged, (Acts xxii. 24.) but desisted from his purpose when he learned that Paul was a Roman citizen (Acts xxii. 27.) It is therefore probable, that the ancestors of Paul had obtained the privilege of Roman citizenship in some other way, Acts ix. 30; xi. 25; xxii. 3. (See Kuinoel on Acts xvi. 37.) *R.

TARTAN, an officer of king Sennacherib, sent with Rabshakeh on a message to Hezekiah, 2 Kings xviii. 17.

TATNAI, an officer of the king of Persia, and governor of Samaria, and of the provinces on this side Jordan, opposed the rebuilding of the temple and the walls of Jerusalem, Ezra v. 6.

TAVERNS, THREE, see APPII FORUM.

TAXING, see CYRENIUS.

TEARS, VALE OF, see BACA.

TEBETH, the Babylonish name of the tenth ecclesiastical month of the Hebrews, Esth. ii. 16. See JEWISH CALENDAR, *infra.*

TEHAPHNEHES, see TAHAPANES.

TEIL-TREE, see TEREBINTH.

TEKEL, *he was weighed*, one of the words that appeared written on the wall at the sacrilegious feast of Belshazzar, indicating that this wretched prince had been weighed in the balance, and was found wanting, Dan. v. 25. See BELSHAZZAR, and DANIEL.

TEKOA, a city of Judah, (2 Chron. xi. 6.) which Eusebius and Jerome place twelve miles from Jerusalem, south. The wilderness of Tekoa, mentioned 2 Chron. xx. 20, is not far from the Red sea.

TEL-ABIB, the name of a place to which some of Israel were carried captive, (Ezek. iii. 15.) and probably the same place as is now called Thelabba, in Mesopotamia, on the river Chebar. In D'Anville's Chart of the Euphrates and Tigris, it is placed between 36° and 37° north latitude, and 53° and 54° east longitude.

TELASSER, or THALASSAR, a province of Assyria, (Isa. xxxvii. 12; 2 Kings xix. 12.) the exact situation of which is unknown. It is thought to be towards Armenia and Mesopotamia, and about the sources of the Euphrates and Tigris, because of the children of Eden, who inhabited that country.

TELEM, a city of Judah, originally seized as a prey, (Josh. xv. 24.) as Kimchi, Le Clerc, Hiller, and others suppose; elsewhere called also TELAIM; "prey violently taken away," as the Arabic root imports, 1 Sam. xv. 4.

TEL-HARSA, perhaps the same as Telasser. Those who returned with Zerubbabel out of this country, could not prove their genealogies, or show that they were of the race of Israel, Ezra ii. 59; Neh. vii. 61.

TEMA, or THEMA, son of Ishmael, (Gen. xxv. 15.) is thought to have peopled the city of Thema, in Arabia Deserta. Job speaks of the caravans of Tema and Sheba, (chap. vi. 19.) and Ptolemy places a city called Themma, or Thamma, in Arabia Deserta, towards the mountains of the Chaldeans.

TEMAN, or THEMAN, son of Eliphaz, and grandson of Esau, Gen. xxxvi. 15. In the ver. 34, we find a king of Idumea, called Itusham, of the country of the Temani. Jeremiah, (xlix. 7—20.) Ezekiel (xxv. 13.) and Amos (i. 12.) speak of Teman. Eusebius places Thæman in Arabia Petræa, five miles from Petra, and says there was a Roman garrison there. This was doubtless the country of the TEMANITES. It is also sometimes used for the whole *south.*

TEMPLE, the house of God, the sanctuary, the tabernacle of the Lord, the palace of the Most High, are terms often used synonymously in Scripture, though, strictly speaking, they import very distinct things. The sanctuary was but one part of the tabernacle or temple; neither does the word temple de-

scribe the tabernacle, nor tabernacle the temple. The Hebrews, before Solomon, could not properly be said to have had a temple, yet they did not scruple by the word temple to describe the tabernacle; as, on the contrary, they sometimes by the tabernacle of the Lord, expressed the temple built by Solomon. After the Lord had instructed David that Jerusalem was the place he had chosen, in which to fix his dwelling, that pious prince began to realize his design of preparing a temple for the Lord, that might be something worthy of his divine majesty. He opened his mind on this subject to the prophet Nathan, but the Lord did not think fit that he should execute his purpose, however laudable. The honor was reserved for Solomon, his son and successor, who was to be a peaceable prince, and not like David, who had shed much blood in war. David, however, applied himself to collect great quantities of gold, silver, brass, iron, and other materials for this undertaking.

The place chosen for erecting this magnificent structure was mount Moriah, the summit of which, originally, was unequal and its sides irregular; but it was an object of ambition with the Jews to level and extend it. This they effected, and during the second temple, it formed a square of 500 cubits, or 304 yards on each side, allowing, as is commonly done, 21,888 inches to the cubit. Almost the whole of this space was arched under ground, to prevent the possibility of pollution from secret graves; and it was surrounded by a wall of excellent stone, 25 cubits, or 47 feet 7 inches high; without which lay a considerable extent of flat and gently-sloping ground, which was occupied by the buildings of the tower of Antonia, gardens and public walks.

The plan and the whole model of this structure was laid by the same divine architect as that of the tabernacle, viz. God himself; and it was built much in the same form as the tabernacle, but was of much larger dimensions. The utensils for the sacred service were also the same as those used in the tabernacle, only several of them were larger, in proportion to the more spacious edifice to which they belonged. The foundations of this magnificent edifice were laid by Solomon, in the year of the world 2992, and it was finished A. M. 3000, having occupied seven years and six months in the building. It was dedicated A. M. 3001, with peculiar solemnity, to the worship of Jehovah, who condescended to make it the place for the special manifestation of his glory, 2 Chron. v. vi. vii. The front or entrance to the temple was on the eastern side, and consequently facing the mount of Olives, which commanded a noble prospect of the building: the holy of holies, therefore, stood towards the west. The temple itself, strictly so called, which comprised the portico, the sanctuary, and the holy of holies, formed only a small part of the sacred edifice, these being surrounded by spacious courts, chambers, and other apartments, which were much more extensive than the temple itself.

From the descriptions which are handed down to us of the temple of Solomon, it is utterly impossible to obtain so accurate an idea of its relative parts and their respective proportions, as to furnish such an account as may be deemed satisfactory to the reader. Hence we find no two writers agreeing in their descriptions. The following account may be sufficient to give us a general idea of the building:—

"The temple itself was 70 cubits long; the porch being 10 cubits, (1 Kings vi. 3.) the holy place, 40 cubits, (ver. 17.) and the most holy place, 20 cubits, 2 Chron. iii. 8. The width of the porch, holy, and most holy places, were 20 cubits; (2 Chron. iii. 3.) and the height over the holy and most holy places, was 30 cubits; (1 Kings vi. 2.) but the height of the porch was much greater, being no less than 120 cubits, (2 Chron. iii. 4.) or four times the height of the rest of the building. To the north and south sides, and the west end of the holy and most holy places, or all around the edifice, from the back of the porch on the one side, to the back of the porch on the other side, certain buildings were attached. These were called side chambers, and consisted of three stories, each 5 cubits high, (1 Kings vi. 10.) and joined to the wall of the temple without. But what may seem singular is, that the lowest of these stories was 5 cubits broad on the floor, the second 6 cubits, and the third 7 cubits, and yet the outer wall of them all was upright, ver. 6. The reason of this was, that the wall of the temple, against which they leaned, had always a scarcement of a cubit at the height of every 5 cubits, to prevent the joists of these side chambers from being fixed in it. Thus the three stories of side chambers, when taken together, were 15 cubits high, and consequently reached exactly to half the height of the side walls, and end of the temple; so that there was abundance of space, above these, for the windows which gave light to the temple, ver. 4. Josephus differs very materially from this in his description, for which we know not how to account, but by supposing that he has confounded the Scripture account of Solomon's temple with that of the temple after the captivity and of Herod.

In noticing the several courts of the temple, we naturally begin with the outer one, which was called *the court of the Gentiles*, and into which persons of all nations were permitted to enter. The most natural approach to this was by the east gate, which was the principal gate of the temple. It was by far the largest of all the courts pertaining to the sacred building, and comprised a space of 188,991 superficial cubits, or fourteen English acres, one rood, twenty-nine poles, and thirteen yards, of which above two thirds lay to the south of the temple. It was separated from the court of the women by a wall of 3 cubits high, of lattice work, so that persons walking here might see through it, as well as over it. This wall, however, was not on a level with the court of which we are speaking, but was cut out of the rock 6 cubits above it, the ascent to which was by 12 steps. On pillars placed at equal distances in this wall were inscriptions in Greek and Latin, to warn strangers, and such as were unclean, not to proceed further, on pain of death. It was from this court that our Saviour drove the persons who had established a cattle-market, for the purpose of supplying those with sacrifices who came from a distance, Matt. xxi. 12, 13. We must not overlook the beautiful pavement of variegated marble, and the piazzas, or covered walks, with which this court was surrounded. Those on the east, west, and north sides were of the same dimensions; but that on the south was much larger. The porch called *Solomon's* (John x. 23; Acts iii. 11.) was on the east side or front of the temple, and was so called because it was built by this prince, upon a high wall of 400 cubits from the valley of Kedron.

The court of the women, called in Scripture *the new court*, (2 Chron. xx. 5.) *and the outer court*, (Ezek. xlvi. 21.) was so designated by the Jews, not because none but women were permitted to enter it, but because it was their appointed place of worship, beyond which they might not go, unless when they brought a sac-

rifice, in which case they went forward to the court of Israel. The gate which led into this court, from that of the Gentiles, was *the beautiful gate* of the temple, mentioned Acts iii. 2, so called, because the folding doors, lintel and side-posts, were all overlaid with Corinthian brass. The court itself was 135 cubits square, having four gates, one on each side; and on three of its sides were piazzas, with galleries above them, whence could be seen what was passing in the great court. At the four corners of this court, were four rooms, appropriated to different purposes, Ezek. xlvi. 21—24. In the *first*, the lepers purified themselves after they were healed; in the *second*, the wood for the sacrifices was laid up; the Nazarites prepared their oblations, and shaved their heads, in the *third*; and in the *fourth*, the wine and oil for the sacrifices were kept. There were also two rooms more, where the Levites' musical instruments were laid up; and also thirteen treasure chests, two of which were for the half shekel, which was paid yearly by every Israelite; and the rest for the money for the purchase of sacrifices and other oblations. It was in this court of the women, called the treasury, that our Saviour delivered his striking discourse to the Jews, related in John viii. 1—20. It was into this court also, that the Pharisee and publican went to pray, (Luke xviii. 10—13.) and into which the lame man followed Peter and John, after he was cured; the court of the women being the ordinary place of worship for those who brought no sacrifice, Acts iii. 8. From thence, after prayers, he went back with them, through the *beautiful gate* of the temple, where he had been lying, and through the sacred fence, into the court of the Gentiles, where, under the eastern piazza, or *Solomon's porch*, Peter delivered that sermon which converted five thousand. It was in the same court of the women that the Jews laid hold of Paul, when they judged him a violator of the temple, by taking Gentiles within the sacred fence, Acts xxi. 26, &c. In this court the high-priest, at the fast of Expiation, read a portion of the law. Here also the king, on the sabbatical year, did the same at the Feast of Tabernacles.

The court of Israel was separated from the court of the women by a wall 32½ cubits high, on that side, but on the other only 25. The reason of which difference was, that as the rock on which the temple stood always became higher on advancing westward, the several courts naturally became elevated in proportion. The ascent into the court was by a flight of 15 steps, of a semicircular form, on which it is by some thought that the Levites stood and sung the "Psalms of degrees" (cxx—cxxxiv.) at the Feast of Tabernacles. This gate is spoken of under several appellations in the Old Testament; but in the time of our Saviour it was known as the gate Nicanor. It was here the leper stood, to have his atonement made, and his cleansing completed. It was here they tried the suspected wife, by making her drink of the bitter water; and it was here likewise that women appeared after childbirth, for purification. The whole length of the court from east to west was 187 cubits, and the breadth from north to south, 135 cubits. This was divided into two parts, one of which was the court of the Israelites, and the other, the court of the priests. The former was a kind of piazza surrounding the latter, under which the Israelites stood while their sacrifices were burning in the court of the priests. It had 13 gates, with chambers above them, each of which had its particular name and use. The space which was comprised in the court of the priests was 165 cubits long, and 119 cubits wide, and was raised 2½ cubits above the surrounding court, from which it was separated by the pillars which supported the piazza, and the railing which was placed between them, 2 Kings xi. 8, 10. Within this court stood the brazen altar, on which the sacrifices were consumed, the molten sea, in which the priests washed, and the ten brazen lavers, for washing the sacrifices; also the various utensils and instruments for sacrificing, which are enumerated in 2 Chron. iv.

It is necessary to observe here, that although the court of the priests was not accessible to all Israelites, as that of Israel was to all the priests, yet they might enter it on three several occasions; viz. to lay their hands on the animals which they offered, or to kill them, or to waive some part of them. And then their entrance was not by the east gate, and through the place where the priests stood, but ordinarily by the north or south side of the court, according as the sacrifices were to be slain on the north or south sides of the altar. In general, it was a rule that they never returned from this court by the same door that they entered, Exod. xlvi. 9. From the court of the priests the ascent to the temple was by a flight of twelve steps, each half a cubit in height, which led into the sacred porch. Of the dimensions of this, as also of the sanctuary and holy of holies, we have already spoken. We shall therefore only observe here, that it was within the door of the porch, and in the sight of those who stood in the courts immediately before it, that the two pillars, Jachin and Boaz, were placed, 2 Chron. iii. 17; Ezek. xl. 49.

The temple thus described, retained its pristine splendor but 33 years, when it was plundered by Shishak, king of Egypt, 1 Kings xiv. 25, 26; 2 Chron. xii. 9. After this period it underwent sundry profanations and pillages, and was at length utterly destroyed by Nebuchadnezzar, king of Babylon, A. M. 3416, B. C. 588, after having stood, according to Usher, 424 years, three months and eight days.

After lying in ruins for 52 years, the foundations of the second temple were laid by Zerubbabel, and the Jews who had availed themselves of the privilege granted by Cyrus, and returned to Jerusalem, Ezra i. 1—4; ii. 1; iii. 8—10. They had not proceeded far, however, before they were obliged to desist, on account of an order from Artaxerxes, king of Persia, which had been procured through the misrepresentations of the Samaritans and others, chap. iv. 1. During fifteen years the work stood still, (ver. 24.) but in the second year of Darius they recommenced their labors; and on the third day of the month Adar, in the sixth year of Darius, it was finished and dedicated, (Ezra vi. 15, 16.) 21 years after it was begun, B. C. 515. The dimensions of this temple in breadth and height were double those of Solomon's. The weeping of the people at the laying of the foundation, therefore, (Ezra iii. 12, 13.) and the diminutive manner in which they spoke of it, when compared with the first one, (Hag. ii. 3.) were not occasioned by its inferiority in size, but in glory. It wanted the five principal things which invested it with this; viz. the ark and mercy-seat; the divine presence, or visible glory of the Shechinah; the holy fire on the altar; the urim and thummim; and the spirit of prophecy.

In the year A. M. 3837, this temple was plundered and profaned by Antiochus Epiphanes, who ordered the discontinuance of the daily sacrifice, offered swine's flesh upon the altar, and completely suspended the worship of Jehovah, 1 Mac. i. 62. Thus it continued for three years, when it was repaired and

purified by Judas Maccabeus, who restored the divine worship, and dedicated it anew.

Herod, having slain all the Sanhedrim, except two, in the first year of his reign, B. C. 37, resolved to atone for it, by rebuilding and beautifying the temple. This he was the more inclined to do, both from the peace which he enjoyed, and the decayed state of the edifice. For, besides the common ravages of time, it had suffered considerably by the hands of enemies, since that part of Jerusalem was the strongest, and consequently the last resort of the inhabitants in times of extremity. After employing two years in preparing the materials for the work, in which 1000 wagons and 10,000 artificers were employed, besides 1000 priests to direct the works, the temple of Zerubbabel was pulled down, B. C. 17, and 46 years before the first Passover of his ministry. Although this temple was fit for divine service in nine years and a half, yet a great number of laborers and artificers were still employed in carrying on the out-buildings, all the time of our Saviour's abode on earth, and even till the coming of Gessius Florus to be governor of Judea.

The temple of Herod was considerably larger than that of Zerubbabel, as that of Zerubbabel was larger than Solomon's. For, whereas the second temple was 70 cubits long, 60 broad, and 60 high, this was 100 cubits long, 70 broad, and 100 high. The porch was raised to the height of 100 cubits, and was extended 15 cubits beyond each side of the rest of the building. All the Jewish writers praise this temple exceedingly for its beauty, and the costliness of its workmanship; for it was built of white marble, exquisitely wrought, and with stones of large dimensions, some of them 25 cubits long, 8 cubits high, and 12 cubits thick. To these there is no doubt a reference in Mark xii. 1; Luke xxi. 5: "And as he went out of the temple, one of his disciples saith unto him, Master, see what manner (Luke, *goodly*) of stones, and what buildings are here!"

The several courts have been already described, with some little variation, in our observations on the temple of Solomon. We may add, however, that the vast sums which Herod laid out in adorning this structure, gave it the most magnificent and imposing appearance. "Its appearance," says Josephus, "had every thing that could strike the mind, and astonish the sight. For it was on every side covered with solid plates of gold, so that when the sun rose upon it, it reflected such a strong and dazzling effulgence that the eye of the beholder was obliged to turn away from it, being no more able to sustain its radiance than the splendor of the sun." To strangers who approached the capital, it appeared, at a distance, like a huge mountain covered with snow. For where it was not decorated with plates of gold, it was extremely white and glistening. The historian, indeed, says, that the temple of Herod was the most astonishing structure he had ever seen or heard of, as well on account of its architecture as its magnitude, and likewise the richness and magnificence of its various parts, and the fame and reputation of its sacred appurtenances. And Tacitus calls it, *immensæ opulentiæ templum*—a temple of immense opulence. Its external glory, indeed, consisted not only in the opulence and magnificence of the building, but also in the rich gifts with which it was adorned, and which excited the admiration of those who beheld them, Luke xxi. 5.

This splendid building, however, which was once the admiration and envy of the world, has for ever passed away. According to our blessed Lord's prediction, that "there should not be left one stone upon another that should not be thrown down," (Mark xiii. 2.) it was completely demolished by the Roman soldiers, under Titus, A. D. 70, on the same month, and on the same day of the month, on which Solomon's temple was destroyed by the Babylonians.

Concerning the high veneration which the Jews cherished for their temple, Dr. Harwood has collected some interesting particulars from Philo, Josephus, and the writings of Luke. Their reverence for the sacred edifice was such, that rather than witness its defilement, they would cheerfully submit to death. They could not bear the least disrespectful or dishonorable thing to be said of it. The least injurious slight of it, real or apprehended, instantly awakened all the choler of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions, happening to say, "Destroy this temple, and in three days I will raise it up again," (John ii. 19.)—it was construed into a contemptuous disrespect, designedly thrown out against the temple—his words instantly descended into the heart of a Jew, and kept rankling there for several years; for upon his trial, this declaration, which it was impossible for a Jew ever to forget or to forgive, was alleged against him, as big with the most atrocious guilt and impiety, Matt. xxvi. 61. Nor was the rancor and virulence which this expression had occasioned at all softened by all the affecting circumstances of that excruciating and wretched death they saw him die—even as he hung upon the cross, with infinite triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads, and saying, "O Thou, who couldest *demolish our* TEMPLE, and rear it up again in all its splendor, in the space of *three* days, do now *save thyself*, and descend from the cross!" Matt. xxvii. 40. Their superstitious veneration for the temple further appears from the account of Stephen. When his adversaries were baffled and confounded by that superior wisdom, and those distinguished gifts he possessed, they were so exasperated at the victory he had gained over them, that they went and suborned persons to swear, that they had heard him speak blasphemy against Moses and against God. These inflaming the populace, the magistrates, and the Jewish clergy, he was seized, dragged away, and brought before the Sanhedrim. Here the false witnesses, whom they had procured, stood up and said, "This person, before you, is continually uttering the most reproachful expressions against this SACRED PLACE," (Acts vi. 13.) meaning the temple. This was *blasphemy* not to be pardoned. A judicature composed of high-priests and scribes would never forgive *such* impiety. We witness the same thing in the case of Paul, when they imagined that he had taken Trophimus, an Ephesian, with him into the temple, and for which insult they had determined to imbrue their hands in his blood, Acts xxi. 28, &c.

We have only to add, that from several passages of Scripture it appears that the Jews had a body of soldiers who guarded the temple, to prevent any disturbance during the ministration of such an immense number of the priests and Levites. To this body of men, whose office it was to guard the temple, Pilate probably referred, when he said to the chief priests and Pharisees who waited on him to desire he would make the sepulchre secure, "You have a watch: go your way and make it as secure as you can," Matt. xxvii. 65. Over these guards *one* person had the supreme command, who in several places is called captain of the temple, or officer of the temple

guards, Acts iv. 1; v. 25, 26; xviii. 12. Josephus mentions such an officer, Antiq. b. xx. 2. Wars, c. 17. 2.

A few remarks on the daily service of the temple will close this article.

The first thing we notice is the *morning* service. After having enjoyed their repose, the priests bathed themselves in the rooms provided for that purpose, and waited the arrival of the president of the lots. This officer having arrived, they divided themselves into two companies, each of which was provided with lamps or torches, and made a circuit of the temple, going in different directions, and meeting at the pastryman's chamber, on the south side of the gate Nicanor. Having summoned him to prepare the cakes for the high-priest's meat-offering, they retired with the president to the south-east corner of the court, and cast lots for the duties connected with the altar. The priest being chosen to remove the ashes from the altar, he again washed his feet at the laver, and then with the silver shovel proceeded to his work. As soon as he had removed one shovel-full of the ashes, the other priests retired to wash their hands and feet, and then joined him in cleansing the altar and renewing the fires. The next duty was to cast lots for the thirteen particular duties connected with offering the sacrifice, which being settled, the president ordered one of them to fetch the lamb for the morning sacrifice. While the priests on this duty were engaged in fetching and examining the victim, those who carried the keys were opening the seven gates o the court of Israel, and the two doors that separated between the porch and the holy place. When the last of the seven gates was opened, the silver trumpets gave a flourish, to call the Levites to their desks for the music, and the stationary men to their places, as the representatives of the people. The opening of the folding doors of the temple was the established signal for killing the sacrifice, which was cut in pieces and carried to the top of the altar, where it was salted, and left while the priests once more retired to the room Gazith to join in prayer. While the sacrifice was being slain in the court of the priests, the two priests appointed to trim the lamps and cleanse the altar of incense were attending to their duties in the holy place. After the conclusion of their prayer, and a rehearsal of the ten commandments and their phylacteries, the priests again cast lots, to choose two to offer incense on the golden altar, and another to lay the pieces of the sacrifice on the fire of the brazen altar. The lot being determined, the two who were to offer the incense proceeded to discharge their duty, the time for which was, between the sprinkling of the blood and the laying the pieces upon the altar, in the morning; and in the evening between the laying the pieces upon the altar and the drink-offering. As they proceeded to the temple they rang the *megemphita*, or great bell, to warn the absent priests to come to worship; the absent Levites to come to sing; and the stationary men to bring to the gate Nicanor those whose purification was not perfected. The priest who carried the censer of coals, which had been taken from one of the three fires on the great altar, after kindling the fire on the incense altar, worshipped and came out into the porch, leaving the priest who had the incense alone in the holy place. As soon as the signal was given by the president, the incense was kindled, the holy place was filled with perfume, and the congregation without joined in the prayers, Luke i. 9. These being ended, the priest, whose lot it was to lay the pieces of the sacrifice upon the altar, threw them into the fire, and then, taking the tongs, disposed them in somewhat of their natural order. The four priests who had been in the holy place now appeared upon the steps that led to the porch, and, extending their arms, so as to raise their hands higher than their heads, one of them pronounced the solemn blessing, Numb. vi. 24—26. After this benediction, the daily meat-offering was offered; then the meat-offering of the high-priest; and last of all the drink-offering; at the conclusion of which the Levites began the song of praise; and, at every pause in the music, the trumpets sounded and the people worshipped. This was the termination of the morning service. It should be stated that the morning service of the priests began with the dawn of day, except in the great festivals, when it began much earlier; the sacrifice was offered immediately after sunrise.

During the middle of the day the priests held themselves in readiness to offer the sacrifices which might be presented by any of the Israelites, either of a voluntary or an expiatory nature. Their duties would therefore vary according to the number and nature of the offerings they might have to present.

The *evening service* varied in a very trifling measure from that of the morning; and the same priests ministered, except when there was one in the house of their Father who had never burned incense, in which case that office was assigned to him; or if there were more than one, they cast lots who should be employed.

The holiness of the place, and the injunction of Lev. xix. 3, "Ye shall reverence my sanctuary," laid the people under an obligation to maintain a solemn and holy behavior when they came to worship in the temple. We have already seen, that such as were ceremonially unclean were forbidden to enter the sacred court on pain of death; but in the course of time there were several prohibitions enforced by the Sanhedrim which the law had not named. The following have been collected by Lightfoot out of the rabbinical writings:—(1.) "No man might enter the mountain of the house with his staff."—(2.) "None might enter in thither with his shoes on his feet," though he might with his sandals.—(3.) "Nor might any man enter the mountain of the house with his scrip on."—(4.) "Nor might he come in with the dust on his feet," but he must wash or wipe them, "and look to his feet when he entered into the house of God," to remind him, perhaps, that he should then shake off all worldly thoughts and affections.—(5.) "Nor with money in his purse." He might bring it in his *hand* however; and in this way it was brought in for various purposes. If this had not been the case, it would seem strange that the cripple should have been placed at the gate of the temple, to ask *alms* of those who entered therein. (See Acts iii. 2.)—(6.) "None might spit in the temple: if he were necessitated to spit, it must be done in some corner of his garment."—(7.) "He might not use any irreverent gesture, especially before the gate of Nicanor," that being exactly in front of the temple.—(8.) "He might not make the mountain of the house a thoroughfare," for the purpose of reaching the place by a nearer way: for it was devoted to the purposes of religion.—(9.) "He that went into the court must go leisurely and gravely into his place; and there he must demean himself as in the presence of the Lord God, in all reverence and fear."—(10.) "He must worship standing, with his feet close to each other, his eyes directed to the ground, his hands upon his breast, with the right one above the left." (See Luke xviii. 13.)—(11.) "No

one, however weary, might sit down in the court." The only exception was in favor of the kings of the house of David.—(12.) "None might pray with his head uncovered. And the wise men and their scholars never prayed without a veil." This custom is alluded to in 1 Cor. xi. 4, where the apostle directs the men to reverse the practice adopted in the Jewish temple.—(13.) Their bodily gesture, in bowing before the Lord, was either "bending of the knees," "bowing the head," or "falling prostrate on the ground."—(14.) Having performed the service, and being about to retire, "they might not turn their backs upon the altar." They therefore went backward till they were out of the court. (Temple Service, chap. x.)

The word temple denotes, sometimes, the church of Christ: (Rev. iii. 12.) "Him that overcometh will I make a pillar in the temple of my God." And Paul says, (2 Thess. ii. 4.) that Antichrist "as God sitteth in the temple of God, showing himself that he is God." Sometimes it imports heaven: (Ps. xi. 4.) "The Lord is in his holy temple: the Lord's throne is in heaven." The martyrs in heaven are said to be "before the throne of God, and to serve him day and night in his temple," Rev. vii. 15. The soul of a righteous man is the temple of God, because it is inhabited by the Holy Spirit, 1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16.

TEMPT, TEMPTATION, to try, to prove. God tempted Abraham, by commanding him to offer up his son Isaac; (Gen. xxii. 1.) intending to prove his obedience and faith, to confirm and strengthen him by this trial, and to furnish in his person an example and pattern of perfect obedience, to all succeeding ages. God does not tempt or try men, in order to ascertain their tempers and dispositions, as if he were ignorant of them; but to exercise their virtve, to purify it, to render it conspicuous to others, to glve them an opportunity of receiving favors from his hands. When we read in Scripture that God proved his people, whether they would walk in his law, or no; (Exod. xvi. 4.) and that he permitted false prophets to arise among them, who prophesied vain things to try them, whether they would seek the Lord with their whole hearts, we should interpret these expressions by that of James, (i. 13.) "Let no man say when he is tempted, 'I am tempted of God,' for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away by his own lust, and enticed."

The devil tempts us to evil, of every kind, and lays snares for us, even in our best actions. He tempted our Saviour in the wilderness, and endeavored to infuse into him sentiments of pride, ambition and distrust, Matt. iv. 1; Mark i. 13; Luke iv. 2. He tempted Ananias and Sapphira to lie to the Holy Ghost, Acts v. 3. In the prayer that Christ himself has taught us, we pray God "not to lead us into temptation;" (Matt. vi. 13.) and a little before his death, our Saviour exhorted his disciples to "watch and pray, that they might not enter into temptation," Matt. xxvi. 41. Paul says, "God will not suffer us to be tempted above what we are able to bear," 1 Cor. x. 13.

Men are said to tempt the Lord, when they unseasonably require proofs of the divine presence, power or goodness. Without doubt, we are allowed to seek the Lord for his assistance, and to pray him to give us what we need; but it is not allowed us to tempt him, nor to expose ourselves to dangers from which we cannot escape, unless by miraculous interposition of his omnipotence. God is not obliged to work miracles in our favor; he requires of us only the performance of such actions as are within the ordinary measures of our strength. The Israelites in the desert repeatedly tempted the Lord, as if they had reason to doubt of his presence among them, or of his goodness, or of his power, after all his appearances in their favor, Exod. xvi. 2, 7, 17; Numb. xx. 12; Ps. lxxviii. 18, 41, &c.

Men tempt or try one another, when they would know whether things are really what they seem to be; whether men are such as they are thought or desired to be. The queen of Sheba came to prove the wisdom of Solomon, by proposing riddles for him to explain, 1 Kings xi. 1; 2 Chron ix. 1. Daniel desired of him who had the care of feeding him and his companions, to prove them for some days, whether abstinence from food of certain kinds would make them leaner, Dan. i. 12, 14. The scribes and Pharisees often tempted our Saviour, and endeavored to decoy him into their snares, Matt. xvi. 1; xix. 3; xxii. 18.

TENT. Among the artificial conveniences for

the habitations of men, tents were of very early invention. Jabal, before the flood, is called the father of all such as dwell in tents. Noah, after the flood, slept in his tent, and prophesying of the future destiny of his family, he said, "Japheth shall dwell in the tents of Shem." The patriarchal ages are described as of shepherds dwelling in tents. Abraham dwelt in tents with Isaac and Jacob; Lot had flocks, and herds, and tents; Jacob was a plain man, dwelling in tents, and his descendants succeeded a people designated Shepherd Kings, in the land of Goshen, under the Pharaohs of Egypt. On the exodus of the Israelites from Egypt, throughout their peregrinations, until they obtained the promised land, they adopted the same kind of habitation. Tents were very generally used in ancient times among the nations: their way of life being in general pastoral, locomotion became necessary for pasturage, and dwellings adapted for such a life became indispensable. The Egyptians already mentioned, the Midianites, the Philistines, the Syrians, the descendants of Ham, the Hagarites and Cushanites are mentioned in Scripture as living in tents. But the people most remarkable for this unsettled and wandering mode of life are the Arabs, who, from the time of Ishmael to the present day, have continued the custom of dwelling in tents. Amidst the revolutions which have transferred kingdoms from one possessor to another, these wandering tribes still dwell, unsubdued and wild as was their progenitor. This kind of dwelling is not, however, confined to the Arabs, but is used throughout the continent of Asia. The word tent is formed from the Latin, "to stretch;" tents being usually made of canvass stretched out, and sustained by poles with cords and pegs. The same may be understood of a tabernacle, a pavilion, or a portable lodge, under which to shelter in the open air, from the injuries of the weather.

Mr. Taylor remarks, that erections answering the purpose of tents, however slight they may be, must have (1.) a supporting pole or poles, placed towards the centre; (2.) hangings and curtains of some kind; (3.) cords attached to (4.) pins, which are driven into the ground, in order to take sure hold of it.

Of the various kinds of tents, some were made of slight materials, and others were erected for greater permanency; others, again, were mere shades or hovels, and not made of canvass. Tents were also appropriated to different sexes; Sarah had her tent; Laban went into Jacob's tent; Leah's tent, Rachel's tent, and the maid servant's tent, are also particularized. Sisera fled to Jael's tent. The custom of setting apart tents for the use of the women, is still in use, perhaps, however, a little varied; and the common Arabs have a separate apartment in their tents for their wives, made by letting down a curtain or carpet from one of the pillars. The part of the tent thus appropriated is called *harem;* and no stranger is permitted to enter it, unless introduced. Hence, perhaps, Sisera's hope of greater security in the harem of Heber, Jael's husband. There were also tents for cattle. From the slighter kind of tents, the town, or whatever else it might be, of Succoth was named; (Gen. xxiii. 17.) and an allusion to the frailty of this description of shelter is made by Job, in chap. xxvii. 18, which very aptly describes the prosperity of the wicked:—

> "He buildeth his house like the moth,
> Or like a shed which the watchman contriveth,
> His support shall rot away."

The watchman is here supposed to be the keeper of a vineyard, and the shed of the simplest kind, and merely intended to defend him, while on guard, from the intense heat of the sun. The Vulgate translates the term umbrella, a little insignificant shade, probably similar to those reared by the watch-negro on plantations in the West Indies, and which generally consists of four upright stakes joined together at right angles, to others which support a covering of plantain or banana leaves.

Besides *Succoth*, two other terms are used in the sacred Scriptures to denote tents; namely, *sheken*, which may perhaps be taken for an inferior kind of tent or tabernacle; similar to the huts of the natives of New Holland, which are formed of a few branches crossing each other, covered with brush-wood and clay, six feet in depth, and four or five in breadth: the other, called *abel*, may denote a tent whose accommodation may be varied so as to suit a few persons, a family; or great men, as generals and kings, enriched and ornamented. Of this kind of tent, a description is given by sir John Chardin, in his Travels, who relates that the deceased king of Persia caused a tent to be made that cost £150,000. It was called the house of gold, because there was nothing but gold that glistened in every part of it. Its cornice was embellished with verses, which concluded in this manner: "If thou still demandest at what time the throne of this second Solomon was built, I will tell thee—Behold the throne of the second Solomon:" here the last words being taken for numerals, make 1057, the date of the year.

The Turks spare for nothing in rendering their tents convenient and magnificent; those of the grandees are said to be exceedingly splendid, and entirely covered with silk, besides being lined with a stuff of the same material. Van Egmont and Heyman mention one which cost 25,000 piastres, and was not finished in less than three years: it was lined with a single piece made of camels' hair, and beautifully decorated with festoons, and sentences in the Turkish language. Nadir Shah had a very superb tent, covered on the outside with scarlet broadcloth, and lined within with violet colored satin, ornamented with a great variety of animals, flowers, &c. formed entirely of pearls and precious stones.

The tents of princes are frequently illuminated as a mark of honor and dignity. Norden tells us, that the tent of the bey of Girge was distinguished from those of others by forty lamps suspended before it, in the form of chequer work; and the general appearance of the camp of Darius, as related in Quintus Curtius, is very characteristic of a modern Persian camp. Whoever has seen at night, at a distance, a Persian camp, or indeed a camp of any Asiatics, where immense fires are lighted in all parts of it, will be struck with the correctness of the similitude to a general conflagration.

Tents are also of various colors; black, as the tents of Kedar; red, as of scarlet cloth; yellow, as of gold shining brilliantly; white, as of canvass. They are also of various shapes; some circular, others of an oblong figure, not unlike the bottom of a ship turned upside down. In Syria, the tents are generally made of cloth of goats' hair, woven by women. Those of the Arabs are of black goats' hair. Some other nations adopt the same kind, but it is not common. Thevenot says, the Curds of Mesopotamia do. The modern royal tents of the Arabs have generally no other covering than black hair-cloth. The Turcomans, who are a nation living in the Holy Land, dwell in tents of white linen cloth: they are very neat in their camps, and lie in good beds. The Egyptian and Moorish inhabitants of Askalon are said to use white tents; and D'Arvieux mentions that the tent of an Arab emir he visited, was distinguished from the rest by its being of white cloth.

The Roman emperors had an ancient custom of spreading a scarlet cloak over their tents, to distinguish those of officers of rank. Among the Mamelukes, the tents are often of cloth, and highly ornamented. Lieutenant Brown, of the Royal Navy, brought an entire tent from the late Egyptian expedition. It was of strong sail-cloth, of a leaden hue, but ornamented with painting. Mr. Jackson, in his over-land journey from India, on his entering the Tigris, in the place where the river Hil joins with it, near a small town called Coote, fell in with a Turkish encampment, which appeared to him beautiful, some of the tents being red, some green, and some white. (Harmer's Observations, 1816.) Olearius, attending the ambassadors of Holstein Gottorp, who were invited by a late Persian monarch to accompany him on a party of pleasure for hunting, hawking, &c. found in a village many tents prepared for the reception of the company, which, by the variety of their colors, and the peculiar manner in which they were pitched, made a most pleasing appearance.

Tents are still used for religious solemnities, as will appear from the following extracts:—When De Perry arrived at Siüt, a large town near the Nile, about 70 leagues above Cairo, it was "the first day of Biram; and, going to the town, we found many tents pitched, and an innumerable concourse of people without the town, to the southward of it. These people were partly of Siüt, and partly from the circumjacent villages, who came thither to celebrate the happy day." The Rev. Cornelius Rahum, a missionary, visiting

Dorbat Horde, by whom the Calmuc superstitions are held in veneration, describes it thus :—"We went out to the 'Churull,' this is the name of that part of the encampment where *the temple Kibitjes*, (or *sacred tents*,) and those belonging to the lama and gallongs, or priests, are pitched. The word is derived from a verb which signifies 'to gather,' and in this place all ordinary assemblies for worship are held. In the church were six temple Kibitjes."

A custom prevails in the East, of persons in all stations of life living in certain seasons of the year in tents, whilst in other seasons they dwell in houses. Dr. Pococke mentions a pleasant place near Aleppo, where he met an aga, who had a great entertainment, accompanied with music, under tents. The custom of taking air in the neighborhood of Cairo in tents, is noticed by Maillet as a matter of course.

It was customary to pitch tents near water-springs or fountains. The army of Ishbosheth sat down by the pool of Gibeon, 2 Sam. xx. 12, 13. Chardin informs us that Tahmasp, the Persian monarch, used to retire, in the summer, three or four leagues into the country, where he lived in tents, at the foot of mount Olouvent, in a place abounding in cool springs and pleasant shrubs. The following stanza from the Bedavi, a Persian poet, translated by Fox, will further illustrate this. Speaking of the shepherd, he says,

"Or haply when the summer sun-beam pours
Intensely o'er th' unshaded wide extent,
He leads instinctive where the grove embowers,
And rears beside the brook his shelt'ring tent."

The words *succoth* and *masac* are variously rendered in our translation, curtain, tabernacle, covert, pavilion, college, booth, tent, a hanging, and a covering.

TEPHILIM, i. q. FRONTLETS, which see.

TERAH, son of Nahor, and father of Nahor, Haran and Abraham, (Gen. xi. 24.) was born A. M. 1878. He begat Abraham at the age of 72 years, and left Ur, of the Chaldeans, to settle at Haran, in Mesopotamia, A. M. 2082, Gen. xi. 31, 32. He died there the same year, aged 275 years. Scripture intimates plainly, that Terah had fallen into idolatry, (Josh. xxiv. 2—14.) and some think that Abraham himself at first, worshipped idols; but that afterwards, God being gracious to him, convinced him of the vanity of this worship, and that he undeceived his father Terah. See ABRAHAM.

TERAPHIM, idols, or superstitious figures, to which extraordinary effects were ascribed. The eastern people are still much addicted to this superstition of talismans. The Persians call them *telefin*, a name nearly approaching to teraphim. Those of Rachel must have been images, made of some precious metal. See Gen. xxxi. 19; 1 Sam. xv. 23; Judg. xvii. 5; Ezek. xxi. 21; Zech. x. 2, where the word teraphim is used for an idol, or superstitious figure. See EAR-RINGS, and AMULETS.

The prophet Hosea, (iii. 4, 5.) threatening Israel, says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:" that is, during their captivity they shall be deprived of the public exercise of their religion, and even weaned from their private superstition. The passage is highly descriptive of the depth of their suffering. (See Fragment, 738.)

TEREBINTH. The Heb. אלה is sometimes rendered by the ancient versions *oak*, and sometimes *terebinth*. The latter is the *Pistacia Terebinthus* of Linnæus, or the common turpentine tree, whose resin or juice is the Chian or Cyprus turpentine, used in medicine, and finer than that produced by the fir tribe. The tree grows to a large size and great age, and is common in Palestine. According to Pliny, it is an evergreen; although this does not coincide with the experience of modern botanists. The Hebrew word would seem rather to be used, in a broader sense, of any large tree in general; like the Greek δρῦς. In Is. vi. 13, it is improperly translated *teil-tree*, which is the same as the *lime* or *linden*. *R.

TERTIUS, Paul's amanuensis in writing his epistle to the Romans, Rom. xvi. 22. Lightfoot conjectures that he was the same as Silas, this Hebrew name signifying the same as the Latin Tertius.

TERTULLUS, an advocate who pleaded against Paul before Felix, governor of Judea, A. D. 58, Acts xxiv. 1—9.

TESTAMENT is commonly taken in Scripture for the covenant, the law, the promises. See COVENANT.

TESTIMONY, a proof, testimony or witness. (See Exod. xx. 16; xxiii. 1; Gen. xxxi. 47, 48, 52; Josh. xxii. 27; John i. 8; v. 31, &c.)

The law is called a testimony, Ps. cxix. *passim*, because when the Lord gave it to the Israelites, he gave testimony of his presence by prodigies performed before them, and he required an oath of them, that they should continue faithful to him. The ark is called the ark of testimony, because it contained the tables of the law; so the tabernacle of testimony, because in that tent the tables of the law were kept.

TETRARCH, a sovereign of a fourth part of a state, province or kingdom, Matt. xiv. 1; Luke iii. 1, 19; ix. 7; Acts xiii. 1. It was a title frequent among the descendants of Herod the Great, to whom the Roman emperors distributed his dominions at their pleasure. But the word tetrarch ought not to be understood rigorously, as it was occasionally given to a prince who possessed, perhaps, a half, or a third part, of a state.

I. THADDEUS, a surname of Jude the apostle, Mark iii. 18.

II. THADDEUS, one of the seventy disciples, who is related to have been sent to king Abgarus at Edessa. (Euseb. Hist. Eccles. lib. i. cap. 13.)

THANKSGIVING, the act of acknowledging the mercies of God. (See PRAISE.) There are various modes, under the Old Testament, of offering thanksgiving; sometimes it was public, sometimes in the family. It was frequently accompanied by sacrifices (2 Chron. xxix. 31.) and peace-offerings, or offerings of pure devotion, arising from the sentiments of gratitude in the offerer's own mind, Lev. vii. 12, 15; Ps. cvii. 23; cxvi. 7. It is usually connected with praise, joy, gladness, and the voice of melody, (Isa. li. 3.) or (as Neh. xi. 17.) with singing and with honor; (Rev. vii. 12.) but occasionally, if not generally, with supplication (Phil. iv. 6.) and prayer, 1 Tim. ii. 3; Neh. xi. 17. For thanksgiving, we have examples in the best men in all ages, and also in Christ our Lord. Whoever possesses any good without giving thanks for it, deprives him who bestows that good of his glory, sets a bad example before others, and prepares a recollection severely painful for himself, when he comes in his turn to experience ingratitude. Let only that man withhold thanksgiving, who has no enjoyments for which to give thanks.

THARSHISH, see TARSHISH II.

THEBET, see TEBETH.

THEBEZ, a city of Ephraim, at the siege of which Abimelech, son of Gideon, was killed, Judg. ix. 50, &c. Eusebius says, there was a village called Thebes, 13 miles from Shechem, towards Scythopolis.

THEFT, among the Hebrews, was not punished with death: (Prov. vi. 30, 31.) "Men do not despise [overlook?] a thief, if he steal to satisfy his soul when he is hungry. But if he be found, he shall restore seven-fold; he shall give all the substance of his house." The Mosaic law condemned a common thief to make double restitution, Exod. xxii. 4. If he stole an ox, he was to restore five-fold; if a sheep, only four-fold, Exod. xxii. 1. But if the animal stolen were found alive in his house, he only rendered the double of it. If he did not make restitution, they seized and sold his property, his house, and even himself, if he had not wherewith to make satisfaction, Exod. xxii. 23. In the passage of Proverbs, the wise man seems to say, that the thief should restore seven-fold the value stolen; but seven-fold is here put for many-fold. Zaccheus declared he would restore four-fold whatever he had fraudulently acquired in his office of publican, (Luke xix. 8.) because the civil law condemned receivers of the public money to a four-fold restitution of their unjust gains.

If a thief were taken, and carried before a magistrate, he was interrogated judicially, and adjured in the name of the Lord to confess the fact. If he persisted in denying it, and was afterwards convicted of perjury, he was condemned to death; not for the theft, but for the perjury. An accomplice, or receiver of stolen goods, was subject to the same penalty, if he did not discover the truth to the judges, when he was examined, and adjured in the name of the Lord, Lev. v. 1; Prov. xxix. 24. To steal a freeman, or a Hebrew, and to reduce him to servitude, was punished with death, Exod. xxi. 16. If a stranger were stolen, the thief was only condemned to restitution.

The night-robber might be killed with impunity in the fact; but not a thief taken stealing in the day-time, Exod. xxii. 2. It was presumed, that he who attempted to break open a house, and steal by night, had a design on the life of the person molested; and under this presumption he might be prevented and killed. But it was not so with him who stole by day; there was then opportunity of defence against such an attack; and the thief might be prosecuted before the judges, and compelled to make restitution.

THEOPHILUS, an honorable person, to whom the evangelist Luke addressed his Gospel, and the Acts of the Apostles, Luke i. 3; Acts i. 3. He was probably a Christian of quality, and most likely governor or intendant of some province; such having generally the title of *most excellent*. It is right to observe, however, that it does not of necessity imply a *Roman* appellation of honor; nor does the name Theophilus occur in Roman history, as a governor. It is found among the Jewish high-priests, in a son of Annas, who was high-priest in the year when our Saviour was crucified. Theophilus was nominated to that office instead of his brother Jonathan, who had been deposed by Vitellius, (Joseph. Ant. xviii. xix. xx.) and Michaëlis countenances the notion that this was Luke's Theophilus. [We can only say of Luke's friend, in general, that most probably he was a man of some note, who lived out of Palestine, and had abjured paganism in order to embrace Christianity. R.

THESSALONICA, a city and seaport of the second part of Macedonia. [It is situated at the head of the Sinus Thermaicus. When Æmilius Paulus, after his conquest of Macedonia, divided the country into four districts, this city was made the capital of the second division, and was the station of a Roman governor and questor. (Liv. xlv. 29.) It was anciently called *Therma*, but afterwards received the name of Thessalonica, either from Cassander, in honor of his wife Thessalonica, the daughter of Philip; or from Philip himself, in memory of a victory obtained over the armies of Thessaly. (Diod. Sic. xix. 35 et 52. coll. Strab. vii. p. 509.) It was inhabited by Greeks, Romans and Jews, from among whom the apostle Paul gathered a numerous church. R.] There was a large number of Jews resident in this city, where they had a synagogue, in which Paul (A. D. 52) preached to them on three successive sabbaths. Some of the Jews, and many of the Gentiles, embraced the gospel, but the rest of the Jews determined to maltreat the apostle, and surrounded the house in which they believed he was lodging. The brethren, however, secretly led Paul and Silas out of the city, towards Berea, and they escaped from their enemies, Acts xvii. Thessalonica, now called *Saloniki*, is at present a wretched town, but having a population of about 60,000 persons.

When Paul left Macedonia for Athens and Corinth, he left behind him Timothy and Silas, that they might confirm those in the faith who had been converted under his ministry. Being subsequently informed by them of the state of the church in Thessalonica, he addressed to them the first of the two Epistles, so directed, in our present canon, A. D. 52, or 53.

In this letter, the apostle instructs them concerning the last judgment, and of the manner and measure with which Christians should be afflicted for the death of their relations. He expresses much affection and tenderness for them, with an earnest desire of coming to see them. He reproves them with much mildness and prudence, intermingling expressions of praise, and marks of tenderness, with his reprehensions. The Second Epistle was written from Corinth, a short time after the First; and in it the apostle cautions the Thessalonians against misapprehensions occasioned by a false interpretation of a passage in his former Epistle, as if he had said, that the day of the Lord was at hand. He exhorts them to continue steadfast in the doctrine and traditions he had taught them, and to suffer with constancy under persecution. He reproves, more vehemently than before, those who lived in idleness and vain curiosity; and directs his converts to separate from them, that at least they might be ashamed of their trifling, and reform it. He signs the letter with his own hand, and desires them to mark it well, that they might not be imposed on by supposititious letters, written in his name, by which, perhaps, they had formerly been deceived. (See chap. ii. 2.)

THEUDAS, the name of a seditious person, who excited popular tumults, probably during the interregnum which followed the death of Herod the Great, while Archelaus was absent at Rome; at which time Judea was agitated with frequent seditions, Acts v. 36. The person spoken of by Gamaliel cannot be the Theudas mentioned by Josephus, (Ant. xx. 5. 1.) since the latter appeared during the reign of Claudius, after the death of Herod Agrippa I. and was destroyed by Cuspius Fadus, then procurator of Syria and Judea, about 14 or 15 years after the time

when the advice of Gamaliel was given. (See Kuinoel.) *R.

THIMNATHAH, (Josh. xix. 43.) the same as TIMNATH, which see.

THIRST is a painful, natural sensation, occasioned by the absence of moistening liquors from the stomach. As this sensation is accompanied by vehement desire, the term is sometimes used in Scripture in a moral sense, for a mental desire; as Jer. ii. 25: "Withhold thy throat from thirst; but thou saidst, I loved strangers, and after them will I go." In other words, "I desire the commission of sin—I thirst for criminal indulgence." And Matt. v. 6, "Blessed are they who hunger and thirst after righteousness." Ps. xliii. 2, "My soul thirsteth for God." The same figure is employed in the discourse of our Lord with the woman of Samaria: "Whosoever drinketh of the water which I shall give him shall never thirst;" an allusion which the woman mistook as if intended of natural water, drawn from some spring possessing peculiar properties.

THOMAS, the apostle, (Matt. x. 3.) called in Greek *Didymus*, (John xx. 24.) was probably a Galilean, as well as the other apostles; but the place of his birth, and the circumstances of his calling, are unknown. He was appointed an apostle A. D. 31, (Luke vi. 13—15.) and continued to follow our Saviour during the three years of his preaching. We know no particulars of his life, till A. D. 33, a little before the passion of Christ; when Jesus intending to go to Judea to raise Lazarus, Thomas said to the rest, "Let us also go, that we may die with him," (John xi. 16.) meaning that by going to Judea they should be exposed to certain death from the hatred and malice of the Jews against his Master. At the last supper (John xiv. 5, 6.) Thomas asked Christ whither he was going, and what way. Our Saviour answered, "I am the way, and the truth, and the life." After the resurrection, when Christ appeared to his apostles, in the absence of Thomas, he so far expressed his disbelief in what they assured him of, as to say, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe," John xx. 19—29. Eight days after, Jesus appeared to the apostles, Thomas being with them, who, having both seen and touched him, no longer doubted, but cried out, "My Lord, and my God!" Jesus said to him, "Thomas, because thou hast seen, thou hast believed: blessed are they that have not seen, and yet have believed." A few days after, while Thomas and some other disciples were fishing, on the sea of Galilee, Jesus appeared to them, caused them to take a very great draught of fishes, and dined with them.

Tradition says, that in the distribution of the apostles to the several parts of the world, to preach the gospel, the country of the Parthians was allotted to Thomas, who preached to the Medes, the Persians, the Caramanians, the Hircanians, the Bactrians, and the Magians, people which then composed the empire of the Parthians. The author of the Imperfect Work on Matthew says, that being arrived at the country in which the Magi were still living, who came to worship Christ at Bethlehem, he baptized them, and employed them in preaching the gospel. Several of the Fathers inform us, that he preached in the Indies; and others say, that he preached in Ethiopia, near the Caspian sea.

There are Christians in the East Indies, which bear the name of St. Thomas, because they report that this apostle preached the gospel there. They dwell in a peninsula of the Indus, on this side the gulf. There are also many in the kingdom of Cranganor, and in neighboring places; as also at Negapatam, Meliapur, Engamar, beyond Cochin, where their archbishop resides, who acknowledges the jurisdiction of the patriarch of Babylon. It is said that the first Christians of the Indies, converted by Thomas, relapsed into their former infidelity, and so far forgot the instructions they had received from the apostle, that they did not remember there had ever been any Christians in their country. They believe that a certain holy man, called Mar-Thome, a Syrian, brought them the light of the gospel, and converted a great number of the people, with the assistance of some priests from Syria and Egypt, whom he invited thither. Calmet inclines to believe, that they derived the name of Christians of St. Thomas only from Mar-Thome; but Mr. Taylor remarks, that the uniform tradition and testimony of their writers, as collected by Asseman, forms a body of evidence on this subject which it is very difficult to resist. Thomas travelled very far east; and it can hardly be supposed that the Syrians would introduce into their public worship, commemorations of him, with thanksgivings to God for his zeal and example, unless their ecclesiastics, who composed such ancient ritual, thought themselves warranted by facts. There remains, however, the question, what countries the Syrian writers intended by the terms they use. When they speak of China, it does not necessarily follow that they mean the country we now call China; and certainly not in its whole extent. It appears to be prudent to restrict the evangelical labors of Thomas to the peninsula of India; yet without denying that he might in some excursion, by sea or land, touch on some part of the Chinese empire. Here he might first plant the gospel; but he returned to his residence in India. The confusion occasioned by the revival, under a second Thomas, should not be allowed to invalidate the evidence that fixes so firmly on the first.

THORNS. There are several species of thorns or briers, and not less than eight different words are employed by the sacred writers to denote one or other of them. The first time they are mentioned is in Gen. iii. 18, (קוץ וברדר) "thorns and thistles." The word קוץ is put for thorns in other places, (Exod. xxii. 6; Judg. viii. 6; xxviii. 24.) but it is not certain whether it means a specific kind of thorn, or is a generic name for all kinds of thorny plants. In the passage first cited, it seems to be used generally, for all those noxious plants, shrubs, &c. by which the labors of the husbandman are impeded, and which are only fit for burning. The radical import of the word is *to fret, to wound*, or *to tear*.

In Judges viii. 16, we read of Gideon taking "thorns," (קוץ) and "briers" (ברקנים.) The former word we have noticed; the latter now claims our attention. There can be no doubt that it means a sharp, jagged kind of plant; the difficulty is to fix on one, where so many offer themselves. The LXX preserve the original word. We should hardly think, says Mr. Taylor, that Gideon went far to seek these plants; the "thorns" are expressly said to be from the "wilderness," or common, hard by; probably the *barkánim* were from the same place. In our country this would lead us to the black-berry bushes on our commons; but it might not be so around Succoth. There is a plant mentioned by Hasselquist, whose name and properties somewhat resemble those which

are required in the *barkânim* of this passage: "*Nabca paliurus Athenei*, the *nabka* of the Arabs. There is every appearance of this being the tree which furnished the crown of thorns put on the head of our Lord. It is common in the East; a plant more proper for this purpose could not be selected; for it is armed with thorns; its branches are supple and pliant, and its leaf of a deep green, like that of the ivy. Perhaps the enemies of Christ chose this plant, in order to add insult to punishment, by employing a plant approaching in appearance that which was used to crown emperors and generals." I am not sure, continues Mr. Taylor, whether something of the same ideas did not influence Gideon: at least, it is remarkable, that though in ver. 7, he threatens to *thrash* the flesh of the men of Succoth with thorns, that is, to beat them severely, yet, in ver. 16, it is said, he taught, made to know, perhaps *made to be known* by wearing them, as at once insult and punishment. The change of words deserves notice; and so does the observation, that "he *slew* the men of Penuel," which is not said of the men of Succoth. If the *nabka* (*nabaka*) of the Arabs might be the *na-barkan* of this passage, the idea of its employment is remarkably coincident in the two instances. [The *barkânim* of Gideon are understood by Gesenius to be the sharp stones (sometimes, perhaps, thorns) underneath the thrashing machines of the Hebrews; and these Gideon used as instruments of punishment and torture. See THRASHING. R.

Another word used to denote a plant of this description, is צנים, *tzenim*, Numb. xxxiii. 55; Josh. xxiii. 13, and Job v. 5. From its application, it seems to describe a bad kind of thorn: "But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and *thorns in your sides, and shall vex you in the land wherein ye dwell*," Numb. xxxiii. 55. So in the second passage referred to. The passage in Job is thus rendered by Good—

> Their harvest the wild starveling devoureth;
> He seizeth it to the very thorns;

which supports the interpretation of the word above proposed, as far as the idea is concerned, although Dr. Good seems inclined to think, with Symmachus and Jerome, that the allusion is here rather to "hostile arms" than to vegetable prickles. Perhaps Eliphaz may refer to a hedge of thorns, which surrounds for security a thrashing-floor, granary, or some such place; and Dr. Harris proposes, as the particular kind, the *rhamnus paliurus*, a deciduous plant or tree, a native of Palestine, Spain and Italy. It will grow nearly to the height of fourteen feet, and is armed with sharp thorns, two of which are at the insertion of each branch, one of them straight and upright, the other bent backward.

In Prov. xv. 19, there is a beautiful apophthegm, which involves a reference to some kind of thorny shrub:—

> The way of the slothful is as a hedge of thorns.
> But the way of the righteous is plain.

The word here used is חדק, *chedek*, but the particular kind of thorn which is intended, it seems hardly possible to determine. Celsius and Ray make it the *solanum pomiferum fructu spinoso*; but Dr. Harris thinks it is the *colutea spinosa* of Forskal, which is called in the Arabic *keddad*, and of which there is an engraving in Russell. In Mic. vii. 4, the same word is translated "brier," and perhaps here the same word may be retained without injury to the passage. Perhaps, too, this *chedek* may be a plant of some verdure, like our brier, and of which we call a scented kind "sweet-brier;" so a judge—the comparison in Micah—may be a well-looking (q. verdant) character, but if he take bribes he becomes a brier, holding every thing that comes within his reach, hooking all he can catch; not a sweet-brier, but a rank weed:

> Sauciat atque rapit spinus paliurus acutis:
> Hoc etiam judex semper avarus agit.

With regard to the passage in the Proverbs, there is a beautiful opposition, which is lost in our rendering:—"The *narrow way* of the slothful is like *perplexed pathways* among sharp thorns: whereas, the *broad road* of the righteous is a high bank;" (as rendered elsewhere, a *causeway*;) that is, straight forward; free from obstructions; the direct, conspicuous, open path. (1.) The common course of life of these two characters answers to this comparison. (2.) Their manner of going about business, or of transacting it, answers to this: an idle man always prefers the most intricate, the most oblique, and eventually the most *thorny* measures, to accomplish his purpose; the honest man prefers the most liberal and straightforward.

We have no means of determining the kind of plant meant by סירים, *sirim*, rendered "thorns," in Exod. vii. 6; Nah. i. 10, and Hos. ii. 6. In Exod. and Nah. they are spoken of as a kind of fuel which quickly burns up, and in Hos. as obstructions or hedges. The like uncertainty attends our inquiry as to the חוחים, "thorns," of 2 Chron. xxxiii. 11; Prov. xxvi. 9; Cant. ii. 2; Hos. ix. 6. Its etymology would lead us to look for a kind of thorn with incurvated spines, like fish-hooks. In 2 Kings xiv. 9; 2 Chron. xxv. 18; Job xxxi. 18, the word חוח is rendered "thistle;" in Job xli. 2, "hook;" in 1 Sam. xiii. 6, "thicket;" and in Isa. xxxiv. 14, "bramble."

The נעצוצים, *natzutzim* of Isa. vii. 19, is taken for "thorns" by the Chaldee interpreters, and also by our translators; but bishop Lowth renders it "thickets," referring it, probably, to the root עץ, *a tree*. Mr. Taylor, however, thinks that it refers rather to *places* than to plants—*meadows*, or *flowery meads*. Bate thinks that the נהללים, *nehellim*, with which it is associated, and which we render "bushes," should rather be understood of "pasture grounds, where flocks are tended;" and as this makes three out of the four subjects mentioned *places*, the fourth also, by parity, should be a place, not a plant. This would lead to the following distribution of the passage:—

> In that day,
> The Lord shall hiss for the fly
> Which is in the uttermost parts of the rivers of Egypt,
> Which shall come and settle on all flowery meads,
> And on all fruitful pastures.
> And for the bee,
> Which is in the land of Assyria,
> Which shall come and settle on all abandoned valleys,
> And in the crevices (or clefts) of the rock.

The סלון, *sillon*, of Gen. iii. 18; Josh. xxiii. 13; Ezek. ii. 6, and chap. xxviii. 24, is thought by some to be a kind of thorn, oversoreading a large surface

of ground, as the dew-brier. Mr. Taylor, from its association in the two last passages, inclines to think that some kind of animal is intended, rather than a vegetable substance. His reasons, however, seem to possess little weight, and the passage in Gen. iii. 18, appears decisive for a thorny plant of some description, though the particular kind cannot be ascertained. From the vexatious characters ascribed to it, Harris thinks it to be the *hantuffa* as described by Bruce.

The סרפד, *sirpad*, of Isa. lv. 13, means, apparently, some kind of wide-spreading thorn. Hiller calls it the *ruscus*.

In addition to the words already enumerated, we find חרול, *cherul*, used in Job xxx. 7; Prov. xxiv. 31, and Zeph. ii. 9. It is only in the second passage, however, that it is rendered thorn, and the particular kind it is impossible to determine. Indeed, it is no wonder, that among so many kinds of thorns as are to be found in the East, we should be embarrassed in identifying them. [The difficulty in all the preceding remarks is, that the writers have felt *no* embarrassment, but have decided with self-complacency, where real scholars are at a loss. R.

The word employed in the New Testament for "thorns" is Ἄκανθα. Wetstein has quoted a passage from Galen, very similar to Matt. vii. 16: "The husbandman would never be able to make the thorn produce grapes." On Matt. xxvii. 29, Harris cites, with apparent approbation, Dr. Pearce's note on the passage, which is as follows: "The word ἀκάνθων may as well be the plural genitive case of the word ἄκανθος, as of ἄκανθη; if of the latter, it is rightly translated 'of thorns,' but the former would signify what we call 'bear's foot;' and the French 'branche ursine.' This is not of the thorny kind of plants, but is soft and smooth. Virgil calls it 'mollis acanthus,' so does Pliny secundus; and Pliny the elder says that it is 'lævis,' *smooth*, and that it is one of those plants that are cultivated in gardens. I have somewhere read, but cannot at present tell where, that this soft and smooth herb was very common in and about Jerusalem. I find nothing in the New Testament concerning the crown which Pilate's soldiers put on the head of Jesus to incline one to think that it was of *thorns*, and intended, as is usually supposed, *to put him to pain*. The *reed* put into his hand, and the *scarlet robe* on his back, were meant only as marks of mockery and contempt. One may also reasonably judge by the soldiers being said to *plait* this crown, that it was not composed of such twigs and leaves as were of a *thorny* nature. I do not find that it is mentioned by any of the primitive Christian writers as an instance of the cruelty used towards our Saviour before he was led to crucifixion, till the time of Tertullian, who lived after Jesus' death at the distance of above one hundred and sixty years. He, indeed, seems to have understood ἀκανθων in the sense of *thorns*, and says, "Quale oro te, Jesus Christus sertum pro utroque sexu subiit? Ex spinis, opinor, et tribulis." The total silence of Polycarp, Barnabas, Cl. Romanus, and all the other Christian writers whose works are now extant, and who wrote before Tertullian, in particular, will give some weight to incline one to think that this crown was not plaited with *thorns*.

This conjecture of Pearce, which has been embraced by Michaëlis, is solidly refuted by Campbell. Not a single version favors it; and, as Bloomfield remarks, the word proposed occurs no where in the New Testament or the Septuagint. The Italian and Syriac render *thorns;* and the ancient Greek and Latin fathers so took it. There is, therefore, the highest probability opposed to mere conjecture. Bodæus and Theophylact think that our Lord's crown was of *acacia;* others conjecture differently. It was, doubtless, of some kind of prickly shrub, though what that was cannot now be ascertained. Certainly it was not of *mere thorns*, nor pressed upon his head with an intent to torture him; every thing in this occurrence seems to have been done with a view to mockery and derision, not pain; and, as Whitby remarks, not to deride Christ's pretensions to the *Messiahship*, but to his title to be *king* of the Jews. Doddridge thinks, that had ridicule alone been intended, a crown of straws might have done as well. But *crowns* were usually made of such shrubs as admitted of being *woven*, and such are usually more or less prickly. That they meant cruelty, he argues from their striking him; but with what?—a reed, not a cane; or, as Doddridge thinks, a walking-staff, as Wetstein has satisfactorily shown.

THOUGHT, THINKING, are words not always used in Scripture for the simple operation of the mind; but as including a formed design of doing something. (See Jer. xi. 19; Gen. xi. 6, &c.)

When our translation was made, the word thought included the sense of anxiety, solicitude, apprehension; so that when we are directed to "take no thought for the morrow," the meaning was, no anxiety, no carking carefulness; the same when we are told to take no thought for our life, or living, (Matt. vi. 8.) or for raiment, Luke xii. 26. Which of you, by taking thought, by anxiety, by solicitude, can add one cubit to his stature, or to his age? verse 25. It cannot be supposed that our Lord forbids a proper care, foresight, or provision for future time: he only meant to restrain immoderate desire, anguish of mind, corroding cares, avarice.

THRASHING, the separating of corn from the shell or husk in which it is enclosed. In England this operation was, till lately, usually performed by the staff or flail; but it was not so among the Hebrews.

In Isaiah xli. 15, we read, "Behold, I will make thee a new sharp thrashing instrument, having teeth; thou shalt thrash the mountains, and beat them small, and shalt make the hills as chaff; thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." Here every idea, every allusion, every sentence, was familiar to an eastern agriculturist; but what can an Englishman understand by "a new sharp thrashing instrument *having teeth?*" He who naturally thinks of the flail, as his thrashing instrument, may well be permitted to wonder in what part of this instrument its *teeth* can be placed, and how it was to be used, when increased by this addition. As to our modern thrashing machines, they are out of the question. In the same prophet we have another passage, (chap. xxv. 10,) which has not been understood: "Moab shall be trodden down under him, even as straw is trodden down FOR the dunghill."—The margin reads, "Moab shall be *thrashed*, as straw is *thrashed* in Madmenah." Now, to tread straw by labor purposely and specifically *for* the dunghill, is an occupation of persons unknown to our rural economy; but our translators were aware, that to allude to the thrashing of straw in Madmenah, was to delude the rustic reader by a seeming translation of no information to him; and they, therefore, preferred that which, though it had no foundation in fact, yet *seems* less uncouth to English ears. Translators, in general, have referred the passage to thrashing, as appears by consulting

them; Coverdale has "thrashed upon the ground;" the Doway translation, "broken with the wain;" and bishop Lowth, "thrashed under the wheels of the car;" each something right, and something wrong; but bishop Lowth is the nearest to accuracy.

Very little of the real import, the haste, or the value, of the proposed present of Ornan to David (1 Chron. xvi. 23.) can be understood in this country: "I give the *thrashing instruments* for wood;" i. e. to burn the sacrifice of the oxen, &c. How many flails (*our* thrashing instruments) must Ornan have possessed, to accomplish this purpose? Could nothing better be found, nothing be fetched from the adjacent city, but must all the flails of this Jebusité be consumed for this service? Surely Ornan did not hold such a quantity of land, as required so great a number of flails for the purpose of thrashing the produce of it, that they might serve to consume the sacrifice of two oxen! But why not conclude, that this offer was made for *instant* use, Ornan hereby hoping to terminate the pestilence, as it were, on the instant, without a moment's delay? Thus considered, it acquires additional propriety, and we shall see that it had no trifling value.

When the prophet Isaiah speaks of the customary practice of rural economy in Judea, as exemplifying the talents imparted by Heaven to the sons of men, he says, "His God doth instruct him to discretion, and doth teach him; for the fitches are not thrashed with a thrashing instrument; *neither is a cart wheel turned about* upon the cumin; but the fitches are beaten out with a staff, and the cumin with a rod. Bread corn is bruised, because he will not be ever thrashing it, *nor break it with the wheel of his cart*, nor bruise it with his horsemen. This also cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working," ch. xxviii. 27. To turn cart wheels upon bread corn seems strange enough; but the following information will remove the difficulty:

"The second remark is concerning the manner they thrash, or rather tread, rice in Egypt, by means of a sledge drawn by two oxen; and in which the man who drives them is on his knees, whilst another man has the care of drawing back the straw, and of separating it from the grain, that remains underneath. In order to tread the rice, they lay it on the ground in a ring, so as to leave a little void circle in the middle." (Norden's Travels in Egypt and Nubia, page 80.) "In thrashing their corn, the Arabians lay the sheaves down in a certain order, and then lead over them two oxen, dragging a large stone. This mode of separating the ears from the straw, is not unlike that of Egypt." (Niebuhr's Travels, page 299.) "They use oxen, as the ancients did, to beat out their corn, by trampling upon the sheaves, and dragging after them a clumsy machine. This machine is not, as in Arabia, a stone cylinder; nor a plank with sharp stones, as in Syria; but a sort of sledge consisting of three rollers, fitted with irons, which turn upon axles. A farmer chooses out a level spot in his fields, and has his corn carried thither in sheaves, upon asses, or dromedaries. Two oxen are then yoked in a sledge; a driver gets upon it, and drives them backwards and forwards [or in a circle] upon the sheaves; and fresh oxen succeed in the yoke, from time to time. By this operation, the chaff is very much cut down; the whole is then winnowed, and the pure grain thus separated. This mode of thrashing out the corn is tedious and inconvenient; it destroys the chaff, and injures the quality of the grain." (Ib. vol. i. p. 89.)

"This machine [Niebuhr adds] is called Nauridj. It has three rollers, which turn on their axles; and each of them is furnished with some irons, round and flat. At the beginning of June, Mr. Forskal and I several times saw, in the environs of Dsjise, [Gize,] how corn was thrashed in Egypt. Every peasant chose for himself, in the open field, a smooth plat of ground, from 80 to 100 paces in circumference. Hither was brought, on camels or asses, the corn in sheaves, of which was formed a ring of six or eight feet wide, and two high. Two oxen were made to draw over it again and again the sledge (traineau)

above mentioned, and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge. Two such parcels or layers of corn are thrashed out in a day, and they move each of them as many as eight times, with a wooden fork of five prongs, which they call Meddre. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is thrashed, they replace the straw in the ring, and thrash it as before. Thus the straw becomes every time smaller, till at last it resembles chopped straw. After this, with the fork just described, they cast the whole some yards from thence, and *against the wind;* which driving back the straw, the corn and the ears not thrashed out fall apart from it, and make another heap. A man collects the clods of dirt and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps, in which a good many entire ears are still found, and drive over them, for four or five hours together, a dozen couple of oxen joined two and two, till, by absolute trampling, they have separated the grains, which they throw into the air with a shovel (Luhh) to cleanse them."

The ancient Arabs, Syrians, Egyptians and Romans *thrashed their corn* in the same manner, by the feet of cattle, as may be seen in Bochart, vol. ii. p. 302, 310. "The Moors and Arabs," says Dr. Shaw, "continue to *tread out* their corn after the primitive custom of the East. Instead of beeves, they frequently make use of mules and horses, by tying in the like manner, by the neck, three or four of them together, and whipping them afterwards round about the neddars, (as they call the thrashing-floors; the Lybicæ Aræ of Horace,) where the sheaves lie open and expanded, in the same manner as they are placed and prepared, with us, for thrashing. This, indeed, is a much quicker way than ours, but less cleanly: for, as it is performed in the open air (Hos. xiii. 3.) upon any round level plat of ground, daubed over with cow's dung, to prevent, as much as possible, the earth, sand, or gravel, from rising; a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain; at the same time *the straw*, which is their only fodder, is hereby *shattered to pieces;* a circumstance very pertinently alluded to in 2 Kings xiii. 7, where the king of Syria is said *to have made the* Israelites like the dust, by thrashing." (Travels, p. 221, folio.)

THRONE, that magnificent seat on which princes usually sit to receive the homage of their subjects, or to give audience to ambassadors; where they appear in pomp and ceremony; whence they dispense justice, &c. The throne, the sceptre, the crown, are ordinary symbols of royalty and royal authority. Scripture often represents the Lord as sitting on a throne. The psalmist says, that God had confirmed his throne in heaven from all eternity, Ps. ciii. 19; xciii. 2; xlv. 6. This throne was supported by justice and equity, xcvii. 2. The throne of the Lord which was shown to Ezekiel, (chap. i.) was at the same time the most terrible, and yet the most magnificent, object that can be imagined. It was an animated chariot, borne by four cherubim of an extraordinary figure. The wheels were of inexplicable beauty and magnitude, also animated and conducted by a spirit. The throne of the Lord, which was over the wheels and the cherubim, was like glittering crystal, with a seat of sapphire. He who sat on the throne was surrounded with splendor like that of fire, or of metal in fusion; and round him glowed the colors of the rainbow. (See also Isa. vi. 2—4.)

The cherubim on the ark of the covenant were also considered as a kind of throne of the Deity: whence it is said in many places that God sits between the cherubim; (1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; Ps. xviii. 10; lxxx. 1; xcix. 1; Isa. xxxvii. 16.) whether we consider the cherubim of the ark, or the cherubim which Isaiah and Ezekiel describe as being under, and about, the throne of the Almighty; and probably to the same cherubim Paul refers by the term thrones, Col. i. 16.

The throne of Solomon is described in Scripture as the finest and richest in the world, 1 Kings x. 20. It was of ivory, inlaid with gold. The ascent was by seven steps; the back was round, and two arms supported the seat; twelve golden lions, one at each end of every step, made a principal part of its ornaments.

The Jews sometimes swore by the throne of God, or by heaven; but our Saviour forbids such oaths; (Matt. v. 34; xxiii. 22.) for "Whoever swears by heaven, swears by the throne of God, and by him who sitteth upon it." There is a passage (Exod. xvii. 16.) that might be understood in the sense of an oath, sworn by the throne of God: "The Lord has lifted up his hand from his throne (he has sworn by his throne) that he would make war against Amalek." (See Oath.) Thus in Judith, (i. 2.) Nebuchadnezzar swears by his throne, that he would make war against all who had rejected his ambassadors.

In Scripture, the Son of God is represented as sitting on a throne at the right hand of his Father, Ps. cx. 1; Heb. i. 8; Rev. iii. 21. And he himself assures his apostles, that they should sit on twelve thrones, judging the twelve tribes of Israel, Luke xxii. 30. In the Revelation, we find the twenty-four elders seen in vision, sitting on thrones before the Lord, Rev. iv. 4. And (Dan. vii. 9.) when God is about to enter into judgment with men, thrones are prepared for judges. The Ancient of Days is seated; his throne is as a flame of fire; his wheels are as consuming fire; streams of fire radiate from his face; millions of millions of angels attend upon him, and thousands of thousands are round about him.

Thrones, in the sense of an order of the celestial hierarchy, (Col. i. 16.) may signify, as above hinted, the cherubim, which were considered as the throne of God. Paul does not mention thrones among the celestial spirits that compose the angelic hierarchy, (Eph. iii. 10; vi. 12.) and hence some suppose that by thrones, principalities, powers and dominions, the apostle means no more than temporal powers, subordinate one to another. Thus, thrones denote kingly power; principalities, governors or princes; and powers, judges, magistrates of cities, &c.

THUMMIM, see Urim.

THUNDER is a re-percussion of the air violently agitated, among dense clouds, by the lightning or electric flash; and as this is the loudest natural noise with which mankind are acquainted, it was, like many other surprising things, expressed by an addition of the name of God. So we have, in Scripture, the terms "fair to God," extremely beautiful; "great cities of God," extremely great cities; "trees of God," extremely tall trees; and hence thunder is called "the voice of God," that is, the prodigious sound, noise, or report; "voices of God," (Heb. Exod. ix. 28.) are mighty thunderings; (Ps. xxix. 3, 4, 5.) the voice of the Lord breaketh the cedars, divideth the flames of fire, &c.: the psalmist tells us, verse 3, he means thunder.

THYATIRA, a city of Lydia, in Asia Minor, anciently called Pelopia and Euhippia, now *Ak-hisar*. It was situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus, Acts xvi. 14; Rev. i. 11; ii. 18, 24. The art of dyeing purple was particularly cultivated at Thyatira, as appears from an inscription found there, for which see Kuinoel on Acts i. (See Wells, Sac. Geogr. No. 537. Miss. Her. for 1821, p. 251.) *R.

THYINE-WOOD, (Rev. xviii. 12.) the wood of the *thyia* v. *thuja articulata* of Linnæus, an aromatic evergreen tree, resembling the cedar, and found in Libya. The wood was used in burning incense. R.

I. TIBERIAS, a city of Galilee, on the western shore of the lake of Gennesareth, the original name of which is thought to have been Cinnereth, or Hammath, or Emath, or Rakkath, or Recchath. Reland, however, shows that this is very doubtful, and only founded on the sea of Cinnereth being afterwards called the sea of Tiberias; which by no means proves that Cinnereth and Tiberias were the same town. Besides, as he observes, the portion of Naphtali did not begin towards the south, but at Capernaum, (Matt. iv. 13.) which is more to the north than Tiberias; and yet Cinnereth, Hammath, Rakkath, belong to the portion of Naphtali, Josh. xix. 35.

Josephus states (Ant. lib. xviii. cap. 3; De Bel. lib. ii. cap. 8.) that Tiberias was built in honor of Tiberias by Herod Antipas, and that it was 30 furlongs from Hippos, 60 from Gadara, 120 from Scythopolis, and 30 from Tarichea. (De Vitâ suâ, p. 1025, 1010.) Herod endowed it with great advantages; which, with its convenient situation, soon made it the metropolis of Galilee. When he was obliged to leave Rome, he retired hither with his uncle Herod; and the emperor Claudius afterwards bestowing it upon him, it had the name of Claudia Tiberias. Josephus took possession of it at the time of the wars with the Jews, and gave the bastinado to the officer who came to propose terms of peace to it from the Romans. Vespasian intended to put all the inhabitants to the edge of the sword; but Agrippa prevailed on him to be satisfied with beating down part of its walls. Tiberias was famous for its baths of hot waters, from which diseased people received great benefit.

In this city, some of the most learned of the Jews, after the destruction of Jerusalem by the Romans, assembled, and laid the foundation of an academy, which became famous by the Mishna that was composed in it; by the celebrated labors of the Masorites, the authors of the vowel points; and by the reputation of the doctors who there kept their schools. Here the patriarch of the nation also resided.

Dr. E. D. Clarke says, (Trav. vol. ii. p. 467.) "The town of Tiberias is situated close to the edge of the lake. It is fortified by walls, but has no artillery; and, like all Turkish citadels, makes a great figure from without, exhibiting, at the same time, the utmost wretchedness within. Its castle stands upon a rising ground in the north part of it. No antiquities now remain, except a very ancient church, of an oblong square form, to which we descended by steps. There is reason to believe this the first place of Christian worship erected in Tiberias, and that it was constructed as long ago as the fourth century. The roof is of stone, and it is vaulted. It is called the house of Peter. About a mile south of the town are the celebrated hot baths of Emmaus."

II. TIBERIAS, Sea of. This lake, which is almost equal in the grandeur of its appearance to the lake of Geneva, is called indifferently the lake of Gennesareth, the lake of Tiberias, the sea of Galilee, and the sea of Cinneroth, from the adjacent country, or the principal towns upon its shores. Josephus and Pliny agree in stating it to be about 16 miles in length, and about 6 in breadth. Mr. Buckingham thus describes it: "The waters of this lake lie in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlet of the Jordan at each extreme; for which reason, long continued tempests from any one quarter are here unknown; and this lake, like the Dead sea, with which it communicates, is, for the same reason, never violently agitated for any great length of time. The same local features, however, render it occasionally subject to whirlwinds, squalls and sudden gusts from the hollow of the mountains, which, as in any other similar basin, are of short duration; and the most furious gust is succeeded by a perfect calm. A strong current marks the passage of the Jordan through the middle of the lake, in its way to the Dead sea, where it empties itself. The appearance of this sea from the town of Capernaum, which is situated near the upper end of the bank on the western side, is extremely grand; its greatest length runs nearly north and south. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dulness to the picture; and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found."

Dr. E. D. Clarke, describing its appearance, says, "The wind rendered its surface rough, and called to mind the situation of our Saviour's disciples, when, in one of the small vessels which traverse these waters, they were tossed in a storm, and saw Jesus, in the fourth watch of the night, walking to them upon the waves, Matt. xiv. 24, 25, 26. Often as this subject has been painted, combining a number of circumstances adapted for the representation of sublimity, no artist has been aware of the uncommon grandeur of the scenery, memorable on account of the transaction. The lake of Gennesareth is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and, independent of the local feelings likely to be excited in its contemplation, affords one of the most striking prospects in the Holy Land. It is by comparison alone that any due conception of the appearance it presents can be conveyed to the minds of those who have not seen it; and, speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although, perhaps, it yields in majesty to the stupendous features of Loch Lomond in Scotland. It does not possess the vastness of the lake of Geneva, although it much resembles it in particular points of view. The lake of Locarno in Italy comes nearest to it in point of picturesque beauty, although it is destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and, perhaps, in the height of its surrounding mountains, to the lake Asphaltites; but its broad and extended surface, covering the bottom of a profound valley, environed by lofty and precipitous eminences, added to the impression of a certain reverential awe under which every Christian pilgrim approaches it, give it a character of dignity unparalleled by any similar scenery." (Travels, p. 462.)

TIBERIUS CÆSAR, second emperor of Rome,

i. e. Tiberius Claudius Drusus Nero. He was the son of Livia, and step-son of Augustus; and, being adopted by that emperor, he succeeded to his throne A. D. 14. He died A. D. 37, after a cruel reign of 22½ years. It was in the 14th year of his reign that John the Baptist first appeared; and the crucifixion of Jesus took place in the 3d or 4th year after, Luke iii. 1. R.

TIBHATH, a city of Syria-Zoba, taken and plundered by David, 1 Chron. xviii. 8.

TIBNI, a son of Ginath, and competitor with Omri for the kingdom of Israel, 1 Kings xvi. 21.

TIDAL, king of nations, or of Gentiles, (*goim*,) Gen. xiv. 1. Some think he was king of Galilee of the Gentiles beyond Jordan; (Matt. iv. 15.) and Joshua speaks of a king of the nations of Gilgal, or of Galilee, according to the Septuagint, Josh. xii. 23.

TIGLATH-PILESER, king of Assyria, reigned at Nineveh. Ahaz, king of Judah, finding himself pressed by Rezin, king of Syria, and Pekah, king of Israel, and unable to oppose them, sent ambassadors to Tiglath-pileser, to desire his assistance against those kings, 2 Kings xvi. 7, &c. At the same time he sent him all the gold and silver found in the treasuries of the temple and of the palace. Tiglath-pileser marched against Rezin, killed him, plundered Damascus, and transported the inhabitants to places on the river Cyrus. Ahaz went to meet him at Damascus, (2 Chron. xxviii. 20, 21.) but Tiglath-pileser, not being satisfied with the presents of Ahaz, entered Judea, and ravaged the whole country. He did the same in Samaria, carried away the tribes of Reuben and Gad, and the half tribe of Manasseh, and transplanted them to Halah, Habor and Hara, on the river Gozan, 1 Chron. v. 26. He took also the cities Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Galilee, and the countries of Gilead and Naphtali, and carried away the inhabitants into Assyria, 2 Kings xv. 29. He reigned nineteen years at Nineveh. His successor was his son Shalmaneser. See more in ASSYRIA.

TIMBREL, an instrument of music, often mentioned in Scripture. The Hebrews called it תוף, *toph*, under which name they comprehended all kinds of drums, tabors and timbrels. We do not find that the Hebrews used it in their wars, but only at their public rejoicings; and it was commonly employed by the women. It consisted and still consists of a small rim, over which a skin is drawn. The rim is also hung with small bells. The timbrel is used as an accompaniment to lively music, being shaken and beaten with the knuckles in time. After the passage of the Red sea, Miriam, sister of Moses, took a timbrel, and began to play and dance with the women, Exod. xv. 20. The daughter of Jephthah came to meet her father with timbrels and other musical instruments, Judg. xi. 34.

TIMNAH, or TIMNATH, an ancient Canaanitish city, to which Judah was going when he met with Tamar, Gen. xxxviii. 12. It was at first assigned to Judah, on whose northern borders it lay, (Josh. xv. 10, 57.) but afterwards to the tribe of Dan, (Josh. xix. 43.) where it is written THIMNATHAH. It remained mostly, however, in the possession of the Canaanites. Judg. xiv. 1; 2 Chron. xxviii. 18. (Compare Joseph. Antiq. v. 8. 5.) *R.

TIMNATH-SERAH, a city of Ephraim, which Joshua chose for his dwelling and burying-place, Josh. xix. 50; xxiv. 30.

TIMOTHY, a disciple of Paul. He was of Derbe or Lystra, both cities of Lycaonia, Acts xvi. 1; xiv. 6. His father was a Gentile, but his mother a Jewess, 2 Tim. i. 5; iii. 15. When Paul came to Derbe and Lystra, about A. D. 51, or 52, the brethren spoke highly of the merit and good disposition of Timothy; and the apostle determined to take him along with him, for which purpose he circumcised him at Lystra, Acts xvi. 3. Timothy applied himself to labor in the gospel, and did Paul very important services, through the whole course of his preaching. It is not known when he was made bishop; but it is believed that he received very early the imposition of the apostle's hands, and this in consequence of a particular revelation, or intimation from the Holy Spirit, 1 Tim. iv. 14; 2 Tim. i. 6. Paul calls him, not only his dearly beloved son, but also his brother, the companion of his labors, and a man of God; observing that none was more united with him in heart and mind than Timothy.

He accompanied Paul to Macedonia, to Philippi, to Thessalonica, and to Berea, where he left him and Silas to confirm the converts, Acts xvii. 14, &c. When at Athens, he directed Timothy to come to him, (A. D. 52,) and thence sent him back to Thessalonica, from whence he afterwards returned with Silas, to Paul at Corinth, (Acts xviii. 5.) where he continued with the apostle, and is named with Silas at the beginning of the two epistles to the Thessalonians.

About A. D. 56, Paul sent Timothy with Erastus into Macedonia, (Acts xix. 22.) and directed him to call at Corinth, to refresh the minds of the Corinthians in the truth. Some time after, writing to this church, (1 Cor. iv. 17.) he recommends to them the care of Timothy, and directs them to send him back in peace.

Timothy returned to Paul in Asia, who there stayed for him, whence they went together into Macedonia, and the apostle joins Timothy's name with his own, in the Second Epistle to the Corinthians, which he wrote from this province, about the middle of A. D. 57. He also sends his commendations to the Romans, in the letter which he wrote to them from Corinth, the same year, or about A. D. 58, Rom. xvi. 21.

Though it does not appear, by the Acts, that Timothy was with Paul the two years in which he was prisoner at Cesarea, nor during his voyage to Rome; yet he had accompanied him in his journey to Jerusalem, (Acts xx. 4.) and it is certain he was in Rome when the apostle wrote to the Philippians, to the Colossians, and to Philemon, because he is named in the titles of these epistles, which were written A. D. 60, 61, 62. The year following, when Paul wrote to the Hebrews, (Heb. xiii. 23. A. D. 64,) he tells them, that Timothy was come out of prison; but he mentions no circumstances, either of his imprisonment or delivery.

When the apostle returned from Rome, A. D. 64, he left Timothy at Ephesus, (1 Tim. i. 3.) as the overseer of that church. The first of the two letters addressed to him was written from Macedonia, about A. D. 64 or 65, 1 Tim. v. 23. (But see under PAUL.) The apostle recommends him to be more moderate in his austerities, and to drink a little wine, because of the weakness of his stomach, and his frequent infirmities. After Paul came to Rome, (A. D. 65,) he wrote to him his second letter, which is full of kindness and tenderness for this his dear disciple, and which is justly considered as the last will of the apostle. He desires him to come to Rome to him before winter, and to bring with him several things that had been left at Troas, 2 Tim. iv. 9—13. If Timothy went to Rome,

as is probable, he must have been a witness there of the martyrdom of Paul, A. D. 66. Calmet and some other commentators incline to think that Timothy must be the angel of the church of Ephesus, to whom John writes, (Rev. ii.) though they are of opinion that the reproaches contained in the address do not so much concern Timothy personally, as some members of his church whose zeal had become cool. We have nothing that can be depended upon, concerning the latter part of his life.

TIN is the word commonly employed in the Scriptures to designate the metal tin, as in Num. xxxi. 22. But in Isa. i. 25, the Hebrew word is put for *dross*, or *that which is separated by smelting;* and here our translators have also improperly retained the word *tin*. R.

TIPHSAH, the ancient Thapsacus, an important city on the western bank of the Euphrates, which constituted the north-eastern extremity of Solomon's dominions. There was here a celebrated ford or ferry over the Euphrates, 1 Kings iv. 24. Perhaps the same city is meant, 2 Kings xv. 16; though others understand here a city of the same name near Samaria. (Xen. Anab. i. 4. Arrian. Exped. Alex. iii. 7.) R.

TIRHAKAH, king of Ethiopia, or Cush, bordering on Palestine and Egypt. (See CUSH, p. , and EGYPT, p. 373.) This prince, at the head of a powerful army, attempted to relieve Hezekiah, when attacked by Sennacherib, (2 Kings xix. 9.) but the Assyrian army was routed before he came up. See SENNACHERIB.

TIRZAH, *pleasant*, a city of Ephraim, and the royal seat of the kings of Israel, from the time of Jeroboam to the reign of Omri, who built the city of Samaria, which then became the capital of this kingdom. Joshua killed the king of Tirzah, Josh. xii. 24. Menahem, the son of Gadi, of Tirzah, slew Shallum, the usurper of the kingdom of Israel, who reigned at Samaria, and assumed the government himself. But the city of Tirzah shutting its gates against him, he made it suffer the most terrible effects of his indignation, 2 Kings xv. 14, 16.

TISHBE, a city of Gilead, east of the Jordan, and the country of the prophet Elijah, who from hence was called the Tishbite, 1 Kings xvii. 1.

TISRI, the first Hebrew month of the civil year, and the seventh of the ecclesiastical year. (See the JEWISH CALENDAR, at the end of the volume.)

TITHES, see TYTHES.

TITUS, a Gentile (Gal. ii. 3.) converted by the apostle Paul, who calls him his son, Tit. i. 4. Paul took him with him to Jerusalem, (Gal. ii. 1.) about the time of the question whether the converted Gentiles should become subject to the ceremonies of the law. Some would then have obliged him to circumcise Titus; but neither he nor Titus would consent. Titus was afterwards sent by the apostle to Corinth, (2 Cor. xii. 18.) on occasion of some disputes in that church. He was well received by the Corinthians, and much satisfied by their ready compliance, but would receive nothing from them; thereby imitating the disinterestedness of his master. From Corinth he went to Paul in Macedonia, and gave him an account of the state of the Corinthian church, 2 Cor. vii. 6, 15. A short while afterwards, the apostle desired him to return to Corinth, to regulate things against his own arrival there. Titus readily undertook this journey, and departed immediately, (2 Cor. viii. 5, 16, 17.) carrying with him Paul's second letter to the Corinthians. Titus was made bishop of Crete about A. D. 63, when Paul was obliged to leave that island, to take care of other churches, Tit. i. 5. The following year he wrote to him to desire that as soon as he should have sent Tychicus, or Artemas, to supply his place in Crete, Titus would come to him to Nicopolis in Macedonia, (or to Nicopolis in Epirus, on the gulf of Ambracia,) where the apostle intended to pass his winter, Tit. iii. 12.

Titus was deputed to preach the gospel in Dalmatia; and he was there A. D. 65, when the apostle wrote his Second Epistle to Timothy, 2 Tim. iv. 10. He afterwards returned to Crete, whence, it is said, he propagated the gospel in the neighboring islands, and died, aged 94.

The subject of the Epistle to Titus, is to represent the qualities that should characterize church-officers. As a principal function of Titus in the isle of Crete was to ordain bishops and deacons, it was highly incumbent on him to make a discreet choice. The apostle also suggests the advice and instructions he should give to all sorts of persons; to the aged, both men and women; to young people of either sex; to slaves and servants. He exhorts him to exercise a strict authority over the Cretans, and to reprove them with severity, on account of their lying, idleness and gluttony. And as there were many converted Jews in Crete, he exhorts him to oppose their vain traditions and fables; also to decline the observation of the legal ceremonies, as no longer necessary; to show that the distinction of meats is abolished, and that every thing is pure and clean to those who are pure. He puts him in mind of exhorting the faithful to be obedient to temporal powers, to avoid disputes, quarrels and slander; to engage in honest callings; and to shun the company of heretics, after the first and second admonition. It is supposed by many, from the similarity of their contents, that the Epistle to Titus, and the first to Timothy, were written at no great interval of time. See under PAUL.

TOB, a country beyond Jordan, in the most northern part of the portion of Manasseh. The first mention of it appears to be in Judg. xi. 3, where we read that Jephthah fled into the land of Tob; and was fetched from thence, verse 5. This is thought by many to be the same as Ish-Tob, 2 Sam. x. 6, 8. We also read of this country apparently in 1 Mac. v. 13, where the Jews send letters to Judas Maccabæus, complaining of the heathen in the land of Gilead, who had slain "all our brethren that were in the places of Tobi, or Tubin," (where the word *places* deserves notice, as being rather an addition by way of explanation, than strictly in the original,) and we read also of Jews called Tubieni, 2 Mac. xii. 17. Ptolemy mentions this city under the name of Thauba; it should probably have been written Thuba. Rabbi Joshua ben Levi says, the Tob into which Jephthah withdrew was afterwards called Susitha; in Greek, Hippene, (cavalry-town.) In the city Hippo, were mingled both Jews and Gentiles.

TOBIAH, an Ammonite, and an enemy to the Jews, who strenuously opposed the rebuilding of the temple, after the return from Babylon, Neh. ii. 10; iv. 3; vi. 1, 12, 14. He is called in some places the servant or slave of Nehemiah; probably because he was originally of servile condition. However, he became of great consideration among the Samaritans, over whom he was governor, with Sanballat. Tobiah married the daughter of Shechaniah, a principal Jew of Jerusalem, and had a powerful party in the city itself, Neh. vi. 18. Nehemiah being obliged to return to Babylon, after he had repaired the walls of Jerusalem, Tobiah took this opportunity to come and

dwell at Jerusalem; and even obtained of Eliashib, who had the care of the house of the Lord, an apartment in the temple. But Nehemiah returning from Babylon, some years after, drove Tobiah away, and threw his goods out of the holy place, Neh. xiii. 4—8. Scripture makes no further mention of Tobiah: he probably retired to Sanballat at Samaria.

I. TOBIJAH, a Levite and doctor of the law, sent by king Jehoshaphat through the cities of Judah, to instruct the people, 2 Chron. xvii. 8.

II. TOBIJAH. The Lord commanded the prophet Zechariah (vi. 10, 14.) to ask of Tobijah, Heldai, Jedaiah and Josiah, son of Zephaniah, lately returned from Babylon, a certain quantity of gold and silver, which they intended for an offering to the temple, to make crowns thereof, to place on the head of Joshua, son of Josedech, high-priest of the Jews. The rabbins are of opinion, that these four persons were the same as Daniel, Ananias, Azariah and Mishael.

TOGARMAH, the third son of Gomer, (Gen. x. 3.) is thought by Josephus and Jerome to have been the father of the Phrygians; but the majority of learned men are for Cappadocia or Armenia. Ezekiel says, (xxvii. 14.) "They of the house of Togarmah traded in thy fairs (at Tyre) with horses and horsemen and mules;" which agrees very well with Cappadocia.

TOI, king of Hamath, in Syria, who, when he heard that David conquered king Hadadezer, sent his son Joram to congratulate him, and to offer him vessels of gold, silver and brass, 2 Sam. viii. 9—11.

I. TOLA, the tenth judge of Israel, succeeded Abimelech, and judged Israel 23 years; from A. M. 2772 to 2795. Scripture says, Tola was the son of Puah, uncle to Abimelech by the father's side, and consequently brother to Gideon; yet Tola was of the tribe of Issachar, and Gideon of Manasseh. (See ADOPTION.) He was buried at Shamir, a city in the mountain of Ephraim, where he dwelt, and was succeeded by Jair of Gilead.

II. TOLA, the eldest son of Issachar, and chief of a family, Gen. xlvi. 13; Numb. xxvi. 23.

TOLAD, a city of Judah, (1 Chron. iv. 29.) yielded to Simeon. Probably the Eltolad of Josh. xv. 30; xix. 4.

TOMB, see SEPULCHRE.

TONGUE is taken in different senses: (1.) For the organ of speech.—(2.) For the language spoken in any country.—(3.) For discourse: thus we say, a bad tongue, a slanderous tongue, &c.

To gnaw one's tongue is a sign of fury, despair and torment. The worshippers of the beast "gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds," Rev. xvi. 10.

Tongue of the sea—tongue of land—are terms used in Scripture for an extremity or point of a sea. Or a peninsula, a cape, a promontory of land, having the sea on both sides.

The wise man says, (Ecclus. xxvi. 6.) that a jealous woman is a scourge of the tongue. In families where polygamy was frequent, jealousy among women was the foundation of a great number of evil discourses and backbitings. The same author says, (Ecclus. xxviii. 17, 18.) "The stroke of the whip maketh marks in the flesh, but the stroke of the tongue breaketh the bone. Many have fallen by the edge of the sword, but not so many as have fallen by the tongue." And Job says, (v. 21.) God shall defend you from the lash of the tongue; you shall not be exposed to its strokes.

The gift of tongues with which God endowed the apostles and disciples assembled at Jerusalem, on the day of Pentecost, (Acts ii.) was communicated to the faithful, as appears by the Epistles of Paul, which regulate the manner in which this great privilege was to be used in their assemblies; (1 Cor. xii. 10; xiv. 2.) and it continued in the church so long as God thought necessary, for the conversion of heathen, and the confirmation of believers. Irenæus testifies, (lib. v. cap. 6.) that it subsisted in the church in his time.

When Paul says, that though he should speak with the tongue of men and of angels, it would be nothing without charity, he uses a supposed hyperbole; as when we say, angelical beauty, angelical voice, &c. e. g. "I would have every one set a due value on the gift of tongues; but though a man possessed the most exquisite eloquence, this inestimable gift would be of little use to him, as to salvation, if he be without charity."

TOPAZ. The Heb. פטדה, *Pitdah*, (Exod. xxviii. 17; xxxix. 10; Job xxviii. 19; Ezek. xxviii. 13.) is translated in most of the ancient versions, *topaz*, which, in modern times, is supposed to be the same as the *chrysolite*.

TOPHET, a place near Jerusalem, in the valley of the children of Hinnom. It is said that a constant fire was kept here, for burning the offal, and other filth brought from the city. Isaiah (xxx. 33.) seems to allude to the custom of burning dead carcasses in Tophet: when speaking of the defeat of the army of Sennacherib, he says, "For Tophet is ordained of old; yea, for the king [or Moloch] it is prepared; he hath made it deep and large. The pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it." Hence some think the name of Tophet was given to the valley of Hinnom, because of the sacrifices offered there to the god Moloch, by beat of drum, to drown the cries of the consuming children. In Hebrew a drum is called *toph*. See GEHENNA.

Jeremiah (vii. 31.) upbraids the Israelites with having built temples to Moloch: "The high places of Tophet, which is in the valley of the sons of Hinnom, to burn their sons and their daughters in the fire." We learn from the same prophet that Tophet was a polluted and unclean place, where they used to throw the carcasses to which they refused burial, chap. vii. 32; xix. 11—13. King Josiah defiled the place of Tophet, where the temple of Moloch stood, that nobody might go thither any more, to sacrifice their children to that cruel deity, 2 Kings xxiii. 10.

TORTOISE, (Lev. xi. 29.) a class of animals strongly allied to the reptile kinds. The Hebrew word, however, does not signify a tortoise, but a lizard, called in Arabic *tzab*.

TRACHONITIS, *rocky*, or *rugged*, a province between Palestine and Syria, having Arabia Deserta east, Batanea west, Iturea south, and the country of Damascus north. Josephus (Antiq. lib. i. cap. 7.) says, it is situate between Palestine and Cœlo-Syria, and was peopled by Hush, or Cush, a son of Aram. Of this province Herod Philip was tetrarch, Luke iii. 1.

TRADITION, a sentiment or custom not written, but delivered down by succession. The Jews had numerous traditions, which they did not commit to writing, before their wars against the Romans, under Adrian and Severus. Then rabbi Judah, the Holy, composed the Mishna, that is, the second law; which is the most ancient collection of Jewish traditions. To this were added the Gemara of Jerusalem, and that of Babylon, which, together with the Mishna, form

the Talmud of Jerusalem, and that of Babylon. (See TALMUD.) Our Saviour often censured the false traditions of the Pharisees; and reproached them with preferring these to the law itself, Mark vii. 7, &c. Matt. xv. 2, 3, seq. He gives several instances of their superstitious adherence to vain observances, while they neglected essential things.

The Christians also had traditions, which they received from Christ, or his apostles. Paul (2 Thess. ii. 15.) says, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or by our epistle." The ancient fathers acknowledged the truth and authority of the apostolical traditions, but they have not pretended that we must blindly receive as apostolical traditions all that may be put upon us as such.

TRANSFIGURATION. After our Saviour had inquired of his disciples what men thought of him, and what they themselves thought, Peter answered, that he was the son of the living God. Jesus then began to speak of his passion, as at hand, (Matt. xvi. 28.) adding, "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." Six days after this promise, [Matt. xvii. 1, says six days, but Luke ix. 28, mentions eight days; probably because he counted inclusively, reckoning the day of the promise, and the day of the execution of that promise; whereas the other evangelist regarded only the six intermediate days. One evangelist also says, about eight days, the other, after six days,] Jesus took Peter, James and John his brother, and brought them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light: and behold there appeared unto them Moses and Elias talking with him"—on the subject of his expected suffering and death at Jerusalem. The chief design of the Son of God in this transfiguration was, according to the fathers, to fulfil his promise made a few days before, that he would let some of his disciples see a glimpse of his glory before his death, and to fortify them against the scandal of the cross, by giving them this convincing proof that he was the Messiah. It is observed, with great reason, that the condition in which Christ appeared among men, humble, weak, poor and despised, was a true and continual transfiguration; whereas, the transfiguration itself, in which he showed himself in the real splendor of his glory, was his true and natural condition.

It is probable, too, that being well aware of the sufferings which awaited him at Jerusalem, Jesus himself was refreshed by this manifestation, and by the encouragement resulting from a view of the glory that should follow his crucifixion. Hence his decease is not expressed by the usual term for *death*, but by the term implying a deliverance from suffering, with an admission into a state of happiness; as the Israelites were released, by their exodus, from the bondage of Egypt, and conducted into Canaan, the land of rest from their labors and wanderings. It is the opinion of many interpreters, that this transfiguration occurred upon mount Tabor; but this opinion is attended with difficulties.

The fathers observe in this manifestation, that the law, represented by Moses, and the prophets, represented by Elias, gave testimony to our Saviour.

TREASURE, any thing collected together, in stores. So a treasure of corn, of wine, of oil; treasures of gold, silver, brass; treasures of coined money. Snow, winds, hail, rain, waters, are in the treasuries of God, Ps. cxxxv. 7; Jer. li. 16. We say also, a treasure of good works, treasures of iniquity, to lay up treasures in heaven, to bring forth good or evil out of the treasures of the heart. Joseph told his brethren, when they found their money returned in their sacks, that God had given them treasures, Gen. xliii. 23. The kings of Judah had keepers of their treasures, both in city and country, (1 Chron. xxvii. 25; 2 Chron. xxxii. 27, &c.) and the places where these magazines were laid up were called treasure-cities. Pharaoh compelled the Hebrews to build him treasure-cities, or magazines, Exod. i. 11. The word treasures is often used to express any thing in great abundance: (Col. ii. 3.) "In Jesus Christ are hidden all the treasures of wisdom and knowledge." The wise man says, that wisdom contains in its treasuries understanding, the knowledge of religion, &c. Paul (Rom. ii. 5.) speaks of heaping up a treasure of wrath against the day of wrath; and the prophet Amos says (iii. 10.) they treasure up iniquity, they lay up iniquity as it were in a store-house, which will bring them a thousand calamities. The treasures of impiety or iniquity, (Prov. x. 2.) express ill-gotten riches. The treasures of iniquity, says the wise man, will eventually bring no profit; and, in the same sense, Christ calls the riches of iniquity, mammon of unrighteousness, an estate wickedly acquired, Luke xvi. 9.

Gospel faith is the treasure of the just: but Paul says, (2 Cor. iv. 7.) "We have this treasure in earthen vessels." Isaiah says of a good man, (xxxiii. 6.) "The fear of the Lord is his treasure."

TRENCH, a kind of ditch cut into the earth, for the purpose of receiving and draining the water from adjacent parts. Something of this kind was the trench cut by the prophet Elijah, to contain the water which he ordered to be poured on his sacrifice, (1 Kings xviii. 32.) and which, when filled to the brim with water, was entirely exhausted, evaporated, by the fire of the Lord, which consumed the sacrifice.

TRENCHES is also a military term, and denotes one description of the approaches to a fortified town. They were anciently used to surround a town, to enclose the besieged, and to secure the besiegers against attacks from them. Trenches could not be cut in a rock; and it is probable, that when our Lord says of Jerusalem, (Luke xix. 43.) "Thy enemies shall cast a trench about thee," meaning, "they shall raise a wall of enclosure," he foretold what the Jews would barely credit, from the nature of the case; perhaps what they considered as impossible: yet the providence of God has so ordered it, that we have evidence to this fact, in Josephus, who says, that Titus exhorting his soldiers, they surrounded Jerusalem with a wall in the space of three days, although the general opinion had pronounced it impossible. This circumvallation prevented any escape from the city, and deterred from all attempts at relief by succors going into it.

Such being the nature of trenches, it seems that our translators have used this word incorrectly in 1 Sam. xxvi. 5: "Saul was sleeping within the trench." A trench demanded too much labor, and was too tedious an operation, to be cut round every place where a camp lodged for a night. The margin, therefore, hints at a circle, or ring, of carriages; and so Buxtorf interprets the word. It seems, however, more likely that it means a circular encampment, in the midst of which stood the tent of Saul; or a circular guard, which surrounded the royal tent, as Mr. Harmer supposes. Mr. Taylor thinks, however, from the description given of the tent of Nadir Shah, that it may

mean a circular screen, with passages, which, surrounding the royal tent, kept off all persons but those to whom the guards gave regular admission. This screen might be of canvass, or of any other substance, like the tent itself.

TRESPASS is an offence committed, a hurt, or wrong done to a neighbor; and partakes of the nature of an error, or slip, rather than of deliberate or gross sin. Under the law, the delinquent who had trespassed was of course bound to make satisfaction; but an offering or oblation was allowed him, to reconcile himself to the Divine Governor, Lev. v. 6, 15. It deserves notice, that whoever does not forgive the trespasses of a fellow man against himself, is not to expect that his Father in heaven will forgive his trespasses; if he will not forgive smaller, inadvertent, non-intentional offences, but harbors a bitter, revengeful disposition, how should he propitiate God when God withholds forgiveness for his lesser crimes; and moreover, charges him with accumulated guilt by great transgressions? May this thought promote a forgiving spirit, a spirit of reconciliation and mutual charity between neighbors and friends!

TRIBE. Jacob having twelve sons, who were heads of so many families, which together formed a great nation, each of these families was called a tribe: But this patriarch on his death-bed adopted Ephraim and Manasseh, the two sons of Joseph, and would have them also to constitute two tribes in Israel, Gen. xlviii. 5. Instead of twelve tribes, there were now thirteen, that of Joseph being two. However, in the distribution of lands by Joshua, under the order of God, they reckoned but twelve tribes, and made but twelve lots. For the tribe of Levi, being appointed to the sacred service, had no share in the distribution of the land; but received certain cities to dwell in, with the first fruits, tithes and oblations of the people.

The twelve tribes, while in the desert, encamped round the tabernacle of the covenant each in due order. To the east were Judah, Zebulun and Issachar: to the west Ephraim, Manasseh and Benjamin: to the south Reuben, Simeon and Gad: and to the north Dan, Asher and Naphtali. The Levites were distributed round about the tabernacle, nearer to the holy place than the other tribes; so that Moses and Aaron, with their families, were to the east, Gershom to the west, Kohath to the south, and Merari to the north.

In the marches of Israel, the twelve tribes were divided into four great bodies. The first body, in front of the army, included Judah, Issachar and Zebulun: the second was composed of Reuben, Simeon and Gad. Between the second and third body of troops came the Levites and priests, with the ark of the Lord, and the furniture of the tabernacle. The third body was composed of Ephraim, Manasseh and Benjamin; and the fourth, which brought up the rear, was Dan, Asher and Naphtali.

In the division made by Joshua of the land of Canaan, Reuben, Gad and half of Manasseh, had their lot beyond Jordan, east; all the other tribes, and the remaining half of Manasseh, had their distribution on this side the river, west. See CANAAN.

The twelve tribes continued united as one state, one people and one monarchy, till after the death of Solomon, when ten of the tribes revolted from the house of David, and formed the kingdom of Israel. See HEBREWS.

TRIBULATION expresses in our version much the same as trouble, or trial; importing afflictive dispensations, to which a person is subjected, either by way of punishment, or by way of experiment. For tribulation, by way of punishment, see Judg. x. 14; Matt. xxiv. 21, 29; Rom. ii. 9; 2 Thess. i. 6. For tribulation by way of trial, see John xvi. 33; Rom. v. 3; 2 Thess. i. 4.

TRIBUNAL, the place where judicial proceedings are administered. Moses appointed (Deut. xvi. 18; xvii. 8, 9; Ezek. xliv. 24.) that in every city there should be judges and magistrates, who should hear and determine differences; and that if any thing very difficult occurred, it should be referred to the place which the Lord should choose, and be laid before the high-priest, or priests, of the race of Aaron, and before the judge, whom the Lord should raise up there for the time being. See JUDGE, and SANHEDRIN.

TRIBUTE. The Hebrews acknowledged the sovereign dominion of God by a tribute, or capitation of half a shekel a head, which was paid yearly, Exod. xxx. 13. Our Saviour (Matt. xvii. 25.) thus reasons with Peter: "Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Meaning, that he, as Son of God, ought to be exempt from this capitation. We do not find that either the kings or the judges of the Hebrews, when they were of that nation, demanded tribute. Solomon, at the beginning of his reign, (1 Kings ix. 21—33; 2 Chron. viii. 9.) compelled the Canaanites, left in the country, to pay tribute, and to perform the drudgery of the public works he had undertaken. Toward the end of his reign, he also imposed a tribute on his own people, and made them work on the public buildings, (1 Kings v. 13, 14; ix. 15; xi. 27.) which alienated their minds, and sowed the seeds of that discontent which afterwards ripened into open revolt, by the rebellion of Jeroboam.

The Israelites were frequently subdued by foreign princes, who laid taxes and tribute on them, to which necessity compelled them to submit. See in Matt. xxii. 17, the answer of Christ to the Pharisees, who came with insidious designs of tempting him, and asked him, whether or no it was lawful to pay tribute to Cæsar. Also John viii. 33, where the Jews boast of having never been slaves to any, of being a free nation, acknowledging God only for sovereign. And note that at that time many Jews had imbibed the principles of Judas Gaulonites, and infused into the people their notions of independence, and a vain show of liberty. On the contrary, the apostles Peter and Paul, in their epistles, always endeavored to recommend and inculcate on Christians submission and obedience to princes, with a conscientious discharge of their duty, in paying tribute, Rom. xiii. 1—8; 1 Pet. ii. 13.

TROAS, a city of Phrygia, or of Mysia, on the Hellespont, between Troy north, and Assos south. Sometimes the name of Troas (or the Troad) signifies the whole country of the Trojans, the province where the ancient city of Troy had stood. But in the New Testament the word Troas signifies a city of this name, sometimes called Antigonia, and Alexandria. Sometimes both names are united, Alexandria-Troas.

Paul was at Troas, A. D. 52, (Acts xvi. 8, &c.) and had a vision in the night of a man of Macedonia, who requested gospel assistance. He embarked, therefore, at Troas, and passed over into Macedonia. The apostle was several other times at Troas. (See Acts xx. 5, 6; 2 Cor. ii. 12.) He left here, in the custody of Carpus, some clothes and books, which he desired Timothy to bring with him to Rome, 2 Tim. iv. 13.

TROGYLLIUM, the name of a town and promontory of Ionia, in Asia Minor, between Ephesus and the mouth of the river Meander, opposite to Samos. The promontory is a spur of mount Mycale, Acts xx. 15. R.

TROPHIMUS, a disciple of Paul, a Gentile by religion, and an Ephesian by birth, came to Corinth with the apostle, and accompanied him in his whole journey to Jerusalem, A. D. 58, Acts xx. 4. When the apostle was in the temple there, the Jews laid hold of him, crying out, "He hath brought Greeks into the temple, and hath polluted this holy place," because having seen him in the city, accompanied by Trophimus, they imagined that he had introduced him into the temple. It is probable that Trophimus followed Paul to Rome, and attended him while in bonds; and it is also related, that after the apostle had obtained his liberty, he went into Spain, and passing through Gaul, left Trophimus at Arles, as bishop. This, however, as Calmet remarks, is very difficult to reconcile with what Paul writes to Timothy, (2 Tim. iv. 20.) that he left him sick at Miletus. Trophimus must then necessarily have returned to Asia, about a year after Paul had thus left him at Arles.

TRUMPET. The Lord commanded Moses to make two trumpets of beaten silver, for the purpose of calling the people together when they were to decamp, Numb. x. They chiefly used these trumpets, however, to proclaim the beginning of the civil year, the beginning of the sabbatical year, (Lev. xxiii. 24; Numb. xxix. 1.) and the beginning of the jubilee, Lev. xxv. 9, 10. Josephus says, that they were near a cubit long, and that their tube or pipe was of the thickness of a common flute. Their mouths were no wider than just admitted to blow into them, and their ends were like those of a modern trumpet. There were originally but two in the camp, though afterwards they made a great number. In the time of Joshua there were seven, (Josh. iii. 4.) and at the dedication of the temple of Solomon there were 120 priests that sounded trumpets, 2 Chron. v. 12.

In addition to the sacred trumpets of the temple, whose use was restricted to the priests, even in war and in battle, there were others used by the Hebrew generals, Judg. iii. 27. Ehud sounded the trumpet to assemble Israel against the Moabites, whose king, Eglon, he had lately slain. Gideon took a trumpet in his hand, and gave each of his people one, when he assaulted the Midianites, Judg. vii. 2, 16. Joab sounded the trumpet as a signal of retreat to his soldiers, in the battle against Abner, (2 Sam. ii. 28.) in that against Absalom, (2 Sam. xviii. 16.) and in the pursuit of Sheba, son of Bichri, 2 Sam. xx. 22.

TRUMPETS, THE FEAST OF, was kept on the first day of the seventh month of the sacred year, which was the first of the civil year, called Tizri. The beginning of the year was proclaimed by sound of trumpet, (Lev. xxiii. 2; Numb. xxix.) and the day was kept solemn; all servile business being forbidden. A solemn holocaust was offered in the name of the whole nation, of a calf, two rams, and seven lambs of the same year, with offerings of flour and wine, as usual with these sacrifices. Scripture does not mention the occasion of appointing this feast. The rabbins say, it was in remembrance of the deliverance of Isaac by the substitution of a ram.

TRUTH is that accurate correspondence of what is related of a subject, or of what is expected from it, which fully justifies the relation; or, it is the precise conformity of a description, an assertion, a proposition, &c. to its subject. In Scripture language, eminently, God is truth; that is, in him is no fallacy, deception, perverseness, &c. Jesus Christ is the truth, the true way to God, the true representative, image, character of the Father; the Holy Spirit is the Spirit of truth, who communicates truth, who maintains the truth in believers, guides them in the truth; and who hates and punishes falsehood, or lies, even to the death of the transgressor, Ps. xxxi. 5; John xiv. 6, 17; Acts v. 3, &c. Good men maintain truth, speak the truth, practise truth; that is, they are careful that their words, actions and sentiments correspond with what is correct, accurate and upright.

Truth, as a substance, is opposed to typical representations, as shadows; the law was given by Moses, but the grace and the truth—the reality of the promised blessings—came by Jesus Christ.

Every man should speak truth to his neighbor; that is, honestly, sincerely, with integrity. Truth, on the part of God, is often united with kindness, mercy, goodness, &c. because fidelity to promises being one great branch of truth, and goodness, mercy, &c. being implied in the divine promises, when God realized any special good, he did but show himself faithful, true, fulfilling the desires, or acting for the advantage, of those who confided in him and in his word. But sometimes the severity of God is his truth, Ps. xl. 10; Rom. iii. 21. Truth is judicial, in reference to a verdict given, (Prov. xx. 28.) judicious, (Rom. i. 25.) constant, (Rom. iii. 7.) upright, 1 Cor. v. 8. The love of the truth is among the noblest characters of the Christian; and as genuine piety, wherever it prevails, will banish falsehood, so we find a real love of truth, the comparison of a man's conduct with the regulations of truth, and a conformity to those regulations are always among the most desirable, the most favorable, and the most decisive proofs of genuine religion; which being itself a system of truth, delights in nothing more than in truth, whether of heart, discourse, or conduct. Of this the apostle John is an instance, who expresses to the lady Eclecta his delight at seeing her children walk in the truth.

TRYPHENA, and TRYPHOSA, Christian women, whom Paul mentions in Rom. xvi. 12, and of whom much mention is made in the history of St. Thecla.

TRYPHON, a king of Syria, who had been a captain in the troops of Alexander Balas. He deposed Nicanor, and placed Antiochus on the throne of Syria, whose death he afterwards procured, and then seized the throne himself. See ANTIOCHUS.

TUBAL, fifth son of Japhet, who is commonly united with Meshech, whence it is thought that they peopled countries bordering on each other. Bochart is very copious to prove, that by Meshech and Tubal are intended the Muscovites and the Tibarenians.

TUBAL-CAIN, son of Lamech the bigamist, and of Zillah, Gen. iv. 22. Scripture calls him the father, that is, inventor or master of the art of forging and managing iron, and of making all kinds of iron work. It has been thought that he gave occasion to the Vulcan of the heathen.

TURTLE-DOVE, or TURTLE, a clean bird often mentioned in Scripture, and which the Jews might offer in sacrifice. It was appointed in favor of the poor, who could not afford more substantial sacrifices, (Lev. xii. 6—8; xiv. 22; Luke ii. 24.) Before the law, (Gen. xv. 9.) Abraham offered birds

which were a turtle and a pigeon; and when he divided the other victims he left the birds entire. See DOVE.

Jeremiah (viii. 7.) speaks of the turtle as a bird of passage: "The stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow, observe the time of their coming."

TYCHICUS, a disciple employed by the apostle Paul to carry his letters to several churches. He was of the province of Asia, and accompanied Paul in his journey from Corinth to Jerusalem, Acts xx. 4. He carried the Epistle to the Colossians, that to the Ephesians, and the first to Timothy. The apostle calls him his dear brother, a faithful minister of the Lord, and his companion in the service of God, (Eph. vi. 21, 22; Col. iv. 7, 8.) and had intentions of sending him into Crete, to preside there in the absence of Titus, Tit. iii. 12. It is thought also, that he was sent to Ephesus, while Timothy was at Rome, when he carried a letter to the Ephesians from this apostle. The Greeks make him one of the seventy, and bishop of Colophon, in the province of Asia.

TYPE is a Greek word which generally siginifies a resemblance, however it may be produced. Thus, (Acts vii. 44.) Moses was to make the tabernacle according to the type, model, exemplar, he had seen. The same word is used in reference to the copy of the letter sent from Claudius Lysias to Felix, (Acts xxiii. 25.) and also concerning the form of doctrine into which believers were inducted, and, as it were, pressed as clay is pressed into the mould, the impression, form, or resemblance of which it exactly takes. (Comp. 1 Cor. x. 6; Phil. iii. 17, et al.)

A type is however more usually considered as an example, pattern, or general similitude to a person, event, or thing which is to come; and in this it differs from a representation, memorial, or commemoration of an event which is past. For instance, the ceremony of the passover among the Jews, with its bitter herbs, its lamb slain, &c. was a commemoration, or memorial repetition of what their fathers had originally transacted at their exodus from Egypt. The same may be said of their dwelling in booths, and the opinion may be justified, which considers sacrifices themselves as commemorative. Being originally instituted after the first transgression, they perpetually revived in Adam, and in his posterity, the recollection of his first guilt, and of the victim which died instead of himself, on that occasion.

In the nature of commemorative ordinances, Jews and Christians are agreed: but the latter say further that many, or most, if not all, the sacred institutions among the Jews were prefigurative hints, or notices of what was to happen under a more perfect dispensation. Hence a sacrifice, the blood of which was shed before the ark, or other symbolical presence of God, prefigured a more noble, more dignified blood, which should be shed before God at some future time; that as such blood was shed to reconcile man and God, to mediate between those otherwise distant parties, so the nobler blood should mediate, with unlimited success, in restoring amity between God and man. They say also, that the dwelling in tabernacles, or booths, prefigured the appearance of a great personage, whose residence in human nature was to him but a mere temporary humble dwelling; as much below his true dignity as a slight booth or hut is below the dignity of a palace. In like manner the passover lamb was a victim which exempted from evil, while it also prefigured a nobler deliverer (and deliverance) from divine wrath and anger, than could possibly be accomplished in the exemption of Israel from the stroke of the destroying angel which smote the first-born of the Egyptians; a nobler deliverance from the moral tyranny of sin than that of the Israelites was from the oppressive dominion of Pharaoh, which deliverance is accomplished by the blood of "the Lamb of God which taketh away the sins of the world."

Types differ from signs, in that signs were occasional, and usually pointed to a time, but little distant, in the first place; though ultimately to a much more distant event, of whose accomplishment the accomplishment of the sign was a token, an earnest, and in some sense a proof; as it manifested a divine interposition on the subject to which the sign related. So when Ezekiel, at a great distance from Jerusalem, brought out his troops, and digged through his house, he signified the fate of Jerusalem: so, when Isaiah was ordered to beget a son by a young woman, then a virgin, this being accomplished, was a sign of a much greater birth to be expected in the person of Emmanuel, to whom the prophet expressly directs the ultimate reference.

If this be correct, what should prevent types also from looking forward? If it pleased God to encourage the hope and faith of his people by occasional signs, why not also by lasting and permanent types? Why might not the same ideas be conveyed every day, every year, on public occasions, as incidentally, only, in a less conspicuous manner? Nevertheless, that may be true of public services under a general idea, which it would be imprudent and unadvisable to apply to every minute circumstance attending them. *E. gr.* The holy of holies in the Jewish temple might be emblematic of heaven, the residence of God; but it certainly is not prudent to consider whatever may, at any rate, and by any construction, bear a reference to the holy of holies, as therefore assimilated to a correspondent antitype in heaven. The wit and ingenuity of many of those references, which occur in some systems of divinity, may be admirable, but admiration differs from approbation. Though we read that the bellies of the pillars in Solomon's temple were decorated with lily work, it is by no means certain that "the typical meaning was, to denote that ministers being the pillars of the gospel church, and lilies being emblems of the care of Providence, therefore gospel ministers should leave to Providence the care of their bellies." Whatever may be thought of the doctrine, it is far enough from certain, that this was the intention of the sacred writer, or of the Holy Spirit, in recording this passage; to which intention too much cautious deference cannot be paid.

Whether certain histories which happened in ancient times were designed as types of future events, it is not easy to determine: but it is likely (1.) that such histories are recorded (being selected from among many occurrences) as might be useful lessons to succeeding ages: (2.) that there being a general conformity in the dispensations of providence and grace, to different persons, and in different ages, instances of former dispensations may usefully be held up to the view of later times, and may encourage, check, direct, or control, those placed in circumstances similar to what is recorded, though their times and their places may be widely separated. We have New Testament authority for this.

Types may be considered as possessing different degrees of that clearness which determines their reference to their antitype. Some may be evident, and

palpable; others more obscure: some may be referable in a general or leading sense, or under some particular view; but, if only that general (or that particular) view were originally designed, it is not for us to particularize every division, every ramification seen under every aspect, and tinged with every hue which the multiplication glass of a fertile imagination may offer, or may induce us to admire.

The Jewish literati delighted in the studies and the application of learning derived from the types: they even thought certain letters, and their positions, to be of the nature of types; and hence arose their Cabala. But the fallacy of this mode of instruction as to any reliance to be placed on it, appears from considering that scarcely any two commentators agree in their explanations and inferences, when such principles are the basis of their remarks.

Types should be referred from a lesser to a greater, as from the death of a beast to the death of a man; from a lower to a higher, as from earth to heaven; from time present to futurity, as from this world to the eternal state; from lesser degrees of perfection to more absolute, as from man to God. If the sacrifice of a lamb availed officially to restore peace, or to conciliate favor, that of a person in whom dwelt the fulness of Divinity, must be infinitely more available to mediate reconciliation: if pardon and exemption from punishment in this world be desirable, justification and deliverance from eternal misery is infinitely more desirable: if the tender feelings of a father in this unequal state, and amidst all the imperfections of the social principle, be powerful, how much more those of the great Father of all, the Father of our spirits! Whatever is divine is infinite; whatever is infinite eludes our comprehension, however urged by the most vehement imagination; under this reflection, types may be useful by offering similitudes adapted to our powers; but when that which is perfect is come, that which is imperfect and partial, that which is feeble and unsatisfactory, shall be done away. (On the general subject of *types*, see the Bibl. Repos. vol. i. p. 135.)

TYRANNUS. We read, Acts xix. 9, that Paul, at Ephesus, withdrew from the synagogue, but taught every day in the school of one Tyrannus, who is generally thought to have been a converted Gentile.

TYRE, a famous city of Phœnicia, allotted to the tribe of Asher, with other maritime cities of the same coast; (Josh. xix. 29.) but it does not appear that the Asherites ever drove out the Canaanites. Yet very learned men maintain, that in Joshua's time Tyre was not built; and that Strong Tyre—well-fortified Tyre—Tyre the Great, is not the city of Tyre. Isaiah, it is said, (xxiii. 12.) calls Sidon the daughter of Tyre, that is, a colony from it. Homer never speaks of Tyre, but only of Sidon. Josephus says, Tyre was built not above 240 years before the temple of Solomon; which would be 200 years after Joshua. That there was such a city as Tyre, however, in the days of Homer, is quite certain, seeing, that in the reign of Solomon, there was a king of Tyre; and we apprehend that the Scripture text will be held a sufficient proof of its having had an existence before the land of Canaan was conquered by the Israelites. Nor is Josephus's chronology so accurate as to render his authority on such a point very important. There was Insular Tyre, and Tyrus on the continent, or Palæ Tyrus; and it is supposed by some learned writers, that the island was not inhabited till after the reign of Nebuchadnezzar. But this supposition is not merely at variance with the doubtful authority of Josephus, but is scarcely reconcilable with the language of the prophets Isaiah and Ezekiel, who both seem to speak of Tyre as an isle. (See Isa. xxiii. 2, 6; Ezek. xxvi. 17; xxvii. 3; xxviii. 2.) Nor is it probable that the advantageous position of the island would be altogether neglected by a maritime people. The coast would, indeed, first be occupied, and the fortified city mentioned in the book of Joshua was in all probability on the continent; but as the commercial importance and wealth of the port increased, the island would naturally be inhabited, and it must have been considered as the place of the greatest security. Volney supposes that the Tyrians retired to their isle when compelled to abandon the ancient city of Nebuchadnezzar, and that till that time the dearth of water had prevented it from being much built upon. Certain it is, that when, at length, Nebuchadnezzar took the city, he found it so impoverished as to afford him no compensation for his labor. (See Ezek. xxix. 18, 19.) The chief edifices were, at all events, on the main land, and to these the denunciations of total ruin strictly apply. Palæ Tyrus never rose from its overthrow by the Chaldean conqueror, and the Macedonian completed its destruction; at the same time, the wealth and commerce of Insular Tyre were for the time destroyed, though it afterwards recovered from the effects of this invasion.

Ancient Tyre, then, probably consisted of the fortified city, which commanded a considerable territory on the coast, and of the port which was "strong in the sea." On that side, it had little to fear from invaders, as the Tyrians were lords of the sea, and accordingly it does not appear that the Chaldean conqueror ventured upon a maritime assault. Josephus, indeed, states, that Salmaneser, king of Assyria, made war against the Tyrians, with a fleet of sixty ships, manned by 800 rowers. The Tyrians had but twelve ships, yet they obtained the victory, dispersing the Assyrian fleet, and taking 500 prisoners. Salmaneser then returned to Nineveh, leaving his land forces before Tyre, where they remained for five years, but were unable to take the city. (See Joseph. Antiq.) This expedition is supposed to have taken place in the reign of Hezekiah, king of Judah, about A. M. 3287, or 717 B. C. It must have been about this period, or a few years earlier, that Isaiah delivered his oracle against Tyre, in which he specifically declared, that it should be destroyed, not by the power which then threatened, but by the Chaldeans, a people "formerly of no account," Isa. xxiii. 13. The more detailed predictions of the prophet Ezekiel were delivered a hundred and twenty years after, B. C. 588. Almost immediately before the Chaldean invasion, the army of Nebuchadnezzar is said to have lain before Tyre thirteen years, and it was not taken till the fifteenth year after the captivity, B. C. 573, more than 1700 years, according to Josephus, after its foundation. Its destruction then must have been entire; all the inhabitants were put to the sword, or led into captivity, the walls were razed to the ground, and it was made a "terror" and a desolation. It is remarkable, that one reason assigned by Ezekiel for the destruction of this proud city, is its exultation at the destruction of Jerusalem: "I shall be replenished now she is laid waste," Ezek. xvi. 2. This clearly indicates that its overthrow was posterior to that event; and if we take the seventy years during which it was predicted by Isaiah (xxiii. 15.) that Tyre should be forgotten, to denote a definite term, (which seems the most natural sense) we may conclude that it was

not rebuilt till the same number of years after the return of the Jews from Babylon. Old Tyre, the continental city, remained, however, in ruins up to the period of the Macedonian invasion. Insular Tyre had then risen to be a city of very considerable wealth and political importance, and by sea her fleets were triumphant. It was the rubbish (Ezek. xxv. 12, 19.) of old Tyre, thirty furlongs off, that supplied materials for the gigantic mole constructed by Alexander, of 200 feet in breadth, extending all the way from the continent to the island, a distance of three quarters of a mile. The sea that formerly separated them, was shallow near the shore, but towards the island, it is said to have been three fathoms in depth. The causeway has probably been enlarged by the sand thrown up by the sea, which now covers the surface of the isthmus. Tyre was taken by the Macedonian conqueror, after a siege of eight months, B. C. 332, two hundred and forty-one years after its destruction by Nebuchadnezzar, and consequently about one hundred and seventy after it had been rebuilt.

Though now subjugated, it was not, however, totally destroyed, since only thirty years afterwards it was an object of contention to Alexander's successors. The fleet of Antigonus invested and blockaded it for thirteen months, at the expiration of which it was compelled to surrender, and received a garrison of his troops for its defence. About three years after it was invested by Ptolemy, in person, and owing to a mutiny in the garrison, fell into his hands. Its history is now identified with that of Syria. In the apostolic age it seems to have regained some measure of its ancient character as a trading town; and Paul, in touching here, on one occasion, in his way back from Macedonia, found a number of Christian believers, with whom he spent a week; so that the gospel must have been early preached to the Tyrians. (Acts xxi. 3, 4.) Josephus, in speaking of the city of Zabulon as of admirable beauty, says that its houses were built like those in Tyre, and Sidon, and Berytus. Strabo also speaks of the loftiness and beauty of the buildings. In ecclesiastical history, it is distinguished as the first archbishopric under the patriarchate of Jerusalem. It shared the fate of the country in the Saracen invasion, in the beginning of the seventh century. It was reconquered by the crusaders in the twelfth, and formed a royal domain of the kingdom of Jerusalem, as well as an archiepiscopal see. William of Tyre, the well-known historian, an Englishman, was the first archbishop. In 1289, it was retaken by the Saracens, the Christians being permitted to remove with their effects. When the sultan Selim divided Syria into pashalics, Tyre, which had probably gone into decay, with the depression of commerce, was merged in the territory of Sidon. In 1766, it was taken possession of by the Motoualies, who repaired the port, and enclosed it, on the land side, with a wall twenty feet high. The wall was standing, but the repairs had gone to ruin, at the time of Volney's visit (1784). He noticed, however, the choir of the ancient church, also mentioned by Maundrell, together with some columns of red granite, of a species unknown in Syria, which Djezzar Pasha wanted to remove to Acre, but could find no engineers fit to accomplish it. It was at that time a miserable village: its exports consisted of a few sacks of corn and cotton, and the only merchant of which it could boast was a solitary Greek, in the service of the French factory at Sidon, who could hardly gain a livelihood. It is only within the last five-and-twenty years that it has once more begun to lift its head from the dust. (*Modern Traveller*, Syria, vol. i. p. 37, seq. Amer. ed.)

TYTHES. We have nothing more ancient concerning tythes, than what is read Gen. xiv. 20, that Abraham gave tythes to Melchizedec, king of Salem, of all the booty he had taken from the enemy. Jacob imitated this piety of his grandfather, when he vowed to the Lord the tythe of all the substance he might acquire in Mesopotamia, Gen. xxviii. 22. Under the law, Moses ordained, "All the tythe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tythes, he shall add thereto the fifth part thereof. And concerning the tythe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord," Lev. xxvii. 30—32.

The Pharisees in the time of Christ, to distinguish themselves by a more scrupulous observance of the law, not content with tything the grain and fruits growing in the fields, also paid tythes of pulse and herbs growing in their gardens, which was more than the law required. Our Saviour did not censure this exactness; but he blamed their hypocrisy and pride in it, Matt. xxiii. 23; Luke xi. 42.

Tythes were taken from what remained after the offerings and first-fruits were paid. They brought the tythes to the Levites in the city of Jerusalem, as appears by Josephus, Antiq. lib. iv. cap. 8. The Levites set apart the tenth part of their tythes for the priests, (for the priests did not receive them immediately from the people,) and the Levites were not to enjoy the tythes they had received, before they had given to the priests such a part as the law assigned to them. Of the nine parts that remained to the proprietors, after the tythe was paid to the Levites, they took another tenth part, which was either sent to Jerusalem in kind, or, if that were too far, they sent the value in money, adding thereto, as the rabbins inform us, a fifth from the whole. This tenth part was applied towards celebrating the festivals in the temple; and was nearly resembled by the Agapæ, or love feasts, of the first Christians. Thus Deut. xiv. 22, 23, is understood by the rabbins: "Thou shalt truly tythe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat beford the Lord thy God, in the place which he shall choose to place his name there, the tythe of thy corn, of thy wine and of thy oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always." Josephus also speaks of these feasts, which were made in the temple, and in the holy city, Antiq. lib. iv. cap. 8.

Tobit says (i. 6.) that every three years he paid punctually his tythe to strangers and proselytes. This was probably because there were neither priests nor Levites in the city where he dwelt. Moses speaks of this last kind of tythe, Deut. xiv. 28; xxvi. 12. "At the end of three years thou shalt bring forth all the tythe of thine increase the same year, and shall lay it up within thy gates. And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied: that the Lord thy God may bless thee in all the work of thine hand which thou dost." Calmet thinks this third tythe not to be different from the second kind already noticed, except that in the third year it was not brought into the temple, but was used on the spot, by every one in the city of his habitation. Therefore, properly speaking, there were

only two sorts of tythes; (1.) that which was given to the Levites and priests; (2.) that which was applied to feasts of charity, either in the temple at Jerusalem, or in other cities.

Samuel tells the children of Israel, that their king would "take the tenth part of their seed, and of their vineyards, and give to his officers and his servants. He will take the tenth of your sheep, and ye shall be his servants," 1 Sam. viii. 15, 16. Yet it does not clearly appear from the history of the Jews, that they regularly paid tythe to their princes. But the manner in which Samuel expresses himself seems to insinuate, that it was looked upon as a common right among the kings of the East.

Tythes are not enforced by the New Testament. Our Saviour has commanded nothing as to the support of ministers; only, when he sent his apostles to preach in the cities of Israel, he forbade them to carry either purse, or provisions, and commanded them to enter the houses of those who were willing to receive them, and to eat what should be set before them; for, as he adds, the laborer is worthy of his hire, that is, of his maintenance, Matt. x. 10; Luke x. 7, 8. Paul also determines, that he who receives instruction, should administer some of his good things to him who gives it, Gal. vi. 6. It is agreeable to nature and reason, that they who wait at the altar should live by the altar; and whoever undertook a warfare at his own expense? 1 Cor. ix. 13. In the infancy of the church, the ministers lived on the alms and oblations of believers. Afterwards, lands and fixed revenues were settled on churches and their ministers, and people began to give them a certain portion of their substance, which was called tythe, in imitation of that paid to the priests of the old covenant, though every one gave only as his devotion inclined him. At last, the bishops, in concurrence with secular princes, made laws obliging Christians to give to ecclesiastics the tythe of their revenues, and of the fruits of the earth. As these regulations were not all made at the same time, nor in a uniform manner, we cannot precisely fix the period of the establishment of tythes. But they were paid as far back as the sixth century; though not every where, nor under the same obligations. F. Paul, in his Treatise of Benefices, observes, that till the eighth or the ninth century, tythes were not paid in the East, nor in Africa.

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ULAI, a river which runs by the city Shushan in Persia, on the bank of which Daniel had a famous vision, Dan. viii. 2, 16. [It was the *Choaspes* of the Greeks, and is now called *Kerrah*. It empties its waters into the united stream of the Euphrates and Tigris, Dan. viii. 2. (See R. K. Porter's Travels, vol. ii. p. 412.) R.

UNICORN. (Heb. ראם, *reem*.) It is hardly necessary to remark, that the unicorn, as represented by poets and painters, has never been found in nature, and never, perhaps, had an existence but in the imagination of the one, and on the canvass of the other. [See, however, the additions at the end of this article. Indeed the whole of the article which follows might, perhaps, be more properly omitted; as it proceeds on the erroneous supposition that the animal denoted by the Hebrew word *reem* is the rhinoceros; and because one of the main arguments for this supposition is based upon a word not found in the Hebrew, but inserted by the English translators, as will be shown below. Still, as the general information here exhibited is not uninteresting, the whole may be permitted to remain; referring the reader, however, for a probably more correct view to the additions below. R.

Before we inquire what creature is denoted by the Hebrew *reem*, it will be well to ascertain its precise character from a careful examination of the several passages in which it is mentioned. The first allusion to it is in the reply of Balaam to Balak, when importuned by the terrified king to curse the invading armies of Israel: "God brought them out of Egypt; he hath as it were the strength of an unicorn," Numb. xxiii. 22; xxiv. 8. From this it is evident, that the *reem* was conceived to possess very considerable power. With this idea corresponds the passage in Isaiah, where the prophet associates with him other powerful animals, to symbolize the leaders and princes of the hostile nations that were destined to desolate his country: "And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust be made fat with fatness," chap. xxxiv. 7. From the book of Job we learn, that he was not only an animal of considerable strength, but also of a very intractable disposition: "Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow, or will he harrow the valleys after thee? Wilt thou trust him because his strength is great, or wilt thou leave thy labor to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" chap. xxxix. 9—12. Another particular we collect from Ps. xcii. 10. namely, that this animal possesses a single horn, and that in an erect posture, unlike other horned animals: "My horn shalt thou exalt like *the horn* of an unicorn;" while it is evident from the following passage, that it was sometimes found with more horns than one. "His [Joseph's] horns are like the horns of an unicorn," Deut. xxxiii. 17. There are only two more passages, in which the *reem* is mentioned in Scripture: these are Ps. xxii. 21. and xxix. 6. From the former we are unable to gather any additional information, and the latter will add but little to our stock: "He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn."

We are now better prepared to examine into the validity of the claims that have been advanced in favor of those animals which are supposed to be the reem of the Hebrew Scriptures. Let us first hear Mr. Bruce.

It is very remarkable, says this distinguished traveller, that two such animals as the elephant and rhinoceros should have wholly escaped the description of the sacred writers. Moses and the children of Israel were long in the neighborhood of the countries which produced them both, while in Egypt and in Arabia. The classing of the animals into clean and unclean seems to have led the legislator into a kind of neces-

sity of describing, in one of the classes, an animal which made the food of the principal pagan nations in the neighborhood. Considering the long and intimate connection Solomon had with the south coast of the Red sea, it is next to impossible that he was not acquainted with them, as both David his father, and he himself, made plentiful use of ivory, as they frequently mention in their writings, which, along with gold, came from the same parts. Solomon, besides, wrote expressly on zoology, and we can scarce suppose was ignorant of two of the principal articles of that part of the creation, inhabitants of the great continent of Asia east from him, and that of Africa on the south, with both which territories he was in constant correspondence.

There are two animals named frequently in Scripture, without naturalists being agreed what they are. The one is the *behemoth*, the other the *reem;* both mentioned as types of strength, courage and independence on man; and, as such, exempted from the ordinary lot of beasts, to be subdued by him, or reduced under his dominion. Though this is not to be taken in a literal sense,—for there is no animal without the fear or beyond the reach of the power of man,—we are to understand it of animals possessed of strength and size so superlative, as that in these qualities other beasts bear no proportion to them.

The *behemoth* Mr. Bruce takes to be the *elephant*, in which we differ from him: the *reem* he argues to be the *rhinoceros*, from the following considerations:

The derivation of the word, both in Hebrew and Ethiopic, seems to be from *erectness*, or *standing straight*. This is certainly no particular quality in the animal itself, who is not more, nor even so much, erect as many other quadrupeds, for its knees are rather crooked; but it is from the circumstance and manner in which his horn is placed. The horns of all other animals are inclined to some degree of parallelism with the nose, or *os frontis*. The horn of the rhinoceros alone is erect or perpendicular to this bone, on which it stands at right angles; thereby possessing a greater purchase or power, as a lever, than any horn could possibly have in any other position. This situation of the horn is very happily alluded to in the sacred writings: "My horn shalt thou exalt like *the horn* of a *reem*," Ps. xcii. 10. And the horn here alluded to is not wholly figurative, but was really an ornament worn by great men in the days of victory, preferment, or rejoicing, when they were anointed with new, sweet, or fresh oil; a circumstance which David joins with that of erecting the horn.

The reasons which have induced some writers to consider the unicorn as being of the deer or antelope kind, it is difficult to conceive of, since this is of a genus, whose very character is fear and weakness, very opposite, as Mr. Bruce continues, to the qualities by which the *reem* is described in Scripture. Besides, it is plain the *reem* is not of the class of clean quadrupeds; and a late traveller very whimsically takes him for the leviathan, which certainly was a fish. Balaam, a priest of Midian, and so in the neighborhood of the haunts of the rhinoceros, and intimately connected with Ethiopia, (for they themselves were shepherds of that country,) in a transport, from contemplating the strength of Israel whom he was brought to curse, says, they had as it were "the strength of the *reem*," Numb. xxiii. 22. Job makes frequent allusion to his great strength, ferocity and indocility, chap. xxxix. 9, 10. He asks, "Will the *reem* be willing to serve thee, or to abide at thy crib?" That is, Will he willingly come into thy stable, and eat at thy manger? and again, "Canst thou bind the *reem* with a band in the furrow, and will he harrow the valleys after thee?" In other words, Canst thou make him to go in the plough or harrows?

Isaiah, (chap. xxxiv. 7.) who, of all the prophets, seems to have known Egypt and Ethiopia the best, when prophesying about the destruction of Idumea, says, that "the *reem* shall come down with the fat cattle:" a proof that he knew his habitation was in the neighborhood. In the same manner as when foretelling the desolation of Egypt, he mentions as one manner of effecting it, the bringing down the fly from Ethiopia, to meet the cattle in the desert, and among the bushes, and destroy them there, where that insect did not ordinarily come but on command, (comp. Isa. vii. 18, 19, and Exod. viii. 22.) and where the cattle feed every year, to save themselves from that insect.

The rhinoceros in Geez is called *arwé harish*, and in the Amharic, *auraris*, both of which names signify the large wild beast with the horn. This would seem as if applied to the species that had but one horn. On the other hand, in the country of the Shangalla, and in Nubia adjoining, he is called *girnamgùrn*, or horn upon horn, and this would seem to denote that he had two. The Ethiopic text renders the word *reem*, *arwé harish*, and this the Septuagint translates μονόκερως, or unicorn.

If the Abyssinian rhinoceros had invariably two horns, it seems improbable that the Septuagint would have called him *monoceros*, especially as they must have seen an animal of this kind exposed at Alexandria in their time, when first mentioned in history, at an exhibition given to Ptolemy Philadelphus, at his accession to the crown, before the death of his father.

The principal reason for translating the word *reem*, unicorn, and not rhinoceros, is from a prejudice that he must have but one horn. But this is by no means so well founded, as to be admitted as the only argument for establishing the existence of an animal, which never has appeared after the search of so many ages. Scripture, as we have seen, speaks of the *horns* of the unicorn; so that, even from this circumstance, the reem may be the rhinoceros, as the Asiatic and part of the African rhinoceros may be the unicorn.

In addition to these particulars, Mr. Bruce informs us, that the rhinoceros does not eat hay or grass, but lives entirely upon trees; he does not spare the most thorny ones, but rather seems to be fond of them; and it is not a small branch that can escape his hunger, for he has the strongest jaws of any creature known to him, and best adapted to grinding or bruising any thing that makes resistance. But, besides the trees capable of most resistance, there are in the vast forests which he inhabits trees of a softer consistence, and of a very succulent quality, which seem to be destined for his principal food. For the purpose of gaining the highest branches of these, his upper lip is capable of being lengthened out, so as to increase his power of laying hold with this, in the same manner as the elephant does with his trunk. With this lip, and the assistance of his tongue, he pulls down the upper branches, which have most leaves, and these he devours first: having stripped the tree of its branches, he does not therefore abandon it, but placing his snout as low in the trunk as he finds his horn will enter, he rips up the body of the tree, and reduces it to thin pieces, like so many laths; and when he has thus prepared it, he embraces as much of it as he can in his monstrous jaws, and twists it with as much

ease as an ox would do a root of celery. (Bruce's Travels, vol. v. p. 89—95.)

Such is the description which this intelligent writer gives of the animal which he supposes to be the *reem* of the sacred writers; but it is necessary that we should notice the objections urged against this opinion.

Mr. Scott, who considers the *reem* to be a species of the wild bull, an animal bred in the Arabian and Syrian deserts, objects, that the rhinoceros cannot be the animal intended, because the *reem* is represented as having high and terrible horns; whereas, this creature possesses but *one*, and that a *very short* one, placed just over the nose. That the former part of this objection is founded in misapprehension, we have already seen; since the *reem* is, in one passage of Scripture at least represented as having only *one* horn; and that horn, as is evident from the allusion, placed in a position exactly answering to the description of this weapon of the rhinoceros, which is furnished by Mr. Bruce. Nor is the remaining part of the objection of greater weight, since the horn of the rhinoceros is by no means of so contemptible a size as it represents. In the forty-second and fifty-sixth volumes of the Philosophical Transactions, Dr. Parsons has given drawings of the horns of the rhinoceros, from Dr. Mead's, and also from sir Hans Sloane's, collections. From those delineations we ascertain, that the straight horn on a double-horned animal was *twenty-five inches* in length; the curved one being something shorter; and the two diameters of the bases *thirteen inches*. Nor were these the largest of the kind, for the doctor mentions a horn in the collection of sir H. Sloane, which was *thirty-seven inches* long, and another *thirty-two inches;* and Buffon mentions one whose length was *three feet eight inches*,—an altitude sufficient, surely, to justify the allusions of the sacred writers.

But in addition to this, we must remark, that the wild bull, which in all its varieties is possessed of two horns, can never be identified with an animal represented as varying in these particulars; possessing sometimes one and sometimes two. The LXX, as we have shown, uniformly translate the Heb. ראם by μονόκερος, i. e. ONE-*horned;* and the contradiction is equally great, whether they designed to describe a bull having two horns, or whether they designed the double-horned rhinoceros. But when we consider that a wild bull, having only one horn, would be contrary to the nature of the beeve kind, and, indeed, would be a monster; whereas a unicorn, or single-horned rhinoceros, would suit some passages of Scripture, and be perfectly well known to their readers; while another species of rhinoceros, having two horns, would suit other passages of Scripture, where a similar animal is meant, and this also was known to their readers;—we cannot but approve of the choice they made in preferring the rhinoceros to the urus, as the animal intended by the Hebrew *reem*. We consider this choice and this opinion of the Egyptian translators, who certainly knew full as well as modern writers can know, the animal most likely to be described by the sacred poet, as no despicable authority on this side of the question.

We now leave the reader to determine for himself respecting the identity of this disputed animal. To us it appears, that the arguments in favor of the rhinoceros preponderate, and that we shall not be very far from the truth, if we conclude this to be the *reem* of the sacred volume.

From what has been already said, some idea may be formed of tne external appearance, as well as the dispositions of the rhinoceros. A few additional remarks, however, may not be unacceptable.

Next to the elephant, the rhinoceros is said to be the most powerful of animals. It is usually found twelve feet long, from the tip of the nose to the insertion of the tail; from six to seven feet high; and the circumference of its body is nearly equal to its length. It is, therefore, equal to the elephant in bulk; and the reason of its appearing so much smaller to the eye than that animal is, that its legs are so much shorter. Words, says Goldsmith, can convey but a very confused idea of this animal's shape; and yet there are few so remarkably formed. But for its horn, which we have already described, its head would have the appearance of that part of a hog. The skin of the rhinoceros is naked, rough, knotty, and lying upon the body in folds, in a very peculiar manner: the skin, which is of a dirty brown color, is so thick as to turn the edge of a cimetar, and to resist a musket-ball.

Such is the general outline of an animal that appears chiefly formidable from the horn growing from its snout; and formed rather for war, than with a propensity to engage. The elephant, the boar, and the buffalo, are obliged to strike transversely with their weapons; but the rhinoceros, from the situation of his horn, employs all his force with every blow; so that the tiger will more willingly attack any other animal of the forest than one whose strength is so justly employed. Indeed, there is no force which this terrible animal has to apprehend; defended on every side by a thick, horny hide, which the claws of the lion or the tiger are unable to pierce, and armed before with a weapon that even the elephant does not choose to oppose. Travellers have assured us, that the elephant is often found dead in the forests, pierced with the horn of a rhinoceros.

[The preceding arguments are the strongest, and indeed the only ones, which can be urged in favor of the rhinoceros, as being the *reem* of the Hebrew writers. They are however rebutted by the fact, that the *reem* was obviously an animal well known to the Hebrews, being every where mentioned with other animals common to the country; while the rhinoceros was never an inhabitant of the country, is no where else spoken of by the sacred writers, nor, according to Bochart, either by Aristotle in his treatise of animals, nor by Arabian writers. Nor do the qualities and habits of the rhinoceros at all coincide with those ascribed to the *reem*. The prominent features of the latter are its *horns*, in respect to which it is classed with animals that push, which is never the case with the rhinoceros. Besides, the chief argument adduced above for the rhinoceros, viz. that the *reem* is sometimes described with *one* horn and sometimes with more, is false. The truth is, the word *reem* has in itself no reference to horns at all, and wherever the animal is spoken of with any allusion to this member, the expression is in the plural, *horns;* e. g Deut. xxxiii. 17, "His [Joseph's] horns are like the horns of an unicorn;" Ps. xxii. 21, "Thou hast heard [and delivered] me from the horns of the unicorn." In Ps. xcii. 10, which is referred to above as proving that the *reem* is sometimes represented as having but *one* horn, the Hebrew reads simply, "My horn shalt thou exalt like an unicorn;" where the word *horn*, as it stands in the English version, is no where expressed; although there is undoubtedly an ellipsis, which, to compare with other parallel passages, ought to be filled out with *horns*, in the plural, rather than with the sin-

gular. (See Stuart's Heb. Gram. § 550. 4th edit.) Thus the whole argument in question rests not on the Hebrew original, but on an interpolation of the English translators.—Indeed the supposition of the rhinoceros has been long since refuted by Bochart, to whose learned work the reader is referred. (Hieroz. Tom. i. 930. edit. 1712.)

But on the other hand, Bochart, and after him Rosenmüller and others, regard the *reem* of the Hebrews as a species of antelope, the *rim* of the Arabs, and the *oryx* or *leucoryx* of the Greeks. The argument of most weight in Bochart's mind, seems to be the fact, that *rim* in Arabic, which is equivalent to *reem* in Hebrew, is thus used of a species of white gazelle or antelope, (Niebuhr, Descr. of Arab. p. xxxviii. Germ. ed.) which would seem to be very probably the *leucoryx*. But then, the other characteristics of these animals by no means correspond to those of the *reem*, which is every where described as a fierce, intractable animal, acting on the offensive and attacking even men of its own accord. Now, however wild and untameable many species of antelopes may be, they are universally described as a shy and retiring animal, always flying from pursuit, and avoiding even the approach of man. In opposition to this, Bochart and Rosenmüller produce a passage of Martial, where he gives to the oryx the epithet *fierce*, (saevus oryx, Epigr. xiii. 95.) and another from Oppian, where he says, "There is a beast, with pointed horns, familiar to the woods, the savage oryx, most terrible to other beasts." (Cyneget. ii. 445.) Now all these epithets and descriptions, even allowing nothing for poetical amplification, are perfectly applicable to the stag of our forests and of Asia; they imply no more than that the oryx, when hard pushed, will turn upon its pursuers, and defend himself with fury. Yet no one would hence draw the conclusion, that it was characteristic of the stag to act on the offensive; nor can such a conclusion be drawn with better reason in regard to the oryx.—The *oryx* of Pliny and other ancient writers is understood to be the *antelope oryx* of zoologists; the *gazella Indica* of Ray, the *capra gazella* of the Syst. Nat., the *Egyptian antelope* of Pennant, and the *pasan* of Buffon. It is about the size of a fallow deer, having straight, slender, annulated horns which taper to a point; the horns are about three feet long, the points sharp, and about fourteen inches asunder; the body and sides are of a reddish ash color; the face is white, with a black spot at the base of the horns, and another on the middle of the face. It is a native of Asia and Africa. —The *leucoryx*, which some suppose to be the oryx of Oppian, is in general similar to the animal above described, except that the body is of a milk white color. It inhabits the neighborhood of Bassora, on the Persian gulf.—Most obviously neither of these animals answer the description of the Hebrew *reem*. The fact that the Arabs apply the word *rim* to this class of animals, has probably its origin in the same cause, which also leads them to apply to the races of deer and antelopes, in general, the epithet *wild oxen*. (See Schultens, Comm. in Job xxxix. 9.)

Other writers have supposed the *reem* of the Hebrews to be the *urus*, *bison*, or wild ox, described by Cæsar, which is understood to be the same animal as the American buffalo. The characteristics of this animal accord well with those attributed to the *reem*; but there is no evidence that the bison existed in Palestine, or was known to the Hebrews. A more obvious supposition, therefore, is that of Schultens, De Wette, Gesenius, and others, that under the *reem* we are to understand the buffalo of the eastern continent, the *bos bubalus* of Linnæus, which differs from the bison or American buffalo chiefly in the shape of the horns and the absence of the dewlap. This animal is indigenous, originally, in the hotter parts of Asia and Africa, but also in Persia, Abyssinia and Egypt; and is now also naturalized in Italy and southern Europe. As, therefore, it existed in the countries all around Palestine, there is every reason to suppose that it was also found in that country, or at least in the regions east of the Jordan and south of the Dead sea, as Bashan and Idumea.

The oriental buffalo appears to be so closely allied to our common ox, that without an attentive examination it might be easily mistaken for a variety of that animal. In point of size it is rather superior to the ox; and upon an accurate inspection, it is observed to differ in the shape and magnitude of the head, the latter being larger than in the ox. But it is chiefly by the structure of the horns that the buffalo is distinguished, these being of a shape and curvature altogether different from those of the ox. They are of gigantic size in proportion to the bulk of the animal, and of a compressed form, with a sharp exterior edge; for a considerable length from their base these horns are straight, and then bend slightly upwards; the prevailing color of them is dusky, or nearly black. The buffalo has no dewlap; his tail is small and destitute of vertebræ near the extremity; his ears are long and pointed. This animal has the appearance of uncommon strength. The bulk of his body, and prodigious muscular limbs, denote his force at the first view. His aspect is ferocious and malignant; at the same time that his physiognomy is strongly marked with features of stupidity. His head is of a ponderous size; his eyes diminutive; and what serves to render his visage still more savage, are the tufts of frizzled hair which hang down from his cheeks and the lower part of his muzzle.

This animal, although originally a native of the hotter parts of India and Africa, is now completely naturalized to the climate of the south of Europe. Mr. Pennant supposes the *wild bulls* of Aristotle to have been buffaloes, and Gmelin and other distinguished naturalists are of the same opinion. Gmelin also supposes the *Bos Indicus* of Pliny to have been the same animal. Buffon, however, endeavors to show, that the buffalo of modern times was unknown to the Greeks and Romans, and that it was first transported from its native countries, the warmer regions of Africa and the Indies, to be naturalized in Italy, not earlier than the seventh century.

The buffalo grows in some countries to an extremely large size. The buffaloes of Abyssinia grow to twice the size of our largest oxen, and are called elephant bulls. Mr. Pennant mentions a pair of horns in the British Museum, which are six feet and a half long, and the hollow of which will hold five quarts. Father Lobo affirms that some of the horns of the buffaloes in Abyssinia will hold ten quarts; and Dillon saw some in India that were ten feet long. They are sometimes wrinkled, but generally smooth. The distance between the points of the two horns is usually about five feet.

Wild buffaloes occur in many parts of Africa and India, where they live in great troops in the forests, and are regarded as excessively fierce and dangerous animals. In all these particulars they coincide with the buffaloes of America. The hunting of them is a favorite but very dangerous pursuit; the hunters never venture in any numbers to oppose these fero-

cious animals face to face; but conceal themselves in the thickets, or in the branches of the trees; whence they attack the buffaloes as they pass along.

In Egypt, as also in southern Europe, the buffalo has been partially domesticated. In Egypt especially, it is much cultivated, where, according to Sonnini, it yields plenty of excellent milk, from which butter and various kinds of cheese are made.

"The buffalo," says Sonnini, "is an acquisition of the modern Egyptians, with which their ancestors were unacquainted. It was brought over from Persia [?] into their country, where the species is at present universally spread, and is very much propagated. It is even more numerous than the common ox, and is there equally domestic, though but recently domesticated; as is easily distinguishable by the constantly uniform color of the hair, and still more by a remnant of ferocity and intractability of disposition, and a wild and lowering aspect, the characters of all half-tamed animals. The buffaloes of Egypt, however, are not near so wild nor so much to be feared as those of other countries. They there partake of the gentleness of other domestic animals, and only retain a few sudden and occasional caprices.—They are so fond of water, that I have seen them continue in it a whole day. It often happens that the water which is fetched from the Nile, near its banks, has contracted their musky smell."

These animals multiply more readily than the common ox; they breed in the fourth year, producing young for two years together, and remaining sterile the third; and they commonly cease breeding after their twelfth year. Their term of life is much the same as that of the common ox. They are more robust than the common ox, better capable of bearing fatigue, and, generally speaking, less liable to distempers. They are therefore employed to advantage in different kinds of labor. Buffaloes are made to draw heavy loads, and are commonly guided by means of a ring passed through the nose. In its habits the buffalo is much less cleanly than the ox, and delights to wallow in the mud. His voice is deeper, more uncouth and hideous than that of the bull. The milk is said by some authors to be not so good as that of the cow, but more plentiful; Buffon, on the contrary, asserts that it is far superior to cows' milk. The skin and horns are of more value than all the rest of the animal; the latter are of a fine grain, strong, and bear a good polish, and are therefore in much esteem with cutlers and other artisans.

Italy is the country where buffaloes are, at present, most common perhaps in a domesticated state. They are used more particularly in the Pontine marshes and those in the district of Sienna, where the fatal nature of the climate acts unfavorably on common cattle, but affects the buffaloes less. The Spaniards also have paid attention to them; and indeed the cultivation of this useful animal seems to be pretty general in all the countries bordering on the Mediterranean sea, both in Europe and Africa. Niebuhr remarks, that he saw buffaloes not only in Egypt, but also at Bombay, Surat, on the Euphrates, Tigris, Orontes, at Scanderoon, &c. and indeed in almost all marshy regions and near large rivers. He does not remember any in Arabia, there being perhaps in that country too little water for this animal. (Descr. of Arabia, p. 165, Germ. edit.)

We have been thus particular in describing the buffalo of Asia, in order to show that it possesses, in its wild state, all the characteristics attributed to the Hebrew *reem*. All the evidence goes to show that it has been domesticated only at a comparatively recent period; and that the Hebrews therefore were probably acquainted with it only as a wild, savage, ferocious animal, resembling the ox; and it was not improbably often intended by them under the epithet *bulls of Bashan*. The appropriateness of the foregoing description to the Hebrew *reem* will be apparent, on a closer inspection of the passages where this animal is mentioned.

In Deut. xxxiii. 17, and Ps. xcii. 10, the comparison is with his horns; which requires no further illustration after what is said above. In Numb. xxiii. 22; xxiv. 8, it is said, "he hath as it were the *strength* of a *reem*;" this is certainly most appropriate, if we adopt here the word *strength*, as the proper translation. But the Hebrew word here rendered *strength*, means strictly, *rapidity of motion, speed*, combined, if you please, with *force*. In this sense also, it is not less descriptive of the buffalo, which runs with great speed and violence when excited; as is often the case in regard to whole herds, which then rush blindly forwards with tremendous power. (See the Account of major Long's expedition to the Rocky mountains.) In three other passages, the *reem* is closely coupled with the common ox, or with the employment of the latter. In Ps. xxix. 6, it is said, "He maketh them also to skip like a calf; Lebanon and Sirion like a young *reem*;" where the young of the *reem* stands in parallelism with the calf, so that we should naturally expect a great similarity between them. Isa. xxxiv. 7, "And the *reemim* shall come down with them, and the bullocks with the bulls, &c." Here, in verse 6, it is said that the Lord has a great sacrifice in Bozrah; and the idea in verse 7 is, according to the LXX and Gesenius, that the *reemim* shall *come down*, i. e. shall make part of, this sacrifice, as also the bullocks, old and young, of the land of Edom, so that their "land shall be soaked with blood," &c. The other passage is Job xxix. 9—12, "Will the *reem* be willing to serve thee, or abide by thy crib? Canst thou bind the *reem* with his band in the furrow, or will he harrow the valleys after thee? Wilt thou trust him because his strength is great, or wilt thou leave thy labor to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" Here Job is asked, whether he would dare to intrust to the *reem* such and such labors as were usually performed by oxen. Nothing can be more appropriate to the wild buffalo than this language; and we have seen above that the Hebrews probably knew it only in a wild state. The only other passage where the *reem* is mentioned is Ps. xxii. 21, and this requires a more extended notice. The psalmist in deep distress says in verse 12, "Many bulls (פָּרִים) have compassed me, strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and roaring lion. For dogs have compassed me," &c. Here it will be observed that three animals are mentioned as besetting the writer, bulls of Bashan, lions, dogs. The psalmist proceeds to speak of his deliverance; verse 20, "Deliver my soul [me] from the sword, my darling [me] from the power of the dog. Save me from the lion's mouth; for thou hast heard [and saved] me from the horns of the *reemim*." Here also it will be seen are three animals, corresponding to the three before mentioned as besetting him, but ranged in an inverted order, viz. the dog, the lion, and the *reem*, in place of the bulls of Bashan; that is, from the whole structure of the poem, and the fact that these animals and no others are alluded to, the inference is

almost irresistible, that the *reemim* of verse 21 are the *pârim* of verse 12, the bulls of Bashan, as has been already suggested above. At least we may infer that the *reem* was an animal not so unlike those bulls, but that it might with propriety be interchanged with them in poetic parallelism; a circumstance most appropriately true of the wild buffalo, and of him only.

From all these considerations, and from the fact that the buffalo must have been far better known in western Asia than either the rhinoceros or the oryx, (even if the description of the *reem* suited these animals in other respects,) we feel justified in assuming the *taurus bubalus*, or wild buffalo, to be the *reem* of the Hebrew Scriptures and the *unicorn* of the English version.

The principal difficulty in the way of this assumption, is the fact that the LXX have usually translated the Hebrew *reem* by μονόκερως, *unicorn, one-horn.* It must, however, be borne in mind, that these translators lived many centuries after the Hebrew Scriptures were written, and not long indeed before the birth of Christ; they lived, too, in Egypt, where it is not impossible that the buffalo had in their age begun to be domesticated. In such circumstances, and being unacquainted with the animal in his fierce and savage state, they may have thought that the allusions to the *reem* were not fully answered by the half-domesticated animal before them, and they may, therefore, have felt themselves at liberty to insert the name of some animal which seemed to them more appropriate. That they did often take such liberties, is well known. An instance occurs in the very passage of Isaiah above quoted, ch. xxxiv. 7, where the Hebrew is ופרים עם אבירים, "and the bullocks with the bulls," i. e. the bulls with the strong ones, or, according to Gesenius, "the bulls both young and old:" this the LXX translate, καὶ οἱ κριοὶ καὶ οἱ ταῦροι, "and the rams (or wethers) and the bulls,"—certainly a *quid pro quo* not less striking than that of putting *unicorn* for *buffalo.*

That the LXX, in using the word *monoceros*, (unicorn, one-horn,) did not understand by it the *rhinoceros*, would seem obvious; both because the latter always had its appropriate and peculiar name in Greek, (ῥινόκερως, *rhinoceros, nose-horn,*) taken from the position of its horn upon the snout; and also from the circumstance so much insisted on above in the extracts from Mr. Bruce, that the rhinoceros of that part of Africa adjacent to Egypt actually has *two* horns. They appear rather to have had in mind the half-fabulous unicorn, described by Pliny, but lost sight of by all subsequent naturalists; although imperfect hints and accounts of a similar animal have been given by travellers in Africa and India in different centuries, and entirely independent of each other. The interesting nature of the subject, renders it proper to exhibit here all the evidence which exists in respect to such an animal; especially as it is no where brought together in the English language, or at least in no such form as to render it generally accessible.

The figure of the unicorn, in various attitudes, is depicted, according to Niebuhr, on almost all the stair-cases found among the ruins of Persepolis. One of these figures is given in vol. ii. plate xxiii. of Niebuhr's Travels; and also in vol. i. p. 594, 595, of the Travels of Sir R. K. Porter. The latter traveller supposes it to be the representation of a bull with a single horn. Pliny, in speaking of the wild beasts of India, says with regard to the animal in question: *Asperrimam autem feram monocerotem, reliquo corpore equo similem, capite cervo, pedibus elephanti, cauda apro, mugitu gravi, uno cornu nigro media fronte cubitorum duum eminente. Hanc feram vivam negant capi.* (Hist. Nat. viii. 21.) "The unicorn is an exceeding fierce animal, resembling a horse as to the rest of its body, but having the head like a stag, the feet like an elephant, and the tail like a wild boar: its roaring is loud; and it has a black horn of about two cubits projecting from the middle of its forehead." These seem to be the chief ancient notices of the existence of the animal in question.

In 1530, Ludovico de Bartema, a Roman patrician, travelled to Egypt, Arabia and India; and having assumed the character of a Mussulman, he was able to visit Mecca with the Hadj, or great caravan of pilgrims. In his account of the curiosities of this city, in Ramusio's Collection of Travels, (Racotta di Viaggi, Venet. 1563, p. 163.) he says: "On the other side of the Caaba is a walled court, in which we saw two unicorns, which were pointed out to us as a rarity; and they are indeed truly remarkable. The larger of the two is built like a three-year-old colt, and has a horn upon the forehead about three ells long. The other unicorn was smaller, like a yearling foal, and has a horn perhaps four spans long.—This animal has the color of a yellowish-brown horse, a head like a stag, a neck not very long, with a thin mane; the legs are small and slender, like those of a hind or roe; the hoofs of the forefeet are divided, and resemble the hoofs of a goat. These two animals were sent to the sultan of Mecca, as a rarity of great value, and very seldom found, by a king of Ethiopia, who wished to secure, by this present, the good will of the sultan of Mecca."

Don Juan Gabriel, a Portuguese colonel, who lived several years in Abyssinia, assures us, that in the region of Agamos in the Abyssinian province of Damota, he had seen an animal of the form and size of a middle-sized horse, of a dark chestnut-brown color, and with a whitish horn about five spans long upon the forehead; the mane and tail were black, and the legs short and slender. Several other Portuguese, who were placed in confinement upon a high mountain in the district Namna, by the Abyssinian king Adamas Saghedo, related that they had seen, at the foot of the mountain, several unicorns feeding. (Ludolf's Hist. Æthiop. lib. i. c. 10. n. 80, seq.) These accounts are confirmed by father Lobo, who lived for a long time as a missionary in Abyssinia. He adds, that the unicorn is extremely shy, and escapes from closer observation by a speedy flight into the forests; for which reason there is no exact description of him. (Voyage histor. d'Abyssinie, Amst. 1728, vol. i. p. 83, 291.) All these accounts are certainly not applicable to the rhinoceros; although it is singular that Mr. Bruce speaks only of the latter animal as not uncommon in Abyssinia, and makes apparently no allusion to the above accounts.

In more recent times we find further traces of the animal in question in Southern Africa. Dr. Sparrmann, the Swedish naturalist, who visited the cape of Good Hope and the adjacent regions, in the years 1772–1776, gives, in his travels, the following account: Jacob Kock, an observing peasant on Hippopotamus river, who had travelled over the greater part of Southern Africa, found on the face of a perpendicular rock a drawing made by the Hottentots, representing a quadruped with one horn. The Hottentots told him, that the animal there represented was very like the horse on which he rode, but had a straight horn upon the forehead. They added, that these one-

horned animals were rare, that they ran with great rapidity, and were also very fierce. They also described the manner of hunting them. "It is not probable," Dr. Sparrmann remarks, "that the savages wholly invented this story, and that too so very circumstantially: still less can we suppose, that they should have received and retained, merely from history or tradition, the remembrance of such an animal. These regions are very seldom visited; and the creature might, therefore, long remain unknown. That an animal so rare should not be better known to the modern world, proves nothing against its existence. The greater part of Africa is still among the *terræ incognitæ*. Even the *giraffe* has been again discovered only within comparatively a few years. So also the *gnu*, which, till recently, was held to be a fable of the ancients."

A somewhat more definite account of a similar animal is contained in the Transactions of the Zealand Academy of Sciences at Flushing. (Pt. xv. Middelb. 1792. Præf. p. lvi.) The account was transmitted to the society in 1791, from the cape of Good Hope, by Mr. Henry Cloete. It states that a bastard Hottentot, Gerrit Slinger by name, related, that while engaged several years before with a party, in pursuit of the savage Bushmen, they had got sight of nine strange animals, which they followed on horseback, and shot one of them. This animal resembled a horse, and was of a light-gray color, with white stripes under the lower jaw. It had a single horn, directly in front, as long as one's arm, and at the base about as thick. Towards the middle the horn was somewhat flattened, but had a sharp point; it was not attached to the bone of the forehead, but fixed only in the skin. The head was like that of the horse, and the size also about the same. The hoofs were round, like those of a horse, but divided below, like those of oxen. This remarkable animal was shot between the so-called Table mountain and Hippopotamus river, about sixteen days' journey on horseback from Cambedo, which would be about a month's journey in ox-wagons from Capetown. Mr. Cloete mentions, that several different natives and Hottentots testify to the existence of a similar animal with one horn, of which they profess to have seen drawings by hundreds, made by the Bushmen on rocks and stones. He supposes that it would not be difficult to obtain one of these animals, if desired. His letter is dated at the Cape, April 8, 1791. (See thus far Rosenmüller's Altes u. neues Morgenland, ii. p. 269, seq. Leipz. 1818.)

Such appear to have been the latest accounts of the animal in question, when it was again suddenly brought into notice as existing in the elevated regions of central India. The Quarterly Review for Oct. 1820, (vol. xxiv. p. 120.) in a notice of Frazer's tour through the Himlaya mountains, goes on to remark as follows: "We have no doubt that a little time will bring to light many objects of natural history peculiar to the elevated regions of central Asia, and hitherto unknown in the animal, vegetable and mineral kingdoms, particularly in the two former. This is an opinion which we have long entertained; but we are led to the expression of it on the present occasion, by having been favored with the perusal of a most interesting communication from major Latter, commanding in the rajah of Sikkim's territories, in the hilly country east of Nepaul, addressed to adjutant-general Nicol, and transmitted by him to the marquis of Hastings. This important paper explicitly states that the unicorn, so long considered as a fabulous animal, actually exists at this moment in the interior of Thibet, where it is well known to the inhabitants. 'This'—we copy from the major's letter—'is a very curious fact, and it may be necessary to mention how the circumstance became known to me. In a Thibetian manuscript, containing the names of different animals, which I procured the other day from the hills, the *unicorn* is classed under the head of those whose hoofs are divided: it is called the one-horned *tso'po*: Upon inquiring what kind of animal it was, to our astonishment, the person who brought the manuscript described exactly the unicorn of the ancients; saying, that it was a native of the interior of Thibet, about the size of a *tattoo*, [a horse from twelve to thirteen hands high,] fierce and extremely wild; seldom, if ever, caught alive, but frequently shot; and that the flesh was used for food.'—'The person,' major Latter adds, 'who gave me this information, has repeatedly seen these animals, and eaten the flesh of them. They go together in herds, like our wild buffaloes, and are very frequently to be met with on the borders of the great desert, about a month's journey from Lassa, in that part of the country inhabited by the wandering Tartars.'

"This communication is accompanied by a drawing made by the messenger from recollection. It bears some resemblance to a horse, but has cloven hoofs, a long curved horn growing out of the forehead, and a boar-shaped tail, like that of the *fera monoceros* described by Pliny. From its herding together, as the unicorn of the Scriptures is said to do, as well as from the rest of the description, it is evident that it cannot be the rhinoceros, which is a solitary animal; besides major Latter states that, in the Thibetian manuscript, the rhinoceros is described under the name of *servo*, and classed with the elephant; 'neither,' says he, 'is it the wild horse, (well known in Thibet,) for that has also a different name, and is classed in the manuscript with the animals which have the hoofs undivided.'—'I have written,' he subjoins, 'to the Sachia Lama, requesting him to procure me a perfect skin of the animal, with the head, horn and hoofs; but it will be a long time before I can get it down, for they are not to be met with nearer than a month's journey from Lassa.'"

As a sequel to this account, we find the following paragraph in the Calcutta Government Gazette, August, 1821: "Major Latter has obtained the horn of a young unicorn from the Sachia Lama, which is now before us. It is twenty inches in length; at the root it is four inches and a half in circumference, and tapers to a point; it is black, rather flat at the sides, and has fifteen rings, but they are only prominent on one side; it is nearly straight. Major Latter expects to obtain the head of the animal, with the hoofs and the skin, very shortly, which will afford positive proof of the form and character of the *tso'po*, or Thibet unicorn."

Such are the latest accounts which have reached us of this animal; and although their credibility cannot well be contested, and the coincidence of the description with that of Pliny is so striking, yet it is singular that in the lapse of more than ten years, (1832,) nothing further should have been heard on a subject so interesting.—But whatever may be the fact as to the existence of this animal, the adoption of it by the LXX, as being the Hebrew *reem*, cannot well be correct; both for the reasons already adduced above, and also from the circumstance, that the *reem* was evidently an animal frequent and well known in the countries where the scenes of the Bible are laid;

while the unicorn, at all events, is and was an animal of exceeding rarity. *R.

UR, the country of Terah, and the birth-place of Abraham, (Gen. xi. 28.) but its precise situation is unknown. [It is called *Ur of the Chaldees;* and by the Seventy, *country*, or *region of the Chaldees.* Traces of it most probably remain in the Persian fortress *Ur*, between Nesibis and the Tigris, mentioned by Ammianus, xxv. 8. Alexander Polyhistor calls it *a city of the Chaldeans.* (Ap. Euseb. Præp. Evang. ix. 17.) The word *Ur* in Sanscrit signifies *city, town, place*, &c. R.

URIAH, a Hittite, and husband of Bathsheba, was killed at the siege of Rabbah, in consequence of the orders of David, 2 Sam. xi. 3. See BATHSHEBA.

I. URIJAH, chief priest of the Jews under Ahaz, king of Judah, introduced, under Ahaz's direction, a new altar into the temple of the Lord, 2 Kings xvi. 10—12. (See AHAZ.) Urijah succeeded Zadok II. and was succeeded by Shallum.

II. URIJAH, a prophet of the Lord, son of Shemaiah of Kirjath-jearim, (Jer. xxvi. 20, 21.) prophesied at the same time as Jeremiah, and declared the same things against Jerusalem and Judah. Jehoiakim resolved to secure him, and put him to death; but Urijah escaped into Egypt. Jehoiakim sent messengers, who brought him out of Egypt; and he was put to death by the sword, and ordered to be buried dishonorably in the graves of the meanest of the people. A. M. 3395, *ante* A. D. 609.

URIM AND THUMMIM, *light and perfection*, or *doctrine and judgment*, is supposed to have been an ornament in the high-priest's habit, which was consulted as an oracle upon particular and difficult public questions. Some think it was the precious stones in his breastplate, which made known the divine will by casting an extraordinary lustre. Others assert that they were the words *manifestation* and *truth*, written upon two precious stones, or upon a plate of gold. Various, in fact, are the conjectures upon this subject, and Moses has no where spoken of the Urim and Thummim in such terms as to remove the difficulty. When the Urim and Thummim was to be consulted, the high-priest put on his robes, and, going into the holy place, stood before the curtain that separated the holy place from the most holy place, and then, turning his face directly toward the ark and the mercy-seat, upon which the divine presence rested, he proposed what he wanted to be resolved about; and directly behind him, at some distance without the holy place, stood the person at whose command or entreaty God was consulted, and there, with all humility and devotion, expected the answer. According to Josephus, this oracle ceased about 112 years before Christ.

USURY, a premium received for the loan of a sum of money, over and above the principal. It is said in Exod. xxii. 25, 26, "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down." And in Lev. xxv. 35—37: "If thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live with thee. Take thou no usury of him, or increase, but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." The Hebrew may be translated: "When your brother shall fall into poverty and misery, you shall support him; and as to the stranger or foreigner that shall be settled among you, you shall take no usury of him; you shall not lend him your money for usury," &c. So that this passage would contain two precepts: first, that a brother was to be maintained when in poverty; secondly, that even a stranger was to be relieved without paying usury. In Deut. xxiii. 19, 20, however, we have the following: "Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it." In this place the Lord seems to tolerate usury towards strangers; that is, the Canaanites, and other people devoted to subjection, but not toward such strangers against whom the Hebrews had no quarrel, and against whom the Lord had not denounced his judgments. To exact usury is here, according to Ambrose, an act of hostility; it was a kind of waging war with the Canaanites, and of ruining them by means of usury. The true inference seems to be, that God did indeed tolerate, but not approve, the usury which the Hebrews received from the Canaanites. He allowed thus much to the hardness of their hearts, because it could not be entirely prevented.

Our Saviour has revoked all such tolerations, which obtained under the old law, Luke vi. 30—33.

I. UZ, the eldest son of Aram, and grandson of Shem, is thought to have peopled Trachonitis, a province beyond Jordan, having Arabia Deserta east, and Batanea west. The ancients say, that Uz founded the city of Damascus; and the Arabians affirm, that Uz had Ad for a son, who was father of a people called Adites, in Arabia Felix.

II. UZ, LAND OF. Eusebius and Jerome assure us, that, according to the tradition of the people of Palestine, and around it, the city of Astaroth-Carnaim was the place of Job's habitation; but Astaroth-Carnaim was beyond Jordan, between Mahanaim and Esdrai, on the Jabbok. Others suppose he lived in the city of Bozra, the capital of Idumea; but Calmet, who thinks that Job may be the Jobab mentioned in Gen. xxxvi. 33, 34, and 1 Chron. i. 43, 44, believes that the city of Dinhabah, in Moab, was the country which Scripture assigns for Job's dwelling-place.

Dr. Good, in one of the dissertations prefixed to his translation of the Book of Job, has bestowed much labor on this question. The following extract cannot fail to be acceptable to the reader:—"The immediate district of Arabia to which the ensuing poem directs our attention, is the land of Uz, which by some geographers has been placed in Sandy, and by others in Stony, Arabia. Bochart took a lead in the former opinion, and has been powerfully supported by Spanheim, and the writers of that very excellent work, the Universal History. The general argument is as follows: Ptolemy has described a region which he calls Æsitæ, as situated in this very province, bounded by the Cauchabeni, who inhabited the southern banks of the Euphrates, on the north, and by the mountains of Chaldæa on the east; and as the Septuagint, and the Greek writers generally, translate Uz by *Αὐσιτις, Ausitis*, there is a probability, it is contended, that the Ausitis, or Ausitai, of the poem of Job, was the same as the Æsitæ of Ptolemy; a probability which is considerably strengthened by our finding, in Ptolemy's delineation of this same province, three districts, denominated Sabe, Thema, and Busitis, very closely

corresponding in sound with the Sabæa, Teman, and Buz of the same poem. In addition to which, we are expressly told, in the very opening of the poem, that the country was often infested by hordes of Chaldean banditti, whose mountains form the boundary line between the Ptolemaic Æsitæ and Chaldea. In consequence of which it is ingeniously conjectured that the land of Uz and of Buz, the Æsitæ and Busitis of Ptolemy, were respectively peopled and named from Uz and Buz, two of the sons of Nahor, and consequently nephews of Abraham, the residence of whose father, Terah, was at Haran, or Charræ, on the opposite bank of the Euphrates, and necessarily, therefore, in the neighborhood of Æsitæ.

"Yet, this hypothesis can by no means be reconciled with the geography of the Old Testament, which is uniform in placing the land of Uz, or the Ausitis of the Septuagint, in Stony Arabia, on the south-western coast of the lake Asphaltites, or the Dead sea, in a line between Egypt and Philistia, surrounded by Kedar, Teman and Midian, all of them districts of Stony Arabia; and, as though to set every remaining doubt completely at rest, situated in Idumea, or the land of Edom or Esau, (of whose position there can be no question,) and comprising so large a part of it, that Idumea and Ausitis, or the land of Uz, and the land of Edom, were convertible terms, and equally employed to import the same region. Thus Jeremiah: (Lam. iv. 21.) 'Rejoice, and be glad, O daughter of Edom, that dwellest in the land of Uz.' Whence Eusebius: 'Idumea is the region of Esau, surnamed Edom; it is that part which lies about Petræa, (Stony Arabia,) now called Gabalene, and with some writers is the Ausitis, or country of Job;" an opinion advanced with great modesty, considering that he himself appears to have concurred in it.

"In effect, nothing is clearer than that all the persons introduced into the ensuing poem were Idumæans, dwelling in Idumea; or, in other words, Edomite Arabs. These characters are, Job himself, of the land of Uz, Eliphaz of Teman, a district of as much repute as Uz; and, upon the joint testimony of Jeremiah, (xlix. 7, 20.) Ezekiel, (xxv. 13.) Amos (i. 11, 12.) and Obadiah, (v. 8, 9.) a part, and principal part, of Idumea; Bildad of Shuah, always mentioned in conjunction with Sheba and Dedan, the first of which was probably named after one of the brothers of Joktan or Kahtan, and the two last from two of his sons, all of them being uniformly placed in the vicinity of Idumea; Zophar of Naama, a city importing pleasantness, which is also stated by Joshua (xv. 21, 41.) to have been situated in Idumea, and to have lain in a southern direction, towards its coast, or the shores of the Red sea; and Elihu of Buz, which, as the name of a place, occurs only once in Sacred Writ, but is there mentioned in conjunction with Teman and Dedan, (Jer. xxv. 23.) and hence necessarily, like themselves, a border city upon Ausitis, Uz, or Idumea.

"Nothing, therefore, appears clearer, than that the Uz, or Ausitis, mentioned in the ensuing poem, must have been situate in Stony, and not in Sandy, Arabia; and that the Æsitis of Ptolemy could not have been the same place. In reality, to make it so, Bochart and those who advocate his opinion are obliged to suppose, first, a typographical error of Æsitis for Ausitis in the text of Ptolemy; and next, that the position of Æsitis itself is not correctly laid down in Ptolemy's delineation, which they admit ought to be placed in a higher northern latitude, by nearly two degrees. Uz, Buz, Teman, Dedan and Seba are names not unfrequent in the earlier part of the Hebrew Scriptures; and hence it is by no means difficult to suppose that, in different provinces of the same country, similar names may have been given to different districts or cities. And it is highly probable that the Seba of Ptolemy was so denominated, not from the son of Abraham of this name by Keturah, but from one of the descendants of Cush, who had a son of the name of Seba, and two grandsons named Shebah and Dedan, (Gen. x. 7.) and who in various places are incidentally stated to have travelled towards the eastern parts of Happy Arabia, and consequently in the very track in which the Seba of Ptolemy is situated; a probability very strongly corroborated from the name of Raamah, the father of Sheba and Dedan, being also mentioned by Ezekiel, (xxvii. 22.) as that of a celebrated commercial city lying in the same track, by the Septuagint written Ῥέγμα, *Rhegma*; and from the same name, with the Septuagint mode of spelling it, occurring in Ptolemy, at no great distance from his Seba.

"It only remains to be observed, that allowing this chorography to be correct, there is no difficulty in conceiving that hordes of predatory Chaldeans, and even of the Sabeans of Ptolemy, should occasionally have infested the country of Idumea, and carried off the camels of Job, unlimited as they were in their rovings, and addicted to general plunder, perhaps, as bishop Lowth conjectures, over the whole extent of country from the Euphrates to Egypt.

"In few words, the country which forms the scene of the poem before us, was almost as richly endowed with names as ancient Greece, and, in many respects, from causes not dissimilar. It was first called Horitis, or the land of the Horim, or Horites, in consequence, as is generally supposed, of its having been first possessed and peopled by a leader of the name of Hor, and his tribe or family. Among the descendants of Hor, one of the most distinguished characters was Seir; and from his era it was better known by the name of the land of Seir. This chieftain had a numerous family of sons and grandsons: among the most signalized of the latter was Uz, or Utz; and from him, and not from Uz the son of Nahor, it seems to have been called Ausitis, or the land of Uz. The family of Hor, Seir, or Uz, were at length, however, dispossessed of the entire region, by Esau, or Edom; who, already powerful on his entering Arabia, rendered himself still more so by a marriage with one of the daughters of Ismael; and the conquered territory was now denominated Idumea, or the land of Edom, under which name it has been generally recognized by the Greek writers."

UZAL, the sixth son of Joktan, (Gen. x. 27; 1 Chron. i. 21.) is commonly placed in Arabia Felix.

UZZAH, son of Abinadab, (2 Sam. vi.) a Levite, who, with his brother, Ahio, conducted the new cart, on which the ark of the covenant was brought from Kirjath-jearim to Jerusalem. When they arrived at Nachon's thrashing-floor, Uzzah stretched out his hand to support the ark of God, which seemed to him to be in danger of falling, because of the stumbling of the oxen. In consequence of this, the anger of the Lord smote him, and he died on the place.

Critics are much divided about the occasion of the death of Uzzah; and as the history, being related very succinctly, is liable to be misunderstood, it may be proper to notice,

(1.) That the law (Exod xxv. 14.) ordered the ark to be carried on the shoulders of Levites, whereas,

in this instance, it was drawn by oxen, on a cart, as if this carriage by beasts were good enough for it: it was hereby assimilated to the processions of the heathen, who drew their gods about in carriages.

(2.) The ark ought to have been enveloped, wholly concealed, by the priests, before the Levites approached it: whereas, no priest attended this procession. Was it carried openly, exposed to view as it was by the Philistines? 1 Sam. vi. 13—19. Uzzah, being a Levite, ought to have known these rules, and being the principal in conducting the procession, and, as may be supposed, the elder brother, he was principally guilty; Ahio being subordinate to him.

(3.) It is likely, that the oxen drew it safely while in a straight road, but when they came to the thrashing-floor, one or both of them became restiff and stumbled, which, provoking Uzzah, put him off his guard.

[This solution seems to be most in accordance with the words of David afterwards, when about to bring the ark from the house of Obed-edom to Zion, 1 Chron. xv. After saying (verse 2) that "none ought to carry the ark of God but the Levites," he summons all the priests and Levites to assist in the removal of it, and then says, (verse 13,) "Because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." This is said in evident allusion to the *breach made upon Uzzah*, i. e. the breaking forth of God's anger against Uzzah, 2 Sam. vi. 8, and 1 Chron. xiii. 11. R.

UZZEN-SHERAH, a city of Ephraim, built by Sherah, daughter of Beriah, and granddaughter of Ephraim, 1 Chron. vii. 22—24.

UZZI, son of Bukki, the sixth high-priest of the Jews, of the race of Eleazar, was succeeded by Eli, A. M. 2828.

UZZIAH, or AZARIAH, king of Judah. See AZARIAH VIII.

V

VANITY is put (1.) for vain glory, or pride, which inflates men with a great opinion of themselves; boasting, or self-conceit, Ps. cxix. 37; 2 Pet. ii. 18; (2.) for lying, Ps. iv. 2; (3.) for mere emptiness, Eccles. i; Ps. cxliv. 4; (4.) for idols, Deut. xxxii. 21; 2 Kings xvii. 15; Jer. ii. 5; (5.) for wantonly, unnecessarily, &c. Exod. xx. 7. (6.) Vain is opposed to true, real, substantial. Ps. v. 10, "Their heart is vain, or full of vanity and lying." Ps. xii. 2, They have deceived their neighbors by vain discourses, by words of deceit and lies. To lift up the soul to vanity, (Ps. xxiv. 4.) is, to swear vainly and falsely.

VASHTI, a wife of Ahasuerus, divorced by him, in favor of Esther. See ESTHER, and AHASUERUS.

VEIL, a kind of scarf or mantle, with which females in the East cover the face and head.

In the history of Abimelech and Sarah, (Gen. xx. 16.) the veil is by some supposed to be described by the circumlocution of "a covering to the eyes." [But the phrase "covering to the eyes" refers evidently to the *money* given by Abimelech, viz. the thousand pieces of silver, which were to be a covering to the eyes of others, i. e. an atoning present, a testimony of her innocence in the eyes of all. See ABIMELECH I. R.

It is related of Moses, (Exod. xxxiv. 33.) that after coming down from the mount, "the skin of his face shone;" so that, in order to quiet the minds of the people, "he put a veil over his face." This veil is called מסוה, *masveh*, and seems to denote not a close texture, but a loosely woven, or open net-work material. This idea shows the propriety of the application of a like word in Isa. xxv. 7, "The Lord shall take away, in this mountain, the superficial *wrapper, covering close up*, which is upon all nations, whereby they are *totally* precluded from correct knowledge of God; as well as the veil of a looser texture, (*masveh*,) the spreading spread over all people; which permits some small glimpse (by natural conscience, Rom. ii. 14, 17) of the divine excellences to pass through it; affording, not a clear view, but a confused perception, to those who wish to examine beyond it. This seems to be the very idea of the apostle, 2 Cor. iii. 12, 13:—"We use great openness, and plainness of speech, in discovering the gospel to you; not as Moses did, who put a net-work veil over his face, so that Israel could not look steadfastly—to the end—fully—thoroughly, *entirely*, into that which was to be abolished: they could see a part, but not the whole; they saw it as it were through the meshes of the net-work, but not clearly, distinctly; they discerned *ill-definedly*, not, as you may do, punctually, for we do not use the slightest prevention of sight;—and this veil, which admits but such imperfect views of things, continues still upon their heart, but shall be removed; so that they shall see all things clearly, when that heart shall turn to the Lord." [The distinction here made exists only in the fancy of the writer. R.

There is a kind of veil or garment mentioned in Ruth iii. 15, named מטפחת, *mitpahhath*, which, by the expression of Boaz, it should seem, Ruth wore upon her person. It appears also not to have been very large, as Ruth *held it open*, to receive six measures of barley. Besides, as she *carried* this quantity, it could not have been extremely heavy, and yet it is most likely Boaz nearly or altogether filled it. A word, very closely allied to this, if not the very same, with a Chaldee variation, is used, Ezek. xiii. 18, to denote a veil, (Eng. trans. "*kerchief*" from the French *couvre-chef*,) which is expressly said to be worn *on the head;* consequently, it is not the *neck couvre-chef* of our females; as otherwise might have been thought.—"Wo to the women who adapt cushions to all reclining arms, and who compose veils (מספחת) to be worn upon the head of females of all statures, in order to render them more alluring, for purposes of voluptuousness, to hunt souls—persons: . . . . I will tear away the pillows from your lolling arms; your *kerchiefs* also will I tear, that they may no longer adorn you; and will let go the (male) souls—persons, whom you have hunted, and caught in your toils." q. d. "Some of my people you worry and seduce by voluptuous attractions and solicitations; others you chase and pursue, till they are terrified, to answer your criminal purposes: but from both these methods of attack will I deliver them; and I will punish you."

From this use of this kind of veil, it appears that it was esteemed a very ornamental part of the head-dress; and herein it agrees with the directions of Naomi to Ruth, to dress herself to advantage. It was, perhaps, not, therefore, a veil to be taken off and put on, but was constantly worn on the head, and has, possibly, its representatives in the modern caps or turbans of our young women.

We read, Gen. xxiv. 65, that Rebekah, seeing Isaac advancing towards her, covered herself with a veil, or rather with the veil, (הַצָּעִיף, *hats-tsâiph*,) either, (1.) that which it was customary for brides to wear, or, (2.) that which had been provided for her at home: if these ideas may coalesce into one, then this was provided at home, for Rebekah to wear as a bridal veil. That it was used for that purpose in her intention, is certain; but was it adopted on account of haste? or was it *that* veil which due formality required? This question is rendered perplexing, by the same word being used in the history of Tamar, who "put away the garments of her widowhood, and covered up herself in a *tsâiph*;" whence, it seems, this was not a widow-like dress, or dress of grief, but of joy; yet it could hardly be the regular bridal veil, (notwithstanding Mr. Harmer thinks it was,) for what could any observer, or bystander, think might induce a BRIDE to sit as Tamar sat, "like a harlot, by the way side?"—Besides, could Judah think her a bride, and yet make such proposals as he did to her? It is, therefore, likely, that this veil was worn by Chaldean women, or stranger women—foreigners to the country of Canaan; hence it seems to be certain, that Rebekah brought with her that kind of veil which in her own country would have been esteemed honorable, on any occasion; and Tamar, (a Canaanitess,) by wearing such a veil, appeared to Judah to be a foreigner—a stranger-woman—who had strayed from her associates, or whose living depended on the disposal of her person.

[Another Hebrew word rendered *veil* in the English version, is רָדִיד, *râdid*, which, however, seems properly to denote a fine upper garment or mantle, which females were accustomed to throw over their other garments when they went out, Cant. v. 7; Isa. iii. 23. The Greek word ἐξουσία, *power*, which is also thus translated in 1 Cor. xi. 10, seems there more properly to be put for *emblem of power* or *of honor and dignity*, i. e. *a veil*. This, Paul says, should be worn by females in the churches, on account of the *angels*. Who are these? Some say, the *angels of the churches*, i. e. *the bishops*. Others, better, the *messengers*, i. e. spies of the heathen, evil-minded persons, who frequent the assemblies in order to spy out irregularities. Others, still, take *angels* in the usual sense, and consider Paul as representing the angels of heaven as beholding with deep interest the devotions of Christian assemblies. R.

These remarks will have prepared the way for noticing some of the eastern ideas attached to the veil.

In the first place, it is proper to notice the affront committed against a female in the East, by *lifting up her veil*. We might quote from Schultens, who shows, from Arabian writers, that the image of *tearing* or *taking away the veil* expresses the unhappy state of eastern virgins, when affronted, violated and insulted. So Cabihah, the mother of Khalife Motaz, complained of Saleh, the Turkish chief, "He has torn my veil;" to express with decency, "He has dishonored me;" but we rather appeal to the story of Susanna, in the Apocrypha, as best adapted to the following illustration. The writer notices as an act of ill treatment, "Now Susanna was a very delicate woman, and beauteous to behold; and these wicked men commanded to UNCOVER HER FACE, (*for she was covered,*) *that they might be filled with her beauty.* Therefore, her friends, and all that saw her, wept;" i. e. the elders unveiled her from impure motives.

Many have been the inquiries to which the precept of our Lord in Matt. v. 28, has given occasion: "Whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart." Great stress has usually been laid on the motive, and very justly; but Lardner and others insist, that γυναῖκα *must* be taken for a married woman, as is common enough; nevertheless, the true import of the passage, Mr. Taylor thinks, can only be understood, by considering the closely covered state of the eastern women, under their veils, in which, being totally concealed, they offer no occasion of being LOOKED UPON; but would take it as the greatest insolence—as nothing short of the greatest insolence could dictate the offence—should their veils be drawn aside. Understand, therefore, the passage thus: "You have heard that it was said in ancient times, Thou shalt not COMMIT adultery: but I say to you, that my purer principles forbid the most remote advance toward that crime, any commencement of what may lead to it; whoever removes the veil, *to look on* any woman, (whether married or unmarried, whether of rigid or of easy virtue,) if he violate modesty by such a liberty for *excitative* purposes, he has sullied his spiritual purity, and is guilty." Is not this the true import of the term to LOOK ON, on which the question turns? [But does not this *minuteness* of meaning detract much from the force of our Lord's precept? Cannot a man, according to our Lord's idea, just as much commit adultery or fornication in his heart by casting his eyes upon a woman to lust *after* her, or even in *thinking* of her, as by actually tearing away her veil to look *upon* her? Away, then, with such trifling! R.

In the Fragments from which these remarks are selected, and some others which follow, (Nos. 159—165,) are collected from various travellers the most ample accounts of the forms of eastern veils, and of the manner in which they are worn. From these accounts it is manifest that it is a most important part of female dress, and is frequently alluded to, where not distinctly or apparently spoken of in Scripture.

VERSIONS OF THE SCRIPTURES. Our attention must be confined, in this article, to those which are more usually denominated the ANCIENT VERSIONS. These are the following: The *Greek* versions, of which the SEPTUAGINT or Alexandrine version is the chief; the *Latin* versions, viz. the VULGATE and *Itala;* the *Chaldee* versions, or TARGUMS; the *Samaritan* version; the *Peshito* and other *Syriac* versions; and the *Arabic* versions.

After the Hebrew had ceased to be spoken, and had become a dead language, in the second century before Christ, and still more after the spread of Christianity, translations of the Hebrew Scriptures into the prevailing languages of the age, became a thing of necessity, both to Jews and Christians, in Palestine and in other countries. Accordingly, almost every language then current received at least one version, which became of ecclesiastical authority, and was used instead of the original Hebrew text. In this way, there arose, almost contemporaneously, the Alexandrine version for the Grecian and Egyptian Jews, and the earliest Chaldee versions for those who dwelt

in Palestine and Babylonia. After the introduction of Christianity, the Christians adopted at first the Septuagint; but in the second century there appeared three or four other Greek versions from the hands of Jewish and Christian translators, the object of which was to supersede the Septuagint. In this, however, they did not succeed; and these works are now lost. About the same time, the Syrian Christians made the Syriac version; and the Latin Christians procured a Latin version of the Septuagint, which at the close of the fourth century gave place to the version of Jerome, the present Vulgate. After the wide extension of the Arabic language in the seventh century, both Jews and Christians began to translate the Scriptures into Arabic also; the Jews out of the original Hebrew, and the Christians from the Septuagint. Indeed, this latter is the case with all translations of the Old Testament, made by the Christians, into the oriental languages.

The versions of the Scriptures are usually divided into the *immediate*, or those made directly from the original text, and the *mediate*, or those made from other versions. The latter are also sometimes called *daughters* of the former. It is only those of the first species which have any hermeneutical value; those of the latter kind can only serve for aid in the verbal criticism of the versions from which they have flowed, and are indeed of no special importance, even here, except in the case of the Septuagint, the text of which has been so much corrupted.

The ancient translators possessed neither grammatical nor lexicographical helps, and followed, therefore, every where, exegetical tradition. As their object, too, was always practical, rather than a learned or scientific one, they are often apt to fail in the requisite degree of exactness; and sometimes also they interweave their own views and impressions in their versions. This last circumstance renders these versions less available as it respects exegesis; but makes them so much the more important as historical documents, in regard to the views of the age and of the sect to which they belong.

Septuagint, or Alexandrine Version. The Septuagint, or the version of the LXX, or the Alexandrine version, is undoubtedly the oldest of all the Greek, or, indeed, of all the versions whatever of the Old Testament. There was, it is true, a legend among the Fathers, that there had existed an earlier Greek version, in which Plato had read the Bible; but this is assuredly without foundation, and was suggested by the Fathers, in order to afford ground for the assumption, that Plato and the Greek philosophers had borrowed from Moses. (Clem. Alexandr. Stromata, i. p. 526, ed. Potter.) The origin of this version, like that of the canon, in some degree, is veiled in Jewish legends; according to which Ptolemy Philadelphus, king of Egypt, from 284 to 246, B. C. having formed the wish, through the advice of his librarian, Demetrius Phalerius, to possess a Greek translation of the Mosaic writings for the Alexandrine library, sent an embassy to Jerusalem for this object, and obtained a Hebrew manuscript, and 72 learned Jews to translate it. These all labored together in the translation, which, after mutual consultation, they dictated to Demetrius. This legend is given in an epistle said to have been written by Aristæus to his brother in Alexandria, but which is spurious. Josephus also relates the story, lib. xii. 2. 2—14. The pretended epistle of Aristæus is found in *Van Dale's* Diss. sup. Aristæum, Amst. 1705; in *H. Hody* de Biblior. Text. originalibus, Ox. 1705; in *Josephi* Opp. ed. Havercamp. Amst. 1726. The legend, as transmitted to us by the Fathers, is far more romantic. According to Justin Martyr, the 72 interpreters were distributed into as many separate cells, in which they were confined until they had completed each his separate translation, or 72 in all; and these, when afterwards compared, were found to agree *verbatim* throughout.

If, now, we leave out of view these later fabulous additions, still, even the earlier narrative of the Jews is full of improbability. An Egyptian monarch would hardly have thought it necessary to send an embassy to Jerusalem to obtain a manuscript; and the circumstance as related savors strongly of Jewish national self-complacency and pride. The most probable supposition is, that after the Jews had in great numbers settled down permanently in Egypt, and had, by degrees, forgotten in a great measure the Hebrew language, a Greek version of their Scriptures, and especially of the Law, or Pentateuch, became necessary for the use of their public worship in their synagogues and temple. (See ALEXANDRIA, p. 43.) This would be, in all probability, prepared under the authority of the Sanhedrim, which consisted of 72 members. Or this number, moreover, is a sort of round number, and might be used merely to denote a version made by *many* interpreters. Such a version would not improbably be received by Demetrius into the library; for we know that he set on foot a collection of all known codes of law, with reference to a new code contemplated by Ptolemy Lagus. The translation of the other books, besides the Pentateuch, seems to have taken place gradually, between this time and the birth of Christ. Of the book of Esther, it is said, in a note at the end, that it was translated under Ptolemy Philomator. The book of Daniel seems to have been translated last of all; on which account it is, perhaps, that this book is not contained at all in our manuscripts of the Septuagint. The translation of Daniel, in our editions, is that of Theodotion. The genuine Alexandrine version of Daniel was first discovered in the preceding century, and published at Rome, 1772, reprinted Gottingen, 1773.

The character of this version is different, according to the different books. It is easy to distinguish five or six different translators. The Pentateuch is best translated, and exhibits a clear and flowing Greek style; though it seems to have been made from a different and interpolated original text. The next in rank is the translator of Job and Proverbs; he indeed often misses the true sense, but still gives every where a good idea, and his style is like that of an original writer. The Psalms and the prophets are translated worst of all; often, indeed, without any sense. The version of Ecclesiastes is distinguished by an anxious literal adherence to the original.—Indeed, the real value of the Septuagint, as a version, stands in no sort of relation to its reputation. All the translators engaged in it appear to have been wanting in a proper knowledge of the two languages, and in a due attention to grammar, etymology and orthography. Hence they often confound proper names, and appellations, kindred verbs, similar words and letters, etc. and this in cases where we are not at liberty to conjecture various readings. The whole version is rather free than literal; the figures and metaphors are resolved, and there are frequent allusions inserted to later times and later Jewish dogmas; e. g. Isa. xiii. 21; ix. 12; xix. 18, 25; xxxiv. 14. Not unfrequently, too, particular references and allusions to Egypt, and

Egyptian antiquities, are inserted; e. g. Isa. xix. The Greek of the Septuagint is that of the Jews in Egypt, a branch of the later Greek of the common people, and called usually ἡ κοινή, *the common*, or also the Macedonic-Alexandrine dialect. This common dialect, or vulgar language, spread itself, after the time of Alexander, over all the nations which spoke Greek, and was distinguished from the Attic, &c. by the circumstance, that it adopted much from the ancient Doric. It was first used as the language of books, in the version of the LXX, and is, hence, often called the Alexandrine dialect. From the mixture of Hebraisms which it received in the mouths of the Jews, who spoke Greek, i. e. the Hellenistic Jews, it is also named the Hellenistic dialect. The New Testament is written in the same dialect, but in a purer form. It is also the language of the Apocrypha and of some of the Fathers. The chief philological helps for the study of the Septuagint, are the concordance of Tromm, and the lexicons of the Old Testament by Biel and Schleusner.

The authority of this new version soon became so great, as to supersede the use of the original Hebrew among all those Jews who spoke Greek. In the Egyptian synagogues, indeed, the original Hebrew was still read along with the Greek version, but the common people no longer understood it. Even scholars, like Philo, no longer understood the national mother tongue, and held entirely to the Greek translation. In Palestine also, this became by degrees current, and was used along with the Chaldee versions, especially by the more learned, who were acquainted with Greek. This appears even in Josephus, and from the New Testament. In both, the version of the LXX seems to lie at the foundation; though the citations do not always accord with it, and the writers sometimes (e. g. Matthew) seem to have had the original before them. (On the citations from the O. T. see Surenhusius, βίβλος καταλλαγῆς, Amst. 713; also the Tracts of Owen and Randolph, as published at Andover, 1827.) From the Jews the reputation and authority of the Septuagint passed over to the Christians, who employed it with the same degree of credence as the original. It became of course the point of appeal in the controversies between Jews and Christians, and hence began to lose its consequence in the eyes of the former. As in those controversies the Jews often found themselves worsted, they declared that this lay solely in the Greek translation, and carried their appeal to the Hebrew original, and also to other versions, which they said were more literal. The Talmudists, among whom the ancient hatred against the Greek again awoke, proclaimed a curse upon the Greek law, or Pentateuch, and appointed a fast upon the day on which they supposed the translation to have been suggested.

The Text of the Septuagint has suffered greatly. Through the multitude of copies, which the very general usage rendered necessary, and by means of ignorant critics, the text of this version, in the third century, had fallen into the most lamentable state. In order to remedy this evil, Origen set himself to obtain a corrected text by means of a comparison of the original Hebrew and the other Greek versions. The plan which he adopted was, to place the original text and the different versions in parallel columns; by which means, also, he was able to give to the Christians, in their polemics with the Jews, the benefit of all the versions of the Old Testament in one view. This work was the celebrated Hexapla of Origen, ἑξαπλα sc. βίβλια, i. e. the Bible in six columns. It contained, besides the Hebrew text and the LXX, also the three later Greek versions of Aquila, Symmachus and Theodotion, described below, together with the Hebrew text, written in Greek letters. In order to emend the LXX, he compared the Greek with the original, in which he used the assistance of learned Jews. Where there was an omission in the Greek, he supplied it from one of the other versions, usually that of Theodotion; marking the additions with an asterisk at the beginning, and with the name of the translator at the end. Where the LXX had any thing too much, he let it stand, indeed, but marked it with an obelisk or dagger at the beginning, to denote its spuriousness. The whole work consisted of fifty rolls or volumes, and was afterwards seen and used by Jerome in the autograph; but was, not long after, lost, and exists now only in fragments.

These fragments have been collected, and published by Montfaucon, Paris, 1714, 2 vols. fol. reprinted in an abridgment by Bahrdt, Leipz. 1769—70. But the very plan adopted by Origen became, alas! in the sequel, the occasion of still more numerous, and greater corruptions of the Greek text of the Septuagint. The transcribers left out all the critical marks and signs which Origen had employed, but not the words which he had inserted in the text; so that the evil was worse than before.

The text which has come down to us from this source is called the *Text of the Hexapla*, or of *Origen*, in distinction from the earlier text, which is called the κοινή, the *common*, or the Greek Vulgate. In the manuscripts which exist at the present day, as also in the printed editions, these two different texts lie at the foundation, according as they follow the two principal manuscripts, viz. the Roman, or the *Codex Vaticanus*, the basis of which is the κοινή, or earlier common text; and the Alexandrine, from the *Codex Alexandrinus*, in the British museum at London, which exhibits more of the readings and interpolations of the Hexapla of Origen. Hence the editions of the Septuagint fall also into two classes, viz. those which follow the Codex Vaticanus, as the editions of L. Bos. 1709, and Reineccius, 1730, 1757; and those which follow the Codex Alexandr. as the editions of Grabe, Ox. 1707, and of Breitinger, 1730. A critical edition of the Septuagint, with a full collection of various readings from all the manuscripts, and also out of the versions which have flowed from it, was undertaken in England, by Dr. Holmes, towards the close of the last century. The book of Genesis was published in folio, in 1798; Exodus, 1801; Leviticus, 1802; Numbers, 1803; Deuteronomy, 1804; and the book of Daniel in 1805, just before the death of the editor. The work has since been continued by Dr. Parsons; Joshua was published in 1810; Judges and Ruth in 1812; and the six remaining historical books, in the five years following; thus completing the second volume. The work is still continued. (See, on the history of the Septuagint, *Hody* de Biblior. Textibus orig. Ox. 1705; and Fabricii Bibliotheca Græca, edit. Harles, vol. ii. iii.)

The principal *mediate* versions, which have been made from the Septuagint, are the *Itala*, or ancient Latin version, one of the Syriac versions, the Ethiopic, Egyptian, Armenian, Georgian or Grusinian, Sclavonian, and several Arabic versions.

Other Greek Versions. In the latter half of the second century after Christ, there appeared, nearly contemporaneously, three new Greek versions of the

whole Old Testament. The author of the first was AQUILA, a Jew by birth, whose translation, therefore, was adopted for use in many synagogues. The authors of the two others, SYMMACHUS and THEODOTION, were Jewish Christians. All these are more exact and literal than the LXX; they retain the figures and metaphors of the original; and none of them exhibit the arbitrary caprices of the Alexandrine translators. Aquila, especially, is in the highest degree anxious; he is often so literal as to destroy the sense; and expresses with the utmost care even the etymologies of the Hebrew. Symmachus, on the contrary, aims at a better Greek style. Theodotion is more *eclectic*, and he seems to have been wanting in a knowledge of Hebrew. Fragments of all these versions are found in the Hexapla of Origen, as published by Montfaucon. From Theodotion alone we have the whole book of Daniel extant, which stands in our editions of the Septuagint.

Of less importance are some anonymous Greek versions, which Origen denotes as the 5th, 6th and 7th. Of rather more value is a Græco-Samaritan translation, which was made from the Samaritan version.

In the latter part of the preceding century, a new Greek version of several books of the Old Testament was discovered by Villoison, in a manuscript in the library of St. Mark's cathedral, Venice; hence called the *Versio Veneta*, or *Græcus Venetus*. It comprises the Pentateuch, Proverbs, Ecclesiastes, Canticles, Ruth, Lamentations and Daniel. The Pentateuch was published by Ammon, Erlangen, 1790—91; the other books by Villoison himself, Strasburg, 1784. It follows slavishly the original, and the verbal interpretation of the Jews; even the *Parasha* or Jewish divisions of the text are given, and the pages of the manuscript run backwards, like the Hebrew; the Greek diction is in the highest degree affected. The translator is ever straining after a poetic and Attic style; along with which occur, nevertheless, the grossest mistakes in language and newly formed words. *Jehovah* he translates ὀντώτης. The translator was, most probably, a Byzantine Jew, of the middle ages.

Ancient Latin Version, or Itala. After Christianity had extended itself in the West, a Latin version of the Bible also became necessary. In the time of Augustin, there were several of these; although only one of them was adopted by the church, i. e. by ecclesiastical authority. This was called *vulgata*, (common, popular,) because it was made from the Greek common version, ἡ κοινή. In modern times this ancient Latin version is often called *Itala*, in consequence of a passage in Augustin: (de Doctr. Christ. ii. 15.) but the reading is there false, and it should be read *usitata*. This translation was made literally from the Septuagint, and gives, most conscientiously, even all the verbal mistakes of the Greek. There are still extant of it the Psalms, Job, and some of the apocryphal books, complete, besides fragments; these were all collected and published by Sabatier, Rheims, 1739—49, 3 vols. fol. As the manuscripts of this version had become by degrees very much corrupted, a revision of the Psalter and book of Job was undertaken, in A. D. 383, by Jerome, in pursuance of a commission from the Roman bishop Damasus; this is still extant, and called *Psalterium Romanum*, because it was introduced into the Roman diocese.

The modern Vulgate, or Jerome's Version. While Jerome was still employed in the revision of the ancient *Vulgata*, or *Itala*, he ventured to commence, also, a new version of his own, out of the original Hebrew; being induced to the undertaking partly by the counsel of his friends, and partly by his own feeling of the necessity of such a work. He began with the Books of Kings, and completed the work A. D. 405, with Jeremiah. While engaged in this work, he enjoyed the oral instruction of learned Jewish rabbins in Palestine, (see LANGUAGE, p. 609,) and availed himself of all the former Greek versions and of the Hexapla of Origen. His new version surpasses all the preceding in usefulness. The knowledge of Hebrew which Jerome possessed was, for the age, very respectable; and he also made himself master of the Chaldee. His manner of explanation connects itself very closely with that of the Jews; and his choice of Latin expressions is, for the most part, very happy. Still, this production did not meet with the anticipated success and general reception; and especially Augustin and Rufinus wrote against it with violence, as if a new Bible were about to be introduced. Nevertheless, the new version maintained itself along with the ancient one; and at length, in the seventh century, supplanted it almost entirely.

But the frequent and constant use of the new version now occasioned again, in turn, a very considerable corruption of the text; so that already in the time of Charlemagne, no copies entirely alike were any longer to be found. In order to remedy this evil, Charlemagne commissioned Alcuin to make a revision of the manuscripts of the new Latin version. Similar revisions of this version, (the Vulgate,) were made occasionally during the whole of the middle ages, under the name of *Correctoria*. These are a kind of Latin *Masorah*, and consist of various readings, and all kinds of critical remarks. Only one *correctorium* has ever been printed, viz. at Cologne, 1508, 4to.

The Vulgate was the first book ever printed. The first edition is without date or place; the first with a date was printed at Mayence, 1462. At the council of Trent, in 1545, the Vulgate was declared to be the standard version of the Catholic church, and to be of equal authority with the original Scripture. Since this time, the study of the original text has been regarded by the Catholics as a verging towards heresy. (See LANGUAGE, p. 609.) The Vulgate at present consists of different elements; the Psalms and most of the apocryphal books being from the ancient version, or Itala, and the rest from the later Vulgate. The popes have taken great pains to obtain as correct a text of the Vulgate as possible; thus, in 1590, under Sixtus V, appeared the *editio Sixtina*, which was declared to be the standard for all future editions. But many errors being afterwards discovered in it, the popes purchased up all the copies, so far as possible, and a new standard, the *editio Clementina*, was published in 1592, which still retains its authority.

The Targums, or Chaldee Versions. All these are the works of Jews living in Palestine and Babylon, from a century before Christ, to the eighth or ninth century after. They bear the name *Targum*, i. e. *translation*, from the Chaldee תרגם, *to translate*. The name *paraphrase*, by which they are sometimes called, is unsuitable, since they are not all paraphrastic. That Chaldee translations were already in use in the time of Christ is apparent from Matt. xxvii. 46, among other passages, where the words are quoted according to the Chaldee version. The more ancient of the Targums are well translated, and may be reckoned among the best works of the kind. The later ones are more prolix and paraphrastic, and full

of ridiculous interpolations. There are, in all, *eleven* Targums, of which the four following are the most important.

1. The Targum of *Onkelos*, containing the Pentateuch. The author was, most probably, a pupil of Hillel, the grandfather of Gamaliel, Paul's instructor. The style is pure, and the translation very exact and literal. (See Winer, *de Onkelosso Pentat. Interp.* Lips. 1820.)

2. The Targum of Jonathan Ben Uzziel, comprising the historical books and prophets. He lived a short time before the birth of Christ, but his work is far inferior to the preceding. It exhibits a multitude of arbitrary explanations, interpolations, and later views; especially such as tend to the honor of the Pharisees. (Comp. Gesenius Comm. zu Isa. Einl.§ 11.

3. The version of the Pentateuch, professedly by the same Jonathan, but which is spurious. It is hence called the Targum of Pseudo-Jonathan.

4. The Targum of Jerusalem, on the Pentateuch.

All these Targums are to be found in the rabbinic Bibles and the Polyglotts.

There are smaller separate Targums on the books of Daniel, Ezra and Nehemiah. A separate Targum on the Chronicles was first discovered at a later period in the library of Erfurth, and published by Beck, 1680—83, 4to.; and by Wilkins, Amst. 1715, 4to.

Samaritan Version. There exists a copy of the Pentateuch among the Samaritans, in the Hebrew language, but written with Samaritan letters. (See Samaritans, p. 810.) But besides this, there exists also a version of the Pentateuch in the Samaritan language. About the time of Christ's appearance, they had forgotten the ancient Hebrew, as much as the Jews of that age; and spoke instead of it a peculiar dialect, mixed up from Hebrew and Chaldee, but with many peculiar words. In this dialect the version is made, following their copy or recension of the Pentateuch. Nothing is certainly known respecting the age of this version, except that it had existed a considerable time before Origen's day; for this father cites a Greek version, which had already been made from the Samaritan. The Samaritan version itself is difficult to be understood, since, besides this, and some few poems, we have nothing in this dialect. The version stands in the Polyglotts; and Winer has written an essay upon it—*De versione Samaritana*, Lips. 1817. See Bibl. Repos. Vol. II. p. 720.

Syriac Versions. There are two of these, both of which are of Christian origin, having been made by Christians of the Syrian church, who dwelt in Mesopotamia and Armenia. The earliest and most celebrated of these is the *Peshito*, i. e. *plana, simplex*, or *the clear, the literal.* It is the regular version of the Syrian church, and of all its sects and parties, the orthodox and also the heterodox. The Syrian church regards this version as so exceedingly old, as to have been made, by command of king Solomon, for the church in Syria. What is certain is, that in the third century it already was the authoritative version of the church. The author was, possibly, a Jewish Christian, and has availed himself of the Chaldee version. The Peshito follows, in general, the Hebrew literally; but exhibits also traces of the occasional use both of the Septuagint and Chaldee. It stands in the Polyglotts; and a beautiful edition has also been published in England, under the superintendence of professor Lee.

The other Syriac version was made from the Septuagint, and from the text of the Hexapla, about A. D. 616, for the use of the Monophysites. It is of importance only for the criticism of the Septuagint. There is a complete manuscript of this version existing in the Ambrosian library at Milan. No portion of it has been printed, except Jeremiah and Ezekiel, 1787, and Daniel, 1788.

Arabic Versions. After the era of Mohammed, the Arabic became the mother tongue of most of the Jews, and of very numerous bodies of Christians, especially of those in Egypt. It is, therefore, no wonder that Arabic versions of the Scriptures were very soon felt to be necessary. Of these there are quite a number, flowing sometimes from the Hebrew, but chiefly from the Septuagint, and also from the Peshito and Vulgate. The most important and best known are the following:—

1. The Arabic version of R. Saadias Gaon, director of the Jewish academy at Babylon, in the tenth century. It probably comprised, originally, all the Old Testament; but there have been printed only the Pentateuch and Isaiah, though some other books, e. g. Job, are extant in manuscript. This version is paraphrastical, and resolves all the tropes and anthropomorphisms; in other respects it follows very closely our unpointed Hebrew text. The Pentateuch stands in the Polyglotts; and Isaiah was published by Paulus, in 1791.

2. The Mauritanian version of the Pentateuch, made in the thirteenth century, by an Arabian Jew, and published by Erpenius in 1629; hence called *Arabs Erpeniana.*

3. The Arabic version of the prophets, found in the Polyglotts, which was made from the LXX, apparently by a Christian of Alexandria, after the time of Mohammed. For the Polyglotts, see Bible, p. 177. *R.

VETCHES, see Fitches.

VIALS, see Censer, p. 287.

VINE. Of this valuable and well-known plant there are several species, and there are many references to it in the sacred writings. It grew plentifully in Palestine, and was particularly fine in some of the districts. The Scriptures celebrate the vines of Sorek, Sibmah, Jazer and Abel; and profane authors mention the excellent wines of Gaza, Sarepta, Libanus, Sharon, Ascalon and Tyre. The grapes of Egypt being particularly small, we may easily conceive of the surprise which was occasioned to the Israelites by witnessing the bunch of grapes brought by the spies to the camp, from the valley of Eshcol, Numb. xiii. 24. The account of Moses, however, is confirmed by the testimony of several travellers. Doubdan assures us, that in the valley of Eshcol were bunches of grapes of ten and twelve pounds. Forster tells us, that he was informed by a Religious, who had lived many years in Palestine, that there were bunches of grapes in the valley of Hebron, so large that two men could scarcely carry one. (Comp. Numb. xiii. 24.) And Rosenmüller says, "Though the Mahomedan religion does not favor the cultivation of the vine, there is no want of vineyards in Palestine. Besides the large quantities of grapes and raisins which are daily sent to the markets of Jerusalem and other neighboring places, Hebron alone, in the first half of the eighteenth century, annually sent three hundred camel loads, that is, nearly three hundred thousand weight of grape juice, or honey of raisins, to Egypt.

Bochart informs us that a triple produce from the same vine is gathered every year. In March, after

the vine has produced the first clusters, they cut away from the fruit that wood which is barren. In April a new shoot, bearing fruit, springs from the branch that was left in March, which is also lopped; this shoots forth again in May, loaded with the latter grapes. Those clusters which blossomed in March come to maturity and are fit to be gathered in August; those which blossomed in April are gathered in September; and those which blossomed in May must be gathered in October.

In the East, grapes enter very largely into the provisions at an entertainment. Thus, Norden was treated by the aga of Essuaen with coffee, and some bunches of grapes of an excellent taste. To show the abundance of vines which should fall to the lot of Judah in the partition of the promised land, Jacob, in his prophetic benediction, says of this tribe, he shall be found—

> Binding his colt to the vine,
> And to the choice vine, the foal of his ass.
> Washing his garments in wine,
> His clothes in the blood of the grape.
> Gen. xlix. 11.

It has been shown by Paxton, that in some parts of Persia, it was formerly the custom to turn their cattle into the vineyards after the vintage, to browse on the vines, some of which are so large, that a man can hardly compass their trunks in his arms. These facts clearly show, that according to the prediction of Jacob, the ass might be securely bound to the vine, and without damaging the tree by browsing on its leaves and branches. The same custom appears, by the narratives of several travellers, to have generally prevailed in Lesser Asia. Chandler observed, that in the vineyards around Smyrna, the leaves of the vines were decayed or stripped by the camels, or herds of goats, which are permitted to browse upon them, after the vintage. When he left Smyrna, on the 30th of September, the vineyards were already bare; but when he arrived at Phygella, on the 5th or 6th of October, he found its territory still green with vines; which is a proof that the vineyards at Smyrna must have been stripped by the cattle, which delight to feed upon the foliage.

This custom furnishes a satisfactory reason for a regulation in the laws of Moses, the meaning of which has been very imperfectly understood, which prohibits a man from introducing his beast into the vineyard of his neighbor. It was destructive to the vineyard before the fruit was gathered; and after the vintage it was still a serious injury, because it deprived the owner of the fodder, which was most grateful to his flocks and herds, and perhaps absolutely requisite for their subsistence during the winter. These things considered, we discern, in this enactment, the justice, wisdom and kindness of the great Legislator: and the same traits of excellence might, no doubt, be discovered in the most obscure and minute regulation, could we detect the reason on which it is founded.

But if the vine leaves were generally eaten by cattle after the winter was over, how, says Mr. Harmer, "could the prophet (Isa. xxxiv. 4.) represent the dropping of the stars from heaven, in a general wreck of nature, by the falling of the leaf from the vine? If they were devoured by the cattle they could not fall." The answer is easy: the prophet refers to the character of the vine-leaf, not to any local custom; nor is it reasonable to suppose that the leaves of every vineyard were so regularly and completely consumed, that the people had never seen them showering from the branches by the force of the wind; or the nipping colds in the close of the year. (Paxton, vol. i. p. 180.)

The law enjoined that he who planted a vine should not eat of the produce of it before the fifth year, Lev. xix. 24, 25. Nor did they gather their grapes on the seventh year: the fruit was then left for the poor, the orphan and the stranger. A traveller was permitted to gather and eat grapes in a vineyard, as he passed along, but was not permitted to carry any away, Deut. xxiii. 24.

In John xv. our Lord declares himself to be the "true vine." Doddridge, after Wetstein, has supposed that the idea might be suggested by the sight of a vine, either from a window or in some court by the side of the house; but this is controverted by Harmer, who remarks, that there were no gardens in Jerusalem, and that it is not likely there were vines about the sides of the houses. Harmer's assertion, however, is set aside by Dr. Russell, who states, that it is very common to *cover the stairs* leading to the upper apartments of the harem *with vines*. This fully explains the beautiful metaphor in Ps. cxxviii.—"Thy wife shall be as a fruitful vine by the sides of thine house,"—with which Mr. Harmer is so much embarrassed: but whether such a vine gave rise to our Saviour's discourse, is a matter of great doubt. The intention of the similitude is that which it is most important for us to attend to and understand; which is, that no fruit can be expected from professing Christians, either in their personal or official character, but by perseverance in the appointed way, and in communion, by faith and love, with him who is the source of all that is good in man.

Rosenmüller has a long article on the parable, which Dr. Wait has translated in his "Repertorium Theologicum," and of which the following is the substance. After having remarked that the whole of the discourses in John xiii.—xviii. were not delivered in one place, and in an unbroken connection, he proceeds to show that the comparison of our Lord was not to a real or natural vine, since John always uses the adjective αληθινός, *true*, in opposition to something *false*, *counterfeit*, and *not genuine*; e. g. iv. 23; i. 47; viii. 31. "But what is the opposition in this passage, where Christ is denominated ἡ ἄμπελος ἡ ἀληθινή? It would be, according to the preceding expositions, a *natural* or *real* vine:—yet it will be urged, that *this* would have far greater claims to the ἄμπελος ἀληθινή than Christ, who only *compared* himself to such, and merely represents himself as an image of it. Since then he calls himself 'THE TRUE VINE,' he must necessarily have had a certain object in contrast, which represented a vine without being a natural or *real* vine, between which also and himself a most significant analogy existed." What this probably was, he proceeds to show.

In the TEMPLE at Jerusalem, above and round the gate, seventy cubits high, which led from the porch to the holy place, a richly carved vine was extended as a border and decoration. The branches, tendrils and leaves were of the finest gold; the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. Herod first placed it there; rich and patriotic Jews from time to time added to its embellishment, one contributing a new grape, another a leaf, and a third even a bunch of the same precious materials. If to compute its value at more than 12,000,000 of dollars be an exaggeration, it is nevertheless indisputable,

that this vine must have had an uncommon importance and a sacred meaning in the eyes of the Jews. With what majestic splendor must it likewise have appeared in the evening, when it was illuminated by tapers!

If, then, Jesus, in the evening, after having celebrated the passover, again betook himself to the temple with his disciples, what is more natural, than, as they wandered in it to and fro, that above every thing this vine blazing with gold and jewels should have attracted their attention? that, rivetted by the gorgeous magnificence of the sight, they were absorbed in wonder and contemplation respecting the real import of this work of art? Let us now conceive that Jesus at *this* moment, referring to *this* vine, said to his disciples, "I am *the true* vine"—how correct and striking must his words *then* have appeared!—how clearly and determinately must *then* the import of them have been seen!

The Jews accounted the vine the most noble of plants, and a type of all that was excellent, powerful, fruitful and fortunate. The prophets, therefore, compared the Jewish nation and the Jewish church to a great vine, adorned with beautiful fruit, planted, tended and guarded by God, Jer. ii. 21; Ezek. xix. 10, seq.; Ps. lxxx. 9, 15, seq. God was the dresser of the vineyard; Israel was the vineyard and vine; (Isa. v. 1, seq.; xxvii. 2, seq.; Hos. x. 1.) every true Israelite, especially the heads and chiefs of the people, were the *branches;* (Isa. xvi. 8; Ezek. xix. 10.) the might and power of the nation were the full swelling *bunches*. The basis of the metaphor was ever the idea, that "Israel is the first, the most holy nation on the earth, that God himself is the founder and protector of it."

The curiously-wrought and splendid vine, above described, which Herod introduced into the temple, was a symbol of this peculiar, proximate and joyful relation in which God stood to Israel. The patriotic Jews, as they looked at it, thought with joy and pride of the high dignity and preëminence of their people. *To go out* and *to enter under the vine*, was a phrase, by which they denoted a peaceful, fortunate and contented life. Hence this ornament, extended over the entrance to the holy place, was as striking and full of meaning, as it was edifying to the orthodox Jews; hence, each contributed his own to increase its magnificence, and thus authenticate himself, as a worthy member of this holy and glorious nation.

Jesus having thus depicted himself as the individual who was prefigured by this vine, the ideas which he would express by this parable, could not have been misunderstood.

This parable, therefore, more immediately concerns the apostles. Jesus does not merely represent himself under the metaphor of a vine in the more confined sense of a teacher, but in the more exalted and comprehensive one of the Messiah sent from heaven to found a new kingdom of God. He considers his apostles as the branches in him, not merely as disciples and friends, but as deputies and assistants chosen and called by him to found and extend his kingdom. The connection which he would maintain between himself and them, consists not merely in love and friendship, but in the true execution of his commands, grounded on a faith in his exalted nature and dignity. The fruits which he expects from them are not merely faith and virtue, which are the concerns of all Christians, but important services in the extension of Christianity. And he incites them to perform them by a promise of divine grace and assistance.

The expression of "sitting every man under his own vine," (1 Kings iv. 25; Mic. iv. 4.) probably alludes to the delightful eastern arbors, which were partly composed of vines. Norden speaks of vine-arbors as being common in the Egyptian gardens: and the Prænestine pavement, in Shaw's Travels, gives us the figure of an ancient one. The expression is intended to refer to a time of public tranquillity and of profound peace.

In the passage of Isaiah to which we just now referred, there is mention made of a wild grape, which requires notice: "And he looked that it should bring forth grapes, and it brought forth wild grapes," Isa. v. 2. Jeremiah uses the same image, and applies it to the same purpose, in an elegant paraphrase of this part of Isaiah's parable, in his flowing and plaintive manner—But I planted thee a *sorek*, a scion perfectly genuine; how then art thou changed, and become to me the degenerate shoots of the strange vine! chap. ii. 21. By these wild grapes, or poisonous berries, באושים, we must understand not merely useless, unprofitable grapes, such as wild grapes, but grapes offensive to the smell, noxious, poisonous. By the force and intent of the allegory, to good grapes ought to be opposed fruit of a dangerous and pernicious quality; as, in the explication of it, to judgment is opposed tyranny, and to righteousness oppression. *Gephen*, the vine, is a common name or genus, including several species under it; and Moses, to distinguish the true vine, or that from which wine is made, from the rest, calls it *gephen hayayin*, the wine-vine, Num. vi. 4. Some of the other sorts were of a poisonous quality, as appears from the story related among the miraculous acts of Elisha: "And one went out into the field to gather pot herbs, and he found a field-vine, and he gathered from it wild fruit, his lap full; and he went and shred them into the pot of pottage, for they knew them not. And they poured it out for the men to eat; and it came to pass as they were eating of the pottage, that they cried out and said, There is death in the pot, O man of God! and they could not eat of it. And he said, Bring meal; and he threw it into the pot. And he said, Pour out for the people, that they may eat. And there was nothing hurtful in the pot," 2 Kings iv. 39—41.

From some such poisonous sorts of the grape kind, Moses has taken those strong and highly poetical images, with which he has set forth the future corruption and extreme degeneracy of the Israelites, in an allegory which has a near relation, both in its subject and imagery, to this of Isaiah, Deut. xxxii. 32, 33.—

> "Their vine is from the vine of Sodom,
> And from the fields of Gomorrha:
> Their grapes are grapes of gall;
> Their clusters are bitter:
> Their wine is the poison of dragons,
> And the cruel venom of aspics."

"I am inclined to believe," says Hasselquist, "that the prophet here (Isa. v. 2, 4.) means the hoary nightshade, *solanum incanum;* because it is common in Egypt, Palestine and the East; and the Arabian name agrees well with it. The Arabs call it *aneb el dib*, that is, wolf-grapes. (The באושים, says Rab Chaï, is a well-known species of the vine, and the worst of all sorts.) The prophet could not have found a plant more opposite to the vine than this; for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out: it likewise resembles a vine by its shrubby stalk." (Travels, p. 289.) But see GRAPES, WILD, p. 471.

The following scriptural account of the cultivation of the vine, the vintage and the wines of Palestine, which will doubtless be acceptable to the reader, is taken from the "Investigator."

The Jews planted their vineyards most commonly on the south side of a hill or mountain, the stones being gathered out, and the space hedged round with thorns, or walled, Isa. v. 1—6; Ps. lxxx. and Matt. xxi. 33. A good vineyard consisted of a thousand vines, and produced a rent of a *thousand silverlings*, or shekels of silver, Isa. vii. 23. It required two hundred more to pay the dressers, Cant. viii. 11, 12. In these, the keepers and vine-dressers labored, digging, planting, pruning and propping the vines, gathering the grapes and making wine. This was at once a laborious task, and often reckoned a base one, 2 Kings xxv. 12; Cant. i. 6; Isa. lxi. 5. The vines with the tender grapes gave a good smell early in the spring, (Cant. ii. 13.) as we learn also from Isa. xviii. 5, afore the harvest, that is, the barley-harvest, when the bud is perfect, and the sour grape is ripening in the flower.

The VINTAGE followed the wheat harvest and the thrashing, (Lev. xxvi. 5; Amos ix. 13.) about June or July, when the clusters of the grapes were gathered with a sickle, and put into baskets, (Jer. vi. 9.) carried and thrown into the wine-vat, or wine-press, where they were probably first trodden by men, and then pressed, Rev. xiv. 18—20. It is mentioned as a mark of the great work and power of the Messiah, that he had trodden the figurative wine-press alone; and of the people there was none with him, Isa. lxiii. 3; Rev. xix. 15. The vintage was a season of great mirth. Of the juice of the squeezed grapes were formed wine and vinegar.

The WINES of Canaan, being very heady, were generally mixed with water for common use, as among the Italians; and they sometimes scented them with frankincense, myrrh, calamus and other spices; (Prov. ix. 2, 5; Cant. viii. 2.) they also scented them with pomegranates, or made wine of their juice as we do of the juice of currants, gooseberries, &c. fermented with sugar. Wine is best when old, and on the lees, the dregs having sunk to the bottom, Isa. xxv. 6. Sweet wine is that which is made from grapes fully ripe, Isa. xlix. 26. The Israelites had two kinds of vinegar: the one was a weak wine, which was used for their common drink in the harvest field, (Ruth ii. 14.) as the Spaniards and Italians still do; and it was probably of this that Solomon was to furnish twenty thousand baths to Hiram for his servants, the hewers that cut timber in Lebanon, 2 Chron. ii. 10. The other had a sharp acid taste, like ours; and hence Solomon hints, that a sluggard hurts and vexes such as employ him in business, as vinegar is disagreeable to the teeth, and smoke to the eyes; (Prov. x. 26.) and as vinegar poured upon nitre spoils its virtue, so he that singeth songs to a heavy heart, does but add to his grief, chap. xxv. 20. The poor were allowed to glean grapes, as well as corn, and other articles; (Lev. xix. 10; Deut. xxiv. 21; Isa. iii. 14; chap. xvii. 6; xxiv. 13; Micah vii. 1.) and we learn that the gleaning of the grapes of Ephraim was better than the vintage of Abiezer, Judg. viii. 2.

The *vessels* in which the wine was kept were probably, for the most part, bottles, which were usually made of leather, or goat-skins, firmly sewed and pitched together. (See BOTTLES.) The Arabs pull the skin off goats in the same manner that we do from rabbits, and sew up the places where the legs and tail were cut off, leaving one for the neck of the bottle, to pour from; and in such bags they put up and carry, not only their liquors, but dry things which are not apt to be broken; by which means they are well preserved from wet, dust or insects. These would in time crack and wear out. Hence, when the Gibeonites came to Joshua, pretending that they came from a far country, amongst other things they brought wine bottles, old and rent, and bound up where they had leaked, Josh. ix. 4, 13. Thus, too, it was not expedient to put new wine into old bottles, because the fermentation of it would break or crack the bottles, Matt. ix. 17. And thus David complains, that he had become like a bottle in the smoke; that is, a bottle dried and cracked, and worn out, and unfit for service, Ps. cxix. 83. These bottles were probably of various sizes, and sometimes very large; for when Abigail went to meet David and his 400 men, and took a present to pacify and supply him, 200 loaves and five sheep, ready dressed, &c. she took only *two* bottles of wine, (1 Sam. xxv. 18.) a very disproportionate quantity, unless the bottles were large. But the Israelites had bottles likewise made by the potters. (See Isa. xxx. 14, marg.; Jer. xix. 1, 10; ch. xlviii. 12.) We hear also of vessels called barrels. That of the widow, in which her meal was held, (1 Kings xvii. 12, 14.) was not, probably, very large; but those four in which the water was brought up from the sea, at the bottom of mount Carmel, to pour upon Elijah's sacrifice and altar, must have been large, 1 Kings xviii. 33. We read also of the water-jugs, or jars of stone, of considerable size, in which our Lord caused the water to be converted into wine, John ii. 6. See BOTTLES.

Grapes were also dried into *raisins*. A part of Abigail's present to David was 100 clusters of raisins; (1 Sam. xxv. 18.) and when Ziba met David, his present contained the same quantity, 2 Sam. xvi. 1; 1 Sam. xxx. 12; 1 Chron. xii. 40.

VINEGAR, see VINE, *ad fin.*

VIPER, a sort of serpent. See SERPENT.

VIRGIN, עלמה, *Almah*, παρθενος, properly signifies *a young unmarried woman*, and, by implication, one who has preserved the purity of her body.

The authors of the books of the Maccabees, and Ecclesiasticus, speaking of the young unmarried women, give them the epithets, *kept in*, *secluded*, *hidden*, to distinguish them from married women, who occasionally appear in public; and Jerome preserves a distinction between *bethula*, a virgin, and *almah*, in that the latter is one who never has been *seen* by men. This is its proper signification, in the Punic or Phœnician language, which, as is well known, is the same as the Hebrew. It occurs in the famous passage of Isaiah, vii. 14: "Behold a virgin [*almah*] shall conceive, and bear a son." The Hebrew [according to some] has no term that more properly signifies a virgin, than *almah*; but it must be admitted, without lessening, however, the certainty or application of Isaiah's prophecy, that sometimes, by mistake, for instance, a young woman, whether truly a virgin or not, is called *almah*. Jerome remarks, that the prophet declined using the word *bethula*, which signifies a young woman, or young person, but employed the term *almah*, which denotes a virgin never seen by man. This is the proper import of the word, which is derived from a root that signifies *to conceal*. It is well known that young women, in the East, do not appear in public, but are shut up in their houses, and in their mothers' apartments, like nuns. The Chaldee paraphrast and the Septuagint, translate *almah* by ἡ παρθένος; Akiba, the famous rabbin, a great enemy to Christ and Christians, who lived in

the second century, understands it thus; the apostles and evangelists, and the Jews of our Saviour's time, explained it thus, and expected a Messiah born of a virgin; and, further, Mahomet and his followers acknowledge the virginity of the mother of our Lord.

[The above remarks are by Calmet. The English editor has subjoined a long discussion, in which he advances a theory (respecting Isa. vii. 14.) apparently his own, or at least unlike what any other person would be apt to strike upon. It is, however, so complicated, and rests on assumptions so obviously unfounded, that it would both be a waste of time to insert it here, and would only tend to mislead the reader.

Before entering on the consideration of the passage in question, a few words may be premised on the proper meaning of the Hebrew word עַלְמָה, *almah*, rendered every where virgin. The earlier interpreters all derive it from the Hebrew verb עָלַם, *álam, to conceal*, (so Jerome, as cited above,) with reference to the oriental custom of keeping young females shut up. But a more direct and far better etymology is found in the same word (*álam*) as employed by the Arabs, among whom it signifies *to grow up;* whence also they have derivative nouns, signifying *adolescens* and *adolescentula*, youth and young maiden (*álāmath*); so also the Syriac *álimĕthâ*, from the same verb in Syriac. Hence derived, the idea of the Hebrew *almah* is *young maiden, damsel, virgin*, i. e. a young *unmarried* woman; without direct reference to chastity of person, although this is naturally implied. That this, however, is not *necessarily* to be understood, is obvious from Prov. xxx. 19, "The way of a man with a maid," where the Hebrew word is *almah*, which is properly rendered by the English word *maid*, in its general signification, and not its special one of *virgo intacta*.

The passage in Isa. vii. 14—16, stands thus: Ahaz having refused to ask a sign by which he may be assured of deliverance from the kings of Syria and Israel, the prophet exclaims: "Therefore the Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that [until] he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." This prophecy Matthew quotes (i. 22.) as referring to the Messiah; and introduces his citation by the words, "Now *all* this was done, that it might be fulfilled," etc.

In regard to this passage of Isaiah, we may say, that it must obviously either be understood as wholly prophetic of the Messiah, or else as having no reference to him, but as relating merely to a sign to be given to Ahaz, viz. the birth of a son from the prophetess within a certain time, within the period of whose childhood the promised deliverance should take place. Between these two there would seem to be no middle way, which does not lead to inextricable confusion and absurdity—whether we suppose a change of subject, the prophet speaking sometimes of Immanuel and sometimes of Shear-jashub, which is mere hypothesis; or whether we suppose that the sign was to Ahaz alone, but consisted in the birth of a child from a virgin who had not known man—a supposition for which there is no hint in history, nor any ground of necessity or probability.

The Messianic exposition has been that of the church at large, in all ages, down to the middle of the eighteenth century; except that some have connected with it a double sense, making it refer both to the Messiah and to an event in the time of Ahaz, for which there seems no rational ground extant. Those who, since the middle of the last century, deny that the passage is prophetic of the Messiah, consider the word *almah* as signifying a young woman in general, whether married or unmarried; or at least they suppose that it might be employed of a young married woman, without a violation of usage. They suppose the wife of the prophet to be intended; and that the sign is, her conception and delivery of a son in accordance with this distinct and definite prediction;—the fulfilment of this prediction will be a sign to the king, that the promise of deliverance connected with it will also be fulfilled. They suppose that the history in the beginning of c. viii. is the narrative of this very fulfilment, where the prophet takes witnesses, and goes in unto the prophetess, and she conceives and bears a son; of whom it is said, "Before the child shall have knowledge to cry My father and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria," —the same event which is predicted in c. vii. 16, as about to follow the birth of Immanuel. That in c. viii. 3, the father is directed to call the child Maher-shalal-hashbaz, instead of Immanuel, as in c. vii. 14, creates no greater difficulty, it is said, than Matt. i. 21; where, although this passage respecting the birth of Immanuel is quoted, yet the angel directs Joseph to call the name of Mary's son *Jesus*, and not Immanuel. It is asked, moreover, Of what value could a sign be to Ahaz, which was first to take place after 700 years? or what connection could this have with his deliverance from the invasion of the kings of Israel and Syria? Those who adopt this mode of exposition understand, of course, the citation of Matthew to be made merely by way of illustration, or as an allusion to a fact or circumstance of former history; just as in Matt. ii. 15, it is said of Jesus, "Out of Egypt have I called my son," quoted from Hos. xi. 1, where it refers simply and solely to the nation of Israel. It must indeed be admitted, that were the quotation in Matthew not extant, there would probably be nothing to suggest that this passage in Isaiah could have any reference to the Messiah.

But, on the other hand, it is very difficult to avoid the conclusion, that the evangelist intended here to cite this passage as a direct prophecy. In c. ii. 15, he merely says, "that it might be fulfilled;" or, as it may be rendered, *so that there was a fulfilment*, sc. in a higher sense, i. e. as God formerly called Israel his son out of Egypt, so now his own well-beloved Son, the Messiah. But here, in c. i. 22, the writer says expressly, "Now *all this was done*, that it might be fulfilled," &c. intimating that all the circumstances previous to the birth of Christ had a direct reference to this passage in Isaiah, and that this passage was directly prophetic of these circumstances. The language is as strong as possible: had the evangelist intended to express this idea with the utmost strength and plainness, he could not probably have selected any other language, or at least none stronger. With this view, too, coincide the other prophecies of the Messiah in Isa. ix. 6, and Micah v. 2, 3.

In respect to the objection, that if this is an annunciation of the Messiah, it could be no sign to Ahaz, it may be replied, that the prophet directs his discourse not so much to Ahaz, as to the pious part of the people; Ahaz being, indeed, the representative of the whole

nation. He had cast off the fear of God; the land was invaded; he had just contemned the promise of the Lord through his prophet. The people, or at least the pious part of them, feared the total destruction of the state. In these circumstances, the prophet reminds the people of their firm belief in the future appearance of a Messiah, and shows them that this belief is in contradiction with their present fear of the total downfall of the state. His language to them is: "Because the king has contemned the miraculous sign which I was commissioned to offer him, therefore God, through me, recalls to your minds that great event of the future, which is well known to you, although you now forget it, the miraculous birth of the Messiah. This may serve to you as a sign of present deliverance; for so surely as that event will take place, so surely can the state not now come to destruction."

The words of verse 16 have occasioned much difficulty: "Before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." If the passage be taken as non-Messianic, these words are easy and natural; and they constitute, indeed, one of the greatest difficulties in the way of the other mode of exposition. The idea unquestionably is, that in the interval between the birth of the child mentioned, and the time when it will begin to distinguish between good and evil, i. e. an interval of 3 or 4 years, the kingdoms of Israel and Syria will be overthrown. But how could the prophet say this, if that child was the Messiah, who was to be born 700 years later? The best, and indeed the only solution, seems to be that of Vitringa, Lowth, Koppe, Hengstenberg and others, which is as follows: The prophet, beholding the future in vision, sees all things as if present; thus in c. ix. 6, he says, "Unto us a child is born, unto us a son is given;" so here we may with entire propriety translate, "Lo! the virgin conceives and brings forth a son," &c.—the prophet beholding, in vision, the future spread out before him as if present. So in announcing to Ahaz, or more properly to the pious part of the people, the approaching deliverance from invading enemies, with this same vision of the future spread out before his mental eye, he goes on to say, that in an interval not longer than that in which this child, whom he now thus beholds, shall learn to distinguish good and evil, this deliverance of the land shall take place; i. e. the prophet assumes the time between the birth of this child and the development of his faculties, as the measure of the time before the deliverance of the country from its enemies. He means to say, that in the interval of 3 or 4 years, the fall of both the hostile kingdoms will take place. This he expresses by saying, that this interval will be the same as the interval from the birth of the child whom he now beholds in vision, to the age when this child will be able to choose the good and refuse the evil." (See Hengstenberg's Christologie, Th. ii. p. 68, seq.) *R.

VISION, a supernatural presentation of certain scenery or circumstances to the mind of a person, while awake. (See Dream, *ad fin.*) When Aaron and Miriam murmured against Moses, (Numb. xii. 6—8.) the Lord said, "Hear now my words: if there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." The false prophet Balaam, whose heart was perverted by covetousness, says of himself, that he had seen the visions of the Almighty, Numb. xxiv. 15, 16. In the time of the high-priest Eli, it is said, (1 Sam. iii. 1.) "The word of the Lord was precious in those days; there was no open vision;" literally, "the *vision* did not *break forth*." Such communications were not vouchsafed to any prophet then existing.

To VISIT; VISITATION. These words are sometimes taken for a visit of mercy from God, but oftener for a visit of rigor and vengeance; day of visitation, year of visitation, or time of visitation, generally signifies the time of affliction and vengeance; or of close *inspection*.

VITELLIUS, the censor, father of the emperor A. Vitellius, was made governor of Syria, at the expiration of his consulate, A. D. 35, and the same year, or the year following, he came to Jerusalem at the feast of the passover, and was very magnificently entertained. He released the city from a tax on fruits; committed to the care of the Jews the high-priest's habit, with the pontifical ornaments, which Herod and the Romans had kept, till then, in the tower Antonia. He deposed Joseph Caiaphas from the high-priesthood, and put in his place Jonathan, son of Ananus; but deprived him of his dignity two years afterwards, and conferred it on Theophilus, his brother. (Josephus, Ant. viii. 6.)

VOLUME, see Book.

VOW, a promise made to God of doing some good thing hereafter. The use of vows is observable throughout Scripture. Jacob, going into Mesopotamia, vowed the tenth of his estate, and promised to offer it, at Bethel, to the honor of God, Gen. xxviii. 22. Moses enacts several laws for the regulation and execution of vows. A man might devote himself or his children to the Lord. Jephthah devoted his daughter, (Judg. xi. 30, 31.) and Samuel was vowed and consecrated to the service of the Lord, 1 Sam. i. 21, &c. If a man or woman vowed themselves to the Lord, they were obliged to adhere strictly to his service, according to the conditions of the vow; but in some cases they might be redeemed. A man from twenty years of age till sixty, gave fifty shekels of silver, and a woman thirty. From the age of five years to twenty, a man gave twenty shekels, and a woman ten: from a month old to five years, they gave for a boy five shekels, and for a girl three. A man of sixty years old or upwards, gave fifteen shekels, and a woman of the same age ten. If the person were poor, and could not procure this sum, the priest imposed a ransom on him, according to his abilities, Lev. xxvii. 3.

If any one vowed an animal that was clean, he had not the liberty of redeeming it, or of exchanging it, but must sacrifice it to the Lord. If it were an unclean animal, such as was not lawful in sacrifice, the priest made a valuation of it, and the proprietor, if he desired to redeem it, added a fifth part to the value, by way of fine. They did the same, in proportion, when the thing vowed was a house or a field. They could not devote the first-born, because, in their own nature, they belonged to the Lord. Whatever was devoted by anathema could not be redeemed, of whatever nature or quality it was; if an animal, it was put to death; and other things were devoted forever to the Lord, Lev. xxvii. 28, 29. The consecration of Nazarites was a particular kind of vow, and had special rules. See Nazarites.

The vows and promises of children were void, of course, except ratified by the express or tacit consent of their parents, Numb. xxx. 1—3, &c. Also the vow

of a married woman was of no validity, except confirmed by the express or tacit consent of her husband. But widows, or liberated wives, were bound by their vows, of whatever nature. Deut. xxiii. 21, 22, "When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee." (See Eccl. v. 3, 4, &c.) Paul had a vow of Nazariteship, when he left Cenchrea, (Acts xviii. 18.) and when he arrived at Jerusalem, James, the apostle, and the brethren, advised him to join four Judaizing Christians, who had a vow of Nazariteship, and to contribute to the charges of their purification in the temple, chap. xxi. 18, &c.

The vows of the Jews always implied a kind of imprecation against themselves, if they failed in the performance. Such vows were generally expressed in a distinct and plain manner, but the penalty was declared conditionally or hypothetically. For example, Ps. xcv. 11, "I have sworn in my wrath, *if* they shall enter into my rest." I have sworn they shall not enter, and I have said, Let me be a liar—or something else, not expressed—if they do enter. David vows to the Lord to build him a temple, saying, "Surely I will not come [or *if* I come] into the tabernacle of my house—until I find out a place for the Lord, a habitation for the mighty God of Jacob." Where we observe, that he does not mention the penalty to which he becomes liable, should he fail of performing his vow: as if he had said, "Let God treat me with the utmost rigor, if I allow myself the least respite, till I have accomplished my design."

Sometimes they expressed the penalty, or imprecation, but directed it against their enemies, or against brute beasts. For example, "So and more also do God unto the enemies of David, if I leave a male, of all that pertain to him, by the morning light." He does not say, "May God treat me as a forsworn person, if I leave any one alive of the family of Nabal;" but, May God do so to the enemies of David, if I leave so much as a dog alive. Generally, the Scripture expresses the imprecation by, "God do so to me—and more also," &c. without specifying any particular penalty, or imprecation; whether it be that the person vowing did not express any, or that out of discretion he forbore to mention any; or that the penalty was so publicly known, being customary, that it was understood without being expressed. See DEVOTING, and CORBAN.

VULGATE, see VERSIONS.

VULTURE, a bird of prey, declared unclean by Moses, Lev. xi. 14; Deut. xiv. 13. See BIRD, and EAGLE.

W

WAFER, in Scripture, a thin cake of fine flour, which was used in various offerings, anointed with oil, Ex. xxix. 2, 23; Lev. ii. 4; vii. 12; Num. vi. 15. R.

WAGES, reward for service performed. The wages, the reward, the deserved retribution, of sin is death, Rom. vi. 23.

WAGON, see CHARIOT.

WALK, WALKING. This word, in Hebrew, signifies, not merely to proceed or advance, step by step, steadily, but to proceed with increased velocity: it signifies to swell out louder a musical note or voice, a *crescendo*, as musicians term it; and so, generally, to augment a moderate pace till it acquires rapidity. Under this idea, examine Isa. xl. 31: "The youths shall faint and grow weary, the young men shall utterly fail of their power; but they who wait on the Lord shall renew strength; shall mount up with wings as eagles; they shall run and not be weary, they shall walk, shall increase their swiftness, augment their velocity, and not faint." The passage requires the admission of some idea to this effect, since walking after running is an anti-climax, and therefore could not be the poetical prophet's meaning.

To walk signifies the conduct of life, the general course of a party, his deportment, demeanor, &c. To worship and serve God truly, is to walk before him. Enoch walked with God, maintained and increased in piety towards him; so did Noah. God promises to walk with his people, and his people desire his influence, that they may walk in his statutes.

The pestilence is said to walk in darkness, spreading its ravages by night as well as by day. God is said to walk on the wings of the wind, and the heart of man to walk after detestable things. To walk in darkness, (1 John i. 6, 7.) is to be misled by error; to walk in the light, is to be well informed; to walk by faith, is to expect the things promised or threatened, and to maintain a conduct accordingly; to walk after the flesh, is to gratify fleshly appetites; to walk after the spirit, is to pursue spiritual objects, to cultivate spiritual affections, to be spiritually minded, which is life and peace.

WALL, an enclosure or separation. (See FENCE.) The Lord tells the prophet Jeremiah, (i. 18; xv. 20.) that he will make him as a wall of brass, to withstand the house of Israel. Paul says, (Eph. ii. 14.) that Christ, by his death, broke down the partition-wall that separated us from God, or rather the wall that separated Jew and Gentile; so that these two people, when converted, may make but one.

WAR. The Hebrews were formerly one of the most warlike nations in the world. The books that relate their wars are by neither flattering authors, nor ignorant, but inspired by the spirit of truth and wisdom. Their warriors were not fabulous heroes, but, commonly, wise and valiant generals, raised up by God, to fight the battles of the Lord; such were Joshua, Gideon, Jephthah, Samson, David, the Maccabees, &c. Their wars were not undertaken on slight occasions, nor performed with a handful of people. Under Joshua the affair was no less than the conquest of a country, allotted, by God, to Israel, from several powerful nations, who were devoted to an anathema; to vindicate an offended Deity, and human nature, debased by wicked and corrupt people of different nations, which had filled up the measure of their iniquities. Under the Judges, the purpose was to assert their liberty, by shaking off the yoke of powerful kings, who kept them in subjection. Under Saul and David, to these motives were added that of subduing such provinces as God had promised to his people.

In the latter times of the kingdoms of Israel and Judah, we find their kings bearing the shock of the greatest powers of Asia, the kings of Assyria and Chaldea, Shalmaneser, Sennacherib, Esar-Haddon and Nebuchadnezzar, who made the whole East to tremble. Under the Maccabees, the business was, with a handful of men, to oppose the whole power of the kings of Syria, to uphold the religion of their fathers, and to free themselves from the despotism which designed to subvert both their religion and liberty. In the last times of their nation, with what courage, intrepidity and constancy did they sustain the war against the Romans, then masters of the world!

Under Moses and Joshua, the Israelites were all soldiers, and men bearing arms. They came out of Egypt in number 600,000 fighting men. When Joshua entered Canaan, he fought sometimes with detachments, and sometimes with his whole army. To signalize his omnipotence, and to humble the pride of man, God often gave victory to very small armies. For example, under Gideon, when he ordered that general to dismiss the greater part of his attendants, and only to keep with him three hundred men, with which he defeated an innumerable multitude of Midianites and Amalekites. See Armies.

We may distinguish two kinds of wars among the Hebrews. Some were of obligation, being expressly commanded by the Lord; others were free and voluntary. The first were such as those against the Amalekites, and the intrusive and wicked Canaanites, nations devoted to an anathema. The others were to avenge injuries, insults, or offences against the nation. Such was that against the city of Gibeah, and against the tribe of Benjamin; and such was that of David against the Ammonites, whose king had insulted his ambassadors. Or they were to maintain and defend their allies, as that of Joshua against the kings of the Canaanites, to protect Gibeon. In fact, the laws of Moses suppose that Israel might make war, and oppose enemies.

The first law of war is, that it should be declared to the enemy, and that reparation should be demanded for the wrong supposed to have been suffered, before the enemy is attacked, Deut. xx. 10, 11, &c. In the sacred writings, we have several examples of defiance, challenge, or declaration of war; and complaints of those who were attacked, without having had war formally declared. When the Ammonites by surprise attacked the Israelites beyond Jordan, Jephthah sent to inquire of them, "What hast thou to do with me, that thou art come against me, to fight in my land?" &c. Judg. xi. 12. When the Philistines entered the territory of Judah, to avenge themselves for the fire that Samson had put to their corn, the men of Judah came out to inquire of them, "Why are ye come up against us?" Judg. xv. 10, &c. They answered, they had no quarrel against any but Samson, who had destroyed their fields. The men of Judah promised to deliver up the guilty person, and the Philistines retired. Amaziah, king of Judah, puffed up with some advantages he had obtained over the Edomites, sent a challenge to Joash, king of Israel, saying, "Come, let us look one another in the face," 2 Kings xiv. 8—10. But the king of Israel, without disquieting himself about it, sent him a parable in answer: Amaziah would not hearken to his advice, and Judah was beaten. Benhadad, king of Syria, came with his army before Samaria, and sent to declare war against Ahab, king of Israel, saying, "Thy silver and thy gold is mine; thy wives, also, and thy children, even the goodliest are mine," 1 Kings xx. 1, 3. Ahab at first submitted, but Benhadad becoming more arrogant, Ahab determined to resist him, and the Syrian failed of his purpose.

When a war was resolved upon, all the people capable of bearing arms were assembled, or only part of them, according to the exigence of the case, and the necessity and importance of the enterprise; for it does not appear, that before the reign of David there were any regular troops in Israel. A general rendēzvous was appointed, and a review made of the people by tribes, and by families. When Saul, at the beginning of his reign, was informed of the cruel proposal made by the Ammonites to Jabesh-Gilead, he cut in pieces the oxen belonging unto his plough-team, and sent dissevered members through the country, saying, "Whosoever cometh not forth after Saul and Samuel, to the relief of Jabesh-Gilead, so shall it be done unto his oxen," 1 Sam. xi. 1. (See Covenant.) After this he marched to meet the enemy. When the children of Israel had heard of the crime committed by the inhabitants of Gibeah, against the wife of the Levite of Bethlehem, (Judg. xx. 8.) they resolved not to return to their houses till they had adequately punished it. They consulted the Lord, who appointed the tribe of Judah to lead the enterprise. They chose ten men out of every hundred, to bring provisions to the army, after which they proceeded to action.

In ancient times, those who went to war commonly carried their own provisions with them; hence the wars were generally of short continuance. When David, Jesse's younger son, staid behind to look after his father's flocks, while his elder brothers accompanied Saul in the army, he was sent by Jesse with provisions to his brothers, 1 Sam. xvii. 13. Each one also provided his own arms; for the kings did not begin to form magazines of warlike implements till the time of David.

The Officers of War were, (1.) The generalissimo of the armies, or the military prince, such as Abner under Saul, Joab under David, and Benaiah under Solomon. (2.) The princes of the tribes, or princes of the fathers, or of the families of Israel, who were at the head of their tribes. (3.) Princes of a thousand, or tribunes, captains of a hundred, heads of fifty men; also decurions, or chiefs of ten men. (4.) Shopherim, scribes or writers, a kind of commissaries, who kept the muster-roll of the troops; and, (5.) Shoterim, or inspectors, who had authority to command the troops under their inspection.

Machines of War, proper for besieging cities and fortresses, are of comparatively late invention. They are not mentioned in Homer; and Diodorus Siculus observes, (lib. ii. p. 80.) that Sardanapalus, king of Assyria, sustained a siege of seven years in Nineveh; because at that time machines fit for demolishing and taking cities were not invented. But about the same time we read, that Uzziah, king of Judah, had stored up in his magazines "shields, and spears, and helmets, habergeons, and bows, and slings to cast stones." And that "he made in Jerusalem engines invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones and his name spread far abroad, for he was marvellously helped, till he was strong," 2 Chron. xxvi. 14, 15. Here we have, perhaps, the first instance of machines of war, or, at least, of a collected armory of them. About seventy years after, in the sieges of Tyre and Jerusalem, Nebuchadnezzar used batter-

ing-rams and slings. The Hebrew כר, *car*, (Ezek. iv. 1, 2; xxi. 22.) in Greek Κριός, which Scripture uses to express this machine, signifies a real *ram;* by metaphor a machine, with which they battered down gates and walls of cities. Ezekiel, (xxvi. 8, 9.) speaking of this siege, alludes to the ancient manner of besieging places: "He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set ensigns of war against thy walls, and with his axes he shall break down thy towers."

When the ancients besieged a place, they usually surrounded it with mounds, towers and trenches, that the besieged might neither make sallies, nor receive succors from without. To lift up the buckler may intimate what the Romans called *facere testudinem*, to make a tortoise; when they caused their soldiers to close each other to join their bucklers, in the form of a tortoise, in order to sap the walls, to beat down gates, or to burn them. The engines of war here mentioned, or machines of cords, were the Balistæ, or Catapultæ, used for casting stones or darts; or great hooks fastened to cords, and thrown on the tops of walls, to tear them down. Of these iron hooks or fangs, may be understood 2 Sam. xvii. 13: "If he be got into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there."

But besides open and violent modes of attack, the besiegers, whenever it was possible, practised the less evident, but not less fatal, method, of sapping and undermining the walls of a city: the besieged, on their part, also, adopted the same mode for purposes of resistance, with design of ruining the works of their adversaries; or of issuing from the city, either for sudden attack on their enemies, or for escape from the consequences of the siege, when they considered resistance as desperate. We have a history of such an attempt at escaping in Zedekiah, (Jer. xxxix. 4.) "who fled and went forth out of the city by night, by the way of the king's gardens, by the gate between the two walls:" but he was overtaken. In 2 Kings xxv. 4, it is said, "all the men of war fled by night, by the way of the gate between two walls, which is by the king's gardens (now the Chaldees were against the city round about)."—Should not this rather be understood, "by the rough, rugged way, or track, between two walls;" that is, one wall below the other, around a part of the king's gardens; rather "between the defences," that is, of the city, in that part of the works of defence which went round the king's gardens; for, as the Chaldeans surrounded the city, they would certainly watch every *gate;* and Zedekiah would hardly have chosen to issue by a regular and customary passage, since he wished for secrecy, and to screen himself from observation; in which, apparently, he in some degree succeeded.

Thus understood, the history will agree with the figurative representation of it by Ezekiel: (chap. xii. 7.) "I brought forth my stuff, baggage, by day, as baggage for going into captivity; and in the evening, at twilight, I digged through the wall with mine own hand: I brought it—my baggage—forth, in the twilight: I bare it upon my shoulder," see verse 12. In like manner, Zedekiah passed over the precipices, or steps, and digged through a part of the defences of his city; and endeavored to escape at this breach made by his own hands, or his own order in his own fortification. Probably, too, Zedekiah carried about his person whatever of valuables he could convey from his palace; so that the resemblance to Ezekiel, in loading himself with baggage, was nearly, or altogether, perfect. It might be more complete than we are aware of, if Zedekiah digged through the wall of any part of his palace, as Ezekiel did of his house; in which we see no improbability; and he might also have a subterraneous passage of some length, before he issued from the wall into any open place.

WASHING, purification. See Baptism.

WASHING of Feet. See under Foot, and Sandals.

WASHING of Hands was very frequent among the Hebrews. See Baptism.

Children were washed immediately after their birth. See Birth.

WATCH, a period of time. See Hour.

WATERS denote, metaphorically, (1.) posterity, Numb. xxiv. 7; Prov. v. 15, 16; Isa. xlviii. 1.—(2.) indefinitely, a large concourse of people, Rev. xvii. 15.

Strange waters, stolen waters, (Prov. ix. 17.) denote unlawful pleasure with strange women. The Israelites are reproached with having forsaken the fountain of living water, to quench their thirst at broken cisterns; (Jer. ii. 13.) i. e. with having quitted the worship of God for that of false and abominable deities.

Waters sometimes denote afflictions and misfortunes, Lam. iii. 54; Ps. lxix. 1; cxxiv. 4, 5; cxvii. 16.

Living waters, spring waters, running waters, streams; in opposition to waters that stagnate in a cistern, or in a lake, which are dead waters.

As in Scripture, bread is put for all sorts of food, or solid nourishment, so water is used for all sorts of drink. The Moabites and Ammonites are reproached for not meeting the Israelites with bread and water, that is, with proper refreshments, Deut. xxiii. 4. Nabal says, insulting David's messengers, "Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" 1 Sam. xxv. 11.

In Deut. xi. 10, it is said, the land of Canaan is not like Egypt, "where thou sowest thy seed, and waterest it with thy foot." Palestine is a country which has rains, plentiful dews, springs, rivulets and brooks, which supply the earth with the moisture necessary to its fruitfulness; whereas Egypt has no river but the Nile; and as it seldom rains, the lands which are not within reach of the inundation, continue parched and barren. To supply this want, ditches are dug, and water is distributed throughout the several villages and cantons, by the help of machines; one of which Philo describes as a wheel which a man turns with the motion of his feet, by ascending successively the several steps that are within it. But as, while he is thus continually turning, he cannot keep himself up, he holds a stay in his hands, which is not movable, and this supports him; so that in this work, the hands do the office of the feet, and the feet that of the hands.

WEDDING, see Marriage.

WEEK. Among the Hebrews there were three kinds of weeks: (1.) Weeks of days, reckoned from one sabbath to another. [The Jews were accustomed, instead of the term *week*, to make use of the expression *eight days;* just as the Germans do at the present day; and just as we also say *fortnight* (i. e. fourteen nights) instead of *two weeks*. This remark serves to illustrate John xx. 26, where the disciples

are said to have met again after "eight days," i. e. evidently after a week, on the eighth day after our Lord's resurrection. R.] (2.) Weeks of years, reckoned from one sabbattical year to another, and consisting of seven years. (3.) Weeks of seven times seven years, or of forty-nine years, reckoned from one jubilee to another.

WEEPING, see FUNERAL.

WEIGHTS. The Hebrews weighed all the gold and silver they used in trade. The shekel, the half-shekel, the talent, are not only denominations of moneys, of certain values, in gold and silver, but also of certain weights. The *Weight of the Sanctuary*, or Weight of the Temple, (Exod. xxx. 13, 24; Lev. v. 5; Numb. iii. 50; vii. 19; xviii. 16, &c.) was probably the standard weight, preserved in some apartment of the temple, and not a different weight from the common shekel; (1 Chron. xxiii. 29.) for though Moses appoints, that all things valued by their price in silver should be rated by the weight of the sanctuary, (Lev. xxvii. 25.) he makes no difference between this shekel of twenty oboli, or twenty gerahs, and the common shekel. Ezekiel, (xlv. 12.) speaking of the ordinary weights and measures used in traffic among the Jews, says, that the shekel weighed twenty oboli, or gerahs:—it was therefore equal to the weight of the sanctuary. Neither Josephus, nor Philo, nor Jerome, nor any ancient author, speaks of a distinction between the weights of the temple and those in common use.

Besides, the custom of preserving the standards of weights and measures in temples is not peculiar to the Hebrews. The Egyptians, as Clemens Alexandrinus informs us, had an officer in the college of priests, whose business it was to examine all sorts of measures, and to take care of the originals; the Romans had the same custom. Fannius, de Amphora; and the emperor Justinian decreed, that standards of weights and measures should be kept in Christian churches.

The following are the Jewish weights reduced to Troy:—

	lb.	oz.	dwts.	gs.
The Gerah, the 20th part of a shekel, .	0	0	0	12.
The Bekah, half a shekel, ...	0	0	5	0.
The Shekel, ...	0	0	10	0.
The Maneh, 60 shekels, ...	2	6	0	0.
The Talent, 50 maneh, or 3000 shekels,	125	0	0	0.

A *weight of glory*, of which Paul speaks, (2 Cor. iv. 17.) is opposed to the lightness of the evils of this life. The troubles we endure are really of no more weight than a feather, or of no weight at all, if compared to the weight or intenseness of that glory, which shall be hereafter a compensation for them. In addition to this, it is probable the apostle had in view the double meaning of the Hebrew word *cabod*, which signifies not only *weight*, but *glory*: glory, that is, splendor, is in this world the lightest thing in nature; but in the other world it may be real, at once substantial and radiant.

WELLS, or SPRINGS, are frequently mentioned in Scripture. The Hebrews call a well *beer*; whence this word is often compounded with proper names, as *Beer-sheba*, *Beeroth-bene-jaakan*, *Beeroth*, *Beerah*, &c.

How little do the people of this country understand *feelingly* those passages of Scripture which speak of want of water, of *paying* for that necessary fluid, and of the strife for such a valuable article as a well! So we read, "Abraham reproved Abimelech, because of a well of water, which Abimelech's servants had violently taken away," Gen. xxi. 25. So, chap. xxvi. 20, "The herdsmen of Gerar did strive with Isaac's herdsmen; and he called the well *Ezek, contention*."—To what extremities contention about a supply of water may proceed, we learn from the following extracts:—"Our course lay along shore, betwixt the main land and a chain of little islands, with which, as likewise with rocks and shoals, the sea abounds in this part; and for that reason, it is the practice with all these vessels to anchor every evening: we generally brought up close to the shore, and the land-breeze springing up about midnight, wafted to us the perfumes of Arabia, with which it was strongly impregnated, and very fragrant; the latter part of it carried us off in the morning, and continued till eight, when it generally fell calm for two or three hours, and after that the northerly wind set in, after obliging us to anchor under the lee of the land by noon. It happened that one morning, when we had been driven by stress of weather into a small bay, called Birk bay, the country around it being inhabited by the Budoes, [Bedoweens,] the Noquedah sent his people on shore to *get water, for which it is always customary to pay.* The Budoes were, as the people thought, *rather too exorbitant in their demands*, and not choosing to comply with them, returned to make their report to their master. On hearing it, rage immediately seized him, and, determined to have the water on his own terms, or perish in the attempt, he buckled on his armor, and attended by his myrmidons, carrying their matchlock guns and lances, being twenty in number, they rowed to the land. My Arabian servant, who went on shore with the first party, and saw that the Budoes were disposed for fighting, told me that I should certainly see a battle. I accordingly looked on very anxiously, hoping that the fortune of the day would be on the side of my friends; but Heaven ordained it otherwise; for, after a parley of about a quarter of an hour, with which the Budoes amused them till near a hundred were assembled, they proceeded to the attack, and routed the sailors, who made a precipitate retreat, the Noquedah and two others having fallen in the action, and several being wounded; they contrived, however, to bring off their dead," &c. (Major Rooke's Travels from India to England, page 52.)

This extract especially illustrates the passage in Numb. xx. 17, 19:—"We will not drink of the water of the wells:—If I and my cattle drink of thy water, then will I *pay for it*."—This is always expected; and though Edom *might*, in friendship, have let his brother Israel drink *gratis*, had he recollected their consanguinity, yet Israel did not insist on such accommodation. How strange would it sound among us, if a person in travelling should propose to pay for drinking water from the wells by the road-side! Nevertheless, still stronger is the expression, Lam. v. 4: "We have drank *our own water* for money;" we bought it of our foreign rulers, although we were the natural proprietors of the wells which furnished it.

WHEAT is the principal and most valuable kind of grain for the service of man, and is produced in almost any part of the world. It is comprehended under the general name of grain or corn. See CORN.

WICKED, vicious, sinful. "The wicked one," taken absolutely, is generally put for the devil: "De-

liver us from the wicked or evil one" (Matt. vi. 13.); "Then cometh the wicked one, and catcheth away that which was sown in his heart," Matt. xiii. 19. The evil day (Ephes. vi. 13.) is the day of temptation, or trial; the day in which one is most in danger of doing evil. The evil eye signifies jealousy, envy, or sordid niggardliness, being opposed to liberality and charity. Or it may denote a grudging or malign aspect. In the East, they believe the eye to have great powers of striking the party looked on; and perhaps the phrase alludes to this: a mischievous, malignant, injurious direction of the eye; eye-shot, as our poets speak, "darting malignant fires."

WIDOW. Widowhood, as well as barrenness, was a kind of shame and reproach in Israel. Isaiah (liv. 4.) says, "Thou shalt forget the shame of thy youth, [passed in celibacy and barrenness,] and shalt not remember the reproach of thy widowhood any more." It was presumed, that a woman of merit and reputation might have found a husband, either in the family of her deceased husband, if he died childless, (see MARRIAGE,) or in some other family, if he had left children. It is true, indeed, that a widow was commended, who, from affection to her first husband, declined a second marriage, and continued in mourning and widowhood, as was the case of Judith.

It was thought the greatest misfortune that could happen to a man, to die, and not be bewailed by his widow; that is, without receiving the solemn honors of sepulture, of which the tears and praises of the widow made a chief part. The wicked and his children shall die, says Job, "and their widows shall not mourn for them," (chap. xxvii. 15.) and the psalmist, speaking of the lamentable death of Hophni and Phinehas, observes, as a great disaster, that they were not bewailed by their widows, Ps. lxxviii. 64.

God frequently recommends to his people to be very careful in relieving the widow and orphan, Exod. xxii. 22; Deut. x. 18; xiv. 29, *et passim*. Paul would have us honor widows that are widows indeed, and desolate; (1 Tim. v. 3, &c.) that is, the bishop should have a great regard for them, and supply them in their necessity; for this is often signified by the verb to honor. God forbids his high-priest to marry a woman who is either a widow, or divorced, Lev. xxi. 14.

Formerly there were widows in the Christian church, who, because of their poverty, were placed on the list of persons to be provided for at the expense of the church. There were others, who had certain employments in the church; as, to visit sick women, to assist women at baptism, and to do several things which decency would not permit to the other sex. Paul did not allow any woman to be chosen into this number, unless she were threescore years old, at least, 1 Tim. v. 9. Such must have been married but once; must have produced sufficient testimony of their good works; must have given good education to their children; must have exercised hospitality, washed the feet of the saints, and bestowed succor on the miserable and afflicted. He forbids that young widows should be admitted among these, or, at least, among such as were on the church list for maintenance.

WILDERNESS, see DESERT.

WILL. Besides the common acceptation of this word, to signify that faculty of willing, with which we are endued; that is, of choosing, desiring and loving, it is taken, (1.) For the absolute and immutable will of God, which nothing can withstand, Rom. ix. 19; Gen. l. 19, 20; Isa. xlvi. 10. (2.) For a will not absolute and immutable; as when Christ desired that the cup of his passion might pass from him, if such had been the will of God, Matt. xxvi. 39. It is not the will of God, that the wicked should perish: (Ezek. xviii. 23.) "Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should turn from his ways and live?" But if he determine to perish, and refuse to be converted, God is not obliged to interpose, and to hinder him from perishing against his will. (3.) To do the will of God is put for keeping his law, submitting to his authority, Matt. vii. 21; xii. 50. Paul says, (Heb. x. 26.) "If we sin willingly, there remains no other sacrifice for sin." In the old law, sacrifices for the expiation of offences committed against the ceremonies of the law, were repeated as often as those offences were acknowledged. But, under the new law, those who fall voluntarily and wilfully into great crimes, are not to expect that Christ will come to die for them again: he died but once, and is not to die any more; neither is there to be any succeeding mediator. Those who fall into great crimes, it is true, may always hope for pardon, or may return and repent; but this remedy and this return are not easy. By those voluntary crimes mentioned by Paul, many understand final impenitence, hardness of heart, despair, or the sin against the Holy Spirit.

WILLOW, a very common tree, which grows in marshy places, with a leaf much like that of the olive. God commanded the Hebrews to take branches of the handsomest trees, particularly of the willows of the brook, and to bear them in their hands before the Lord, as a token of rejoicing, at the Feast of Tabernacles, Lev. xxiii. 40.

WIMPLE, a veil or hood. But the Hebrew מטפחת signifies, properly, a broad and large mantle or shawl. So in Ruth iii. 15, Boaz gives Ruth six measures of barley, which she carries away in her *mitpahhath* or mantle, not *veil* as in the English translation. So in Isa. iii. 22. R.

WINDS. [From the Calendar of Palestine, by Buhle, inserted under the article CANAAN, (p. 240,) it appears, that the winds which most commonly prevail in Palestine are from the western quarter, more usually, perhaps from the south-west. This is also supported by the reports of intelligent travellers. The Rev. E. Smith, American missionary in the East, now (July 1832) on a visit to his native country, recently confirmed this statement to the writer; remarking, also, that a north wind not unfrequently arises, which, as in ancient days, is still the sure harbinger of fair weather; illustrating the truth of the observation in Prov. xxv. 23, "The north wind driveth away rain." (For the tempestuous wind called EUROCLYDON, see that article.)

But the principal object which we have here in view is the *Kâdim* or EAST WIND of the Scriptures, which is represented as blasting and drying up the fruits, (Gen. xli. 6; Ezek. xvii. 10; xix. 12, &c.) and also as blowing with great violence, Ps. xlviii. 7; Ezek. xxvii. 26; Jonah iv. 8, &c. It is also the "horrible tempest," properly *glow-wind*, צלעין, of Ps. xi. 6. This is a sultry and oppressive wind blowing from the south-east, and prevailing only in the hot and dry months of summer. Coming thus from the vast Arabian desert, it seems to increase the heat and drought of the season, and produces universal languor and relaxation. Mr. Smith, who experienced its effects during the summer, at Beyrout, describes it as possessing the same qualities and characteristics,

as the Sirocco which he had felt at Malta, and which also prevails in Sicily and Italy; except that the Sirocco, in passing over the sea, acquires great dampness. The Sirocco is described by Brydone, as resembling a blast of burning steam from the mouth of an oven; in a few minutes those exposed to it find every fibre relaxed in an extraordinary manner. This wind is more or less violent, and of longer or shorter duration at different times; seldom lasting more than 36 or 40 hours; and, notwithstanding its scorching heat, it has never been known to produce epidemical disorders, or to do any injury to the health of the people. These characteristics, except the dampness, apply entirely to the east wind of Palestine, which is dry and withering.

Many interpreters, however, have chosen to refer the *kâdim*, or east wind of the Scriptures, to the oft described wind of the desert, called by the Arabs *Simoom*, (*Semoom*, *Samoom*, or *Smoum*,) by the Turks *Samiel*, and in Egypt *Camsin*; which has long retained the character of a pestilential wind, suddenly overtaking travellers and caravans in the deserts, and almost instantly destroying them by its poisonous and suffocating breath. The result, however of the researches of more modern and judicious travellers, seems to show, that the former accounts of the destructive power of this wind have been, at least, much exaggerated; and that the authors of these accounts either had their credulity imposed upon by the Arabs, or else have described certain facts in such a way, as to impart to them a coloring and cause them to make an impression, which the naked facts themselves would not warrant.

Among writers of this class, we may probably reckon with justice Mr. Bruce and sir R. K. Porter. The latter has every where given the first accounts which he received from by-standers, as matters of fact; without ever seeming himself to have any question of their correctness, and usually without even indicating that they are not matters of his own personal knowledge or experience. In 1830 and 1831, Messrs. Smith and Dwight, American missionaries, travelled in Armenia over much of the same ground as this writer; and they do not hesitate to affirm that his accounts are, in general, to be received with great distrust, and that not a few of his statements are in direct variance with the reality. In regard to Mr. Bruce, it is well known, that his book was generally considered, on the first appearance of it, as a mere romance; later travellers, however, have confirmed the accuracy of his general accounts, i. e. they have established the fact, that his work has a broad basis of truth at the bottom; while it is well understood, that in filling up the details he drew largely from his imagination;—not perhaps with the *design* of stating any thing which he did not suppose to be true; but partly in consequence of that tendency to exaggeration and high coloring, which is the characteristic of so many minds; and partly, no doubt, from the circumstance, that his narrative was first written out, *sixteen years* after the events therein described, when the whole had become to him, in a measure, like a dream. Mr. Salt, in his Travels in Abyssinia, has produced some strong instances, on the part of Bruce, of aberration from strict veracity and manly frankness.

After these prefatory remarks, we proceed to give the accounts of the Simoom as furnished by various travellers, placing that of sir R. K. Porter first, as being, although one of the latest, yet, probably, one of the most exaggerated.

At Bagdad, October 9, 1818, sir R. K. Porter informs us, (Travels, vol. ii. p. 229.) the master of the khan "told me, that they consider October the first month of their autumn, and feel it delightfully cool in comparison with July, August and September; for that during forty days of the two first-named summer months, the hot wind blows from the desert, and its effects are often destructive. Its title is very appropriate, being called the Samiel, or Baude Semoom, the pestilential wind. It does not come in continued long currents, but in gusts at different intervals, each blast lasting several minutes, and passing along with the rapidity of lightning. No one dare stir from their houses while this invisible flame is sweeping over the face of the country. Previous to its approach, the atmosphere becomes thick and suffocating, and appearing particularly dense near the horizon, gives sufficient warning of the threatened mischief. Though hostile to human life, it is so far from being prejudicial to the vegetable creation, that a continuance of the Samiel tends to ripen the fruits. I inquired what became of the cattle during such a plague, and was told they were seldom touched by it. It seems strange that their lungs should be so perfectly insensible to what seems instant destruction to the breath of man; but so it is, and they are regularly driven down to water at the customary times of day, even when the blasts are at the severest. The people who attend them are obliged to plaster their own faces and other parts of the body usually exposed to the air, with a sort of muddy clay, which in general protects them from its most malignant effects. The periods of the winds' blowing are generally from noon till sunset; they cease almost entirely during the night; and the direction of the gust is always from the north-east. When it has passed over, a sulphuric, and indeed loathsome, smell, like putridity, remains for a long time. The poison which occasions this smell must be deadly; for if any unfortunate traveller, too far from shelter, meet the blast, he falls immediately; and, in a few minutes his flesh becomes almost black, while both it and his bones at once arrive at so extreme a state of corruption, that the smallest movement of the body would separate the one from the other."

It is but justice to sir R. K. Porter to say, that his account of the Simoom tallies entirely with that given by Chardin in his Travels in Persia. Both travellers doubtless drew from similar sources—the stories of the common people. Chardin says, (Travels, vol. iii. p. 286. edit. of Langlés,) that "this wind blows with a great noise, appears red and inflamed, and kills those persons whom it overtakes by a kind of suffocation. The most remarkable effect of it is, not so much that it causes death, as that the bodies of those who are destroyed by it are dissolved or corrupted, without losing either their form or color; so that one would suppose, they were merely asleep; but if he takes hold of a member, it separates from the body and remains in his hand." Chardin then relates several instances of this kind which he had heard of.

The following extract is from D'Obsonville's "Essays, &c. on the East:" "Some enlightened travellers have seriously written, that every individual who falls a victim to this infection, is immediately reduced to ashes, though apparently only asleep; and that when taken hold of to be awakened by passengers, the limbs part from the body and remain in the hand. Such travellers would evidently not have taken these tales on hearsay, if they had paid a proper attention to other facts, which they either did, or ought to have heard. Experience proves, that animals, by pressing

their nostrils to the earth, and men, by covering their heads in their mantles, have nothing to fear from these meteors. This demonstrates the impossibility, that a poison, which can only penetrate the most delicate parts of the brain or lungs, should calcine the skin, flesh, nerves and bones. I acknowledge these accounts are had from the Arabs themselves; but their picturesque and extravagant expressions are a kind of imaginary coin, to know the true value of which requires some practice." "I have twice had an opportunity of considering the effect of these siphons, with some attention. I shall relate simply what I have seen in the case of a merchant and two travellers, who were struck during their sleep, and died on the spot. I ran to see if it was possible to afford them any succor, but they were already dead, the victims of an interior suffocating fire. There were apparent signs of the dissolution of their fluids; a kind of serous matter issued from the nostrils, mouth and ears; and in something more than an hour, the whole body was in the same state. However, as, according to their custom, they [the Arabs] were diligent to pay them the last duties of humanity, I cannot affirm that the putrefaction was more or less rapid than usual in that country. As to the meteor itself, it may be examined with impunity at the distance of three or four fathoms; and the country people are only afraid of being surprised by it when they are asleep; neither are such accidents very common, for these siphons are only seen during two or three months of the year; and as their approach is felt, the camp-guards and the people awake, are always very careful to rouse those that sleep, who also have a general habit of covering their faces with their mantles."

All these accounts bear, upon the face of them, the stamp of exaggeration. But this is not all. Of the accounts of Chardin, Mr. Morier, well known as a judicious observer, remarks, in speaking of this very passage, (p. 63.) "On inquiry, we learned that the present inhabitants of these countries [around the Persian gulf] *know nothing of the fatal effects of this wind* upon those who are exposed to it, and of which this traveller [Chardin] adduces examples. The *Sam-wind* occasions great devastation in this region, as I was informed, and is especially destructive to the vegetation. About six years before, this wind blew during all the summer months, and scorched all the grain, then nearly ripe, in such a manner, that no animal would touch a leaf or a kernel of it." This account is far more probable in itself, apart from the well-known character of the writer; and it is also sustained by the following extract from the Journal of Mr. Jackson, who made the *over-land* journey from India to England in 1797. This writer gives the following account of this wind, which is probably very near the truth. When on the Tigris, about five days' journey from Bagdad, (in the same region as sir R. K. Porter,) he remarks: "I had here an opportunity of observing the progress of the hot winds, called by the natives *Samiel*, which sometimes proves very destructive, particularly at this season. They are most dangerous between twelve and three o'clock, when the atmosphere is at its greatest degree of heat. Their force entirely depends on the surface over which they pass. If it be over a *desert*, where there is no vegetation, they extend their dimensions with amazing velocity, and then their progress is sometimes to windward; if over *grass*, or any other vegetation, they soon diminish and lose much of their force; if over *water*, they lose all their electrical force, and ascend; [see the extract from Rüppell below;] yet I have sometimes felt their effects across the river where it was at least a mile broad. An instance happened here. Mr. Stephens, a fellow traveller, was bathing in the river, having on a pair of Turkish drawers. On his return from the water, there came a hot wind across the river, which made *his drawers and himself perfectly dry in an instant*. Had such a circumstance been related to him by another person, he declared he could not have believed it. I was present and felt the force of the hot wind, but should otherwise have been as incredulous as Mr. Stephens." (p. 81.)

We subjoin here the account of Niebuhr, as being one of the most full and trustworthy, and as relating also to the same Asiatic regions. It will be perceived, however, that this is the result, not of his own observations, but of his inquiries among the Arabs; and that although according in the chief points with the descriptions of Porter and Chardin, the language is, nevertheless, much more moderate. The suggestions also occasionally thrown in, accord well with the character of this most sober and judicious of all travellers. He is speaking of the region around the Persian gulf, Bagdad, &c. (Descr. of Arab. p. 7. Germ. edit.) "The hot season is called by the Arabs, so far as I can learn, *Smûm*, [Simoom,] just as we call the same period, *dog-days*, and as the Egyptians also call their hot season, *Camsin*. In these months there are occasional instances at Bassora, though seldom, of persons in the street, both in the city and on the way to Zobier, falling down and dying from the heat; indeed mules also are said to have died of the heat out of the city.

"Of the poisonous wind *Sam*, *Smûm*, *Samiel*, or *Samêli*, according to the pronunciation of the Arabs, of whom I inquired about it, one hears most in the desert between Bassora, Bagdad, Aleppo and Mecca. It is said also not to be unknown in some districts of Persia and India, and also in Spain. This wind is also to be feared only in the hottest summer months. It is said always to come from the great desert; indeed they say that the Simoom, (I am not sure whether the poisonous one is meant,) at Mecca, comes from the east, at Bagdad, from the west, at Bassorah, from the north-west, and at Surat, from the north. At Cairo, the hottest wind comes over the Libyan desert, and consequently from the south-west. As the Arabs of the desert are accustomed to a pure atmosphere, it is said that some among them are so keen-scented as to distinguish the fatal Simoom by its sulphurous smell. Another token of this wind is said to be, that the whole atmosphere, in the quarter whence it blows, becomes of a reddish hue. Since, however, a wind moving regularly forwards has less power near the surface of the earth, being somewhat hindered and broken perhaps by hills, and rocks, and bushes, and also by the evaporation from the ground, it is therefore usual for persons to throw themselves upon the earth when they perceive the approach of the Simoom. Nature also is said to have taught the beasts to hold their heads to the earth in like circumstances. One of my servants was overtaken by this wind, in a caravan on the way from Bassorah to Aleppo. Some of the Arabs cried out in time for them all to throw themselves on the ground, and none of those who did this received any injury. But some of the caravan, and among them a French surgeon, who wished to examine this phenomenon more closely, were too secure, and in consequence died. Sometimes years are said to elapse, during which there

appears no trace of the poisonous Simoom on the way between Bassorah and Aleppo.

"According to the Arabs, both men and beasts are suffocated by this wind, in the same manner as by the ordinary hot wind, of which I have spoken above. When the heat of the season is extraordinarily great, there comes sometimes a slight blast which is still hotter; and when men or beasts have already become so weak as almost to perish from the heat, it would seem that this additional degree of heat, though small, takes away their breath entirely. In the case of those who are suffocated by this wind, or, as they say, whose heart has burst, it is said that the blood starts from the nose and ears sometimes in two hours after death. Their bodies are said to remain a long time warm, to swell, to turn blue and green, and, if the attempt is made to raise them by the leg or arm, this separates itself at once. Some profess to have observed, that those who are not previously so weakened, usually suffer less; and hence, in a large caravan, sometimes not more than four or five have died on the spot, while others have lived several hours, and some have even been restored by refreshing cordials. The Arabs, it is said, take with them leeks and raisins upon their journeys, and by means of these have often relieved persons who were well nigh suffocated.

"After this description of the Simoom, it will readily be supposed, that I had no great inclination to make the experiment proposed in the 24th question of professor Michaelis. And even if I had kept every thing in readiness for this purpose, my trouble would all have been in vain, *for I have myself never met with this wind.*"

The preceding extracts relate chiefly to the interior of Arabia and Asia; those which follow refer more to Africa, and the southern coast of Arabia. The first which we shall give, go to show that the Simoom has in general the same bad name in these regions as in other places.

Maillet, in speaking of the great Hadj, or annual caravan of pilgrims from Egypt to Mecca, remarks: (Let. xiv. p. 232.) "If the north wind happens to fail, and that from the south comes in its place, which, however, is rather uncommon, then the whole caravan is so sickly and exhausted, that three or four hundred persons are wont to lose their lives; and even greater numbers, as fifteen hundred; of whom the greatest part are stifled on the spot, by the fire and dust of which this fatal wind seems to be composed."

The same writer, in giving an account of the dangers attending the caravans that pass between Egypt and Nubia, further remarks: (Lett. dern. p. 218.) "The danger is infinitely greater when the south wind happens to blow in these deserts. The least mischief that it produces is the making dry their leather bottles, or goat skins filled with water, which they are obliged to carry with them in these journeys, and by this means depriving both man and beast of the only relief they have against its violent heats. This wind, which the Arabs call poisonous, stifles on the spot those that are unfortunate enough to breathe in it; so that to guard against its pernicious effects, they are obliged to throw themselves speedily on the ground, with their face close to these burning sands, with which they are surrounded, and to cover their heads with some cloth or carpet, lest, in respiration, they should suck in that deadly quality which every where attends it. People ought even to think themselves very happy when this wind, which is always, besides, very violent, does not raise up large quantities of sand with a whirling motion, which, darkening the air, renders their guides incapable of discerning their way. Sometimes whole caravans have been buried by this means under the sand, with which this wind is frequently charged."

The next traveller whom we quote is Mr. Bruce, who speaks more in detail, and professes to give the results of his own personal experience. On the general character of his work, and the degree of confidence to be placed in the accuracy of his narratives, we have made some remarks above. (p. 927.) His account is as follows:—

"On the 16th, at half-past ten, we left *El Mout*. At eleven o'clock, while we contemplated with great pleasure the rugged top of Chiggré, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris cried out, 'Fall upon your faces, for here is the Simoom!' I saw from the S. E. a *haze* come, in color like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground, with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over. The meteor, or purple haze, which I saw, was indeed passed, but the light air that still blew was of heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it, nor was I free of an asthmatic sensation, till I had been some months in Italy, at the baths of Poretta, near two years afterwards. A universal despondency had taken possession of our people. They ceased to speak to one another, and when they did, it was in whispers, by which I easily guessed that they were increasing each others' fears, by vain suggestions, calculated to sink each other's spirits still further. . . . This phenomenon of the Simoom, unexpected by us, though foreseen by Idris, caused us all to relapse into our former despondency. It still continued to blow, so as to exhaust us entirely, though the blast was so weak as scarcely would have raised a leaf from the ground. At twenty minutes before five, the Simoom ceased, and a comfortable and cooling breeze came by starts from the north." (Vol. iv. p. 558, 559.)

"We had no sooner got into the plains than we felt great symptoms of the Simoom, and about a quarter before twelve, our prisoner first, and then Idris, cried out, *The Simoom! the Simoom!* My curiosity would not suffer me to fall down without looking behind me; about due south, a little to the east, I saw the colored haze as before. It seemed now to be rather less compressed, and to have with it a shade of blue. The edges of it were not defined as those of the former; but like a very thin smoke, with about a yard in the middle tinged with those colors. We all fell upon our faces, and the Simoom passed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock; so that we were all taken ill at night, and scarcely strength was left us to load the camels." (Vol. iv. p. 581.)

"The Simoom with the wind at S. E. immediately followed the wind at N. and the usual despondency that always accompanied it. The blue meteor, with which it began passing over us about twelve, and the ruffling wind that followed it, continued till near two. Silence, and a desperate kind of indifference about life, were the immediate effects upon us; and I be-

gan, seeing the condition of my camels, to fear we were all doomed to a sandy grave, and to contemplate it with some degree of resignation.

"I here began to provide for the worst. I saw the fate of our camels fast approaching, and that our men grew weak in proportion: our bread, too, began to fail us, although we had plenty of camel's flesh in its stead; our water, though to all appearance we were to find it more frequently than in the beginning of our journey, was nevertheless brackish, and scarce served the purpose to quench our thirst; and above all, the dreadful Simoom had perfectly exhausted our strength, and brought upon us a degree of cowardice and languor, that we struggled with in vain." (Vol. v. p. 583, 584.)

Such is the strongest evidence which is or can be brought forward, to establish the poisonous qualities of the Simoom, or wind of the desert. We must now reverse the picture, and produce the evidence to show that all these stories probably rest either upon the credulity of the writers, or on a spirit of exaggeration. Our first witness is Burckhardt, who lived and travelled, from 1810 to 1817 inclusive, in Syria, Arabia, and the countries between these, in Egypt, Nubia, Soudan, &c.—in all the countries indeed in which, according to the foregoing accounts, the Simoom is said to be prevalent. He was, moreover, thoroughly acquainted with the language, and travelled every where as a native, which of course gave him far greater facilities of obtaining information than fall to the lot of other Europeans. His good judgment and extreme accuracy are every where apparent, and are also vouched for by all subsequent travellers. In describing his journey across the great Nubian desert, in 1814, the same which Mr. Bruce crossed, he gives the results of all his observations upon the Simoom, in the following manner:—

"March 22, 1814.—At the end of five hours we halted in a Wady. The wind was still southerly. I again inquired, as I had often done before, whether my companions had often experienced the *Semoum*, which we translate by the poisonous blast of the desert, but which is nothing more than a violent south-east wind. They answered in the affirmative, but none had ever known an instance of its having proved fatal. Its worst effect is, that it dries up the water in the skins, and so far endangers the traveller's safety. In these southern countries, however, [Nubia,] water-skins are made of very thick cow-leather, which are almost impenetrable to the Semoum. In Arabia and Egypt, on the contrary, the skins of sheep or goats are used for this purpose; and I [afterwards] witnessed the effect of a Semoum upon them, in going from Tor to Suez, in 1815, when in one morning a third of the contents of a full water-skin was evaporated. I have repeatedly been exposed to the hot wind, in the Syrian and Arabian deserts, in Upper Egypt and Nubia. The hottest and most violent I ever experienced was at Suakin, [on the Nubian coast of the Red sea,] yet, even there, I felt no particular inconvenience from it, although exposed to all its fury in the open plain. For my own part, I am PERFECTLY CONVINCED, that all the stories which travellers, or the inhabitants of the towns of Egypt and Syria, relate of the Semoum of the desert, *are greatly exaggerated; and I never could hear of a* SINGLE WELL AUTHENTICATED INSTANCE *of its having proved mortal, either to man or beast.* The fact is, that the Bedouins, when questioned on the subject, often frighten the towns-people with tales of men, and even of whole caravans, having perished by the effects of the wind; when, upon close inquiry, made by some person whom they find not ignorant of the desert, they will state the plain truth. I never observed that the Semoum blows close to the ground, as commonly supposed, but always observed the whole atmosphere appear as if in a state of combustion; the dust and sand are carried high into the air, which assumes a reddish, or bluish, or yellowish tint, according to the nature and color of the ground, from which the dust arises. The yellow, however, always, more or less, predominates. In looking through a glass of a light yellow color, one may form a pretty correct idea of the appearance of the air, as I observed it during a stormy Semoum at Esne, in Upper Egypt, in May, 1813. The Semoum is not always accompanied by whirlwinds; in its less violent degree, it will blow for hours with little force, although with oppressive heat; when the whirlwind raises the dust, it then increases several degrees in heat. In the Semoum at Esne, the thermometer mounted to 121° in the shade; but the air seldom remains longer than a quarter of an hour in this state, or longer than the whirlwind lasts.

"The most disagreeable effect of the Semoum on man is, that it stops perspiration, dries up the palate, and produces great restlessness. I never saw any person lie down flat upon his face, to escape its pernicious blast, as Bruce describes himself to have done in crossing this very desert; but during the whirlwinds, the Arabs often hide their faces with their cloaks, and kneel down near their camels, to prevent the sand or dust from hurting their eyes. Camels are always much distressed, not by the heat, but by the dust blowing into their large, prominent eyes. They turn round and endeavor to screen themselves by holding down their heads; but this I never saw them do, except in case of a whirlwind, however intense the heat of the atmosphere might be. In June, 1813, going from Esne to Siout, a violent Semoum overtook me upon the plain, between Farshiout and Berdys. I was quite alone, mounted upon a light-footed Hedjin. When the whirlwind arose, neither house nor tree was in sight, and while I was endeavoring to cover my face with my handkerchief, the beast was made unruly by the quantity of dust thrown into its eyes, and the terrible noise of the wind, and set off at a furious gallop. I lost the reins and received a heavy fall; and not being able to see ten yards before me, I remained wrapped up in my cloak on the spot where I fell, until the wind abated, when, pursuing my dromedary, I found it at a great distance, quietly standing near a low shrub, the branches of which afforded some shelter to its eyes.

"Bruce has mentioned the moving pillars of sand in this desert; but although none such occurred during my passage, I do not presume to question his veracity on this head. The Arabs told me that there are often whirlwinds of sand, and I have repeatedly passed through districts of moving sands, which the slightest wind can raise. I remember to have seen columns of sands moving about like water-spouts, in the desert, on the banks of the Euphrates, and have seen, at Jaka, terrible effects from a sudden wind; I therefore very easily credit their occasional appearance in the Nubian desert, although I doubt of their endangering the safety of travellers." (Travels in Nubia, &c. Lond. 1819, p. 204—6.)

A later and not less respectable traveller is M. Rüppell, of Franckfort, who is still living, (1832,) and with whom the writer of these lines had the pleasure of a personal interview. He first visited Egypt, and

Arabia Petræa, in the years 1817 and 1818; but returned to Europe in this latter year, in order to make the necessary preparations in order to examine those and the adjacent regions in a more scientific manner. He pursued the necessary studies, both in natural philosophy and natural history, at the university of Pavia, under the general advice and direction of the celebrated astronomer, baron Von Zach; and procured also an apparatus of astronomical and other instruments. Thus prepared, he arrived in Egypt in the beginning of 1822, and continued to reside and travel in that country, in Nubia, Kordofan, and south-western Arabia, until the middle of 1827. His remarks upon the wind of the desert are contained in the following extract, and are those of a scientific observer:—

"During the march from Suez to Cairo, I had opportunity to make a meteorological observation, which surprised me, and which may perhaps lead to interesting results. It was on the 21st of May, 1822, at the distance of seven hours [about 22 miles] from Cairo, that we were overtaken by the violent south wind, of which former travellers have given the most strange and incredible accounts. Not long after sunrise, after we had had during the night a light wind from the north-east, there sprung up a fresh breeze from the south-south-east, which by degrees increased to a violent gale. Clouds of dust filled the whole atmosphere to such a degree, that one could recognize nothing fifty paces off; not even a camel was to be distinguished at this distance. Along the surface of the earth there was a constant crackling, which I supposed to arise from the rolling sand, which the wind lashed so impetuously. All those parts of our bodies which were turned towards the wind, were uncommonly heated; and we experienced an unusual feeling of pain, somewhat like the pricking of needles, accompanied by a peculiar sound. I supposed, at first, that this feeling of pain in the exposed parts of the body, was caused by the small stones which were borne along by the tempest and hurled against us; and in order to judge of the size of these stones, I attempted to catch some of them with my cap; but how great was my surprise, when I found I could not succeed in obtaining a single one of these supposed stones. I now remarked, for the first time, that this painful feeling in the skin was not caused by the stroke of any such stones or sand, but was rather the effect of some invisible physical power, which I could compare only with the passing off of a stream of electric fluid. After this first conjecture, I began to observe more closely the phenomena around me. I noticed, that our hair became more or less erect; and that the pricking pain in the skin was especially perceptible in the joints and at the extremities, just as if I had been exposed to an electric shock upon an isolated stool. In order to convince myself entirely, that this feeling of pain did not arise from the stroke of stones or sand, I stretched a sheet of paper, and held it against the wind. The smallest stone or grain of sand, and even the dust itself, would have been distinctly perceptible to the ear or eye; but nothing of this took place. The surface of the paper remained unchanged and noiseless. I now stretched out my arm, and the pricking pain was immediately increased at the extremities of my fingers. These observations led me very strongly to conjecture, that the violent wind known in Egypt by the name of *Camsin*, is either accompanied by a large quantity of the electric fluid, or else that this is occasioned by the motion of the dry sand in the desert. Hence the thick clouds of dust which accompany this wind, consisting of isolated atoms of sand, which for days darken the sun in a cloudless sky. In this way one could perhaps explain how this wind might, through its electrical properties, sometimes prove fatal to caravans, as has been related by some travellers. I must, however, here remark, that in the countries through which I have travelled, I HAVE NEVER HEARD THE LEAST HINT OF ANY SUCH ACCIDENT. At any rate, the supposition that such a calamity might be occasioned by the caravan's being buried under the sand, is most ridiculous.

"The Camsin, or gale from the south-east, usually blows in Egypt two or three days at a time, with less violence, however, during the night. It occurs only in the interval between the middle of April and the middle of June; hence its Arabic name, which signifies *fifty*, or *the fifty days' wind*. It is much to be wished, that scientific travellers, provided with the proper instruments, may subject the electrical quality of this wind to an accurate examination; but for this purpose it would be necessary to select some other station than Cairo, or any other inhabited place, where, in consequence of the vicinity of trees, or houses, or towers, the electricity of the air would be already weakened or lost. The observer of the Camsin must betake himself to the midst of the desert, far from all running or standing water, where the wind shows itself in its full strength; and there may he with certainty expect, that his investigations will lead to interesting and important results." (Reisen, Franckf. 1829, p. 269—272.)

In a note appended to this passage, M. Rüppell further remarks: "I had myself opportunity, a year afterwards, to make some investigations in Dongola, respecting the electricity which accompanies violent gales in Africa. It was during a gale which occurred in that province, on the 7th of April, 1823. The instrument employed was the common Voltaic straw-electrometer. On the first experiment, at 8 o'clock A. M. while it was blowing violently from N. N. W. [from the great African desert,] and the thermometer stood at 16° of Reaumur, [68° Fahr.] the electricity of the air was at its maximum; the straw instantly touched the sides of the bottle. The electricity was negative. At 10 o'clock, during a whirlwind, with the like temperature, the electrometer showed ten degrees, and that positive. About 12 o'clock, the wind had somewhat abated; the thermometer stood at 18°, [72½°,] and the electrometer showed only four degrees, negative. Afterwards, as the wind abated more, the electricity of the air disappeared entirely."

To these statements of Burckhardt and Rüppell, it is almost unnecessary to add, that they are confirmed by the oral testimony of the American missionaries, who have visited those regions. The Rev. Mr. Smith, in particular, stated expressly to the editor, that so far as his opportunities of experience and inquiry, in Egypt and Palestine, had extended, the views given by Burckhardt were entirely correct. We must, therefore, it would seem, abandon the long prevalent idea of the poisonous nature of the hot wind of the desert; while it may no doubt be true, that individuals, previously exhausted by the heat of the season, have sunk under the augmented heat of this wind, in the manner described above by Niebuhr; and as is, also, not very seldom the case in the more sultry days even of our own clime. In the caravans, too, which cross these arid wastes, there are always more or less who are feeble and languid, and who

thus may be easily overcome, and perish by a greater degree of heat, and especially by a sudden augmentation of it through a sultry wind. The great Hadj route, across the desert El Tyh, is strewed with the bones of animals, and studded with the graves of pilgrims, that have died on the route, from fatigue, exhaustion, disease, &c. but not in general from any fatal influence of the wind, or atmosphere. (See the extracts from Burckhardt, under EXODUS, p. 416.) *R.

WINE. (See VINE, *ad fin.*) Hardly any sacrifices were made to the Lord, without being accompanied by libations of wine, Exod. xxix. 40; Numb. xv. 5, 7. Its use, however, was forbidden to the priests during the time they were in the tabernacle, employed in the service of the altar, (Lev. x. 9.) as it was also to the Nazarites, Numb. vi. 3.

Wine, or the cup in which it is contained, often represents the anger of God: "Thou hast made us drink the wine of astonishment," Ps. lx. 3. "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same. But the dregs thereof all the wicked shall wring them out and drink them," Ps. lxxv. 8. The Lord says to Jeremiah, (chap. xxv. 15.) "Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it."

Wine was administered medically to such as were sinking in trouble and sorrow: (Prov. xxxi. 4—6.) "Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts." The rabbins tell us, that it was customary to give wine and strong liquors to criminals condemned to die, at their execution, to stupify them, to abate their fear, and lull the sense of their pain. There were certain charitable women at Jerusalem, they say, who used to mix certain drugs with wine, to make it stronger, and more effectual in diminishing the sense of pain. It is thought a mixture of this kind was offered to our Saviour to drink, before he was fastened to the cross: (Mark xv. 23.) "And they gave him to drink, wine mingled with myrrh; but he received it not."

WINE OF HELBON (Ezek. xxvii. 18.) was a kind of excellent wine, sold at the fairs of Tyre. It was made at Damascus.

WINE OF ASTONISHMENT (Ps. lx. 3.) may represent the cup of God's anger, with which he inebriates the wicked; or rather, according to the Hebrew, the cup of the wine of affliction, impregnated with its lees; it might also be translated, wine of trembling, that produces death, that poisons, that stupifies, Ps. lxxv. 8. The LXX translate it, wine that stings inwardly, that causes affliction, or compunction; Aquila, wine of stupefaction; Symmachus, wine of agitation, or disturbance.

WINE OF THE PALM-TREE (Deut. xiv. 26.) is made of the sap of the palm-tree, and is common in the East.

WINE OF LIBATION (Deut. xxxii. 38; Esth. xiv. 17.) was the most excellent wine, poured on the victims in the temple of the Lord. Or pure wine, because in libations they used no mixture.

WINE OF UPRIGHTNESS (Cant. i. 4; vii. 9; Prov. xxiii. 30.) is good wine, true and excellent wine.

WING, *Ala.* By this word, the Hebrews understood not only the wings of birds, but also the lappet, skirt, or flap of a garment, the extremity of a country, the wings of an army; figuratively and metaphorically, protection or defence. God says, that he has borne his people on the wings of eagles, (Exod. xxi. 4; see also Deut. xxxii. 11.) that is, he had brought them out of Egypt, as an eagle carries its young ones under its wings. The prophet begs of God to protect them under his wings, (Ps. xvii. 8.) and says that the children of men put their trust in the protection of his wings, Ps. xxxvi. 7. Isaiah, speaking of the army of the kings of Israel and Syria, who were coming against Judah, says, "The stretching out of his wings shall fill the breadth of thy land, O Immanuel," chap. viii. 8.

WINTER, in Palestine, see under CANAAN, p. 240, seq.

WISDOM is a word used with great latitude in the Scriptures, and its precise import can only be ascertained by a close attention to the context. See FOLLY.

1. The term wisdom is used to express the understanding or knowledge of things, both human and divine. It is often so used in the Psalms. It was this wisdom which Solomon entreated and received of God.

2. It is put for ingenuity, skill, dexterity; as in the case of the artificers Bezaleel and Aholiab, Exod. xxviii. 3; xxxi. 3.

3. Wisdom is used for subtlety, craft, stratagem, whether good or evil. Pharaoh dealt *wisely* with the Israelites, Exod. i. 10. Jonadab was very wise, i. e. subtle and crafty, 2 Sam. xiii. 3. In Proverbs, (xiv. 8.) it is said, "The wisdom of the prudent is to understand his way."

4. For doctrine, learning, experience, sagacity, Job xii. 2, 12; xxxviii. 37; Ps. cv. 22.

5. It is put sometimes for the skill or arts of magicians, wizards, fortune-tellers, &c.

6. Wisdom is also the Eternal Wisdom, the Word, the Son of God, Prov. iii. 9; viii. 22, 23. (Compare also the Book of Wisdom, vii. 22, 26; viii. xvii. 12, 26, &c. Also Ecclus. xxiv. 5, &c.)

7. Wisdom of the flesh, of this world, human wisdom, are opposed, by Paul, to true wisdom, the wisdom of Christ, the wisdom of the Spirit, 1 Cor. i. 19, &c. James also (iii. 14, &c.) speaks of a wisdom which is earthly, sensual, devilish, and opposed to the wisdom that is from above, which is pure, peaceable, gentle, &c.

WISDOM, BOOK OF, [or, as it is also called, *the Wisdom of Solomon.* Just as the books of Tobit and Sirach give us a representation of the Jewish religious views and culture in Palestine, in the centuries next preceding the Christian era, so also the book of Wisdom does the same for the far nobler and purer religious culture of the Alexandrine Jews, in the same period. We see from this book, and from Philo, that a peculiar religious philosophy had formed itself in Alexandria among the Jews, arising out of a mixture of the national views, Platonic philosophy, and the oriental, or more especially Persian, ideas of dualism and emanation. The great object of the book is, to enforce the value of wisdom, i. e. of religion; and this is done by showing that it leads not only to greater honor and esteem in this life, but to the rewards of a future state of existence.

Solomon is every where introduced as the speaker, in the first part; and it would seem to have been the plan of the writer, that he should be the speaker throughout. This, however, is not the case; for in the latter part, the writer often speaks of Solomon in the third person. From chap. xv. onward, God is every where addressed.

The book was originally written in the Alexandrine Greek; the style, for that of a later Jew, is uncommonly good. It has in it something eloquent and

rhetorical, which verges sometimes towards the artificial and pompous. This is more particularly the case with the latter part. There is, however, along with this, such a variety of allusion, as to betray a very extensive knowledge, and especially an acquaintance with heathen learning.

As to the author and the time in which he wrote, nothing can be said definitely, except that he must have been a Jew of Alexandria, in the centuries next preceding Christ. In consequence of the similarity of some points in the book with the doctrines of the Essenes, it has been supposed that the author was of this sect; but there are also, in other places and respects, certain resemblances between the Essenes and Alexandrians. Others, as Grotius, have assumed certain interpolations from some Christian hand, viz. in respect to the doctrine of immortality; but, regarded more closely, the immortality of this book is not that of Christianity, inasmuch as it speaks only of the immortality of the pious. In a philological respect, moreover, interpolations are not admissible. The assertion of Jerome, perhaps, deserves the most attention, viz. that Philo was the author. But yet, after all the points of close resemblance with Philo's writings, there is still a difference; nor can it well be explained, if Philo were the author, why the book should not stand among his acknowledged works.

The Latin version of this book, which is found in the Vulgate, is not by Jerome, but is of an earlier date. See Versions. *R.

WITCH of Endor, see in Samuel.

WITNESS, one who bears testimony to any thing: thus it is said, you are a witness—a faithful witness—a false witness—God is witness, &c. Christ is the faithful witness; (Rev. i. 5.) the martyr of truth and justice. God promises to give to his two witnesses (which some think to be Enoch and Elijah) the spirit of prophecy, (Rev. xi. 3.) after which (he says) they shall be put to death.

The law appoints, that two or three witnesses should be credited in matters of judicature; but not one witness only, Deut. xvii. 6, 7. The law condemned a false witness to the same punishment as that he would have subjected his neighbor to, Deut. xix. 16—19.

The prophets are the witnesses of our belief; they witness the truth of our religion, Heb. xii. 1. The apostles are still further witnesses of the coming, the mission, and the doctrine of Christ. If Christ is not risen, says Paul, then are we false witnesses, 1 Cor. xv. 15. We are witnesses, says Peter, Acts x. 39, 41.) of all that Jesus did in Judea; and when the apostles thought fit to put another in the place of Judas, (Acts i. 22.) they selected one who had been a witness of the resurrection along with themselves.

WIZARD, see Magic, and Inchantments.

WO is used in our translation where a softer expression would be at least equally proper: "Wo to such an one!" is in our language, a threat, or imprecation, which comprises a wish for some calamity, natural or judicial, to befall a person; but this is not always the meaning of the word in Scripture. We have the expression "Wo is me," that is, Alas, for my sufferings! and "Wo to the women with child, and those who give suck," &c. that is, Alas, for their redoubled sufferings, in times of distress! It is also more agreeable to the gentle character of the compassionate Jesus, to consider him as lamenting the sufferings of any, whether person, or city, than as imprecating, or even as denouncing, them; since his character of judge formed no part of his mission. If, then, we should read, "Alas, for thee, Chorazin! Alas, for thee, Bethsaida!" we should do no injustice to the general sentiments of the place, or to the character of the person speaking. This, however, is not the sense in which wo is always to be taken; as when we read, "Wo to those who build houses by unrighteousness, and cities by blood:" wo to those who are "rebellious against God," &c. in numerous passages, especially of the Old Testament. The import of this word, then, is in some degree qualified by the application of it; where it is directed against transgression, crime, or any enormity, it may be taken as a threatening, a malediction; but in the words of our Lord, and where the subject is suffering under misfortunes, though not extremely wicked, a kind of lamentatory application of it should seem to be most proper.

WOLF, a wild creature, very well known. The Scripture notices these remarkable things respecting the wolf: (1.) It lives upon rapine. (2.) Is violent, cruel and bloody. (3.) Voracious and greedy. (4.) Seeks its prey by night. (5.) Is very sharp-sighted. (6.) Is the great enemy of sheep. That Benjamin shall raven as a wolf, Gen. xlix. 27. False teachers are wolves in sheep's clothing. Persecutors of the church, and false pastors, are also ravenous wolves. The prophets speak of evening wolves. Jer. v. 6, "A wolf of the evening shall spoil them." And Hab. i. 8, "Their horses are more fierce than the evening wolves." And Zeph. iii. 3, "Her judges are evening wolves." The Chaldee interpreters explain—Benjamin shall raven as a wolf—of the altar of burnt-offerings at Jerusalem, which stood in the tribe of Benjamin. Others refer it to that violent seizure, by the sons of Benjamin, of the young women that came to the tabernacle at Shiloh, Judg. xxi. 21. Others refer it to Mordecai, or to Saul, who were of the tribe of Benjamin. Others explain it of Paul, who was also of this tribe; and this interpretation has commonly prevailed among Christian interpreters.

The wolf is a fierce creature, dwelling in forests, ravenous, greedy, crafty, and of exquisite quickness of smell.

Isaiah, (xi. 6; lxv. 25.) describing the tranquil reign of the Messiah, says, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them." Our Saviour, (Matt. x. 16.) says, that he sends his apostles as sheep among wolves, (Luke x. 3.) and it is known, that both Jews and pagans, like ravenous and voracious wolves, persecuted and slew almost all of them. At last, however, these same wolves themselves became converts, and docile as lambs. Paul, one of the most eager persecutors of the church, was afterwards one of its most zealous defenders.

WOMAN was created as a companion and assistant to man; (see Adam;) equal to him in authority and jurisdiction over the animals; but after the fall, God subjected her to the government of man: (Gen. iii. 16.) "Thy desire shall be to thy husband, and he shall rule over thee." In addition to the duties prescribed by the law, common to men and women, certain regulations were peculiar to this sex; as those respecting legal uncleanness during their ordinary infirmities, those attending child-bearing, &c. The law did not allow any action of the woman against the man; but it permitted the husband to divorce his wife, and to cause her to be stoned, if she violated her conjugal vow, &c.

If a married woman made a vow, of whatever nature, she was not bound by it, if her husband for-

bade it the same day. But if he staid till the next day, before he contradicted it, or knowing the thing, if he held his peace, he was then supposed to consent to it; and the woman was bound by her vow, Numb. xxx. 7, &c. (See 1 Cor. vii. 2, &c. for the duties of women towards their husbands.) The apostle would have them submissive, as to Christ, Eph. v. 2. He forbids them to speak or teach in the church; or to appear there with their heads uncovered, or without veils, 1 Cor. xi. 5; xiv. 34. He does not allow women to teach, or to domineer over their husbands, but would have them continue in submission and silence. (See VEIL.) He adds, that the woman shall be saved in bearing and educating her children, if she bring them up in faith, charity, sanctity, and a sober life. See Titus ii. 4, 5, and 1 Pet. iii. 1—3, where modesty is recommended to them, with great care in avoiding superfluous ornaments and unnecessary finery.

WOMB. The fruit of the womb is children, (Gen. xxx. 2.) whom the psalmist (cxxvii. 3.) describes as the blessing of marriage. Ps. xxii. 10, "Lord, thou art my God from my mother's womb."

WONDER is some occurrence, or thing, which so strongly engages our attention, by its surprising greatness, rarity, or other properties, that our minds are struck by it into astonishment. Wonder is also nearly synonymous with sign: "If a prophet give thee a sign, or a wonder," says Moses, (Deut. xiii. 1.) and "if the sign or wonder come to pass," &c. Isaiah says, he and "his children are for signs and wonders," (chap. viii. 18.) that is, they were for signs, indications of, allusions to, prefigurations of, things future, that should certainly take place; and they were to excite notice, attention and consideration in beholders; to cause wonder in them. Wonder also signifies the act of wondering, as resulting from the observation of something extraordinary, or beyond what we are accustomed to behold.

WORD is in Hebrew often put for thing or matter; as Exod. ii. 14: "Surely this thing [Heb. *word*] is known." "To-morrow the Lord shall do this thing [Heb. *word*] in the land," Exod. ix. 5. "I will do a thing [Heb. *word*] in Israel, at which both the ears of every one that heareth it shall tingle," 1 Sam. iii. 11. "And the rest of the acts [Heb. *words*] of Solomon," 1 Kings xi. 41.

Sometimes Scripture ascribes to the word of God supernatural effects; or represents it as animated and active. So, "He sent his word, and healed them." The Book of Wisdom ascribes to the word of God, the death of the first-born of Egypt; (Wisd. xviii. 15; xvi. 26; ix. 1; xvi. 12.) the miraculous effects of the manna; the creation of the world; the healing of those who looked up to the brazen serpent. The centurion in the Gospel says to our Saviour, (Matt. viii. 8.) "Speak the word only, and my servant shall be healed." And Christ says to the devil that tempted him, (Matt. iv. 4.) "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Hence we see that word is taken either, (1.) for that eternal word heard by the prophets, when under inspiration from God. Or, (2.) for that which they heard externally, when God spoke to them; as when he spoke to Moses, face to face, or as one friend speaks to another, Exod. xxxiii. 11. Or, (3.) for that word which the ministers of God, the priests, the apostles, the servants of God, declare in his name to the people. (4.) For what is written in the sacred books of the Old and New Testaments. (5.) For the only Son of the Father, the uncreated Wisdom: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made," John i.

The Chaldee paraphrasts, the most ancient Jewish writers extant, generally use the name *Memra*, or Word, where Moses puts *Jehovah*; and it is thought that under this term they allude to the Son of God. Now, their testimony is so much the more considerable, as, having lived before or at the time of Christ, they are irrefragable witnesses of the sentiments of their nation on this article; since their Targum, or explication, has always been, and still is, in universal esteem among them. In the greater part of the passages where the sacred name occurs, these paraphrasts substitute *Memra Jehovah*, (מימרא דיי) *the Word of God*; and as they ascribe to Memra all the attributes of deity, it is concluded that they believed the divinity of the Word. In effect, according to them, Memra created the world; appeared to Abraham in the plain of Mamre, and to Jacob at Bethel. It was to Memra Jacob appealed to witness the covenant between him and Laban: "Let the Word see between thee and me." The same Word appeared to Moses at Sinai; gave the law to Israel; spoke face to face with that lawgiver; marched at the head of that people; enabled them to conquer nations; and was a consuming fire to all who violated the law of the Lord. All these characters, where the paraphrasts use the word Memra, clearly denote Almighty God. This Word, therefore, was God; and the Hebrews were of this opinion at the time when the Targum was composed.

The author of the Book of Wisdom expresses himself much in the same manner. He says that God created all things by his Word, (ch. ix. 1.) that it is not what the earth produces that feeds man; but the Word of the Almighty that supports him, ch. xvi. 26. It was this Word that fed the Israelites in the desert; healed them after the biting of the serpents; (ch. xvi. 12.) and who, by his power, destroyed the first-born of the Egyptians, (ch. xviii. 15; Exod. xii. 29, 30.) and by which Aaron stopped the fury of the fire that was kindled in the camp, which threatened the destruction of all Israel, Wisd. xviii. 22. (See Numb. xvi. 46.)

But the most full and distinct testimony is borne to the personality and real deity of the Word, by the evangelist John in his Gospel, in his First Epistle and in the Book of Revelation.

The following remarks on the different applications of the terms *Rhema* and *Logos*, in the New Testament, are from Mr. Taylor.

We do not find that *Rhema* is ever personified, or that personal actions are attributed to the term, but generally speaking, when relating to events, the force of our English word facts, unquestionable facts, is intended; in other cases, authority, influence, or power.

The word *Logos* imports simple speech; that by which the party hearing it may be instructed; also written information, that by which the reader may be edified. Acts i. 1, "The former treatise (λόγον) I have made." Also commandments, John viii. 55; Rom. xiii. 9; 1 Thess. iv. 15, *et al.* Prophecy, promises, disputes, threatenings, evil speakings, and, in short, whatever is the subject of words, whether good or bad. Hence, teaching in all its branches; hence teacher, instructer, wisdom; hence heavenly wisdom, the heavenly teacher, the heavenly instructer, &c.

And this word *Logos* is personified, and personal actions are attributed to it.

It is not easy to suggest English terms by which to fix this distinction in every instance; but it is very desirable to represent the original as accurately as possible, and to avoid interchanging terms which, certainly, were not adopted by the sacred writers, to express such difference, without valid and efficient reasons.

In addition to these remarks on the application of the word Logos, Mr. Taylor has elsewhere some observations on the probable origin of its personal reference. The following extracts are from Bruce's Travels:—

"An officer, named Kal Hatzé, who stands always upon steps at the side of the lattice window, where there is a hole covered in the inside with a curtain of green taffeta;—behind this curtain the king sits." (Vol. iv. p. 76.) "Hitherto, while there were strangers in the room, he [the king] had spoken to us by an officer called Kal Hatzé, the *voice* or WORD of the king." (Vol. iii. p. 231.) "—But there is no such ceremony in use; and exhibitions of this kind, made by the king in public, at no period seem to have suited the genius of this people. Formerly, his face was never seen, nor any part of him, excepting sometimes his foot. He sits in a kind of balcony, with lattice windows and curtains before him. Even yet he covers his face on audiences, or public occasions, and when in judgment. On cases of treason, he sits within his balcony, and speaks through a hole in the side of it, to an officer called Kal Hatzé, 'the *voice* or WORD of the king,' by whom he sends his questions, or any thing else that occurs, to the judges, who are seated at the council table." (Vol. iii. p. 265.)

Of the use of this officer, Mr. Bruce gives several striking instances: in particular, one on the trial of a rebel, when the king, by his Kal Hatzé, asked a question, by which his guilt was effectually demonstrated. It appears, then, that the king of Abyssinia makes inquiry, gives his opinion, and declares his will by a deputy, a go-between, a middle-man, called "his WORD." Assuming for a moment that this was a Jewish custom, we see to what the ancient Jewish paraphrasts referred by their term, "Word of JEHOVAH," instead of JEHOVAH himself; and the idea was *familiar* to their recollection, and to that of their readers; a no less necessary consideration than that of their own recollection.

If it be inquired, What traces of this officer, as an attendant on official dignity, occur in Scripture? we may reply that to trace *allusions* to the office of this deputy in Scripture would be too extensive for this place; but by way of selection, consult the history of the calling of Samuel, 1 Sam. iii. 21. "Jehovah revealed himself to Samuel, in Shiloh, by the word of the Lord (JEHOVAH);" why not say at once, simply, "by himself," without this interposing "WORD?" What shall we say to Job xxxiii. 23? and does not Elisha (2 Kings v. 10.) assume somewhat of the same state? And is it not probable, that Naaman felt himself treated like an inferior, a subject, by the prophet's sending a messenger (a *Kal Hatzé*) to him, instead of coming out to him? See also 1 Kings xiii. 9, &c. a prophet directed by *the* WORD *of the Lord*. There is something very remarkable in the terms employed by the old prophet: (v. 18.) *An* ANGEL *spake to me by the* WORD *of the Lord:* what a circuitous combination of phraseology! Why not at once, "The Lord spake to me." Why not at most, "The WORD of the Lord spake to me?"

The author of the Wisdom of Solomon has given an activity to his "Word of God," which exceeds what appears to be the duty of Abyssinian *Kal Hatzé*. *Thine Almighty Word leaped down from heaven, from the royal throne*, [or, according to the representation of Bruce, down the steps at the side of the window next the throne,] *and brought thine unfeigned commandment, as a sharp sword, and filled all with death*, &c. chap. xviii. 15, 16.

It may now be considered as hardly bearing a question, whether the ancient Jewish writers (Philo included) derived this idea, or mode of speech, from the heathen, or from the customs and manners of the kings of the East, and those of their own country in particular. Shall we not, hereafter, acquit the evangelists from adopting the mythological conceptions of Plato? Rather, did not Plato adopt eastern language? and is not the custom still retained in the East? See all accounts of an ambassador's visit to the grand seignior; who never *himself* answers, but directs his vizier to speak for him. So in Europe, the king of France directs his keeper of the seals to speak in his name; and so the lord chancellor in England prorogues the parliament, expressing his majesty's pleasure, and using his majesty's name, though in his majesty's presence.

WORLD, in addition to its natural meaning, as embracing the whole of created nature, and more particularly the respective parts of our own planet, is used in Scripture to denote its inhabitants, as in John viii. 12; xvii. 25; xv. 18, &c. In several passages of the New Testament, the Greek word γης, now translated *world*, would be more correctly rendered *land*.

WORMWOOD, a plant which grows wild about dunghills, and on dry waste grounds. It flowers in summer; the leaves have a strong, offensive smell, and a very bitter, nauseous taste; the flowers are equally bitter, but less nauseous. Its bitter qualities are mentioned in several comparisons in Scripture.

WORSHIP OF GOD is an act of religion, which consists in paying a due respect, veneration and homage to the Deity, from a sense of his greatness, of benefits already received, and under a certain expectation of reward. This internal respect is to be shown and testified by external acts; as prayers, sacrifices, (formerly,) thanksgivings, &c.

Worship may be taken as (1.) internal, or (2.) external: (1.) private, or (2.) public: (1.) personal, or (2.) social: (1.) active, or (2.) passive; for there is a worship of God in sentiment, in submission to his will, in intentional obedience, &c. which is not external or active, but which becomes a habit of the mind, and indeed forms it to a devout disposition for active worship.

That it is the duty of man to worship his Maker, no one can deny; it is not, indeed, easily to be conceived how any one who has tolerably just notions of the attributes and providence of God, can possibly neglect the duty of private worship; and if we admit that public worship does not seem to be expressly enjoined in that system which is called the religion of nature, yet it is most expressly commanded by the religion of Christ, and will be regularly performed and promoted by every one who reflects on its great utility, or who enjoys its extensive benefits.

WRITING, see BOOK, BIBLE, LETTERS I.

Y

YEAR. The Hebrews had always years of twelve months. But at the beginning, and in the time of Moses, they were solar years of twelve months, each month having thirty days, excepting the twelfth, which had thirty-five days. We see, by the enumeration of the days of the deluge, (Gen. vii.) that the Hebrew year consisted of 365 days. It is supposed that they had an intercalary month at the end of 120 years; at which time the beginning of their year would be out of its place full thirty days. It must be admitted, however, that no mention is made in Scripture of the thirteenth month, or of any intercalation; and hence some think that Moses retained the order of the Egyptian year, which was solar, and consisted of twelve months of thirty days each. After the time of Alexander the Great, and of the Grecians, in Asia, the Jews reckoned by lunar months, chiefly in what related to religion and to the festivals; (see Ecclus. xliii. 6, 7.) and since the completing of the Talmud, they use years wholly lunar; having alternately a full month of thirty days, and a defective month of twenty-nine days. To accommodate this lunar year to the course of the sun, at the end of three years they intercalate a whole month after Adar, which intercalated month they call Ve-adar, that is, second Adar.

Their civil year has always begun in autumn, at the month Tizri; but their sacred year, by which the festivals, assemblies and other religious acts were regulated, began in the spring, at the month Nisan. See Months, and Jewish Calendar, *infra*.

Nothing is more equivocal among the ancients than the term year; and hence it has always been, and still is, a source of dispute among the learned. Some think, that from the beginning of the world to the 160th year of Enoch, mankind reckoned only by weeks; and that the angel Uriel revealed to Enoch the use of months, years, the revolutions of the stars, and the return of the seasons. Some nations formerly made their year to consist of one month, others of four, others of six, others of ten, others of twelve. Some have made one year of winter, another of summer. The beginning of the year was fixed sometimes at autumn; sometimes at spring; sometimes at midwinter. Some used lunar months, others solar. Even the days have been differently divided; some beginning them at evening, others at morning, others at noon, others at midnight. With some, the hours were equal, both in winter and summer; with others, they were unequal. They counted twelve hours to the day, and twelve to the night. In summer the hours of the day were longer than those of the night; on the contrary, in winter the hours of the night were longest. See Hour.

In some parts of the East, particularly in Japan, says baron Thunberg,) the year ending on a certain day, any portion of the foregoing year is taken for a whole year; so that, supposing a child to be born in the last week of our December, it would be reckoned one year old on the first day of January. This sounds like a strange solecism to us: a child not a week old, not a month old, is yet one year old! because born in the old year. If this mode of computation obtained among the Hebrews, the principle of it easily accounts for those anachronisms of single years, or parts of years taken for whole ones, which occur in sacred writ; it removes the difficulties which concern the half years of several princes of Judah and Israel, in which the latter half of the deceased king's last year has hitherto been supposed to be added to the former half of his successor's first year.

We cannot but observe how this mode of enumeration clears the phrase "three days," &c. where it occurs, reckoning as the entire first day, whatever small portion of that day was included, even if only a quarter of it; and the same as to the third day; so that a few hours pass for a whole day in this case, as a few months or a few weeks pass for a whole year in the other case.

This may contribute to explain a passage or two which are not commonly seen in this light. 1 Sam. xiii. 1, "A son of one year was Saul in his kingdom; and two years he reigned over Israel," that is, say he was inaugurated in June; he was consequently one year old as king on the first day of January following, though he had only reigned six months; the son of a year: but after [and on] this first of January, he was in the second year of his reign, although, according to our computation, the first year of his reign wanted six months of being completed: in this, his second year, he chose three thousand military, &c. guards. This passage has been noticed as a difficulty; may we now perceive the reason of this remarkable phraseology?

The same principle may account for the phrase (ἀπὸ διετοῦς) used to denote the age of the infants slaughtered at Bethlehem, (Matt. ii. 16.) "from two years old and under." If these words, as they stand, do not form an absolute contradiction, they come pretty near one. This difficulty has been strongly felt by the learned, and has been made the most of by the antagonists of Christianity—"What," say they, "some infants two weeks old, others two months, others two years, equally slain! Surely those born so long before could not possibly be included in the order, which purposed to destroy a child certainly born within a few months." This is regulated at once, by admitting the existence of this manner of calculating time, or rather of expressing a mode of calculating time; by the idea that they were all of nearly equal age, being all recently born; some not long before the close of the old year, others not long since the beginning of the new year. Now, those born before the close of the old year, though only a few months or weeks, would be in their second year, as the expression implies; and those born since the beginning of the year would be well described by the phrase "and under;" that is, under one year old;—some two years old, though not born a complete twelvemonth, (perhaps, in fact, barely six months,) others under one year old, yet born three, or four, or five

months; and therefore a few days younger than those previously described: "according to the time which he had diligently inquired of the wise men:"—in their second year and under.

The influence of this remark, on the proper placing of the birth of our Lord, before the death of Herod, is considerable: it lessens, too, the number of infants slain by his order; it draws a strong distinction between those appointed to death, and those allowed to escape; while it shortens the interval between the appearance of the star to the Magi, and their visit to Jerusalem, if we are not mistaken, full one half of what some have allowed for it.

YESTERDAY is used to denote all time past, however distant; as to-day denotes time present, but of a larger extent than the very day on which one speaks: Exod. xxi. 29. "If the ox was wont to push with his horn in time past; Heb. yesterday. And it came to pass, when all that knew him before time; Heb. yesterday; whereas thou camest but yesterday," 2 Sam. xv. 20, or lately, *et al. freq.* "Jesus Christ, the same yesterday, to-day and for ever," Heb. xiii. 8. His doctrine, like his person, admits of no change; his truths are invariable. With him there is neither yesterday nor to-morrow, but one continued to-day. Job says, (viii. 9.) "We are but of yesterday, and know nothing; because our days upon earth are a shadow."

YOKE. It appears that yokes were of two kinds, as two words are used to denote them in the Hebrew: one refers to such yokes as were put upon the necks of cattle, and in which they labored, Numb. xix. 2. Deut. xxi. 3. The subjects of Solomon complain that he had made his yoke heavy to them, (1 Kings xii. 10.) and they use the same word; but Jeremiah (xxvii. 2.) made him bonds and yokes of another construction, and fitted to the human neck; which he expresses by another word; most probably they were such as slaves used to wear when at labor; however, they were the sign of bondage. We read of yokes of iron, Deut. xxviii. 48; Jer. xxviii. 13. The ceremonies of the Mosaic ritual are called a yoke, (Acts xv. 10; Gal. v. 1.) as also tyrannical authority; but Christ says, his yoke is easy, and his burden is light, Matt. xi. 29.

Z

ZAC

ZAANANNIM, a city of Naphtali, (Josh. xix. 33; Micah i. 11.) contracted into Zenan, Josh. xv. 37.

ZABADEANS, Arabians who dwelt east of the mountains of Gilead, and who were overcome by Jonathan Maccabeus, 1 Mac. xii. 31. Calmet thinks that, instead of Zabadeans, which is a name entirely unknown, we should read Nabatheans, as Josephus does.

I. ZABDIEL, father of Jashobeam, commanded the 24,000 men who served in the first month, as the life-guard of David, 1 Chron. xxvii. 2.

II. ZABDIEL, a king of Arabia, who killed Alexander Balas, king of Syria, and sent his head to Ptolemy Philometor, king of Egypt, 1 Mac. xi. 17.

ZACCHEUS, chief of the publicans; that is, farmer-general of the revenue, Luke xix. When Christ passed through Jericho, Zaccheus greatly desired to see him, but could not, because of the multitude, and because he was low of stature. He therefore ran before, and climbed up into a sycamore tree. Jesus, observing him, called him down, and proposed to become his guest. The result was, that the heart of Zaccheus was opened, and he declared he would make four-fold restitution to all whom he had injured.

I. ZACHARIAH, king of Israel, succeeded his father, Jeroboam II. A. M. 3220, and reigned six months. He did evil in the sight of the Lord, (2 Kings xiv. 29.) and Shallum, son of Jabesh, conspired against him, killed him in public, and reigned in his stead. Thus was fulfilled what the Lord had foretold to Jehu, that his children should sit on the throne of Israel to the fourth generation, 2 Kings xv. 8—11.

II. ZACHARIAH, or Zechariah, a Levite, who was sent by Jehoshaphat throughout Judah, to instruct the people, 2 Chron. xvii. 7.

ZACHARIAH

III. ZACHARIAH, or Zechariah, son of Jehoiada, high-priest of the Jews, and probably the Azariah of 1 Chron. vi. 10, 11, was slain by order of Joash, A. M. 3164, 2 Chron. xxiv. 20—22.

Jerome (on Matt. xxiii.) followed by a great number of commentators, believed that this Zachariah, son of Jehoiada, was he of whom our Saviour speaks in Matt. xxiii. 34, 35. But to this opinion three things are objected: (1.) That Zachariah, son of Barachiah, according to the intention of Christ, seems to have been the last of the prophets, or just, slain by the Jews, as Abel was the first of the just who suffered a violent death. (2.) That Zachariah, son of Jehoiada, was stoned in the court of the house of God; whereas Zachariah, son of Barachiah, was killed between the temple and the altar. (3.) That though it be true that the Hebrews had often two names, it is hardly to be thought that Christ would here omit the name of Jehoiada, which was so well known, and substitute that of Barachiah, which was not so familiar. Calmet, therefore, thinks that our Saviour points at Zachariah, son of Baruch.

IV. ZACHARIAH, or Zechariah, the eleventh of the lesser prophets, was son of Barachiah, and grandson of Iddo. He returned from Babylon with Zerubbabel, and began to prophesy in the second year of Darius son of Hystaspes, A. M. 3484, *ante* A. D. 520, in the eighth month of the holy year, and two months after Haggai. These two prophets, with united zeal, encouraged the people to resume the work of the temple, which had been discontinued for some years, Ezra v. 1.

This prophet has been confounded with Zachariah, son of Barachiah, contemporary with Isaiah, (viii. 2.) and with Zachariah, the father of John the Baptist, which opinion is plainly incongruous. He has been thought to be the Zachariah, son of Barachiah, whom

our Saviour mentions as killed between the temple and the altar, though no such thing is any where said of him.

Zachariah begins his prophecy with an exhortation to the people, to return to the Lord, and not to imitate the stubbornness of their fathers. He foretells very distinctly the coming of Christ, a Saviour, poor, and sitting on an ass, and a colt, the foal of an ass. In the eleventh chapter he speaks of the war of the Romans against the Jews, of the breach of the covenant between God and his people; of thirty pieces of silver given for a recompense to the shepherd; of three shepherds put to death in one month, &c.

Zachariah is the longest and the most obscure of the twelve minor prophets. His style is broken and unconnected; but his prophecies concerning the Messiah are more particular and express than those of some other prophets. Several modern critics have been of opinion, that chap. ix.—xi. of this prophet were written by Jeremiah; because in Matt. xxvii. 9, 10, under the name of Jeremiah, we find quoted Zach. xi. 12; and as the chapters make but one continued discourse, they concluded, that all three belonged to Jeremiah. But it is much more natural to suppose, that the name of Jeremiah, by some mistake, has slipped into the text of Matthew.

V. ZACHARIAH, or Zacharias, a priest of the family of Abia, father of John the Baptist, and husband to Elisabeth, (Luke i. 5, 12, &c.) with whom he was righteous before God, walking in all the commandments and ordinances of the Lord blameless. They had no child, because Elisabeth was barren, and they were both well stricken in years; but about fifteen months before the birth of Christ, as Zachariah was waiting his week, and performing the functions of priest in the temple, "there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zachariah saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zachariah; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And Zachariah said unto the angel, Whereby shall I know this? For I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believedst not my words, which yet shall be fulfilled in their season." See Annunciation.

The people were waiting till Zachariah came forth out of the holy place; and they were surprised at his long delay. But when he came out, he was not able to speak; and by his making signs to them, they found that he had seen a vision, and had become dumb. When the days of his ministry were completed, that is, at the end of about a week, he returned to his own house; and his wife Elisabeth conceived a son, of whom she was happily delivered in its due time. Her neighbors and relations assembled to congratulate her on this occasion; and on the eighth day they circumcised the child, calling his name Zachariah, after the name of his father; but Elisabeth interposed, and directed his name to be called "John." They then desired a token from his father, who, making signs for a tablet, wrote on it, "His name is John." At this instant his tongue was loosed; he praised God; and, being filled with the Holy Ghost, he prophesied, by a canticle, which Luke has preserved, chap. ii.

ZADOK, or Sadoc, son of Ahitub, high-priest of the Jews, of the race of Eleazar. From the decease of Eli, the high-priesthood had been in the family of Ithamar; but it was restored to the family of Eleazar, in the time of Saul, in the person of Zadok, who was put in the place of Ahimelech, slain by Saul, A. M. 2944, 1 Sam. xxii. 17, 18. While Zadok performed the functions of the priesthood with Saul, Ahimelech performed them with David; so that, till the reign of Solomon, there were two high-priests in Israel, Zadok, of the race of Eleazar, and Ahimelech, of the race of Ithamar, 2 Sam. viii. 17. See Eli, and Abiathar.

When David was forced to leave Jerusalem by the rebellion of his son Absalom, Zadok and Abiathar would have accompanied him with the ark of the Lord, (2 Sam. xv. 24.) but the king would not permit them. To Zadok he said, O seer, return into the city with Ahimaash your son, and let Abiathar and his son Jonathan return also. I will conceal myself in the country, till you send me news of what passes. Zadok and Abiathar returned, therefore, to Jerusalem; but their two sons, Ahimaash and Jonathan, hid themselves near the fountain of Rogel; and when Hushai, the friend of David, had defeated the counsel of Ahitophel, they communicated this event to David. Subsequently, Zadok counteracted the party of Adonijah, who aspired at the kingdom, to the exclusion of Solomon, (1 Kings i. 5—10, &c.) and David sent Zadok with Nathan, and the chief officers of his court, to give the royal unction to Solomon, and to proclaim him king instead of his father. After the death of David, Solomon excluded Abiathar from the high-priesthood, because of his adherence to the party of Adonijah; and Zadok was high-priest alone, 1 Kings ii. 35. It is not known when he died; but his successor was his son Ahimaash, who enjoyed the high-priesthood under Rehoboam.

ZALMONAH, an encampment of Israel in the desert, (Numb. xxxiii. 41.) where, as some think, Moses set up the brazen serpent.

ZAMZUMMIM, ancient giants who dwelt beyond Jordan, in the country afterwards inhabited by the Ammonites, Deut. ii. 20. See Anakim.

ZARAH, son of Judah and Tamar, Gen. xxxviii 28, 29. He had five sons, Ethan, Zimri, Heman, Calcol and Dara.

ZARED, or Zered, a brook beyond Jordan, on the frontier of Moab, which falls into the Dead sea. See Zered.

ZAREPHATH, a city of the Sidonians, between Tyre and Sidon, in Phœnicia, on the coast of the Mediterranean sea, and afterwards called Sarepta. It is between Tyre and Sidon, and was the residence of the prophet Elijah, with a poor woman, during a famine in the land of Israel, 1 Kings xvii. 9, 10.

ZARETH-SHAHAR, a city of Reuben, beyond Jordan, Josh. xiii. 19.

ZARETAN, a town in the land of Manasseh, on this side Jordan, called Zartanah, in 1 Kings iv. 12. It is said to be near Beth Shen, which was in the northern limits of Manasseh. From Adam to Zaretan, the waters dried up, (Josh. iii. 16.) from Zaretan upwards, they stood on a heap. The brazen vessels for the temple were cast in the clay ground between Zaretan and Succoth, 1 Kings vii. 46.

ZEAL is taken, (1.) For the eagerness with

which any thing is pursued: "I have been very jealous (or zealous) for the Lord God of hosts," 1 Kings xix. 10, 14. I burn with zeal for his honor. "Phinehas was zealous for his God, and made an atonement for the children of Israel," Numb. xxv. 13. Judith says that Simeon and his brethren were filled with the zeal of the Lord, to revenge the injury done to their sister, Judith ix. 4.—(2.) Zeal is put for anger: (2 Kings xix. 31.) "the zeal of the Lord of hosts shall do this;" that is, his anger. Ps. lxxix. 5, "How long, Lord? wilt thou be angry for ever? shall thy jealousy (or zeal) burn like fire?" The whole land shall be devoured by the fire of his jealousy, or zeal, Zeph. i. 18; iii. 8.

ZEAL, JUDGMENT OF, see JUDGMENT, *ad fin.*

The IDOL of ZEAL (Ezek. viii. 3, 5.) was Adonis; called the idol of jealousy, because he was beloved by Venus; and therefore Mars, stimulated by jealousy, sent a wild boar against him, which killed him. In pursuing the discourse of Ezekiel, we see that the same idol, which at the fifth verse is called the idol of jealousy, is called *Thammuz* at the fourteenth verse. See ADONIS.

ZEBEDEE, father of the apostles James, and John the evangelist, was a fisherman by profession. His wife was called Salome, and his two sons left him to follow our Saviour, Matt. iv. 21.

ZEBUL, governor of the city of Shechem for Abimelech, son of Gideon, Judg. ix. 28.

I. ZEBULUN, the sixth son of Jacob and Leah, (Gen. xxx. 20.) was born in Mesopotamia, about A. M. 2256. His sons were Sered, Elon and Jahleel, Gen. xlvi. 14. Moses gives us no particulars of his life; but Jacob in his last blessing (Gen. xlix. 13.) said, "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships, and his border shall be unto Zidon." His portion extended to the coast of the Mediterranean, one end of it bordering on this sea, and the other on the sea of Tiberias, Josh. xix. 10. (See CANAAN.) Moses joins Zebulun and Issachar together: (Deut. xxxiii. 18.) "Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand." Meaning, that these two tribes, being at the greatest distance north, should come together to the temple at Jerusalem, to the holy mountain, and should bring with them such of the other tribes as dwelt in their way; and that, occupying part of the coast of the Mediterranean, they should apply themselves to trade and navigation, and to the melting of metals and glass, denoted by those words, Treasures hid in the sand. The river Belus, whose sand was very fit for making glass, was in this tribe. See GLASS.

When the tribe of Zebulun left Egypt, its chief was Eliab, son of Elon, and it comprehended 57,400 men able to bear arms, Numb. i. 9, 30. In another review, 39 years afterwards, it amounted to 60,500 men, of age to bear arms, Numb. xxvi. 26, 27. The tribes of Zebulun and Naphtali distinguished themselves in the war of Barak and Deborah, against Sisera, the general of the armies of Jabin, Judg. iv. 5, 6, 10; v. 4, 18. It is thought they were the first carried into captivity beyond the Euphrates, by Pul and Tiglath-Pileser, kings of Assyria, 1 Chron. v. 26. But they had the advantage of hearing and seeing Christ in their country oftener and longer than any other of the tribes, Isa. ix. 1; Matt. iv. 13, 15.

II. ZEBULUN, a city of Asher, (Josh. xix. 27.) but probably afterwards yielded to Zebulun, whence it took its name. It was not far from Ptolemaïs, since Josephus makes the length of lower Galilee to be from Tiberias to Ptolemaïs. It received the name of *Zebulun of men*, probably from its great populousness. Elon, judge of Israel, was buried in this city, Judg. xii. 12.

ZECHARIAH, see ZACHARIAH.

ZEDAD, a city of Syria, in the most northern part of the Land of Promise, Numb. xxxiv. 8; Ezek. xlvii. 15.

I. ZEDEKIAH, or MATTANIAH, the last king of Judah, before the captivity of Babylon, was son of Josiah, and uncle to Jeconiah, his predecessor, 2 Kings xxiv. 17, 19. When Nebuchadnezzar took Jerusalem, he carried Jeconiah to Babylon, with his wives, children, officers, and the best artificers in Judea, and put in his place his uncle Mattaniah, whose name he changed to Zedekiah, and made him promise, with an oath, that he would maintain fidelity to him, 2 Chron. xxxvi. 13; Ezek. xvii. 12, 14, 18. He was 21 years old when he began to reign at Jerusalem, and he reigned there eleven years. He did evil in the sight of the Lord, committing the same crimes as Jehoiakim, 2 Kings xxiv. 18—20; 2 Chron. xxxvi. 11—13. The princes of the people, and the inhabitants of Jerusalem, imitated his impiety, and abandoned themselves to all the abominations of the Gentiles.

In the first year of his reign, Zedekiah sent to Babylon, Elasah, son of Shaphan, and Gemariah, son of Hilkiah, probably to carry his tribute to Nebuchadnezzar; and by these messengers Jeremiah sent a letter to the captives of Babylon, Jer. xxix. 1, 2—23. Four years afterwards, either Zedekiah went thither himself, or sent thither, (Jer. xxxii. 12; li. 59; Baruch i. 1.) his chief design being to entreat Nebuchadnezzar to return the sacred vessels of the temple, Baruch i. 8. In the ninth year of his reign, he revolted against Nebuchadnezzar, (2 Kings xxv.) in consequence of which the Assyrian marched his army into Judea, and took all the fortified places, except Lachish, Azekah and Jerusalem. During the siege of the holy city, Zedekiah often consulted Jeremiah, who advised him to surrender, and denounced the greatest woes against him if he should persist in his rebellion, Jer. xxxvii. 3—10; xxi. But the unfortunate prince had neither patience to hear, nor resolution to follow, good counsel. In the eleventh year of his reign, on the ninth day of the fourth month, (July,) Jerusalem was taken, 2 Kings xxv. Jer. xxxix. lii. The king and his people endeavored to escape by favor of the night; but the Chaldean troops pursuing them, they were overtaken in the plain of Jericho.

Zedekiah was taken and carried to Nebuchadnezzar, then at Riblah, in Syria, who reproached him with his perfidy, caused all his children to be slain before his face, and his own eyes to be put out; and then, loading him with chains of brass, he ordered him to be sent to Babylon, 2 Kings xxv. Jer. xxxii. lii. Thus were accomplished two prophecies, which seemed contradictory; one of Jeremiah, who said that Zedekiah should see, and yet not see, Nebuchadnezzar with his eyes; (chap. xxxii. 4, 5; xxxiv. 3.) the other of Ezekiel, (xii. 13.) which intimated that he should not see Babylon, though he should die there. The year of his death is not known. Jeremiah had assured him (chap. xxxiv. 4, 5.) that he should die in peace; that his body should be burned,

as those of the kings of Judah usually were; and that they should mourn for him, saying, Alas, my lord! He reigned eleven years at Jerusalem; and after him the kingdom of Judah was entirely sup pressed.

II. ZEDEKIAH, son of Chenaanah, a false prophet of Samaria, (1 Kings xxii. 11.) who put iron horns on his head, and sent to Ahab, king of Israel, saying, "Thus saith the Lord, You shall beat Syria, and toss it up into the air with these horns." The prophet Micaiah, son of Imlah, being sent for, and denouncing the direct contrary, Zedekiah came near him, and giving him a blow on the face, said to him, "Which way went the Spirit of the Lord from me, to do thus to you?" Micaiah answered, "You will see that, when you shall be obliged to hide yourself in an inward chamber." It is not said what became of Zedekiah; but all the prophecies of Micaiah proved true.

III. ZEDEKIAH, son of Maaseiah, a false prophet, who always opposed Jeremiah. Against him, and Ahab, son of Kolaiah, the prophet pronounced a terrible curse: (chap. xxix. 21, 22.) "Of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire," &c.

ZEEB, a prince of Midian, was found at a wine-press, and slain by the Ephraimites, who sent his head to Gideon beyond Jordan, whither they pursued their enemies, Judg. vii. 25.

ZELAH, a city of Benjamin, (Josh. xviii. 28.) where Saul was buried in the tomb of his father Kish, 2 Sam. xxi. 14.

ZELOTES, a surname given to Simon the Canaanite, one of the apostles. It signifies, properly, *one passionately ardent in any cause, a zealot*, as in Titus ii. 14, in the Greek. Thus, among the ancient Hebrews, those who, from zeal for the institutions of their religion, reproved or punished such as committed offences against them, were said to be ζηλωται, *zealots*. (Comp. Numb. xxv. 6—13; 1 Macc. ii. 40.) In the age of Christ and the apostles, this name was applied particularly to an extensive association of private individuals, who undertook to maintain the purity of the national worship, by inflicting punishment without the form of trial on all who should violate any of the institutions, &c. which they held sacred. They were impelled, as they said, by a more than human zeal; and were certainly guilty of the greatest excesses and crimes. (See Jos. B. J. iv. 6. 3. vii. 8. 1. Jahn, § 321.)

The name Zelotes was, therefore, probably given to Simon from the circumstance of his having been one of the Zelotæ. The name *Canaanite*, or more properly *Cananite*, is also most probably here of the same signification, being derived from the Heb. קנא, Chald. קנא, which is entirely equivalent in meaning to *Zelotes*. *R.

ZENAS, a doctor of the law, and disciple of Paul, Tit. iii. 13.

I. ZEPHANIAH, son of Maaseiah; called (2 Kings xxv. 18.) the second priest, while the high-priest Seraiah performed the functions of the high-priesthood, and was the first priest. It is thought Zephaniah was his deputy, to discharge the duty when the high-priest was sick, or when any other accident hindered him from performing his office. After the taking of Jerusalem by the Chaldeans, Seraiah and Zephaniah were taken and sent to Nebuchadnezzar at Riblah, who caused them to be put to death. Zephaniah was sent more than once by Zedekiah to consult Jeremiah. (See chap. xxi. 1; xxxvii. 3.)

II. ZEPHANIAH, son of Cushi, and grandson of Gedaliah, was of the tribe of Simeon, according to Epiphanius, and of mount Sarabata, a place not mentioned in Scripture. The Jews are of opinion, that the ancestors of Zephaniah, recited at the beginning of his prophecy, were prophets. Some have supposed, without foundation, that he was of an illustrious family. We have no exact knowledge, either of his actions, or the time of his death. He lived under Josiah, who began to reign A. M. 3363. The description that Zephaniah gives of the disorders of Judah, leads Calmet to judge, that he prophesied before the eighteenth year of Josiah; that is, before this prince had reformed the abuses and corruptions of his dominions, 2 Kings xxii. Besides, he foretells the destruction of Nineveh, (chap. ii. 13.) which could not fall out before the sixteenth year of Josiah, by allowing, with Berosus, 21 years to the reign of Nabopolassar over the Chaldeans. Therefore we must necessarily place the beginning of Zephaniah's prophecy early in the reign of Josiah. His first chapter is a general threatening against all the people whom the Lord had appointed to slaughter; against Judah; against those who leap over the threshold, i. e. the Philistines, 1 Sam. v. 5. In the second chapter he inveighs against Moab, Ammon, Cush, the Phœnicians, and the Assyrians, and foretells the fall of Nineveh, which happened A. M. 3378. The third chapter contains invectives and threatenings against Jerusalem, but afterwards gives comfortable assurance of a return from the captivity, and of a flourishing condition.

ZEPHATH, a city of Simeon, (Judg. i. 17.) probably the same as Zephathah, near Mareshah, in the south of Judah, 2 Chron. xiv. 10. It was called Hormah, or Anathema, after the victory obtained by Israel over the king of Arad, Numb. xxi. 3; Judg. i. 17.

ZEPHATHAH, THE VALLEY OF, near Mareshah, is mentioned 2 Chron. xiv. 10. It was, perhaps, near Zephath, or Hormah; or, perhaps, it should be read Shephalah, instead of Zephathah.

ZERAH, king of Ethiopia, or Cush, in Arabia Petræa, on the Red sea, and bordering on Egypt, (2 Chron. xiv. 9.) came to attack Asa, king of Judah, with an army of a million of foot, (see ARMIES,) and three hundred chariots of war. Asa went out to meet him, and set his army in battle array in the valley of Zephathah, near Mareshah. He called on the Lord, who cast terror and consternation into the hearts of the Ethiopians, so that they ran away. Asa and his army pursued them to Gerar, and obtained a great booty. See, however, in PHARAOH, p. 742.

ZERED, or ZARED, a brook or torrent which takes its rise in the mountains of Moab, and, running from east to west, falls into the Dead sea. It seems to be the stream which Burckhardt calls *Wady Beni Hammad*, south of the Arnon, and about five hours north of Kerek, the ancient Charak Moab, Numb. xxi. 12; Deut. ii. 13, 14.

ZEREDA, a city of Ephraim, the native place of Jeroboam, son of Nebat, 1 Kings xi. 26. Perhaps Zeredatha, or Zarthan.

ZERERATH, a city in Manasseh, not far from Bethshan, Judg. vii. 22. Also called Zereda, 1 Kings xi. 26, and Zeredetha, 2 Chron. iv. 17; perhaps also Zaretan, the narrow dwellings, Josh. iii. 16, 1 Kings vii. 46, and Zaretanah, 1 Kings iv. 12.

ZERI, son of Jeduthun, the fourth among the twenty-four families of the Levites, which attended in the temple, 1 Chron. xxv. 3, 11.

ZERUBBABEL, or Zorobabel, son of Salathiel, of the royal race of David. Matthew (i. 12.) and the Chronicles (1 Chron. iii. 17, 19.) make Jeconiah, king of Judah, to be father of Salathiel, but they do not agree as to the father of Zerubbabel. The Chronicles say Pedaiah was father of Zerubbabel; but Matthew, Luke, Esdras and Haggai constantly make Salathiel his father. We must, therefore, take the name of son in the sense of grandson, and say that Salathiel having educated Zerubbabel, he was always afterwards considered as his father. Some think that Zerubbabel had also the name of Sheshbazzar, and that he is so called, Ezra i. 8. Josephus and the first book of Esdras describe him as one of the three famous body-guards of Darius, son of Hystaspes; but this must be a mistake, for he returned to Jerusalem long before the reign of Darius, son of Hystaspes.

Cyrus committed to his care the sacred vessels of the temple, with which he returned to Jerusalem, Ezra i. 11. He is always named first, as being chief of the Jews that returned to their own country, Ezra ii. 2; iii. 8; v. 2. He laid the foundations of the temple, (Ezra iii. 8, 9; Zech. iv. 9, &c.) and restored the worship of the Lord, and the usual sacrifices. When the Samaritans offered to assist in rebuilding the temple, Zerubbabel and the principal men of Judah refused them this honor, since Cyrus had granted his commission to the Jews only, Ezra iv. 2, 3. When the Lord showed the prophet Zachariah two olive-trees, near the golden candlestick with seven branches, the angel sent to explain this vision informed the prophet, that these two olive-trees, which supplied oil to the great candlestick, were Zerubbabel, the prince, and Joshua, the high-priest, son of Josedech. Scripture says nothing of the death of Zerubbabel, but it informs us, (1 Chron. iii. 19.) that he left seven sons and one daughter. These were Meshullam, Hananiah and Shelomith, their sister; Hashuba, Ohel, Berechiah, Hasadiah and Jushabhesed. Matthew (i. 13.) makes the name of one of his sons to be Abiud, and Luke (iii. 27.) makes it Rhesa. Consequently, one of the sons of Zerubbabel, above enumerated, must have had more than one name. See Adoption.

ZIBA, a servant to Saul, 2 Sam. ix. When David was expelled from Jerusalem, by his son Absalom, Ziba went to meet him, with two asses loaded with provisions, 2 Sam. xvi. The king gave him all that belonged to Mephibosheth.

ZICHRI, of Ephraim, a very stout and valiant man. He killed Maaseiah, son of king Ahaz, Azrikam, the governor of the palace, and Elkanah, who was second after the king, 2 Chron. xxviii. 7.

ZIDON, see Sidon.

ZIF, the second month of the holy year of the Hebrews; afterwards called Jiar; it answers nearly to April, 1 Kings vi. 1. See the Jewish Calendar.

ZIKLAG, a city that Achish, king of Gath, gave to David, when he took shelter among the Philistines, (1 Sam. xxvii. 6.) and which, after that time, always belonged to the kings of Judah. The Amalekites took it, and plundered it, in the absence of David. Joshua had allotted it to the tribe of Simeon, Josh. xix. 5. Eusebius says it lay in the south of Canaan.

ZILLAH, a wife of Lamech, the bigamist. She was mother of Tubal-cain and Naamah, Gen. iv. 21, 22.

I. ZIMRI, son of Zerah, and grandson of Judah and Tamar, 1 Chron. ii. 6.

II. ZIMRI, son of Salu, prince of the tribe of Simeon, who went publicly into the tent of Cozbi, a Midianite woman, and was followed by Phinehas, son of Eleazar the high-priest, who slew him with Cozbi, Numb. xxv. 14.

III. ZIMRI, a general of half the cavalry of Elah, king of Israel, when he rebelled against his master, (1 Kings xvi. 9, 10.) killed him, and usurped his kingdom. He cut off the whole family, not sparing any of his relations or friends; whereby was fulfilled the word of the Lord, denounced to Baasha, the father of Elah, by the prophet Jehu. Zimri reigned but seven days; for the army of Israel, then besieging Gibbethon, a city of the Philistines, made their general, Omri, king, and came and besieged Zimri in the city of Tirzah. Zimri, seeing the city on the point of being taken, burnt himself in the palace with all its riches.

ZIN, a desert south of the Land of Promise. See in Exodus, p. 419.

ZION, or Sion, a mountain of Jerusalem. See Sion.

I. ZIPH, the second Hebrew month, 1 Kings vi. 1.

II. ZIPH, son of Jehalaleel, of Judah, and of the family of Caleb; (1 Chron. iv. 16.) he probably gave his name to the city of Ziph, in Judah.

III. ZIPH, a city of Judah, (Josh. xv. 24.) near Hebron, eastward, and in the wilderness of which David kept himself concealed for some time, 1 Sam. xxiii. 14, 15.

IV. ZIPH, another city near Maon and Carmel of Judah, Josh. xv. 55.

ZIPPORAH, or Sephora, daughter of Jethro, wife of Moses, and mother of Eliezer and Gershom. When Moses fled from Egypt, (Exod. ii. 16, &c.) he withdrew into Midian, where, having stood up in defence of the daughters of Jethro, priest, or prince, of Midian, against shepherds who would have hindered them from watering their flocks, Jethro took him into his house, and gave him his daughter Zipporah in marriage, by whom he had two sons, Eliezer and Gershom. See Moses.

ZOAN, a royal city of Egypt, and extremely ancient. Called in Greek *Tanis*, (Judith i. 10.) and built, no doubt, by emigrants, Numb. xiii. 22; Ps. lxxviii. 12, 43; Isa. xix. 11, 13; xxx. 4; Ezek. xxx. 14.

ZOAR, a city of the Pentapolis, on the southern extremity of the Dead sea, was destined, with the other five cities, to be consumed by fire from heaven; but at the intercession of Lot, it was preserved, Gen. xiv. 2. It was originally called Bela; but after Lot entreated the angel's permission to take refuge in it, and insisted on the smallness of this city, it had the name Zoar, which signifies small or little.

ZOBAH, a kingdom or country of Syria, whose king carried on war with Saul and David, 1 Sam. xiv. 47; 2 Sam. viii. 3; x. 6. It seems to have lain near Damascus, and to have included the city Hamath, (2 Chron. viii. 8.) but also to have extended towards the Euphrates, 2 Sam. viii. 3. *R.

ZOHELETH, a stone near the fountain of Rogel, or En-rogel, just under the walls of Jerusalem, 1 Kings i. 9. The rabbins tell us, that it served as an exercise to the young men, who tried their strength by throwing it, or rather rolling it, or lifting it. Others think it was useful to the fullers, or whitsters,

to beat their clothes upon, after they had washed them.

ZOPHAR, the Naamathite, a friend of Job, chap. ii. 11. The LXX call him Sophar, king of the Mineans; the interpreter of Origen makes him king of the Nomades.

I. ZORAH, a city of Judah, (Josh. xv. 33.) built, or rebuilt and fortified, by Rehoboam, 2 Chron. xi. 10.

II. ZORAH, a city of Dan, and the birth-place of Samson, (Judg. xvi. 31.) on the frontier of Dan, and of Judah, not far from Eshtaol. Eusebius places it ten miles from Eleutheropolis, towards Nicopolis, not far from Kaphar-Sorek. Calmet thinks the Zorites, (1 Chron. ii. 54.) and the Zorathites, (1 Chron. iv. 2.) were inhabitants of Zorah.

ZUPH, a Levite, great-grandfather of Elkanah, the father of Samuel, and head of the family of the Zuphim, who dwelt at Ramah; whence it had its name of Ramathaim Zophim, (1 Sam. i. 1; 1 Chron. vi. 35.) and the land of Zuph, 1 Sam. ix. 5.

ZUR, a city of Judah, Josh. xv. 58; Neh. iii. 16; 1 Chron. ii. 45; 2 Chron. xi. 7. Called Bethsura, and described as a strong town in 2 Mac. xi. 5.

I. ZUR, a prince of Midian, father of Cozbi, who, with Zimri, was killed by Phinehas, Numb. xxv. 15; xxxi. 8.

II. ZUR, son of Jehiel and Maachah, of Benjamin, inhabitants of Gibeon, 1 Chron. xi. 36; viii. 30.

ZURIEL, son of Abihail, chief of the families of the Mahlites and the Mushites, Numb. iii. 33, 35.

ZURISHADDAI, father of Shelumiel, who was chief of the tribe of Simeon at the exodus, Numbers i. 6.

ZUZIM, certain giants who dwelt beyond Jordan, and were conquered by Chedorlaomer and his allies, Gen. xiv. 5. The Chaldee and the LXX have taken Zuzim in the sense of an appellative, for stout and valiant men. Calmet conjectures the Zuzim to be the Zamzummim of Deut. ii. 20. See ANAKIM.

THE

CALENDAR OF THE JEWS.

THE year of the Hebrews is composed of twelve lunar months, of which the first has thirty days, and the second twenty-nine; and so the rest successively, and alternately. The year begins in autumn, as to the civil year; and in the spring, as to the sacred year. The Jews had calendars, anciently, wherein were noted all the feasts—all the fasts—and all the days on which they celebrated the memory of any great event that had happened to the nation, Zech. viii. 19; Esth. viii. 6, *in Græco*. These ancient calendars are sometimes quoted in Talmud, (Misna Tract. Taanith, n. 8.) but the rabbins acknowledge that they are not now in being. (*Vide* Maimonides *et* Bartenora, *in eum locum.*) Those that we have now, whether printed or in manuscript, are not very ancient. (*Vide* Genebrar. Bibliot. Rabinic. p. 319; Buxtorf. Levit. Talmud. p. 1046; Bartolocci. Bibl. Rabbinic. tom. ii. p. 550; Lamy's Introduction to the Scripture; and Plantav. Isagog. Rabbin. *ad finem.*) That which passes for the oldest, is Megillath Thaanith, "the volume of affliction;" which contains the days of feasting and fasting heretofore in use among the Jews; which are not now observed; nor are they in the common calendars. We shall insert the chief historical events, taken as well from this volume, Thaanith, as from other calendars.

TISRI.

The first month of the civil year; the seventh month of the sacred year. It has thirty days, and answers to the moon of September.

Day 1. New moon. Beginning of the civil year. The feast of trumpets, Lev. xxiii. 24; Numb. xxix. 1, 2.

3. Fast for the death of Gedaliah, 2 Kings xxv. 25; Jer. xli. 2.

The same day, the abolition of written contracts. The wicked kings having forbidden the Israelites to pronounce the name of God, when they were restored to liberty, the Asmoneans, or Maccabees, ordained, that the name of God should be written in contracts after this manner: "In such a year of the high-priest N, who is minister of the most high God," &c. The judges to whom these writings were presented, decreed they should be satisfied; saying, for example, "On such a day, such a debtor shall pay such a sum, according to his promise, after which the schedule shall be torn." But it was found that the name of God was taken away out of the writing; and thus the whole became useless and ineffectual. For which reason they abolished all these written contracts, and appointed a festival day in memory of it. (Megil. Taanith, c. 7.)

5. The death of twenty Israelites. Rabbi Akiba, son of Joseph, dies in prison.

7. A fast, on account of the worshipping the golden calf, and of the sentence God pronounced against Israel, in consequence of that crime, Exod. xxxii. 6—8, 34.

10. A fast of expiation, Lev. xxiii. 19, &c.

15. The feast of tabernacles, with its octave, Lev. xxiii. 34.

21. Hosanna-Rabba. The seventh day of the feast of tabernacles, or the feast of branches.

22. The octave of the feast of tabernacles.

23. The rejoicing for the law, a solemnity in memory of the covenant that the Lord made with the Hebrews, in giving them the law by the mediation of Moses.

On this same day, the dedication of Solomon's temple, 1 Kings viii. 65, 66.

30. The first new-moon of the month Marchesvan.

MARCHESVAN.

The second month of the civil year; the eighth month of the sacred year. It has but twenty-nine days, and answers to the moon of October.

Day 1. The second new-moon, or first day of the month.

6, 7. A fast, because Nebuchadnezzar put out the eyes of Zedekiah, after he had slain his children before his face, 2 Kings xxv. 7; Jer. lii. 10.

19. A fast on Monday and Tuesday, [Thursday?] and the Monday following, to expiate faults committed on occasion of the feast of tabernacles. (*Vide* Calendar, à Bartoloccio editum.)

23. A feast, or memorial of the stones of the altar, profaned by the Greeks; which were laid aside, in expectation of a prophet, who could declare to what use they might be applied, 1 Mac. iv. 46. (Megillath, c. 8.)

26. A feast in memory of some places possessed by the Cuthites; which the Israelites recovered at their return from the captivity.

A dispute of Rabbin Jochanan, son of Zachai, against the Sadducees, who pretended that the loaves of the first-fruits (Lev. xxiii. 17, 18.) were not to be offered on the altar, but to be eaten hot. (Megil. c. 9.)

KISLEU.

The third month of the civil year; the ninth month of the sacred year. It has thirty days, and answers to our moon of November.

Day 1. New-moon, or the first day of the month.

3. A feast in memory of the idols which the Asmoneans threw out of the courts, where the Gentiles had placed them. (Megil. Taanith.)

6. A fast in memory of the book of Jeremiah, torn and burnt by Jehoiakim, Jer. xxxvi. 23.

7. A feast in memory of the death of Herod the Great, són of Antipater; who was always an enemy to the sages. (Megillath, c. 11.)

21. The feast of mount Gerizim. The Jews relate that when their high-priest Simon, with his priests, went out to meet Alexander the Great, the Cutheans or Samaritans went also, and desired this prince to give them the temple of Jerusalem, and to sell them a part of mount Moriah, which request Alexander granted. But the high-priest of the Jews afterwards presenting himself, and Alexander asking him what he desired, Simon entreated him not to suffer the Samaritans to destroy the temple. The king replied to him, that he delivered that people into his hands, and he might do what he pleased with them. Then the high-priest and inhabitants of Jerusalem took the Samaritans, bored a hole through their heels, and tying them to their horses' tails, dragged them along to mount Gerizim, which they ploughed and sowed with tares, just as the Samaritans had intended to do to the temple of Jerusalem. In memory of this event, they instituted this festival. [Comp. Sivan 25.]

24. Prayers for rain. (Calendar Bartolocci.)

25. The dedication, or renewing of the temple, profaned by order of Antiochus Epiphanes, and purified by Judas Maccabæus, 1 Mac. iv. 52; 2 Mac. ii. 16; John x. 22. This feast is kept with its octave. Josephus says, that in his time it was called the feast of lights; perhaps, he says, because this good fortune, of restoring the temple to its ancient use, appeared to the Jews as a new day. (Antiq. lib. xii. cap. 11.) But the Jewish authors give another reason for the name of lights. They report, that when they were employed in cleansing the temple, after it had been profaned by the Greeks, they found there only one small phial of oil, sealed up by the high-priest, which would hardly suffice to keep in the lamps so much as one night; but God permitted that it should last several days, till they had time to make more; in memory of which, the Jews lighted up several lamps in their synagogues, and at the doors of their houses. (*Vide* Selden, de Syned. lib. iii. cap. 13.) Others affirm (as the Scholastical History, Thomas Aquinas, cardinal Hughgo, on 1 Mac. iv. 52.) that the appellation of the feast of lights was a memorial of that fire from heaven which inflamed the wood on the altar of burnt-offerings, as related 2 Mac. i. 22.

Some think this feast of the dedication was instituted in memory of Judith. (*Vide* Sigon, lib. iii. cap. 18. de Republ. Hebr.) But it is doubted whether this ought to be understood of Judith, daughter of Merari, who killed Holofernes; or of another Judith, daughter of Mattathias, and sister of Judas Maccabæus, who slew Nicanor, as they tell us. (*Vide* Ganz, Zemach David; Millenar. 4. an. 622. et apud Selden. de Synedriis, lib. iii. cap. 13. n. 11.) This last Judith is known only in the writings of the rabbins, and is not mentioned either in the Maccabees, or in Josephus. But there is great likelihood that the Jews have altered the Greek history of Judith, to place it in the time of Judas Maccabæus.

A prayer for rain. Time of sowing begins in Judea.

30. First new-moon of the month Tebeth.

TEBETH.

The fourth month of the civil year; the tenth month of the ecclesiastical year. It has twenty-nine days, and answers to the moon of December.

Day 1. New-moon.

8. A fast, because of the translation of the law out of Hebrew into Greek. This day, and the three following days, were overcast by thick darkness.

The fast of the tenth month. (Calend. Bartolocci.)

9. A fast for which the rabbins assign no reason.

10. A fast in memory of the siege of Jerusalem by Nebuchadnezzar, 2 Kings xxv. 1.

28. A feast in memory of the exclusion of the Sadducees out of the Sanhedrim, where they had all the power in the time of king Alexander Jannæus. Rabbi Simeon, son of Shatach, found means of excluding them one after another, and of substituting Pharisees. (Megillat. Taanith.) [Comp. Jiar 23.]

SHEBET.

The fifth month of the civil year; the eleventh month of the sacred year. It has thirty days, and answers to the moon of January.

Day 1. New-moon, or the first day of the month.

2. A rejoicing for the death of king Alexander Jannæus, a great enemy to the Pharisees. (Megill.)

4 or 5. A fast in memory of the death of the elders, who succeeded Joshua, Judg. ii. 10.

15. The beginning of the year of trees, that is, from hence they begin to count the four years, during which trees were judged unclean, from the time of their being planted, Lev. xix. 23—25. Some place the beginning of these four years on the first day of the month.

22. A feast in memory of the death of one called Niskalenus, who had ordered the placing images or figures in the temple, which was forbidden by the law: but he died, and his orders were not executed. The Jews place this under the high-priest Simon the Just. It is not known who this Niskalenus was. (Megill. c. 11.)

23. A fast for the war of the ten tribes against that of Benjamin, Judg. xx.

They also call to remembrance the idol of Micah, Judg. xviii.

29. A memorial of the death of Antiochus Epiphanes; an enemy of the Jews, 1 Mac. vi. 1. (Megillath.)

30. First new-moon of the month Adar.

ADAR.

The sixth month of the civil year; the twelfth month of the sacred year. It has but twenty-nine days, and answers to the moon of February.

Day 1. New-moon.

7. A fast, because of the death of Moses, Deut. xxxiv. 5.

8, 9. The trumpet sounded, by way of thanksgiving for the rain that fell in this month, and to pray for it in future. (Megillath Taanith.)

9. A fast in memory of the schism between the schools of Shammai and Hillel [called Taanith Tzadehim].

12. A feast in memory of the death of two proselytes, Hollianus and Pipus his brother, whom one Tyrinus or Turianus would have compelled to break the law, in the city of Laodicea; but they chose rather to die, than to act contrary to the law. (Selden, de Synedr. lib. iii. cap. 13. ex Megill. Taanith.)

13. Esther's fast; probably in memory of that, Esth. iv. 16. (Geneb. Bartolocci.)

A feast in memory of the death of Nicanor, an enemy of the Jews, 1 Mac. vii. 44; 2 Mac. xv. 30, &c. Some of the Hebrews insist, that Nicanor was killed by Judith, sister of Judas Maccabæus.

14. The first purim, or lesser feast of lots, Esth. ix. 21. The Jews in the provinces ceased from the slaughter of their enemies on Nisan 14, and on that day made great rejoicing. But the Jews of Shushan continued the slaughter till the 15th. Therefore Mordecai settled the feast of lots on the 14th and 15th of this month.

15. The great feast of purim, or lots; the second purim. These three days, the 13th, 14th and 15th, are commonly called the days of Mordecai; though the feast for the death of Nicanor has no relation either to Esther or to Mordecai.

The collectors of the half-shekel, paid by every Israelite, (Exod. xxx. 13.) received it on Adar 15, in the cities, and on the 25th in the temple. (Talmud. Tract. Shekalim.)

17. The deliverance of the sages of Israel, who, flying from the persecution of Alexander Jannæus, king of the Jews, retired into the city of Koslik in Arabia; but finding themselves in danger of being sacrificed by the Gentiles, the inhabitants of the place, they escaped by night. (Megill. Taanith.)

20. A feast in memory of the rain obtained from God, by one called Onias Hammagel, during a great drought in the time of Alexander Jannæus. (Megill. Taanith.)

23. The dedication of the temple of Zerubbabel, Ezra vi. 16. The day is not known. Some put it on the 16th, the calendar of Sigonius puts it on the 23d.

28. A feast in commemoration of the repeal of the decree by which the kings of Greece had forbidden the Jews to circumcise their children, to observe the sabbath, and to decline foreign worship. (Megill. Taanith. et Gemar. ut Tit. Thainith. c. 2.)

When the year consists of thirteen lunar months, they place here, by way of intercalation, the second month of Adar, or Ve-adar.

NISAN, or ABIB. Exod. xiii. 4.

The seventh month of the civil year; the first month of the sacred year. It has thirty days, and answers to the moon of March.

Day 1. New-moon. A fast, because of the death of the children of Aaron, Lev. x. 1, 2.

10. A fast for the death of Miriam, the sister of Moses, Numb. xx. 1. Also in memory of the scarcity of water that happened, after her death, to the children of Israel in the desert of Kadesh, Numb. xx. 2.

On this day every one provided himself a lamb or kid, preparatory to the following passover.

14. On the evening of the 14th they killed the paschal lamb; they began to use unleavened bread, and ceased from all servile labor.

15. The solemnity of the passover, with its octave. The first day of unleavened bread, a day of rest. They ate none but unleavened bread during eight days.

After sunset they gathered a sheaf of barley, which they brought into the temple. (Cod. Menachot. vi. 3.)

Supplication for the reign of the spring. (Geneb.)

16. On the second day of the feast, they offered the barley which they had provided the evening before, as the first-fruits of the harvest. After that time, it was allowed to put the sickle to the corn.

The beginning of harvest.

From this day they began to count fifty days to pentecost.

21. The octave of the feast of the passover. The end of unleavened bread. This day is held more solemn than the other days of the octave; yet they did not refrain from manual labor on it.

26. A fast for the death of Joshua, Josh. xxiv. 29.

30. The first new-moon of the month Jiar.

The book called Megillath Taanith does not notice any particular festival for the month Nisan.

JIAR, or IYAR.

The eighth month of the civil year; the second month of the ecclesiastical year. It has but twenty-nine days, and answers to the moon of April.

Day 1. New-moon.

6. A fast of three days for excesses committed during the feast of the passover, that is, on the Monday, Thursday, and the Monday following. (Calendar. Bartolocci.)

7. The dedication of the temple, when the Asmoneans consecrated it anew, after the persecutions of the Greeks. (Megill. Taanith, c. 2.)

10. A fast for the death of the high-priest Eli, and for the capture of the ark by the Philistines.

14. The second passover, in favor of those who could not celebrate the first, on Nisan 15.

23. A feast for the taking of the city of Gaza, by Simon Maccabæus. (Calend. Scalig. 1 Mac. xiii. 43, 44.)

Or for the taking and purification of the citadel of Jerusalem, by the Maccabees; according to the calendar of Sigonius, 1 Mac. xiii. 49, 53; xvi. 7, 36.

A feast for the expulsion of the Caraites out of Jerusalem, by the Asmoneans or Maccabees. (Meg. Taanith.) [Comp. Tebeth 28.]

27. A feast for the expulsion of the Galileans, or those who attempted to set up crowns over the gates of their temples, and of their houses; and even on the heads of their oxen and asses; and to sing hymns in honor of false gods. The Maccabees drove them out of Judea and Jerusalem, and appointed this feast to perpetuate the memory of their expulsion. (Megill. Taanith.)

28. A fast for the death of the prophet Samuel, 1 Sam. xxv. 1.

SIVAN.

The ninth month of the civil year; the third month of the ecclesiastical year. It has thirty days, and answers to the moon of May.

Day 1. New-moon.

6. Pentecost, the fiftieth day after the passover. Called also the Feast of Weeks, because it happened seven weeks after the passover. We do not find that it had any octave.

15, 16. A feast to celebrate the victory of the Maccabees over the people of Bethsan, 1 Mac. v. 52; xii. 40, 41. (Megill. Taanith.)

17. A feast for the taking of Cæsarea by the Asmoneans; who drove the pagans from thence, and settled the Jews there. (Megill. Taanith.)

22. A fast in memory of the prohibition by Jeroboam, son of Nebat, to his subjects, forbidding them to carry their first-fruits to Jerusalem, 1 Kings xii. 27.

25. A fast in commemoration of the death of the rabbins, Simeon, son of Gamaliel, Ishmael, son of Elisha, and Chanina, the high-priest's deputy.

A feast in memory of the solemn judgment pronounced in favor of the Jews by Alexander the Great, against the Ishmaelites, who, by virtue of their birthright, maintain a possession of the land of Canaan, against the Canaanites, who claimed the same, as being the original possessors, and against the Egyptians, who demanded restitution of the vessels and other things, borrowed by the Hebrews, when they left Egypt. (*Vide* Megillath Taanith.) But the Gemara of Babylon (Tit. Sanhedrim, c. 11.) puts the day of this sentence on Nisan 14. [Comp. Cisleu 21.]

27. A fast, because rabbi Chanina, the son of Thardion, was burnt with the book of the law.

30. The first new-moon of the month Thammuz.

THAMMUZ, or TAMUZ.

The tenth month of the civil year; the fourth month of the holy year. It has but twenty-nine days, and answers to the moon of June.

Day 1. New-moon.

14. A feast for the abolition of a pernicious book of the Sadducees and Bethusians, by which they endeavored to subvert the oral law, and all the traditions. (Megill. Taanith.)

17. A fast in memory of the tables of the law, broken by Moses, Exod. xxxii. 19.

On this day the city of Jerusalem was taken. The perpetual evening and morning sacrifice was suspended during the siege of Jerusalem by Titus. Epistemon tore the book of the law, and set up an idol in the temple. It is not said whether this happened under Nebuchadnezzar, Antiochus Epiphanes, or the Romans.

AB.

The eleventh month of the civil year; the fifth month of the sacred year. It has thirty days, and answers to the moon of July.

1. New-moon. A fast for the death of Aaron the high-priest.

5. A commemoration of the children of Jethuel, of the race of Judah, who, after the return from the captivity, furnished wood to the temple. (Megill. Taanith.)

9. A fast of the fifth month, in memory of God's declaration to Moses on this day, that none of the murmuring Israelites should enter the land of promise, Numb. xiv. 29, 31.

On the same day the temple was taken and burnt; Solomon's temple first by the Chaldeans; Herod's temple afterwards by the Romans.

18. A fast, because in the time of Ahaz the evening lamp went out.

21. Xylophoria; a feast on which they stored up the necessary wood in the temple. (Selden. *Vide* Josephus, de Bello, lib. ii. cap. 17.) Scaliger places this festival on the 22d of the next month.

24. A feast in memory of the abolition of a law by the Asmoneans, or Maccabees, which had been introduced by the Sadducees, enacting, that both sons and daughters should alike inherit the estates of their parents. (Megill. Taanith.)

30. The first new-moon of the month Elul.

ELUL.

The twelfth month of the civil year; and the seventh month of the ecclesiastical year. It has but twenty-nine days, and answers to the moon of August.

Day 1. New-moon.

7. Dedication of the walls of Jerusalem by Nehemiah, Ezra xii. 27. We read in Neh. vi. 15, that these walls were finished Elul 25. But as there still remained many things to be done, to complete this work, the dedication might have been deferred to the 7th of Elul of the year following. (Megill. Seld.)

17. A fast for the death of the spies, who brought an ill report of the land of promise, Numb. xiv. 36.

A feast in remembrance of the expulsion of the Romans, [rather the Greeks,] who would have prevented the Hebrews from marrying, and who dishonored the daughters of Israel. When they intended to use violence towards Judith, the only daughter of Mattathias, he, with the assistance of his sons, overcame them, and delivered his country from their yoke. In commemoration of which deliverance, this festival was appointed.

21. Xylophoria; a feast in which they brought to the temple the necessary provision of wood for keeping in the fire of the altar of burnt-sacrifices. The calendar of Scaliger places this feast on the 22d. (*Vide* the 21st of the foregoing month.)

22. A feast in memory of the punishment inflicted on the wicked Israelites, whose insolence could not be otherwise restrained than by putting them to death; for then Judea was in the possession of the Gentiles. They allowed these wicked Israelites three days to reform; but as they showed no signs of repentance, they were condemned to death. (Megill. Taanith.)

[From the beginning to the end of this month, the cornet is sounded to warn of the approaching new year.]

SACRED YEAR.

Names and Order of the Hebrew Months.

1.	Nisan, answering to	March, O. S.
2.	Jiar	April.
3.	Sivan	May.
4.	Thammuz	June.
5.	Ab	July.
6.	Elul	August.
7.	Tizri	September.
8.	Marchesvan	October.
9.	Cisleu	November.
10.	Thebet	December.
11.	Sebat	January.
12.	Adar	February.

CIVIL YEAR.

Names and Order of the Hebrew Months.

7	1.	Tizri	September, O. S.
8	2.	Marchesvan	October.
9	3.	Cisleu	November.
10	4.	Thebet	December.
11	5.	Sebat	January.
12	6.	Adar	February.
1	7.	Nisan	March.
2	8.	Jiar	April.
3	9.	Sivan	May.
4	10.	Thammuz	June.
5	11.	Ab	July.
6	12.	Elul	August.

A GENERAL

CHRONOLOGICAL TABLE

OF THE

HOLY BIBLE.

The Author places the true date of the birth of Christ four years before the common Era, or A. D.

A. M. 1 corresponds to the 710th year of the Julian Period.

We have added the Chronology adopted by Dr. Hales; and also a reference to the sources of information, both sacred and profane. [It must, however, be borne in mind, that the particularity of the dates here assigned rests chiefly on mere conjecture. R.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
1	1	4000	5411	THE CREATION.	
				First day.—Creation of Light	Gen. i. 1—5.
				Second day.——————the Firmament	—— – 6—8.
				Third day.—Sea, Water, Plants, Trees	—— – 9—13.
				Fourth day.—Sun, Moon, and Stars	—— – 14—19.
				Fifth day.—Fishes, and Birds	—— – 20—23.
				Sixth day.—Land Animals, and Man	—— – 24—31; ii. 7.
				God causes the animals to appear before Adam, who gives them names. God creates the woman by taking her out of the side of the man, and gives her to him for a wife. He brings them into Paradise	—— ii. 18—25.
				Seventh day.—God rests from the work of Creation, and sanctifies the repose of the Sabbath	—— —2, 3.
				Eve, tempted fatally, by means of the serpent, disobeys God, and persuades her husband, Adam, to disobedience also. God expels them from Paradise.	—— iii.
2	100	3999	5311	Cain born, son of Adam and Eve	—— iv. 1.
3	101	3998	5310	Abel born, son of Adam and Eve	—— — 2.
129	201	3871	5210	Cain kills his brother Abel	—— — 8.
130	230	3870	5181	Seth born, son of Adam and Eve	—— — 25.
235	435	3765	4976	Enos born, son of Seth	—— v. 6.
325	625	3675	4786	Cainan born, son of Enos	—— — 9.
395	795	3605	4616	Mahalaleel born, son of Cainan	—— — 12.
460	960	3540	4451	Jared born, son of Mahalaleel	—— — 15.
622	1122	3378	4289	Enoch born, son of Jared	—— — 18.
687	1287	3313	4124	Methuselah born, son of Enoch	—— — 22.
874	1474	3126	3937	Lamech born, son of Methuselah	—— — 25.
930	930	3070	4481	Adam dies, aged 930 years	—— — 5.
987	1487	3013	3914	Enoch translated, had lived 365 years	—— — 24.
1042	1142	2958	4269	Seth dies, aged 912 years	—— — 8.
1056	1656	2944	3755	Noah born, son of Lamech	—— — 29.
1140	1340	2860	4071	Enos dies, aged 905 years	—— — 11.
1235	1534	2765	3877	Cainan dies, aged 910 years	—— — 14.
1290	1690	2710	3721	Mahalaleel dies, aged 895 years	—— — 17
1422	1922	2578	3489	Jared dies, aged 962 years	—— — 20.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
1536	2136	2460	3275	God informs Noah of the future deluge, and commissions him to preach repentance, 120 years before the deluge	Gen. vi. 13—22; Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5.
1556		2444		Japhet born, eldest son of Noah	—— v. 32; x. 21.
1558	2256	2442	3155	Shem born, the second son of Noah	—— —32.
1651		2349		Lamech dies, the father of Noah, aged 777 years	—— —31.
1656	2256	2344	3155	Methuselah dies, the oldest of men, aged 969 years, in the year of the deluge	—— —27.
				The tenth day of the second month (November) God commands Noah to prepare to enter the ark	—— vii. 1—4.
				Seventeenth day of the same month, Noah enters the ark with his wife, his sons, and their wives	—— — 7—9.
				Rain on the earth, forty days. The waters continue on the earth 150 days	—— — 10—24.
				Seventeenth day of the seventh month, the ark rests on the mountain of Ararat	—— viii. 4.
				First day of the tenth month, the tops of the mountains begin to appear	—— — 5.
				Forty days afterwards, Noah sends forth a raven	—— — 6, 7.
				Seven days afterwards, Noah sends out the dove; it returns	—— — 8, 9.
				Seven days afterwards, he sends it out again; it returns in the evening, bringing an olive-branch in its bill.	—— — 10, 11.
				Seven days afterwards, he sends it forth again; it returns no more	—— — 12.
1657	2257	2343	3154	Noah being now 601 years old, the first day of the first month he takes off the roof of the ark	—— — 13.
				Twenty-seventh day of the second month Noah quits the ark. He offers sacrifices of thanksgiving. God permits to man the use of flesh as food; and appoints the rainbow, as a pledge that he would send no more a universal deluge	—— — 15—19. —— — 20—22. —— ix. 1—17.
1658	2258	2342	3153	Arphaxad born, son of Shem	—— xi. 10, 11.
1663	2263	2337	3148	About seven years after the deluge, Noah, having planted a vineyard, drank of the wine to excess; falling asleep, he was uncovered in his tent. His son Ham, mocking at him, is cursed for it	—— ix. 20—27.
1693	2293	2307	3018	Salah born, son of Arphaxad	—— xi. 12.
1723	2523	2277	2888	Heber born, son of Salah	—— — 14.
1757	2657	2243	2754	Phaleg born, son of Heber	—— — 16.
1770	2857	2230	2554	About this time the building of the tower of Babel is undertaken; God confounds the language of men, and disperses them	—— — 1—9.
1771	2857	2229	2554	About this time the beginning of the Assyrian monarchy, by Nimrod. From this year to the taking of Babylon by Alexander the Great, are 1903 years; the period to which Callisthenes traced the astronomical calculations of the Chaldeans	—— x. 8—18. Porphyr. ap. Simplic. lib. ii. de Cœlo.
				The Egyptian empire begins about the same time, by Ham, the father of Mizraim: this empire continued 1633 years, till the conquest of Egypt by Cambyses	Ps. cvi. 22; Is. xix. 11. Constantin. Manass. in Annalib.
1787	2784	2213	2624	Reu born, son of Phaleg	Gen. xi. 18.
	2794		2614	Division of the Earth	—— x. 25.
1819	2919	2181	2482	Serug born, son of Reu	—— xi. 20.
1849	3049	2151	2362	Nahor born, son of Serug	—— — 22.
1878	3289	2122	2283	Terah born, son of Nahor	—— — 24.
1948	3198	2052	2213	Haran born, son of Terah	
2006	2606	1994	2805	Noah dies, aged 950 years	—— ix. 29.
2008	3258	1992	2153	Abram born, son of Terah	—— xi. 27; Josh. xxiv. 2.
2018	3268	1982	2143	Sarai born, afterwards wife of Abram	—— — 29, 30; xvii. 17.
2083	3318	1917	2093	Abram called, in Ur of the Chaldees. He travels to Charré, or Haran, of Mesopotamia. His father, Terah, dies there, aged 205 years	Acts vii. 2, 3. Gen. xi. 31, 32
2083	3333	1917	2078	Second calling of Abram from Haran. He comes	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				into Canaan with Sarai his wife, and Lot his nephew; and dwells at Sichem	Gen. xii. 1—6; Acts vii. 4, 5; Heb. xi. 8.
2084	3334	1916	2077	Abram goes into Egypt; Pharaoh takes his wife, but soon restores her again. Abram quits Egypt; he and Lot separate	—— xii. 9—xiii. 11.
2091		1909		The kings of Sodom and Gomorrha revolt from Chedorlaomer	—— xiv. 1—4.
2092	3341	1908	2070	Chedorlaomer and his allies invade the kings of Sodom and Gomorrha, &c. Sodom is pillaged; Lot is taken captive; Abram pursues them, disperses them, retakes the booty, and rescues Lot	—— xiv. 5—16.
				Melchizedec blesses Abram	—— — 18—20; Heb. vii. 1—11.
	3342		2069	The Lord makes a covenant with Abram, and promises him a numerous posterity	—— xv.; Acts vii. 6; Gal. iii. 17.
2093	3343	1907	2068	Sarai gives her maid Hagar, for a wife, to her husband Abram	—— xvi. 1—3.
2094	3344	1906	2067	Ishmael born, the son of Abram and Hagar. Abram was 86 years old	—— — 15, 16.
2107		1893		The new covenant of the Lord with Abram; God promises him a numerous posterity; changes his name from Abram to Abraham, and that of his wife Sarai to Sarah	—— xvii. 1—22.
				In connection with this covenant,	
				Circumcision is instituted	—— — 10—14, 23—27.
	3357		2054	Abraham entertains three angels, under the appearance of travellers; they predict to Sarah the birth of a son (Isaac)	—— xviii. 1—15; Heb. xiii. 2.
				Sodom, Gomorrha, Admah and Zeboiim burnt by fire from heaven. Lot is preserved; retires to Zoar; commits incest with his daughters	—— xviii. 16—xix. 38; 2 Pet. ii. 6—8.
2108		1892		Abraham departs from the plain of Mamre, to Beersheba	—— xx. 1.
2115	3358	1885	2053	Isaac born, the son of Abraham and Sarah. Sarah makes Abraham turn away Hagar and her son Ishmael. Hagar causes Ishmael to take an Egyptian woman to wife, by whom he has several children.	—— xxi. 1—21.
2133	3357	1867	2054	Covenant between Abraham and Abimelech, king of Gerar	—— — 22—34.
	3383		2028	Abraham about to offer his son Isaac	—— xxii. 2—19.
2145	3395	1855	2016	Sarah dies, aged 127 years	—— xxiii.
2148	3398	1852	2013	Abraham sends Eliezer into Mesopotamia to procure a wife for his son Isaac, who was 40 years of age. Eliezer brings Rebekah	—— xxiv.
2150	3399	1850	2012	Abraham marries Keturah, by whom he has several children	—— xxv. 1—4.
2158		1842		Shem dies, the son of Noah, 500 years after the birth of Arphaxad	—— xi. 10, 11.
2167		1833		Rebekah continuing barren nineteen years, Isaac intercedes for her, and she obtains the favor of conception	—— xxv. 21—23.
2168	3418	1832	1993	Jacob and Esau born, Isaac being 60 years old	—— — 24—26.
2184	3433	1817	1978	Abraham dies, aged 175 years	—— — 7—11.
2187		1813		Heber dies, aged 464 years	—— xi. 17.
2200		1800		Isaac goes to Gerar. God renews with him his promises made to Abraham. Isaac covenants with Abimelech, king of Gerar	—— xxvi. 1—31.
2208		1792		Esau marries Canaanitish women	—— — 34, 35.
	3615		1796	The deluge of Ogyges in Attica, 2020 years before the first Olympiad.	
2231	3481	1769	1930	Ishmael dies, the eldest son of Abraham, aged 137 years	—— xxv. 17, 18.
2245	3495	1755	1916	Isaac blesses Jacob instead of Esau. Jacob withdraws into Mesopotamia, to his uncle Laban. Here he marries Leah, and afterwards Rachel	—— xxvii.—xxix. 28.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
2246	3496	1754	1915	Reuben born, son of Jacob and Leah	Gen. xxix. 32.
2247	3498	1753	1913	Simeon born, son of Leah	—— —— 33.
2248	3500	1752	1911	Levi born, son of Leah	—— —— 34.
2249	3501	1751	1910	Judah born, son of Leah	—— —— 35.
2259	3502	1741	1902	Joseph born, son of Jacob and Rachel, Jacob being 90 years old	—— xxx. 22—24.
2265		1735		Jacob resolves to return to his parents in Canaan. Laban pursues him, and overtakes him on mount Gilead. Esau comes to meet him, and receives him with much affection. Jacob arrives at Shechem	—— xxx. 25—xxxiii. 20.
2273		1727		Dinah, Jacob's daughter, ravished by Shechem, son of Hamor. Dinah's brothers revenge this affront by the death of the Shechemites	—— xxxiv.
	3522		1889	Benjamin born, son of Rachel	—— xxxv. 16—18.
2276	3526	1724	1885	Joseph, being seventeen years old, tells his father, Jacob, of his brothers' faults; they hate him, and sell him to strangers, who take him into Egypt. Joseph sold there as a slave to Potiphar	—— xxxvii. 3—36.
				About this time Judah marries the daughter of Shuah, a Canaanite, by whom he has Er, Onan and Shelah	—— xxxviii. 1—5.
2286		1714		Joseph, tempted by the wife of his master Potiphar, refuses her; is put in prison	—— xxxix.
	3511		1899	The shepherds, expelled from Egypt, settle in Palestine.	
2287		1713		Joseph explains the dreams of the two officers of Pharaoh	—— xl.
2288		1712		Isaac dies, aged 180 years	—— xxxv. 28, 29.
2289	3539	1711	1872	Pharaoh's dreams explained by Joseph; Joseph is made governor of Egypt	—— xli. 1—46; Psalm cv. 17—21.
				The beginning of the seven years of plenty foretold by Joseph	—— xli. 47—49.
2290		1710		Manasseh born, son of Joseph	—— — 50, 51.
2291		1709		Ephraim born, second son of Joseph	—— — 52.
2296		1704		The beginning of the seven years of scarcity, foretold by Joseph	—— — 53—57.
2297		1703		Joseph's ten brethren resort to Egypt to buy corn. Joseph imprisons Simeon	—— xlii.
2298		1702		Joseph's brethren return into Egypt, with their brother Benjamin. Joseph discovers himself, and engages them to settle in Egypt with their father, Jacob, then 130 years old	—— xliii.—xlv. Psalm cv. 17—23.
2300		1700		Joseph gets all the money of Egypt into the king's treasury	Gen. xlvii. 14.
2301		1669		Joseph gets all the cattle of Egypt for the king	—— —— 15—17.
2302		1698		The Egyptians sell their lands and liberties to Pharaoh	—— —— 18—22.
2302		1698		The end of the seven years of scarcity. Joseph returns the Egyptians their cattle and their lands, on condition that they pay the king the fifth part of the produce	—— —— 23—26.
2315	3565	1695	1846	Jacob's last sickness; he adopts Ephraim and Manasseh; foretells the character of all his sons; desires to be buried with his fathers. Dies, aged 147 years	—— —— 28—xlix. 33.
2369	3619	1631	1792	Joseph dies, aged 110 years. He foretells the departure of the Israelites from Egypt, and desires his bones may be taken with them into Canaan	—— l. 24—26; Heb. xi. 22.
2385		1615		Levi dies, aged 137 years	Test. of 12 patriarchs.
2427	3683	1573	1728	A new king in Egypt, who knew neither Joseph nor his services. He oppresses the Israelites	Exod. i. 8—22.
	3074		2337	About this time lived Job, famous for his wisdom, virtue and patience	Book of Job.
2430	3686	1570	1725	Aaron born, son of Amram and Jochebed	Exod. vi. 20.
2433	3689	1567	1722	Moses born, brother to Aaron; is exposed on the banks	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				of the Nile; is found by Pharaoh's daughter, who adopts him.....	Exod. ii. 1—10; Heb. xi. 23.
2473	3723	1527	1688	Moses goes to visit his brethren; kills an Egyptian; being informed that Pharaoh knows of it, he retires into Midian; marries Zipporah, daughter of Jethro; has two sons by her, Gershom and Eliezer.	—— — 11—22; Ex. xviii. 3, 4. Heb. xi. 24—26.
2513	3763	1487	1648	The Lord appears to Moses in a burning bush, while feeding his father-in-law's flock; sends him to Egypt to deliver Israel.....	—— iii.—iv. 19.
				Moses returns into Egypt. His brother Aaron comes to meet him, to mount Horeb. The two brothers announce to Pharaoh the commands of the Lord; Pharaoh refuses to set Israel at liberty; but loads them with new burdens. Moses performs several miracles in his presence; these failing to convince the king, his people suffer several plagues.....	—— iv. 20—xii. 29.
				1. Plague. Water changed into blood; about the 18th of 6th month.....	—— vii. 17—25.
				2. Plague. Frogs; 25th of 6th month.....	—— viii. 1—14.
				3. Plague. Gnats or lice; 27th of 6th month.....	—— — 15—19.
				4. Flies of all sorts; about the 28th and 29th of 6th month.....	—— — 20—32.
				5. Murrain on the cattle; about the 1st of 7th month.	—— ix. 1—7.
				6. Boils; about the 3d of 7th month.....	—— — 8—12.
				7. Hail, thunder and fire from heaven; 4th of 7th month	—— — 18—35.
				8. Locusts; 7th of 7th month.....	—— x. 3—19.
				9. Darkness; 10th of 7th month.....	—— — 21—23.
				On this day Moses appoints that this month in future should be the 1st month, according to the sacred style. Orders the passover, and sets apart the paschal lamb, which was to be sacrificed four days afterwards..	—— xii.
				10. Death of the first-born of the Egyptians, in the night of the 14th or 15th of Abib.....	—— xi. 4—6; xii. 29—33.
				This same night, the Israelites celebrate the first passover; and Pharaoh expels them from Egypt.	—— xii. 21—33; Heb. xi. 27, 28.
				Israel departs from Rameses to Succoth.....	—— — 37—39; Numb. xxxiii. 1—6.
				From Succoth to Etham.....	—— xiii. 17—22; Numb. xxxiii. 6.
				From Etham they turned south, and encamped at Pi-hahiroth; between Migdol and the sea, over against Baal-zephon.....	—— xiv. 1—19; Numb. xxxiii. 7.
				Pharaoh pursues Israel with his army, and overtakes them at Pi-hahiroth: God gives the Hebrews a pillar of cloud to guide and protect them. The waters divided. Israel goes through on dry ground. The Egyptians are drowned; 21st of the first month.	—— xiv. 19—31; Heb. xi. 29.
				Moses, having passed the sea, is now in the wilderness of Etham; after marching three days in the desert, Israel arrives at Marah, where Moses sweetens the water. From Marah they come to Elim. From Elim to the Red sea; then into the desert of Sin, where God sends manna; from thence to Dophcah, Alush and Rephidim, where Moses obtains water from a rock; 2d month.....	—— xv. 22—26. —— —27; Numb. xxxiii. 9, 10. —— xvi. 1—xvii. 7; Numb. xxxiii. 10, 11. Numb. xxxiii. 12—14.
				About this place the Amalekites slay those who could not keep up with the body of Israel. Moses sends Joshua against them, while he himself goes to a mountain, and lifts up his hands in prayer.....	Exod. xvii. 8—16.
	3764		1647	On the third day of the third month, after their departure from Egypt, Israel comes to the foot of mount Sinai, where they encamp above a year...	—— xix. 1, 2; Numb. xxxiii. 15.
				Moses goes up the mountain; God offers a covenant to Israel.....	Exod. xix. 3—6.
				Moses comes down from the mountain, and reports to	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
2513	3764	1487	1647	the people what the Lord had proposed. The people declare their readiness to enter into this covenant.	Exod. xix. 7, 8.
				Moses again ascends the mountain; God orders him to bid the people prepare themselves to receive his law.	—— — 9—15.
				On the third day after that notice, the glory of God appears on the mountain, accompanied by sound of trumpet and thunder. Moses stations the people at the foot of mount Sinai; he alone goes up the mountain. God directs him to forbid the people to ascend, lest they should suffer death. Moses goes down and declares these orders to the people. He then ascends again, and receives the decalogue.....	—— — 16—xx. 17.
				He returns, and proposes to the people what he had received from the Lord. The people consent, and covenant on the terms proposed.....	—— xx. 18—21.
				Moses goes again up the mountain; God gives him several judiciary precepts of civil polity. At his return, he erects twelve altars at the foot of the mountain, causes victims to be sacrificed to ratify the covenant, and sprinkles with the blood of the sacrifices the book that contained the conditions of the covenant. He also sprinkles the people, who promise obedience and fidelity to the Lord.....	—— — 21—xxiv. 8.
				Moses, Aaron, Nadab, Abihu, and seventy elders of Israel, go up the mountain, and see the glory of the Lord. They come down the same day; but Moses, and his servant Joshua, stay there six days longer. The seventh day the Lord calls Moses, and during forty days shows him all that concerned his tabernacle, the ceremonies of sacrifice, and other things.....	—— xxiv. 9—xxxi. 18.
				After these forty days, God gives Moses the decalogue, written on two tables of stone, and bids him hasten down, because Israel had made a golden calf, and was worshipping it.....	—— xxxii. 1—14.
				Moses comes down, and finding the people dancing about their golden calf, he throws the tables of stone on the ground, and breaks them. Coming into the camp, he destroys the calf; slays by the sword of the Levites, three thousand Israelites, who had worshipped this idol.....	—— —— 15—30
				The day following, Moses again goes up the mountain, and, by his entreaties, obtains from God the pardon of his people. God orders him to prepare new tables for the law; and promises not to forsake Israel.....	—— —— 31—xxxiv. 3.
				Moses comes down and prepares new tables; goes up again the day following; God shows him his glory. He continues again forty days and forty nights on the mountain, and God writes a second time his law on the tables of stone.....	—— xxxiv. 4—28.
				After forty days, Moses comes down, not knowing that his face shines with glory. He puts a veil over his face, discourses to the people, and proposes to erect a tabernacle to the Lord; to accomplish this, he taxes each Israelite at half a shekel. This occasions a numbering of the people, who amount to 603,550 men. He appoints Bezaleel and Aholiab to oversee the work of the tabernacle.....	—— —— 29—xxxv. 35.
2514		1486		Construction of the tabernacle, on the first day of the first month of the second year, after the exodus...	—— xxxvi. 1—xl. 33.
				A second numbering of the people, the first day of the second month.....	Numb. i. 1—46.
				Consecration of the tabernacle, the altars and the priests, the fifth day of the second month.....	Lev. viii. 1—ix. 24.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
2514	3764	1486	1647	The Levites numbered by themselves; they are consecrated to the service of the tabernacle, instead of the first-born of Israel.....	Numb. i. 47—53; iii. 5—iv. 49; viii.
				On the eighth day after the consecration of the tabernacle, the princes of the tribes, each on his day, offer their presents to the tabernacle.....	—— vii.
				Jethro comes to the camp, a few days before the departure of Israel from Sinai.....	Exod. xviii.
				On the twentieth day of the second month, (May,) the Israelites decamp from Sinai, and come to Taberah, or Burning; from thence to Kibroth-hattaavah, or the Graves of Lust, three days' journey from mount Sinai.....	Numb. x. 11—xi. 34; xxxiii. 16.
				Eldad and Medad prophesy in the camp.....	—— xi. 26, 27.
				Quails sent.....	—— — 31, 32; Ex. xvi. 13; Ps. lxxviii. 26—29; cv. 40.
				Israel arrives at Hazeroth; Aaron and Miriam murmur against Moses, because of his wife. Miriam continues seven days without the camp.....	—— — 35—xii. 15; xxxiii. 17.
				Israel comes to Rithmah, in the wilderness of Paran; thence to Kadesh-barnea; from whence they send twelve chosen men, one out of each tribe, to examine the land of Canaan.....	—— xii. 16—xiii. 20; xxxiii. 18.
				After forty days these men return to Kadesh-barnea, and exasperate the people, saying that this country devoured its inhabitants, and that they were not able to conquer it. Caleb and Joshua withstand them; the people mutiny: God swears that none of the murmurers should enter the land, but be consumed in the desert. The people resolve on entering Canaan, but are repelled by the Amalekites and the Canaanites.....	—— xiii. 21—xiv. 45.
2515		1485		Continue a long while at Kadesh-barnea. From hence they journey to the Red sea.....	—— xv.—xix. Deut. i. 46; ii. 1.

Names of the several Stations.

1. Rameses.
2. Succoth.
3. Etham.
4. Baal-zephon.
5. Desert of Etham.
6. Marah.
7. Elim.
8. Coast of Red sea.
9. Desert of Sin.
10. Dophcah.
11. Alush.
12. Rephidim.
13. Sinai.
14. Taberah.
15. Kibroth-hattaavah.
16. Hazeroth.
17. Rithmah.
18. Rimmon-Parez.
19. Libnah.
20. Rissah.
21. Kehelathah.
22. Mount Shapher.
23. Haradah.
24. Makheloth.
25. Tahath.
26. Tarah. (But see under the article Exodus, p. 420.)
27. Mithcah.
28. Hathmonah.
29. Moseroth.
30. Bene-jaakan.
31. Hor-Hagidgad.
32. Jotbathah.
33. Ebronah.
34. Ezion-gaber.
35. Moseroth.
36. Kadesh.
37. Mount Hor.
38. Zalmonah.
39. Punon.
40. Oboth.
41. Ije-abarim.
42. Valley of Zared.
43. Bamoth Arnon.
44. Beer.
45. Muttanah.
46. Nahaliel.
47. Dibon-gad.
48. Almon-diblathaim.
49. Mount Pisgah.
50. Kedemoth.
51. Abel-shittim.

Probably at the encampment of Kadesh-barnea,

Year of the World.		Year before Christ		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				happened the sedition of Korah, Dathan and Abiram	Numb. xv.—xix.
2552	3802	1448	1609	After wandering in the deserts of Arabia-Petræa and Idumea thirty-seven years, they return to Moseroth, near Kadesh-barnea, in the thirty-ninth year after the exodus	—— xxxiii. 19—30.
				Moses sends ambassadors to the king of Edom, to desire passage through his territories; he refuses.	—— xx. 14—21.
				The Israelites arrive at Kadesh. Miriam dies, aged 130 years	—— — 1; xxxiii. 36.
				The Israelites murmur for want of water. Moses brings it from the rock; but he, as well as Aaron, having shown some distrust, God forbids their entrance into the Land of Promise	—— — 2—13.
				From Kadesh they proceeded to mount Hor, where Aaron dies, aged 123 years; the first day of the fifth month	—— — 22—29; xxxiii. 37—39.
				King Arad attacks Israel, and takes several captives	—— xxi. 1—3; xxxiii. 40.
				From mount Hor they come to Zalmonah, where Moses raises the brazen serpent. Others think this happened at Punon	—— — 4—9; xxxiii. 41.
2553		1447		Sihon, king of the Amorites, refuses the Israelites a passage through his dominions. Moses attacks him, and conquers his country	—— — 23—31; Deut. ii. 26—37.
				Og, king of Bashan, attacks Israel, but is defeated	—— — 33—35; Deut. iii. 1—11.
				Israel encamps in the plains of Moab	—— xxii. 1—4; xxxiii. 48.
				Balak, king of Moab, sends for Balaam	—— — 5—xxiv. 25; Deut. xxiii. 4, 5.
				Israel seduced to fornication, and to the idolatry of Baal-Peor	—— xxv. 1—3; Ps. cvi. 28, 29; 1 Cor. x. 8.
				The people punished for their sin	—— — 4—15; Deut. iv. 3.
				War against the Midianites	—— — 16—18; xxxi.
				Distribution of the countries of Sihon and Og, to the tribes of Reuben and Gad, and the half-tribe of Manasseh	—— xxxii. Deut. iii. 12—22.
				Moses renews the covenant of Israel with the Lord	—— xxxiii. 50—xxxv; Deut. i.—xxxiii.
				Moses dies, being 120 years old, in the twelfth month of the holy year	Deut. xxxiv.
				Joshua succeeds him; sends spies to Jericho in the first month (March)	Josh. i. ii.
	3803		1608	The people pass the Jordan, the 10th of the first month	—— iii.
				The day following Joshua restores circumcision	—— iv.—v. 2—9.
				The first passover, after passing the Jordan; the 15th of the first month	—— v. 10, 11.
				Manna ceases	—— — 12.
				Jericho taken	—— — vi. 20—27.
				Israel comes to mount Ebal to erect an altar, pursuant to the order of Moses	—— viii. 30—35; Deut. xxvii.
				The Gibeonites make a league with Joshua	—— ix. 6—15.
				War of the five kings against Gibeon. Joshua defeats them; the sun and moon stayed	—— x. 1—27.
2554	3804	1446	1607	War of Joshua against the kings of Canaan. These wars occupy six years	—— — 28—xi. 23.
2559	3809	1441	1602	Joshua divides the conquered country among Judah, Ephraim, and the half-tribe of Manasseh	—— xv. 1—13, 20; xvi. xvii.
				He gives Caleb the portion that the Lord had promised him, and assists him in conquering it	—— xv. 7—15.
2560		1440		The ark and the tabernacle fixed at Shiloh, in the tribe of Ephraim	—— xviii. 1.
	3815		1596	Joshua distributes the country to Benjamin, Simeon,	—— — 11—xix. 49.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
2560	3815	1440	1596	Zebulun, Issachar, Asher, Naphtali and Dan. Receives his own portion at Timnath-serah, on the mountain of Gahash	Josh. xviii. 1—51.
				Reuben, Gad, and the half tribe of Manasseh, return beyond Jordan	—— xxii. 1—9.
2561		1439		Joshua renews the covenant between the Lord and the Israelites	—— xxiii.—xxiv. 28.
				Joshua dies, aged 110 years	—— xxiv. 29, 30.
				After his death, the elders govern about eighteen or twenty years; during which time happen the wars of Judah with Adoni-bezek	Judg. i.—iii. 1—5; xvii. —xxi.
				Anarchy; during which some of the tribe of Dan conquer the city of Laish.	
				In this interval happened the story of Micah, and the idolatry occasioned by his ephod.	
				Also, the war of the twelve tribes against Benjamin, to revenge the outrage committed on the wife of a Levite.	
				The Lord sends prophets, in vain, to reclaim the Hebrews. He permits, therefore, that they should fall into slavery	—— iii. 1—9.
2591	3839	1409	1572	Servitude of the Israelites, under Cushan-Rishathaim, king of Mesopotamia, eight years.	
2599	3847	1401	1564	Othniel delivers them; defeats Cushan-Rishathaim; judges the people forty years	—— — 10, 11.
2661	3887	1339	1524	Second servitude, under Eglon, king of Moab, about sixty-two years after the peace of Othniel	—— — 12—14.
2679	3905	1321	1506	Ehud delivers them, after about twenty years	—— — 15—30.
				Third servitude of the Israelites, under the Philistines. Shamgar delivers them; year uncertain	—— — 31.
2699 to 2719	3985 4006	1281	1426 1406	Fourth servitude, under Jabin, king of Hazor. Deborah and Barak deliver them, after twenty years	—— iv.—v.
2752	4045	1248	1366	Fifth servitude under the Midianites	—— vi. 1—6.
2759	4052	1241	1359	Gideon delivers Israel. He governs them nine years, from 2759 to 2768	—— — 7—viii. 32.
2768	4092	1232	1319	Abimelech, son of Gideon, procures himself to be made king of Shechem	—— ix. 1—52.
2771		1229		Abimelech killed, after three years	—— — 53, 54.
2772	4095	1228	1316	Tola, judge of Israel, after Abimelech; governs twenty-three years	—— x. 1, 2.
2795	4118	1205	1293	Jair judges Israel, chiefly beyond Jordan; governs twenty-two years	—— — 3—5.
2799	4140	1201	1271	Sixth servitude under the Philistines and the Ammonites	—— — 6—9.
2817	4158	1183	1253	Jephthah delivers the Israelites beyond Jordan	—— — 10—xii. 6.
2820		1180		The city of Troy taken, 408 years before the first Olympiad.	
2823	4164	1177	1247	Jephthah dies, Ibzan succeeds him	—— xii. 7—9.
2830	4171	1170	1240	Ibzan dies, Elon succeeds him	—— — 10, 11.
2840	4181	1160	1230	Elon dies, Abdon succeeds him	—— — 12, 13.
2848	4229	1152	1182	Abdon dies. The high-priest Eli succeeds as judge of Israel	—— — 15. 1 Sam. iv. 1—18.
	4189		1222	Seventh servitude under the Philistines, forty years	Judg. xiii. 1.
2849	4209	1151	1202	Samuel born	1 Sam. i. 20.
				Under his judicature God raises Samson, born 2849.	Judg. xiii. 2, &c.
2861	4259	1139	1152	God begins to manifest himself to Samuel	1 Sam. iii.
2867		1133		Samson marries at Timnath	Judg. xiv.
2868		1132		Samson burns the ripe corn of the Philistines	—— xv. 1—5.
2867 to 2887		1113		Samson delivered to the Philistines by Delilah; kills himself under the ruins of the temple of Dagon, with a great multitude of Philistines. He defended Israel twenty years	—— xvi.
2888	4269	1112	1142	War between the Philistines and Israel. The ark of the Lord taken by the Philistines. Death	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				of the high-priest Eli. He governed Israel forty years	1 Sam. iv. 1—18.
	4289		1122	The Philistines send back the ark with presents. It is deposited at Kirjath-jearim. Samuel acknowledged chief and judge of Israel, 39 or 40 years	——— v.—vii. 1—6, 15—17.
				Victory of the Israelites over the Philistines	——— vii. 7—14.
2908		1092		The Israelites ask a king of Samuel	——— viii. 5—22.
2909	4301	1091	1110	Saul is appointed king, and consecrated in an assembly of the people at Mizpeh. He reigned forty years	——— ix. Acts xiii. 21.
				Saul delivers Jabesh-gilead	1 Sam. xi.
2911	4303	1089	1108	War of the Philistines against Saul	——— xiii. 5—8.
				Saul, not having obeyed Samuel's orders, is rejected of God	——— — 9—14.
	4305		1106	Victory obtained by Jonathan over the Philistines	——— xiv.
2919	4311	1081	1100	Birth of David, son of Jesse.	
2930		1070		War of Saul against the Amalekites	——— xv.
2941		1059		Samuel sent by God to Bethlehem to anoint David.	——— xvi. 1—13.
2942		1058		War of the Philistines against the Israelites. David kills Goliath	——— xvii.
2943		1057		Saul, urged by jealousy, endeavors to slay David	——— xviii. 8—xix. 17.
2944	4337	1056	1074	David retires to Achish, king of Gath; withdraws into the land of Moab	——— xix. 18—xxii. 4.
				Saul slays Abimelech, and other priests. Abiathar escapes to David	——— xxii. 9—23.
				David delivers Keilah, besieged by the Philistines	——— xxiii. 1—6.
2945		1055		David flies into the wilderness of Ziph. Saul pursues him, but is obliged to return suddenly, on the news of an irruption of the Philistines	——— ——— 14—28.
2946		1054		David withdraws to about En-gedi. He spares Saul, who had entered alone the cave where David and his men were concealed	——— ——— 29—xxiv. 1—22.
2947		1053		Samuel dies, aged 98 years. He had judged Israel twenty-one years before the reign of Saul. He lived thirty-eight years afterwards	——— xxv. 1.
	4340		1071	David retires into the wilderness of Paran. The history of Nabal. David marries Abigail. Comes into the desert of Ziph, enters by night the tent of Saul, and takes away his lance and cruse of water. Withdraws to Achish, king of Gath, who assigns him Ziklag. Here he abides a year and four months	——— ——— 1—xxvii. 12. 1 Chron. xii. 1—22.
2949		1051		War of the Philistines against Saul. Saul consults the witch of Endor. He loses the battle, and kills himself	1 Sam. xxviii. xxxi. 1 Chron. x.
				The Amalekites pillage Ziklag; David recovers the plunder and captives	1 Sam. xxx.
				Ishbosheth, son of Saul, acknowledged king; reigns at Mahanaim beyond Jordan	2 Sam. ii. 8—11.
	4341		1070	David acknowledged king by Judah, is consecrated a second time. Reigns at Hebron	——— — 1—7.
2951		1049		War between Ishbosheth and David, four or five years	——— — 13—iii. 1.
2956		1044		Abner quits Ishbosheth; resorts to David; is treacherously slain by Joab	——— iii. 12—39.
				Ishbosheth assassinated	——— iv.
				David acknowledged king over all Israel; consecrated a third time at Hebron	——— v. 1—5; 1 Chron. xi. 1—3.
2957	4348	1043	1063	Jerusalem taken from the Jebusites by David, who makes it the royal city	——— — 6—10; 1 Chr. xi. 4—9.
2958	4350	1042	1061	War of the Philistines against David. He beats them at Baal-perazim	——— — 17—20; 1 Chr. xiv. 11.
2959	4351	1041	1060	David brings the ark from Kirjath-jearim to Jerusalem; commits it to Abinadab. After three months, David brings it to his own palace	——— vi. 1 Chron. xiii. 5—14; xv. xvi.
2960	4356	1040	1055	David designs to build a temple to the Lord; is diverted from it by the prophet Nathan	——— vii. 1 Chron. xvii.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
2930	4356	1040	1055	David's wars against the Philistines, against Hadadezer, against Damascus, and against Idumea; continued about six years	2 Sam. viii. 1 Chron. xviii.
2967		1033		David's war against the king of the Ammonites, who had insulted his ambassadors; and against the	
2968		1032		Syrians, who had assisted the Ammonites	—— x. 1 Chron. xix.
2969	4359	1031	1052	Joab besieges Rabbah, the capital of the Ammonites. David commits adultery with Bathsheba, and causes Uriah to be killed. Rabbah taken	—— xi. xii. 26—31; 1 Chr. xx. 1—3.
2970		1030		After the birth of the son conceived by the adultery of David with Bathsheba, Nathan reproves David: his deep repentance	—— xii. 1—25; Ps. li.
2971	4361	1029	1050	Solomon born	—— — 24, 25.
2972		1028		Amnon, David's son, ravishes Tamar	—— xiii. 1—20.
2974		1026		Absalom kills Amnon	—— — 22—39.
2977		1023		Joab procures Absalom's return	—— xiv. 1—27.
2979		1021		Absalom received at court, and appears before David.	—— — 28—33.
2981	4375	1019	1036	Absalom's rebellion against David	—— xv. 1—xviii. 8.
				Absalom killed by Joab	—— xviii. 9—33.
				Sedition of Sheba, the son of Bichri, appeased by Joab.	—— xx.
2983		1017		Beginning of the famine sent to avenge the death of the Gibeonites, unjustly slain by Saul: ended 2986.	—— xxi. 1—14.
2987	4379	1013	1032	David numbers the people. God gives him the choice of three plagues, by which to be punished.	—— xxiv. 1—16; 1 Chr. xxi. 1—17.
2988		1012		David prepares for building the temple on mount Zion, in the threshing floor of Araunah	—— xxiv. 18—25; 1 Chr. xxi. 18—xxvii.
				Rehoboam reigns, son of Solomon	1 Kings xiv. 21.
2989	4381	1011	1030	Abishag, the Shunamite, given to David	—— i. 1—14.
				Adonijah aspires to the kingdom. David causes his son Solomon to be crowned. Solomon proclaimed king by all Israel	—— i. 5—53.
2990		1010		David dies, aged 70 years; having reigned seven years and a half over Judah at Hebron, and thirty-three years over all Israel, at Jerusalem	—— ii. 1—11; 1 Chr. xxix. 26—30.
				Solomon reigns alone, having reigned about six months in the life-time of his father David. He reigned forty years	—— xi. 42.
				Adonijah slain	—— ii. 12—25.
				Abiathar deprived of the office of high-priest. Zadok in future enjoys it alone	—— — 26, 27.
				Joab slain in the temple	—— — 28—34.
2991		1009		Solomon marries a daughter of the king of Egypt	—— iii. 1.
				Solomon goes to Gibeon to offer sacrifices, and to pray to God there. God grants him singular wisdom.	—— — 3—15; 2 Chr. i. 3—12.
				Solomon gives a remarkable sentence between 2 women	—— — 16—28.
2992		1008		Hiram, king of Tyre, congratulates Solomon on his accession to the crown; Solomon requires of him timber and workmen to assist in building the temple	—— v.
	4384		1027	Solomon lays the foundation of the temple, 2d day of the 2d month (May)	—— vi. vii. 2 Chron. ii.—iv.
3000	4391	1000	1020	Temple of Solomon finished; being seven years and a half in building, and dedicated the year following,	
3001		999		probably, because of the solemnity of the year of Jubilee that then happened	—— viii. 2 Chron. v. —vii.
3012		988		Solomon finishes the building of his palace, and that of his queen, the daughter of Pharaoh	—— ix. 1—10.
				Visit of the queen of Sheba	—— x. 1—10; 2 Chr. ix. 1—9.
3026		974		Jeroboam, son of Nebat, rebels against Solomon. He flies into Egypt	—— xi. 26—40.
3029	4420	971	991	Solomon dies	—— — 41—43; 2 Chr. ix. 29—31.
	4421		990	Rehoboam succeeds him; alienates the Israelites, and occasions the revolt of the ten tribes. Jeroboam, the son of Nebat, acknowledged king of the ten tribes	—— xii. 1—20; 2 Chron. x.

Year of the World. Calmet.	Year of the World. Hales.	Year before Christ. Calmet.	Year before Christ. Hales.	FROM THE CREATION TO THE BIRTH OF CHRIST.	
				KINGS OF JUDAH.—388 Years.	
3029	4421	971	990	Rehoboam intends to subdue the ten tribes, but forbears; reigned seventeen years	1 Kings xii. 21—24; xiv. 21; 2 Chr. xi. 1—4.
3030		970		The priests and Israelites that fear the Lord withdraw in great numbers from the kingdom of Israel, into that of Judah	2 Chr. xi. 12—17.
3032	4424	968	987	Rehoboam becomes impious	——— xii. 1.
3033	4426	967	985	Shishak, king of Egypt, comes to Jerusalem, plunders the temple and the king	——— — 2—9. 1 Kings xiv. 25, 26.
3046	4438	954	973	Rehoboam dies. Abijam succeeds him; reigns three years	——— — 29—31; 2 Chr. xii. 15, 16.
3047		953		Abijam's victory over Jeroboam, who loses many thousands of his troops	2 Chr. xiii. 3—20.
3049	4441	951	970	Abijam dies. Asa succeeds him	——— xv. 7—9; 2 Chr. xiii. 22; xiv. 1.
3053		947		Asa suppresses idolatry in Judah	——— — 11—15; 2 Chr. xiv. 2—5; xv.
3055		945		Jehoshaphat born, son of Asa	——— xxii. 42.
3063		937		Asa's victory over Zerah, king of Ethiopia, or Cush.	2 Chron. xiv. 8—15.
3064		936		Asa engages Benhadad, king of Syria, to make an irruption into the territories of the kingdom of Israel, to force Baasha to quit his undertaking at Ramah.	1 Kings xv. 18—20; 2 Chr. xvi. 2—4.
3080		920		Jehoram born, son of Jehoshaphat. Hesiod, the Greek poet, flourishes.	
3087		913		Asa, troubled with a lameness in his feet, (probably the gout,) places his confidence in physicians	——— — 23; 2 Chron. xvi. 12.
3090		910		Asa dies, having reigned 41 years	——— — 24; 2 Chron. xvi. 13, 14.
	4482		929	Jehoshaphat succeeds Asa; expels superstitious worship	——— — 24; 2 Chron. xvii. 1—19; xx. 31—33.
3097		903		Ahaziah born, son of Jehoram and Athaliah, and grandson of Jehoshaphat.	
3106		894		Jehoshaphat nominates his son Jehoram king; makes him his viceroy.	
3107		893		Jehoshaphat accompanies Ahab in his expedition against Ramoth-gilead, where he narrowly escapes a great danger	——— xxii. 1—33; 2 Chr. xviii. 1—32.
3108		892		Jehoshaphat equips a fleet for Ophir; Ahaziah, king of Israel, participating in his design, the fleet is destroyed by tempest	——— — 48; 2 Chr. xx. 35—37.
				About this time Jehoshaphat is invaded by the Ammonites and Moabites, over whom he obtains a miraculous victory	2 Chron. xx. 1—30.
				Elijah the prophet removed from this world in a fiery chariot	2 Kings ii.
3112		888		Jehoshaphat invests his son Jehoram with the royal dignity	——— viii. 16, 17.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				KINGS OF ISRAEL.—254 Years.	
3029	4421	971	990	Jeroboam, son of Nebat, the first king of Israel; that is, the revolted ten tribes	1 Kings xii. 20.
3030		970		Jeroboam, son of Nebat, king of Israel, abolishes the worship of the Lord, and sets up the golden calves; reigned nineteen years	——— — 26—33; 2 Chron. xi. 14, 15.
3047	4439	953	972	Jeroboam overcome by Abijah, who kills 500,000 men	2 Chron. xiii. 3—20.
3050	4443	950	968	Jeroboam dies, Nadab his son succeeds; reigns two years	1 Kings xiv. 20; xv. 25.
3054	4445	946	966	Nadab dies, Baasha succeeds him; reigns twenty years	——— xv. 27, 28.
3064		936		Baasha builds Ramah, to hinder Israel from going to Jerusalem	——— — 17; 2 Chron. xvi. 1.
				Ben-hadad, king of Damascus, invades the country of Baasha	——— — 20; 2 Chron. xvi. 4, 5.
3074	4468 to	926	943	Baasha dies, Elah his son succeeds him; reigns two years	——— xvi. 1—8.
3075	4469	925	942	Elah killed by Zimri, who usurps the kingdom seven days	——— — 9—15.
				Omri besieges Zimri in Tirzah; he burns himself in the palace	——— — 16—20.
3079		921		Omri prevails over Tibni; reigns alone in the 31st year of Asa	——— — 21—23.
3080		920	938	Omri builds Samaria; makes it the seat of his kingdom	——— — 23—27.
3086	4473	914	931	Omri dies	——— — 28.
				Ahab his son succeeds; reigns 22 years	——— — 29.
				The prophet Elijah in the kingdom of Israel.	
3096	4503	904	908	He presents himself before Ahab, and slays the false prophets of Baal	——— xvii. xviii.
3103		897	897	Ben-hadad, king of Syria, besieges Samaria; is forced to quit it	——— xx. 1—21.
3104		896		Returns next year; is beaten at Aphek	——— — 22—34.
3105		895		Ahab seizes Naboth's vineyard	——— xxi.
3106		894		Ahab invests his son Ahaziah with royal power and dignity	——— xxii. 40; 2 Kings i. 1—18.
3107		893		Ahab wars against Ramoth-gilead; is killed in disguise	——— — 1—40; 2 Chr. xviii.
				Ahaziah succeeds; reigns two years	——— — 40.
3108		892		Ahaziah falls from the platform of his house; is dangerously wounded	2 Kings i. 2.
	4504		907	Ahaziah dies; Jehoram his brother succeeds him	——— - 16-18; iii. 1-3.
				He makes war against Moab	——— iii. 4—10.
3109	4520	891	891	Elisha foretells victory to the army of Israel, and procures water in abundance	——— — 11—20.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				KINGS OF JUDAH.—388 Years.	
3115	4507	885	904	Jehoshaphat dies, having reigned twenty-five years; Jehoram succeeds	1 Kings xxii. 50; 2 Chr. xxi. 1.
				The Idumeans revolt, and assert their liberty	2 Kings viii. 20; 2 Chron. xxi. 8—10.
3116		884		Jehoram, at the importunity of his wife, Athaliah, introduces into Judah the worship of Baal	——— — 18; 2 Chron. xxi. 6, 11.
3117		883		Jehoram smitten of God, with an incurable distemper in his bowels	2 Chron. xxi. 18, 19.
3118		882		Jehoram makes his son Ahaziah viceroy, or associate in his kingdom.	
3119	4515	881	896	Jehoram dies; he reigned four years. Ahaziah reigns but one year	2 Kings viii. 24—29; 2 Chr. xxii. 1, 2.
				Joash, or Jehoash, born.	
				Homer, the Greek poet, flourishes.	
3120	4516	880	895	Ahaziah accompanies Jehoram, king of Israel, to the siege of Ramoth-gilead	2 Chron. xxii. 5.
				Ahaziah slain by Jehu	2 Kings ix. 16—28; 2 Chr. xxii. 8, 9.
				Athaliah kills all the royal family; she usurps the kingdom. Joash is preserved, and kept secretly in the temple six years	——— xi. 1—3; 2 Chr. xxii. 10—12.
3126	4522	874	889	Jehoiada, the high-priest, sets Joash on the throne of Judah, and slays Athaliah. Joash reigns forty years	——— — 4—21; 2 Chr. xxiii.
3140		860		Amaziah born, son of Joash.	
3147		853		Joash repairs the temple	——— xii. 1—16; 2 Chr. xxiv. 1—14.
3164	4562	836	849	Zechariah, the high-priest, son of Jehoiada, killed in the temple by order of Joash	2 Chron. xxiv. 17—22.
				Hazael, king of Syria, wars against Joash	2 Kings xii. 17.
3165		835		Hazael returns against Joash; forces large sums from him	2 Chron. xxiv. 23, 24.
				Joash dies, Amaziah succeeds him; reigns twenty-nine years	2 Kings xii. 19—21; xiv. 1, 2.
3177		823		Amaziah wars against Idumea	——— xiv. 7; 2 Chron. xxv. 11, 12.
3178	4591	822	820	Amaziah wars against Joash, king of Israel; is defeated by him	——— — 8—15; 2 Chr. xxv. 17—24.
				Uzziah, or Azariah, born, son of Amaziah.	
3194		806		Amaziah dies	——— — 17—20; 2 Chr. xxv. 27, 28.
			An interregnum of eleven years.		
	4602		809	Uzziah, or Azariah, succeeds him; reigns fifty-two years	——— xv. 1, 2; 2 Chron. xxvi. 1—21.
				In Judah, the prophets Isaiah and Amos, under this reign	Isaiah i. 1; Amos i. 1.
3221		779		Jotham born, son of Uzziah.	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				KINGS OF ISRAEL.—254 Years.	
3119	4526	881	885	Samaria besieged by Ben-hadad, king of Syria. Ben-hadad and his army, seized with a panic fear, flee in the night	2 Kings vi. 24.—vii. 7.
3120		880		Elisha, going to Damascus, foretells the death of Ben-hadad, and the reign of Hazael	——— viii. 7—13.
				Jehoram marches with Ahaziah against Ramoth-gilead; is dangerously wounded, and carried to Jezreel	——— — 28, 29.
				Jehu rebels against Jehoram; kills him. Jehu reigns twenty-eight years	——— ix. 14.—x. 36.
3148		852	867	Jehu dies; his son, Jehoahaz, succeeds him; reigns seventeen years	——— x. 35, 36; xiii. 1—8.
3165	4561	835	850	Jehoahaz dies; Joash, or Jehoash, succeeds him	——— xiii. 9, 10.
				Elisha dies about this time	——— — 14—21.
3168	4579	832	832	Hazael, king of Syria, dies; Ben-hadad succeeds him.	——— — 24.
				Joash wars against Ben-hadad	——— — 25.
3178		822		Joash obtains a great victory over Amaziah, king of Judah	——— xiv. 8—14.
3181		819	834	Joash dies; Jeroboam II. succeeds him; reigns forty-one years	——— — 15, 16, 23, 24, 27.
				The prophets Jonah, Hosea and Amos, in Israel, under this reign	——— — 25; Hos. i. 1; Amos i. 1.
3222	4618	778	793	Jeroboam II. dies; Zachariah his son succeeds him; reigns six months; or perhaps ten years	——— — 28, 29; xv. 8, 9.
				An interregnum of 22 years, after the death of Jeroboam II. Zacha-	The chronology of this reign is perplexed. 2 Kings xv. 8, 12, places the death of Zachariah in the 38th year of Uzziah, allowing him a reign of but six months. Yet, reckoning what time remains to the end of the kingdom of Israel, we must either admit an interregnum of nine or eleven years, between Jeroboam II. and Zachariah, as Usher does; or

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				KINGS OF JUDAH.—388 Years.	
3246	4654	754	757	Uzziah dies; Jotham, his son, succeeds; reigns sixteen years	2 Kings xv. 6, 7; 2 Chr. xxvi. 22, 23.
				Isaiah sees the glory of the Lord. Isaiah and Hosea continue to prophesy.	Is. vi. John xii. 39—41.
3252		748		Hezekiah born, son of Jotham.	
3261		739		Rezin, king of Syria, and Pekah, king of Israel, invade Judah	2 Kings xv. 37.
3262	4670	738	741	Jotham dies; Ahaz succeeds him; reigns sixteen years	——— — 38; xvi. 1, 2.
				Rezin, king of Syria, and Pekah, king of Israel, continue hostilities against Judah.	——— xvi. 5; 2 Chron. xxviii.
3263		737		Isaiah foretells to Ahaz the birth of the Messiah, and a speedy deliverance from the two kings his enemies. Nevertheless, the year following, they return and spoil his country	Isaiah vii.—ix.
3264		736		The Idumeans and Philistines also invade Judah...	2 Chron. xxviii. 16—18.
				Ahaz invites to his assistance Tiglath-pileser, king of Assyria, and submits to pay him tribute.....	2 Kings xvi. 7, 8; 2 Chr. xxviii. 16.
3277	4686	723	725	Ahaz remits the royal authority to his son Hezekiah.	
3278		722		Ahaz, king of Judah, dies	——— — 19, 20; 2 Chr. xxviii. 27.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				KINGS OF ISRAEL.—254 Years.	
			riah ascends the throne	we must suppose Jeroboam II. reigned five years; or that his reign did not begin till 3191, and ended	
	4640		771	in 3232, which is the year of the death of Zachariah.	
3232		768		Zachariah killed by Shallum, after reigning six months	2 Kings xv. 10—12.
3233	4641	767	770	Shallum reigns one month; is killed by Menahem, who reigns ten years	——— — 13—17.
				Pul, king of Assyria, invades Israel; Menahem becomes tributary to him	——— — 19—21.
3243	4651	757	760	Menahem dies; Pekaiah, his son, succeeds	——— — 22—26.
3245	4653	755	758	Pekaiah assassinated by Pekah, son of Remaliah, who reigns twenty-eight years. The text allows 20 years only; but we must read 28 years. Syncellus says (p. 202.) it was 28 years, in a copy quoted by Basil. And indeed, his reign began in the 52d of Azariah, (2 Kings xv. 27.) and ended in the 12th of Ahaz, (2 Kings xvii. 1.) which includes 28 years	——— xv. 25—28.
			An interregnum of ten years.		
3254	4701	746	710	Arbaces, governor of Media, and Belesus, governor of Babylonia, besiege Sardanapalus, king of Assyria, in Nineveh	Diod. Sic. lib. ii. Athenæus, lib. xii. Herod. lib. i.
3257	4704	743	707	After a siege of three years, Sardanapalus burns himself in his palace, with all his riches. Arbaces is acknowledged king of Media, and Belesus king of Babylonia	Justin. lib. i. c. 3.
	4664		747	Belesus, otherwise Baladan, or Nabonassar, founds the Babylonian empire. This famous epoch of Nabonassar, falls 743 years before Christ; 747 before A. D.	Nic. Dam. in Eclog. Vales. p. 426, &c.
				Ninus junior, called in Scripture Tiglath-pileser, successor of Sardanapalus, continues the Assyrian empire, but reduced into very narrow limits. Reigned nineteen years; according to others, thirty years.	2 Kings xv. 29; xvi. 7. Euseb. Chron. p. 46.
3264	4673	736	738	Tiglath-pileser defeats and slays Rezin, king of Damascus	——— xvi. 5—9; Amos i. 5.
	4675		736	Enters the land of Israel, takes many cities and captives; chiefly from Reuben, Gad, and the half-tribe of Manasseh. The first captivity of Israel	——— xv. 29; 1 Chron. v. 26.
3265	4683	735	728	Hoshea, son of Elah, slays Pekah, and usurps the kingdom	——— — 30, 31.
3274		726		Reigns peaceably the 12th year of Ahaz; reigns nine years	——— xvii. 1.
3276	4687	724	724	Shalmaneser succeeds Tiglath-pileser, king of Nineveh	Castor, ap. Euseb. Chron. p. 46.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales	Calmet.	Hales.		
				KINGS OF JUDAH.—388 Years.	
3278	4686	722	725	Hezekiah restores the worship of the Lord in Judah, which Ahaz had subverted.....	2 Kings xviii. 1—6; 2 Chr. xxix.—xxxi.
3279		721		First-fruits and tythes again gathered into the temple, for maintenance of the priests and ministers.....	2 Chron. xxxi. 4, 5.
3290		710		Hezekiah revolts from the Assyrians; makes a league with Egypt and Cush, against Sennacherib.....	2 Kings xviii. 7.
3291	4700	709	711	Sennacherib invades Hezekiah; takes several cities of Judah.....	——— —— 13; 2 Chr. xxxii. 1; Is. xxxvi.
	4701		710	Hezekiah's sickness. Isaiah foretells his cure; gives him as a sign, the shadow's return on the dial of Ahaz.....	——— xx. 1—11; 2 Chr. xxxii. 24; Is. xxxviii.
				Sennacherib besieges Lachish.....	2 Chron. xxxii. 9.
				Hezekiah gives money to Sennacherib, who yet continues his war against him, and sends Rabshakeh to Jerusalem; marches himself against Tirhakah, king of Cush, or Arabia. Returning into Judah, the angel of the Lord destroys many thousands of his army; he retires to Nineveh, where he is slain by his sons.....	2 Kings xviii. 14—xix. 37; Is. xxxvi. xxxvii. Herod. lib. ii.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				KINGS OF ISRAEL.—254 Years.	
3279	4692	721	719	Hoshea makes an alliance with So, king of Egypt, and endeavors to shake off the yoke of Shalmaneser.....	2 Kings xvii. 4.
3280	4690	720	721	Shalmaneser besieges Samaria; takes it after three	
3283	4692	717	to 719	years' siege. Carries beyond the Euphrates the tribes that Tiglath-pileser had not already carried into captivity; the ninth year of Hoshea; of Hezekiah the sixth year.....	——— — 3—18; Hos. xiii. 16; 1 Chr. v. 26.
				Among the captives carried away by Shalmaneser to Nineveh, is Tobit, of the tribe of Naphtali	Tobit i.
				End of the kingdom of Israel; after it had subsisted two hundred and fifty-four years.	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				JUDAH alone.	
3292	4703	708	708	Assaradon, or Esar-Haddon, succeeds Sennacherib..	2 Kings xix. 37; Isaiah xxxvii. 38.
				Probably about this time Baladan, or Merodach-Baladan, king of Babylon, sends to congratulate Hezekiah on the recovery of his health, and to inquire about the prodigy on that occasion.....	——— xx. 12—19; Isa. xxxix.
				The prophets Micah, the Morasthite, and Nahum, prophesy.....	Mic. i. 1.
3293		707		Tartan sent by Assaradon against the Philistines, the Idumeans, and the Egyptians.....	2 Kings xviii. 17; Is. xx; Joseph. Ant. lib. x. cap. 1, 2.
3294		706		Assaradon sends an Israelitish priest to the Cushites settled at Shechem.....	——— xvii. 27—33.
3306	4715	694	696	Hezekiah dies; Manasseh succeeds him; reigns fifty-five years.....	——— xx. 20, 21; xxi. 1—18; 2 Chr. xxxii. 32, 33; xxxiii. 1—10.
3323	4731	677	680	Assaradon becomes master of Babylon; reunites the empires of Assyria and Chaldea.....	Canon. Ptolemæi.
3329	4737	661	674	Manasseh taken by the Chaldeans, and carried to Babylon.....	2 Chr. xxxiii. 11—19; Jos. Ant. lib. x. c. 4.
3347	4771	653	640	The war of Holofernes, who is slain in Judea by Judith.....	Judith, Apoc.
3361	4770	639	641	Manasseh dies. He returned into Judea a good while before, but the time is not exactly known.	2 Kings xxi. 17, 18; 2 Chr. xxxiii. 20.
				Amon succeeds him; reigns two years.....	——— — 18—22; 2 Chr. xxxiii. 20—23.
3363	4772	637	639	Amon dies; Josiah succeeds him.....	——— — 23—26; 2 Chr. xxxiii. 24, 25.
				Zephaniah prophesies at the beginning of his reign..	Zeph. i. 1.
3370		630		Josiah endeavors to reform abuses. He restores the worship of the Lord.....	2 Kings xxii. 1—7; 2 Chr. xxxiv. 1—13.
3376	4783	624	628	Jeremiah begins to prophesy, in the thirteenth year of the reign of Josiah.....	Jer. i. 2.
3380		620		The high-priest Hilkiah finds the book of the law in the treasury of the temple, in the eighteenth year of Josiah.....	2 Kings xxii. 8; 2 Chr. xxxiv. 14.
				Money collected for repairing the temple.....	——— — 4—7; 2 Chr. xxxiv. 9—14.
				The prophetess Huldah foretells the calamities that threaten Judah.....	——— — 14—20; 2 Chr. xxxiv. 22—28.
3381		619		A solemn passover, by Josiah and all the people....	——— xxiii. 1—24; 2 Chr. xxxiv. 29—xxxv. 19.
3394		606		Joel prophesies under Josiah.	
				Josiah opposes the expedition of Necho, king of Egypt, against Carchemish; is mortally wounded, and dies at Jerusalem. Jeremiah composes lamentations on his death.....	——— — 29, 30; 2 Chr. xxxv. 20—27. Herod. lib. 2; Jos. Ant. lib. x. c. 6.
	4803		608	Jehoahaz is set on the throne by the people; but Necho, returning from Carchemish, deposes him, and installs Eliakim, or Jehoiakim, his brother, son of Josiah, who reigns eleven years.....	——— — 30—36; 2 Chr. xxxvi. 1—5.
3395		605		Habakkuk prophesies under his reign.	
3398	4825	602	586	Nebuchadnezzar besieges and takes Carchemish; comes into Palestine; besieges and takes Jerusalem; leaves Jehoiakim there, on condition of paying him a large tribute.....	2 Kings xxiv. 1; 2 Chr. xxxvi. 6, 7.
				Daniel and his companions led captive to Babylon..	Jer. xx. 4; xlvi. 2; Dan. i. 1—7.
3399		601		Jeremiah begins to commit his prophecies to writing.	
3402		598		Nebuchadnezzar's dream of a great statue explained by Daniel.....	— xxxvi. 1—4. Dan. ii.
3404		596		The history of Susannah at Babylon.....	Susannah, Apoc.
				Jehoiakim revolts against Nebuchadnezzar.....	2 Kings xxiv. 1.
	4806		605	Nebuchadnezzar sends an army from Chaldea, Syria,	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				JUDAH alone.	
				and Moab, which ravages Judea, and brings away 3023 Jews to Babylon, in the seventh year of Jehoiakim	2 Kings xxiv. 2—4; Jer. lii. 8.
3405	4812	595	599	Cyrus born, son of Cambyses and Mandane	Diod. Sic. lib. i. Herod. lib. i.
				Jehoiakim revolts a second time against Nebuchadnezzar. Is taken, put to death, and cast to the fowls of the air. Reigned eleven years	2 Kings xxiv. 5, 6; 2 Chr. xxxvi. 8; Jer. xxii. 18, 19; xxxvi. 30.
3406		594		Jehoiakin, or Coniah, or Jeconiah, succeeds	——— — 6; 2 Chron. xxxvi. 8, 9.
				Nebuchadnezzar besieges him in Jerusalem, and takes him after he had reigned three months and ten days. He is carried to Babylon, with part of the people. Mordecai is among the captives	——— —— 8—16; 2 Chr. xxxvi. 10.
	4814		597	Zedekiah, his uncle, is left at Jerusalem in his place, and reigns eleven years	——— — 17, 18; 2 Chr. xxxvi. 10, 11.
				Zedekiah sends ambassadors to Babylon.	
				Jeremiah writes to the captive Jews there	Jer. xxix.
3409		591		Seraiah and Baruch sent by Zedekiah to Babylon.	
3410	4821	590	590	Ezekiel begins to prophesy in Chaldea	Ezek. i. 1, 2.
3411		589		He foretells the taking of Jerusalem, and the dispersion of the Jews	—— iv. v. viii.—xii.
				Zedekiah takes secret measures with the king of Egypt, to revolt against the Chaldeans	2 Kings xxiv. 20; 2 Chr. xxxvi. 13; Jer. lii. 3.
3414	4823	586	588	Zedekiah revolts.	
				Nebuchadnezzar marches against Jerusalem, besieges it; quits the siege to repel the king of Egypt, who comes to assist Zedekiah. Returns to the siege	——— xxv. 1, 2; Jer. xxxvii. 5.
				Jeremiah continues prophesying during the whole siege; which continued almost three years	Jer. xxxvii. 6—11; xlvii. xxi.
				Ezekiel also describes the same siege in Chaldea	Ezek. xxiv.
3416		584		Jerusalem taken on the ninth day of the fourth month, (July,) the eleventh year of Zedekiah	2 Kings xxv. 3, 4, 8; 2 Chr. xxxvi. 17, 18; Jer. lii. 5—7.
				Zedekiah, endeavoring to fly by night, is taken, and brought to Riblah, to Nebuchadnezzar. His eyes are put out, and he is carried to Babylon	——— — 4—7; Jer. lii. 7—11.
	4825		586	Jerusalem and the temple burnt; seventh day of the fourth month	——— — 9, 10; 2 Chr. xxxvi. 19; Jer. xxxix. 8; Jer. lii. 12, 13; Jos. Bel. lib. vii. c. 10.
				The Jews of Jerusalem and Judah carried captive beyond the Euphrates. The poorer classes only left in the land	——— — 11, 12; 2 Chr. xxxvi. 20; Jer. xxxix. 9, 10; lii. 15, 16.
				Thus ends the kingdom of Judah, after it had subsisted four hundred and sixty-eight years, from the beginning of the reign of David; and three hundred and eighty-eight years from the separation of Judah and the ten tribes.	
				The beginning of the seventy years' captivity, foretold by Jeremiah	Jer. xxv.
				Gedaliah made governor of the remains of the people. He is slain	2 Kings xxv. 22—25; Jer. xl. 1—xli. 1, 2.
3417		583		Jeremiah carried into Egypt by the Jews, after the death of Gedaliah. He prophesies in Egypt	Jer. xliii. 5—13.
				Ezekiel in Chaldea prophesies against the captives of Judah	Ezek. xxxiii.
3419	4827	581	584	The siege of Tyre by Nebuchadnezzar; lasted thirteen years. During this interval, Nebuchadnezzar	Jer. xxvii.—xxix.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3419	4827	581	584	wars against the Idumeans, the Ammonites, and the Moabites	Ezek. xxv. Jos. Ant. lib. x. c. 11.
				Obadiah prophesies against Idumea.	
3432	4840	568	571	Tyre taken by Nebuchadnezzar	Ezek. xxix. 18; Jos. Ant. lib. x. c. 11.
	4841		570	Nebuchadnezzar wars against Egypt	—— —— 19—xxxii. 32.
3433		567		He returns to Babylon.	
3431		566		Nebuchadnezzar's dream of a great tree	Dan. iv. 1—27.
3435		565		His metamorphosis into an ox	—— — 28—33.
3443		557		His return to his former condition	—— — 34—37.
3444	4842	556	569	He sets up a golden statue for worship	—— iii. 1—7.
				Daniel's three companions cast into the fiery furnace.	—— — 8—30.
				Nebuchadnezzar's death, after reigning forty-three years, from the death of Nabonassar, his father, who died in 3399	Berosus, ap. Jos. cont. Ap. lib. i.
	4850		561	Evilmerodach, his son, succeeds him; reigns but one year	2 Kings xxv. 27--30; Jer. lii. 31—34. Berosus, ap. Jos. cont. Ap. lib. i. et Euseb. Præp. lib. ix.
3445	4853	555	558	Belshazzar, his son, succeeds him.	
				Daniel's vision of the four animals	Dan. vii.
3446	4860	554	551	Cyrus begins to appear; he liberates the Persians, and takes the title of king.	
3448	4858	552	553	Belshazzar's impious feast. His death	—— v. 1—30.
3449		551		Darius the Mede succeeds Belshazzar	—— — 31.
				Daniel's prophecy of seventy weeks	—— ix.
3450		550		Darius decrees that supplication should be made to no other god but himself	—— vi. 1—9.
				Daniel cast into the lion's den	—— — 10—24.
				Cyrus meditates the destruction of the empire of the Medes and Chaldeans; begins with the Medes; having overcome Astyages, king of the Medes, his uncle by the mother's side, he gives him the government of Hyrcania.	
3455	4863	545	548	Cyrus marches against Darius the Mede, his uncle; but first wars against the allies of his uncle Darius; particularly against Crœsus, king of Lydia	Herod. lib. i. Cyrop. vi.
3456	4875	544	536	He attempts Babylon, and takes it	———— ———— vii.
3457		543		He sets the Jews at liberty, and permits their return into Judea. The first year of his reign over all the East	2 Chr. xxxvi. 22, 23; Ezra i. Xen. Cyrop. lib. viii.
				The history of Bel and the Dragon	Apocrypha.
3458		542		The Jews, returning from captivity, renew the sacrifices in the temple	Ezra ii. 1—iii. 7.
3475	4882	525	529	Cyrus dies, aged seventy years	Cyropedia, lib. viii.
				Cambyses succeeds him. The Cushites, or Samaritans, obtain a prohibition, forbidding the Jews to continue the building of their temple	Ezra iv. 6—24. Ptol. Can.
3478	4886	522	525	Cambyses wars in Egypt, five years	Her. ii. iii. Just. i. c. 9.
3480		520		Cambyses kills his brother Smerdis.	
3483		517		He dies	Herod. lib. iii.
	4948		463	The seven Magi usurp the empire. Artaxata, one of them, forbids the building of the temple	1 Esdras v. 73.
				Seven chiefs of the Persians slay the Magi	Herod. iii. Just. i. c. 10.
				Darius, son of Hystaspes, otherwise Ahasuerus, acknowledged king of the Persians. Marries Atossa, the daughter of Cyrus	———— ————
3484		516		Haggai begins to prophesy; reproaches the Jews for not building the house of the Lord	Haggai.
3485		515		The Jews re-commence building the temple	Ezra vi. 6—14.
				About this time Zechariah begins to prophesy	Zech. i. 1.
				Here, properly, end the seventy years of captivity, foretold by Jeremiah, which began A. M. 3146.	

Year of the World. Calmet.	Year of the World. Hales.	Year before Christ. Calmet.	Year before Christ. Hales.	FROM THE CREATION TO THE BIRTH OF CHRIST.	
3487	4948	513	463	The feast of Darius, or Ahasuerus; he divorces Vashti.	Esth. i.
3488	4951	512	460	He espouses Esther	—— ii. 1—18.
3489	4895	511	516	The dedication of the temple of Jerusalem, rebuilt by Zerubbabel	Ezra vi. 15—22.
3495		505		The beginning of the fortune of Haman	Esth. iii. 1, 2.
				He vows the destruction of the Jews, and procures from Ahasuerus an order for their extermination.	—— —3—15.
3496		504		Esther obtains a revocation of this decree. Haman hung on the gallows he had prepared for Mordecai	—— iv.—vii.
				The Jews punish their enemies at Shushan, and throughout the Persian empire	—— ix. 1—16; Jos. Ant. lib. xi. c. 6.
3519	4926	481	485	Darius, or Ahasuerus, dies; Xerxes succeeds him...	Ptol. in Canone; Africanus; Euseb. &c.
3531	4947	469	464	Xerxes dies; Artaxerxes succeeds him	Diod. Sic. lib. xi. Justin, lib. iii. c. 1.
3537	4954	463	457	He sends Ezra to Jerusalem, with several priests and Levites, the seventh year of Artaxerxes	Ezra vii. 1, 7, 8.
3538		462		Ezra reforms abuses among the Jews, especially as to their strange wives	—— ix. x.
3550	4967	450	444	Nehemiah obtains leave of Artaxerxes to visit Jerusalem, and to rebuild its gates and walls	Neh. i.—ii. 12.
				The walls rebuilt	—— ii. 13—vi. 19.
				Dedication of the walls of Jerusalem	—— xii. 27—43.
				Nehemiah prevails with several families in the country to dwell in Jerusalem	—— xi.
				The Israelites put away their strange wives	—— ix. 2.
3551		449		Nehemiah renews the covenant of Israel with the Lord	—— viii.—x.
3563	4979	437	432	Nehemiah returns to king Artaxerxes	—— vii. 1—4; Prid.
3565	4987	435	424	Nehemiah comes a second time into Judea, and reforms abuses	—— xiii. 10.
				Zechariah prophesies under his government; also Malachi, whom several have confounded with Ezra.	
3580	4991	420	420	Nehemiah dies.	
	4998		413	Eliashib, the high-priest, who lived under Nehemiah,	
	5038		373	is succeeded by Joiada, who is succeeded by Jonathan, who is killed in the temple by Jesus his	
	5070		341	brother: the successor of Jonathan is Jaddus, or Jaddua. The exact years of the death of these high-priests are not known	Jos. Ant. lib. xi. c. 7; Chron. Alexand.
3654		346		Artaxerxes Ochus sends several Jews into Hyrcania, whom he had taken captive in Egypt	Diod. Sic. lib. xvi. Jos. cont. Ap. lib. i.
3671		329		Alexander the Great enters Asia	Plut. in Alex. Arrian, i. Diod. Sic. lib. xxii.
3672		328		He besieges Tyre; demands of the high-priest Jaddus the succors usually sent to the king of Persia; Jaddus refuses	Jos. Ant. lib. xi. c. 8.
				Alexander approaches Jerusalem, shows respect to the high-priest, is favorable to the Jews; grants them an exemption from tribute every sabbatical year	
				The Samaritans obtain Alexander's permission to build a temple on mount Gerizim.	
3673		327		Alexander conquers Egypt; returns into Phœnicia; chastises the Samaritans, who had killed Andromachus, his governor; gives the Jews part of their country	Q. Curt. lib. iv. c. 8; Euseb. Chron. p. 177. Cedrenus; Jos. cont. Ap. lib. ii.
3674		326		Darius Codomannus dies, the last king of the Persians.	
3681		319		Alexander the Great dies, first monarch of the Grecians in the East	Plut. in Alexand. Q. Curt. lib. x. c. 5; Diod. Sic. lib. xvii.
				Judea in the division of the kings of Syria.	
3684		316		Ptolemy, son of Lagus, conquers it; carries many Jews into Egypt	Jos. Ant. lib. xii. c. 7. Arist. Diod. lib. xviii.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3690	5070	310	241	Antigonus retakes Judea from Ptolemy.....	Plut. in Demet.
3692		309		Ptolemy, son of Lagus, conquers Demetrius, son of Antigonus, near Gaza; becomes again master of Judea.....	Diod. Sic. lib. xix. App. in Syriacis.
				Judea returns to the jurisdiction of the kings of Syria; the Jews pay them tribute some time. Judea is in subjection to the kings of Egypt under the reign of Ptolemy Philadelphus, if what we read concerning the version of the Septuagint be true.	
3727		273		The Septuagint version supposed to be really made about this time.	
3743		257		Antiochus Theos, king of Syria, begins to reign; grants to the Jews the privileges of free denizens throughout his dominions.	
3758		242		Ptolemy Euergetes makes himself master of Syria and Judea.	
	5090		321	The high-priest Jaddus dying in 3682, Onias I. succeeds him, whose successor is Simon the Just, in	
	5111		300	3702. He, dying in 3711, leaves his son Onias II.	
	5120		291	a child; his father's brother, Eleazar, discharges the office of high-priest about thirty years. Under the priesthood of Eleazar the version of the Septuagint is said to be made. After the death of Eleazar in 3744, Manasseh, great uncle of Onias, and brother	
	5135		276	of Jaddus, is invested with the priesthood.....	Jos. Ant. lib. xii. c. 2; Euseb. in Chron.
3771	5161	229	250	Manasseh dying this year, Onias II. possesses the high-priesthood. Incurs the indignation of the king of Egypt, for not paying his tribute of twenty talents; his nephew Joseph gains the king's favor, and farms the tributes of Cœlo-Syria, Phœnicia, Samaria and Judea.....	Jos. Ant. lib. xii. c. 3.
3783		217		Ptolemy Euergetes, king of Egypt, dies; Ptolemy Philopator succeeds him.....	Polyb. lib. ii. p. 155; Justin, lib. xxix. c. 1; Euseb. in Chron.
3785	5194	215	217	Onias II. high-priest, dies; Simon II. succeeds him.	
3786		214		Antiochus the Great wars against Ptolemy Philopator.....	Polyb. lib. v. Justin, lib. xxx. c. 1.
3787		213		Ptolemy Philopator defeats Antiochus at Raphia in Syria.....	Polyb. lib. v.
				Ptolemy attempts to enter the temple of Jerusalem; is hindered by the priests. He returns into Egypt; condemns the Jews in his dominions to be trod to death by elephants. God gives his people a miraculous deliverance.....	3 Mac. i. ii. Jos. Ant. lib. xii. c. 4. Euseb. in Chron. Chron. Alexand.
3788		212		The Egyptians rebel against their king Ptolemy Philopator; the Jews take his part.....	Polyb. lib. v.
3800		200		Ptolemy Philopator dies; Ptolemy Epiphanes, an infant, succeeds him.....	Justin, lib. xx. c. 1, 2. Ptol. in Canone; Euseb. &c.
3802		198		Antiochus the Great conquers Phœnicia and Judea.	Polyb. lib. v.
3805	5216	195	195	Simon II. high-priest, dies; Onias III. succeeds him.	
3806		194		Scopas, a general of Ptolemy Epiphanes, retakes Judea from Antiochus.....	Jos. Ant. lib. xii. c. 3.
3807		193		Antiochus defeats Scopas; is received by the Jews into Jerusalem.....	Polyb. lib. xvi. Jos. Ant. lib. xii. c. 3.
				Arius, king of Lacedemon, writes to Onias III. and acknowledges the kindred of the Jews and Lacedemonians. The year uncertain. Perhaps it was rather Onias I.	
3812		188		Antiochus the Great gives his daughter Cleopatra in marriage to Ptolemy Epiphanes, king of Egypt; and as a dowry, Cœlo-Syria, Phœnicia, Judea and Samaria.....	
3815		185		Antiochus, declaring war against the Romans, is	Jos. Ant. lib. xii. c. 3.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				overcome, and loses great part of his dominions. He preserves Syria and Judea.....	Justin, lib. xxxi. c. 6—8.
3817	5216	185	195	Antiochus dies; leaves Seleucus Philopator his successor. Antiochus, his other son, surnamed afterwards Epiphanes, at Rome as a hostage...	——— xxxii. c. 2; Strabo, lib. xvi. App. in Syriacis.
3828		172		Heliodorus, by order of Seleucus, attempts to rifle the treasury of the temple at Jerusalem. Is prevented by an angel.	
				Onias III. goes to Antioch, to vindicate himself against calumnies.	
				Seleucus sends his son Demetrius to Rome, to replace his brother Antiochus, who had been a hostage there fourteen years.	
				Antiochus journeying to return into Syria, Seleucus is put to death by the machinations of Heliodorus, who intends to usurp the kingdom.	
				Antiochus, at his arrival, is received by the Syrians as a tutelar deity, and receives the name of Epiphanes.	
3829	5236	171	175	Jason, son of Simon II., high-priest, and brother of Onias III., now high-priest, buys the high-priesthood of Antiochus Epiphanes.....	2 Mac. iv. 7; Jos. de Mac. c. 4.
				Several Jews renounce Judaism, for the religion and ceremonies of the Greeks.	
3831		169		Antiochus Epiphanes intends war against Ptolemy Philometor, king of Egypt. Is received with great honor in Jerusalem.	
3834	5239	166	172	Menelaus offers three hundred talents of silver for the high-priesthood more than what Jason had given for it; he obtains a grant of it from Antiochus....	——— — 23—28.
				Menelaus, not paying his purchase-money, is deprived of the high-priesthood: Lysimachus, his brother, is ordered to perform the functions of it.	
				Menelaus, gaining Andronicus, governor of Antioch, in the absence of Antiochus Epiphanes, causes Onias III. the high-priest, to be killed.....	——— — 34.
				Lysimachus, thinking to plunder the treasury of the temple at Jerusalem, is put to death in the temple.	——— — 40—42.
				Antiochus preparing to make war in Egypt. Prodigies seen in the air over Jerusalem.....	——— v. 1—3.
				A report that Antiochus Epiphanes was dead, in Egypt; Jason attempts Jerusalem, but is repulsed.	——— — 5, 6; Jos. Ant. l. xii. c. 8.
				Antiochus, being informed that some Jews had rejoiced at the false news of his death, plunders Jerusalem, and slays 80,000 men.....	——— — 11; Diod. Sic. lib. xxxiv.
3836		164		Apollonius sent into Judea by Antiochus Epiphanes. He demolishes the walls of Jerusalem, and oppresses the people. He builds a citadel on the mountain near the temple, where formerly stood the city of David.....	——— — 24—26; 1 Mac. i. 30—40; Jos. Ant. l. xxii. c. 7.
				Judas Maccabæus, with nine others, retires into the wilderness.	
3837		163		Antiochus Epiphanes publishes an edict, to constrain all the people of his dominions to uniformity with the religion of the Grecians.	
				The sacrifices of the temple interrupted; the statue of Jupiter Olympius set up on the altar of burnt-sacrifices.....	Jos. Ant. l. xxii. c. 7.
				The martyrdom of old Eleazar at Antioch; of the seven brethren Maccabees, and their mother...	2 Mac. vi. vii. Jos. de Maccab.
				Mattathias and his seven sons retire into the mountains; the Assideans join them.....	1 Mac. ii. 29, 30; Jos. Ant. lib. xii. c. 8.
				About this time flourishes Jesus, son of Sirach, author of the book of Ecclesiasticus.	
3838	5248	162	163	Mattathias dies.....	——— — 70.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3838	5248	162	163	Is succeeded by Judas Maccabæus. Judas defeats Apollonius, and afterwards Seron.....	1 Mac. iii. 1, 13, 24; 2 Mac. viii. 1; Jos. Ant. lib. xii. c. 9.
3839		161		Antiochus Epiphanes, wanting money to pay the Romans, goes to Persia. Nicanor and Gorgias, and Ptolemy, son of Dorymenes, enter Judea at the head of their armies.....	——— —42, &c. 2 Mac. viii. 34, &c. Jos. Ant. lib. xii. c. 11.
				Judas Maccabæus defeats Nicanor. Gorgias declines a battle against Judas.	
3840		160		Lysias, coming into Judea with an army, is beaten, and forced to return to Antioch.	
				Judas purifies the temple, after three years' defilement by the Gentiles. This is called Encœnia...	——— iv. 36, &c. 2 Mac. x. 1, &c. Jos. Ant. lib. xii. c. 11.
				Timotheus and Bacchides, generals of the Syrian army, are beaten by Judas.	
				Antiochus Epiphanes dies in Persia. His son, Antiochus Eupator, aged nine years, succeeds him; under the regency of Lysias.....	Appian, in Syriacis; Euseb. in Chron. Jos. Ant. lib. xii. c. 14; 1 Mac. vi. 17; 2 Mac. ix. 29; x. 10, 11.
				Judas wars against the enemies of his nation in Idumea, and beyond Jordan.....	1 Mac. v. 1, &c. 2 Mac. x. 14, 15, &c.
				Timotheus, a second time, overcome by Judas.....	2 Mac. x. 24—38.
3841		159		The people beyond Jordan and in Galilee conspire against the Jews. Are supported by Judas and his brethren.	
				Lysias, coming into Judea, forced to make peace with Judas; returns to Antioch.....	——— xi. 1—15.
				A letter of king Antiochus Eupator, in favor of the Jews.	
				The Roman legates write to the Jews, and promise to support their interests with the king of Syria.	
				The treachery of Joppa and Samaria chastised by Judas.	
				Judas wars beyond Jordan. Defeats a general of the Syrian troops, called Timotheus, different from the former Timotheus.....	1 Mac. xii. 10, &c.
				Judas attacks Gorgias in Idumea; having defeated him, finds Jews, killed in the fight, had concealed gold under their clothes, which they had taken from an idol's temple at Jamnia.....	——— v. 65, &c.
				Antiochus Eupator invades Judea in person; besieges Bethshur, and takes it; besieges Jerusalem.....	——— vi. 48—54.
				Philip, who had been appointed regent by Antiochus Epiphanes, coming to Antioch, Lysias prevails with the king to make peace with the Jews, and to return to Antioch. But before he returns, he enters Jerusalem, and causes the wall to be demolished that Judas had built to secure the temple from the insults of the citadel.....	——— —55—62; 2 Mac. xiii. 23.
3842		158		Menelaus, the high-priest, dies; is succeeded by Alcimus, an intruder.....	2 Mac. xiv. 3; Jos. Ant. lib. xii. c. 15. lib. xx. c. 8.
				Onias IV. son of Onias III. lawful heir to the dignity of high-priest, retires into Egypt, where, some time after, he builds the temple Onion. See 3854.	
				Demetrius, son of Seleucus, sent to Rome as a hostage; escapes from thence, comes into Syria, where he slays his nephew Eupator, also Lysias, regent of the kingdom, and is acknowledged king of Syria.....	1 Mac. vii. 1—4; 2 Mac. xiv. 1, 2; Jos. Ant. lib. xii. c. 16; Appian in Syriacis; Just. lib. xxxiv. c. 3.

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3842	5248	158	163	Alcimus intercedes with Demetrius for the confirmation of the dignity of high-priest, which he had received from Eupator	1 Mac. vii. 5—9.
3843		157		Alcimus returns into Judea with Bacchides, and enters Jerusalem	——— — 10, &c.
				Is driven thence, and returns to Demetrius, who appoints Nicanor, with troops, to take him back to Judea. Nicanor makes an accommodation with Judas, and lives for some time on good terms with him	——— — 26—29.
				Alcimus accuses Nicanor of betraying the king's interests. Demetrius orders Nicanor to bring Judas to him	——— — 27—32; 2 Mac. xiv. 26—29; Jos. Ant. l. xii. c. 17.
				Judas attacks Nicanor, and kills about 5000 men	2 Mac. xv. 27.
				Death of Rhazis, a famous old man, who chooses rather to die by his own hand, than to fall alive into the power of Nicanor	——— xiv. 37—46.
				Judas obtains a complete victory, in which Nicanor is killed	——— xv. 27, &c.
				Bacchides and Alcimus again sent into Judea	1 Mac. ix. 1, &c. Jos. Ant. lib. xii. c. 19.
				Judas gives them battle; dies like a hero, on a heap of enemies slain by him	——— — 5—21; Jos. Ant. lib. xii. c. 19.
	5251		160	Jonathan Maccabæus chosen chief of his nation, and high-priest, in the place of Judas	——— — 28, &c. Jos. Ant. lib. xiii. c. 1.
				The envoys return, which Judas had sent to Rome, to make an alliance with the Romans.	
				Bacchides pursues Jonathan; he, after a slight combat, swims over the Jordan in sight of the enemy.	——— — 43, &c. Jos. Ant. lib. xiii. c. 1.
3844		156		Alcimus dies	——— — 54.
3846		154		Jonathan and Simon Maccabæus are besieged in Bethbessen, or Beth-agla. Jonathan goes out of the place, raises soldiers, and defeats several bodies of the enemy	——— — 62, &c. Jos. Ant. lib. xiii. c. 1.
				Simon, his brother, makes several sallies, and opposes Bacchides.	
				Jonathan makes proposals of peace to Bacchides, which are accepted	——— — 70; Jos. Ant. lib. xiii. c. 2.
				Jonathan fixes his abode at Mikmash, where he judges the people	——— — 73.
3851		149		Alexander Balas, natural son of Antiochus Epiphanes, comes into Syria to be acknowledged king.	——— x. 1; Jos. Ant. lib. xiii. c. 3.
3852		148		Demetrius Soter, king of Syria, writes to Jonathan, asks soldiers against Alexander Balas. Balas also writes to Jonathan, with offers of friendship, and the dignity of high-priest	——— — 3—9, 15—20; Jos. Ant. l. xiii. c. 5.
	5258		153	Jonathan assists Balas, puts on the purple, and performs the functions of high-priest, for the first time at Jerusalem, which he makes his ordinary residence. In the year of the Greeks 160	——— — 21, &c.
				Demetrius's second letter to Jonathan	——— — 24—45.
3854		146		Demetrius Soter dies; Alexander Balas is acknowledged king of Syria	——— — 50; Justin, lib. xxxv. c. 1; Polyb. lib. iii. p. 161; Jos. Ant. lib. xiii. c. 5.
				Onias IV. son of Onias III. builds the temple of Onion in Egypt	Jos. Ant. lib. xii. c. 6; lib. xx. c. 8; Bell. lib. vii. c. 30.
				A dispute between the Jews and Samaritans of Alexandria, concerning their temples. The Samaritans condemned by the king of Egypt, and the temple of Jerusalem preferred to that of Gerizim.	——— xiii. c. 6.
				Aristobulus, a peripatetic Jew, flourishes in Egypt, under Ptolemy Philopator.	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3854	5258	146	153	Demetrius Nicanor, eldest son of Demetrius Soter, comes into Cilicia to recover the kingdom of his father	1 Mac. x. 67; Jos. Ant. l. xiii. c. 8; Justin, l. xxxv. c. 2.
				Apollonius, to whom Alexander Balas had trusted his affairs, revolts to Demetrius Nicanor	Jos. Ant. l. xiii. c. 8.
				He marches against Jonathan Maccabæus, who continues in the interest of Alexander Balas. Apollonius is put to flight	1 Mac. x. 69—87; Jos. Ant. l. xiii. c. 8.
3858		142		Ptolemy Philometor, king of Egypt, comes into Syria, pretending to assist Alexander Balas, but he really designs to dethrone him	——— xi. 1—5; Jos. Ant. l. xiii. c. 8.
3859		141		Alexander Balas gives battle to Philometor and Demetrius Nicanor. He loses it, and flies to Zabdiel, king of Arabia, and cuts off his head	——— xi. 15—17; Diod. Sic. in Excer. Phot. cod. 244.
				Ptolemy Philometor dies in Syria. Cleopatra, his queen, gives the command of her army to Onias, a Jew, son of Onias III.	——— xi. 18; Polyb. in Excer. Val. p. 194. Strab. l. xvi. p. 751.
				Onias restrains Ptolemy Physcon, son of Philometor	Justin, lib. xxxviii. c. 8; Jos. cont. Ap. l. ii.
				Jonathan besieges the fortress of the Syrians at Jerusalem	1 Mac. xi. 20; Jos. Ant. l. xiii. c. 8.
				Demetrius comes into Palestine; Jonathan finds means to gain him by presents	——— — 21—29.
3860		140		Demetrius Nicanor attacked by the inhabitants of Antioch, who had revolted. Jonathan sends him soldiers, who deliver him	——— — 43, 44.
				Tryphon brings young Antiochus, son of Alexander Balas, out of Arabia, and has him acknowledged king of Syria. Jonathan espouses his interests against Demetrius Nicanor	——— — 54—60; Jos. Ant. l. xiii. c. 9.
				Jonathan renews the alliance with the Romans and Lacedemonians	——— xii. 1—13; Jos. Ant. l. xiii. c. 9.
				He is treacherously taken by Tryphon in Ptolemais, who some time afterwards puts him to death	——— — 39—53.
3861	5268	139	143	Simon Maccabæus succeeds Jonathan	——— xiii. 1—9.
				Tryphon slays the young king Antiochus Theos, and usurps the kingdom of Syria	Diod. Sic. Legat. 31.
				Simon acknowledges Demetrius Nicanor, who had been dispossessed of the kingdom of Syria, and obtains from him the entire freedom of the Jews.	1 Mac. xii. 34—42; xiv. 38—41; Jos. Ant. l. xiii. c. 11.
3862		138		The Syrian troops, that held the citadel of Jerusalem, capitulate	——— xiii. 49—52.
				Demetrius Nicator, or Nicanor, goes into Persia with an army; is taken by the king of Persia	——— xiv. 1—3; Justin, l. xxxvi. c. 1; Jos. Ant. xiii. c. 9, 12; Orosius, lib. v. c. 4.
				Simon acknowledged high-priest, and chief of the Jews, in a great assembly at Jerusalem	——— — 26—49.
3864		136		Antiochus Sidetes, brother of Demetrius Nicanor, becomes king of Syria; allows Simon to coin money, and confirms all the privileges the Syrian kings had granted to the Jews	——— xv. 1, &c.
3865		135		Return of the ambassadors Simon had sent to Rome, to renew his alliance with the Romans	——— — 15.
3866		134		Antiochus Sidetes quarrels with Simon, and sends Cendebeus into Palestine, to ravage the country	——— — 26—36.
				Cendebeus is beaten by John and Judas, Simon's sons.	——— — 38—40.
3869		131		Simon killed by treachery, with two of his sons, by Ptolemy, his son-in-law, in the castle of Docus	——— xvi. 14—18; Jos. Ant. l. xiii. c. 14.
3870	5275	130	136	Hyrcanus, or John Hyrcanus, succeeds his father, Simon.	
				Antiochus Sidetes besieges Hyrcanus in Jerusalem.	——— — 20—24; Jos. Ant. l. xiii. c. 14.
				Hyrcanus obtains a truce of eight days to celebrate	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3870	5275	130	136	the feast of Tabernacles. Makes peace with Antiochus.....	Jos. Ant. lib. xiii. c. 16; Diod. Sic. xxxiv. p. 901.
				Hyrcanus finds money in David's tomb; or rather the hidden treasures of the kings of Judah.....	Jos. Ant. lib. xiii. c. 16.
3873		127		Antiochus Sidetes goes to war against the Persians; Hyrcanus accompanies him. Antiochus is conquered and slain.....	Justin, l. xxxviii. c. 10.
3874		126		Hyrcanus shakes off the yoke of the kings of Syria, sets himself at perfect liberty, and takes several cities from Syria.....	Jos. Ant. lib. xiii. c. 17; Strabo, lib. xvi. p. 76.
3875		125		He attacks the Idumeans, and obliges them to receive circumcision.....	——— xv. c. 11; Strabo, l. xvi. p. 760.
3877		123		He sends ambassadors to Rome, to renew his alliance with the Roman power.....	——— xiii. c. 17.
				While the two kings of Syria, both of them called Antiochus, war against each other, Hyrcanus strengthens himself in his new monarchy.....	———
3894		106		He besieges Samaria; takes it after a year's siege...	——— c. 18.
3895		105		Hyrcanus dies, after a reign of twenty-nine years...	———
3898		102		Under his government is placed the beginning of the three principal Jewish sects, the Pharisees, the Sadducees and the Essenians, but their exact epochas are not known.	Euseb. in Chron.
	5305		106	Judas, otherwise called Aristobulus, or Philellen, succeeds John Hyrcanus, associates his brother Antigonus with him in the government, leaves his other brethren and his mother in bonds. Lets his mother starve in prison; takes the diadem and title of king. Reigns one year.....	Jos. Ant. lib. xiii. c. 19; de Bell. lib. i. c. 3.
				He declares war against the Itureans. Antigonus, his brother, beats them, and obliges them to be circumcised.....	———
				Antigonus slain at his return from this expedition, by order of his brother Aristobulus.....	Jos. ubi sup.
3899	5306	101	105	Aristobulus dies, after reigning one year. Alexander Jannæus, his brother, succeeds him; reigns twenty-six years. He attempts Ptolemaïs, but hearing that Ptolemy Lathurus was coming to relieve the city, he raises the siege, and wastes the country.....	——— c. 20.
3900		100		Ptolemy Lathurus obtains a great victory over Alexander, king of the Jews.....	——— c. 20, 21.
3901		99		Cleopatra, queen of Egypt, fearing that Lathurus should give her disturbance in Egypt, sends the Jews Helcias and Ananias, against him, with a powerful army. She takes Ptolemaïs.....	——— c. 21.
3902		98		Alexander Jannæus, king of the Jews, makes an alliance with Cleopatra, and takes some places in Palestine.....	———
3906		94		Attacks Gaza, takes it, and demolishes it.	
3907		93		The Jews revolt against him, but he subdues them.	
				He wages several wars abroad with success.	
				His subjects war against him during six years, and invite to their assistance Demetrius Eucerus, king of Syria.....	——— c. 22.
				Alexander loses the battle, but the consideration of his misfortunes reconciles his subjects to him.	
				Demetrius Eucerus obliged to retire into Syria. The years of these events are not well known.	
3919		81		Antiochus Dionysius, king of Syria, invades Judea; attacks the Arabians, but is beaten and slain. Aretas, king of the Arabians, attacks Alexander; having overcome him, treats with him, and retires.	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3920	5306	80	105	Alexander Jannæus takes the cities of Dion, Gerasa, Gaulon, Seleuci, &c.	
3926		74		Alexander Jannæus dies, aged forty-nine years.....	Jos. Ant. lib. xiii. c. 23.
	5333		78	Alexandra, otherwise Salome, or Salina, his queen, succeeds him; gains the Pharisees to her party, by giving them great power. Reigns nine years.	
3933		67		Aristobulus II. son of Alexander Jannæus, heads the old soldiers of his father; is discontented with the government of his mother and the Pharisees.....	—— 24.
3934		66		Takes possession of the chief places of Judea, during his mother's sickness.....	——
3935	5342	65	69	Alexandra dies. Hyrcanus, her eldest son, and brother of Aristobulus, is acknowledged king. Reigns peaceably two years.	
3935				Battle between Hyrcanus and Aristobulus; Hyrcanus is overcome at Jericho. Hyrcanus had been high-priest under the reign of his mother nine years; then is king and pontiff two years; is afterwards only priest nineteen years; after which he is ethnarch four years. At last, he is Herod's captive and sport eight years. So that he survived his father, Alexander Jannæus, forty-eight years.....	—— lib. xiv. c. 1; Bel. lib. i. c. 4.
3938		62		Peace concluded between the brothers, on condition that Hyrcanus should live private, in the enjoyment of his estate, and Aristobulus be acknowledged high-priest and king. Thus Hyrcanus, having reigned three years and three months, resigns the kingdom to Aristobulus II. who reigns three years and three months.....	
	5342		69		Jos. ubi sup.
3939		61		Hyrcanus, at the instigation of Antipater, seeks protection from Aretas, king of the Arabians.	
				Aretas, king of the Arabians, undertakes to replace Hyrcanus on the throne.....	—— c. 3; Bel. lib. i. 5.
				Aristobulus is worsted, and forced to shut himself up in the temple at Jerusalem.	
				He sends deputations, first to Gabinius, and then to Scaurus, who were sent by Pompey into Syria; offers them great sums of money to engage on his side, and to oblige Aretas to raise the siege of the temple.....	—— c. 4. ——
				Scaurus writes to Aretas, and threatens to declare him an enemy to the Roman people, if he does not retire.	
				Aretas withdraws his forces; Aristobulus pursues him, gives him battle, and obtains a victory over him.	
3940		60		Pompey comes to Damascus, and orders Aristobulus and Hyrcanus to appear before him. Hears the cause of the two brothers, and advises them to live in good understanding with each other.....	—— c. 5. ——
3941	5348	59	63	Aristobulus withdraws into Jerusalem, and maintains the city against Pompey, who besieges it. The city and temple taken. Aristobulus taken prisoner. Hyrcanus made high-priest and prince of the Jews, but not allowed to wear the diadem. Judea reduced to its ancient limits, and obliged to pay tribute to the Romans.....	—— c. 5—7. —— Strab. lib. xvi. p. 762.
				Alexander, son of Aristobulus, having escaped from the custody of those who were carrying him to Rome, comes into Judea, and raises soldiers.....	Jos. Ant. lib. xiii. c. 10; Bel. lib. i c. 6.
				End of the kingdom of Syria.	
				Augustus, afterwards emperor, is born.	
3947		53		Gabinius, a Roman commander, beats Alexander, and besieges him in the castle of Alexandrion. Alexander surrenders, with all his strong places.	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3948	5348	52	63	Aristobulus, escaping from Rome, returns into Judea, and endeavors to repair the castle of Alexandrion. Is hindered by the Romans, who disperse his little army. He flees to Machæron, determining to fortify it, but is presently besieged in it. After some resistance, is taken, and sent a second time prisoner to Rome.....	Jos. Ant. lib. xiv. c. 11; Bel. lib. i. c. 6.
3949		51		Ptolemy Auletes, king of Egypt, by money, induces Gabinius to come into Egypt, to restore him to the throne. John Hyrcanus furnishes Gabinius with provisions for his army, and writes to the Jews, in Pelusium, to favor the passage of the Romans....	Dion. Cas. lib. xxxix; Plutarch in Anton. Jos. Ant. l. xiv. c. 11.
				While Gabinius is busy in Egypt, Alexander, son of Aristobulus, wastes Judea. Gabinius defeats him at the foot of mount Tabor.....	Jos. ubi sup.
				Crassus succeeds Gabinius in the government of Syria.....	Dion. Cas. lib. xxxix.
3950		50		Crassus, passing into Syria, and finding the province quiet, makes war against the Parthians.	
3951		49		He comes to Jerusalem, and takes great riches out of the temple.....	Jos. Ant. lib. xiv. c. 12.
	5358		53	He marches against the Parthians: is beaten and killed by Orodes.....	Dion. Cas. lib. xl.
3952		48		Cassius brings the remains of the Roman army over the Euphrates, takes Tirhakah, and brings from thence above 30,000 Jewish captives.	
				He restrains Alexander, son of king Aristobulus.	
				Civil war between Cæsar and Pompey.....	Plut. in Cæs. etc. Dion. Cas. lib. xli. App. Bel. civ. lib. ii.
3955		45		Julius Cæsar, making himself master of Rome, sets Aristobulus at liberty, and sends him with two legions into Syria.	
				Those of Pompey's party poison Aristobulus.	
				Scipio slays young Alexander, son of Aristobulus.	
				The battle of Pharsalia. Antipater governor of Judea.	
				The library of Alexandria burnt.	
3957		43		Antipater, by order of Hyrcanus, joins Mithridates, who was going into Egypt with succors for Cæsar, and assists him in reducing the Egyptians.	
				Cæsar, having finished the war in Egypt, comes into Syria; confirms Hyrcanus in the high-priesthood.	
				Vitruvius, the architect, flourishes.	
	5364		47	Antigonus, son of Aristobulus, remonstrates to Cæsar; but Cæsar is prejudiced against him by Antipater.....	Jos. Ant. lib. xiv. c. 15; Bel. lib. i. c. 8.
				Antipater takes advantage of the indolence of Hyrcanus; makes his eldest son, Phazael, governor of Jerusalem, and Herod, another of his sons, governor of Galilee.....	——— c. 17.
3958		42		Herod is summoned to Jerusalem to give an account of his conduct, but, finding himself in danger of being condemned, retires to his government.	
				Hillel and Sameas, two famous rabbins, live about this time. Sameas was master to Hillel. Jonathan, son of Uziel, author of the Chaldee paraphrase, was a disciple of Hillel. Josephus says, that Pollio was master of Sameas. Jerome says, that Akiba succeeded Sameas and Hillel in the school of the Hebrews.	
				Cæsar passes into Africa. Cato kills himself at Utica.	
				Reform of the Roman Calendar, in the year of Rome 708. This year consisted of 445 days.....	Censorin. c. 20.
3959		41		Hyrcanus sends ambassadors to Julius Cæsar, to re-	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
				new alliance. The alliance renewed in a manner very advantageous to the Jews.	
3960	5364	40	47	After the death of Julius Cæsar, the ambassadors of the Jews are introduced into the senate, and obtain their whole request.	
				The Jews of Asia confirmed in their privilege of not being compelled to serve in the wars.	
3961		39		Cassius demands 700 talents from Judea. Malichus causes Antipater to be poisoned.....	Jos. Ant. lib. xiv. c. 18. 19.
				Herod causes Malichus to be killed, to revenge the death of his father Antipater.	
3962		38		Felix, having attacked Phazael, is shut up by him in a tower, whence Phazael would not release him but on composition.	
				The era of Spain, Spain being now subdued to Augustus by Domitius Calvinus.	
				Herod and Phazael tetrarchs of Judea.....	——— c. 23.
3963		37		Antigonus II. son of Aristobulus, gathers an army, and enters Judea.	
				Herod gives him battle, and routs him.	
				Mark Antony coming into Bithynia, some Jews resort to him, and accuse Herod and Phazael before him; but Herod, coming thither, wins the affections of Antony.....	——— c. 22.
				Mark Antony, being at Ephesus, grants the liberty of their nation to such Jews as had been brought captive by Cassius, and causes the lands to be restored that had been unjustly taken away from the Jews.	
				Mark Antony coming to Antioch, some principal Jews accuse Herod and Phazael, but, instead of hearing them, he establishes the two brothers tetrarchs of the Jews.....	——— c. 23.
				The Jews afterwards send a deputation of a thousand of their most considerable men to Antony, then at Tyre; but in vain.....	——— ———
3964		36		Antigonus, son of Aristobulus, prevails with the Parthians to place him on the throne of Judea. The Parthians seize Hyrcanus and Phazael, and deliver them up to Antigonus.....	——— c. 24, 25.
	5371		40	Phazael beats out his own brains; the Parthians carry Hyrcanus beyond the Euphrates, after Antigonus had cut off his ears.	
	5374		37	Herod forced to flee to Jerusalem, and thence to Rome, to implore assistance from Antony. He obtains the kingdom of Judea from the senate, and returns with letters from Antony, who orders the governors of Syria to assist in obtaining the kingdom. He reigns thirty-seven years.....	——— c. 26.
3965		35		He first takes Joppa, then goes to Massada, where his brother Joseph was besieged by Antigonus...	——— c. 27.
				He raises that siege, and marches against Jerusalem; but, the season being too far advanced, he could not then besiege it.....	———
				He takes the robbers that hid themselves in the caves of Galilee, and slays them.	
				Machera, a Roman captain, and Joseph, Herod's brother, carry on the war against Antigonus, while Herod goes with troops to Antony, then besieging Samosata.....	———
3966		34		After the taking of Samosata, Antony sends Sosius, with Herod, into Judea, to reduce it.....	———
3967		33		After several battles, Herod marches against Jerusalem; the city is taken; Antigonus surrenders himself to Sosius, who insults him.	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3967	5374	33	37	Antigonus carried prisoner to Antony, at Antioch, who orders him to be beheaded.....	Jos. Ant. lib. xiv. c. 27.
				End of the reign of the Asmoneans, which had lasted 126 years.	
				Ananel high-priest the first time.....	———— xv. c. 2.
3968		32		Hyrcanus is treated kindly by the king of the Parthians. Obtains leave to return into Judea.	
				Because Hyrcanus could no longer exercise the functions of the high-priesthood, Herod bestows that dignity on Ananel.....	———— — c. 2, 3.
3969		31		Alexandra, mother of Mariamne and Aristobulus, obtains of Herod, that Aristobulus might be made high-priest.	
3970		30		Herod causes Aristobulus to be drowned, after he had been high-priest one year.	
				Ananel high-priest the second time.....	Jos. ubi sup.
				Herod is sent for by Antony to justify himself concerning the murder of Aristobulus.....	Jos. Ant. lib. xv. c. 4.
				War between Augustus and Mark Antony. Herod sides with Antony.	
3973		27		Herod's wars with the Arabians.	
				A great earthquake in Judea.....	———— c. 7; Bel. lib. i. c. 14.
				The battle of Actium; Augustus obtains the victory over Antony.....	Dion. Cas. lib. li. Plut. in Ant. etc.
				Herod seizes Hyrcanus, who attempted to take shelter with the king of the Arabians, and puts him to death.	
3974		26		He goes to Rome to pay his court to Augustus; obtains the confirmation of the kingdom of Judea.	
				Antony and Cleopatra kill themselves.	
				End of the kings of Alexandria, 294 years from the death of Alexander the Great.	
3975		25		Augustus comes into Syria; passes through Palestine; is magnificently entertained by Herod.	
3976		24		Herod puts to death his wife Mariamne, daughter of Alexandra.	
3978		22		Salome, Herod's sister, divorces herself from Costobarus.	
3979		21		Plague and famine rage in Judea.	
3982		18		Herod undertakes several buildings, contrary to the religion of the Jews.....	Jos. Ant. lib. xv. c. 11.
				He builds Cæsarea of Palestine.	
3983		17		Agrippa, Augustus's favorite, comes into Asia. Herod visits him.....	———— c. 13.
3984		16		Augustus gives Trachonitis to Herod.	
3985		15		Herod undertakes to rebuild the temple of Jerusalem.....	———— c. 14.
3988		12		Herod makes a journey to Rome, to recommend himself to Augustus.....	———— xvi. c. 1.
3989		11		He marries his two sons, Alexander and Aristobulus.	———— c. 2.
3990		10		Herod comes to meet Agrippa, and engages him to visit Jerusalem.	
3991		9		Domestic divisions in Herod's family. Salome, Pheroras and Antipater at variance with Alexander and Aristobulus.....	————c.6—12.
3993		7		Herod goes to Rome, and accuses his two sons, Alexander and Aristobulus, to Augustus.	
3994		6		The solemn dedication of the city of Cæsarea, built by Herod, in honor of Augustus.	

Year of the World.		Year before Christ.		FROM THE CREATION TO THE BIRTH OF CHRIST.	
Calmet.	Hales.	Calmet.	Hales.		
3995	5374	5	37	Augustus continues the Jews of Alexandria in their ancient rights and privileges.	
				Herod, it is said, causes David's tomb to be opened, to take out treasure.	
				New disturbances in Herod's family.	
3996		4		Archelaus, king of Cappadocia, reconciles his son-in-law, Alexander, to his father, Herod.	
				Archelaus goes to Rome with Herod.	
3997		3		Herod makes war in Arabia.	
3998		2		Herod is accused to Augustus of killing several Arabs.	Jos. Ant. lib. xvi. c. 15
				An angel appears to the priest Zacharias. The conception of John the Baptist. September 24th....	Luke i. 9—20.
3999		1		Annunciation of the Incarnation of the Son of God, to the Virgin Mary. March 25th.....	——26—38.
				Herod condemns and slays his two sons Alexander and Aristobulus.....	Jos. Ant. l. xvi. c. 17.
				Antipater, son of Herod, aims at the kingdom.....	——— l. xvii. c. 1.
				Herod sends Antipater to Rome.	
				The artifices and tricks of Antipater are discovered.	
	5406		5	Birth of John the Baptist, six months before the birth of Jesus, June 24th.....	Luke i. 57—80.

Year of World. Calmet.	Before Christ. Hales.	Before A. D. Calmet.	Year of Christ. Calmet.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
4000	5	4	1	The birth of our Lord and Saviour Jesus Christ, December 25th	Luke ii. 7.
4001		3		Circumcision of Jesus, January 1	—— — 21.
				Antipater returns from Rome. Is accused and convicted of a design to poison Herod	Jos. Ant. l. xvii. c. 7, 9; Bel. lib. i. c. 20, 21.
				Wise men come to worship Jesus	Matt. ii. 1—12.
				Purification of the Virgin Mary; Jesus presented in the temple, forty days after his birth, Feb. 2d	Luke ii. 22—38.
				Flight into Egypt	Matt. ii. 13—15.
				Massacre of the innocents at Bethlehem	—— — 16, 17.
				Antipater put to death by order of Herod.	
				Herod dies, five days after Antipater	Jos. Ant. l. xvii. c. 8; Euseb. Hist. Ec. i. 8.
				Archelaus appointed king of Judea by the will of Herod	Jos. Ant. l. xvii. c. 13; Matt. ii. 22.
				Return of Jesus Christ out of Egypt. He goes to dwell at Nazareth	Matt. ii. 19—23.
				Archelaus goes to Rome, to procure from Augustus the confirmation of Herod's will in his favor.	
				The Jews revolt; Varus keeps them in their duty.	
				Archelaus obtains a part of his father's dominions, with the title of tetrarch, and returns to Judea.	
				An impostor assumes the character of Alexander, son of Herod and Mariamne.	
4002		1	2	Archelaus takes the high-priesthood from Joazar, and gives it to Eleazar.	
				The Vulgar Æra, or Anno Domini; the fourth year of Jesus Christ, the first of which has but eight days.	
	A. D.	A. D.			
4009	7	6	9	Archelaus banished to Vienne in Gaul	Jos. Ant. l. xvii. c. 15.
4010		7	10	Enrolment, or taxation, by Cyrenius in Syria. This was his second enrolment.	
				Revolt of Judas the Gaulonite, chief of the Herodians.	
4012	10	9	12	Jesus Christ, at twelve years of age, visits the temple at Jerusalem; continues there three days, unknown to his parents	Luke ii. 46—48.
4013		10	13	Marcus Ambivius governor of Judea	Jos. Ant. l. xvii. c. 15.
4017		14	17	Death of the emperor Augustus; reigned fifty-seven years, five months, and four days	Vel. Pat. lib. ii. c. 123; Suet. in Oct. c. 100; Tacitus, l. i. c. 5, 7.
				Tiberius succeeds him; reigns twenty-two years, six months, and twenty-eight days	Jos. Ant. lib. xviii. c. 3, &c.
4023		20	23	Tiberius expels from Italy all who profess the Jewish religion, or practise Egyptian superstitions.	
4031	25	28	31	Pilate sent governor into Judea	
				He attempts to bring the Roman colors and ensigns into Jerusalem, but is opposed by the Jews.	
4032	26	29	32	John the Baptist begins to preach	Matt. iii. 1; Luke iii. 2, 3; John i. 18.
4033	27	30	33	Jesus Christ baptized by John	—— — 13—17; Mark i. 9; Luke iii. 21.
				Jesus goes into the desert	—— iv. 1—11; Mark i. 12; Luke iv. 1.
	28			After forty days, Jesus returns to John. He calls Andrew, Simon, Philip and Nathanael	—— — 12, &c.
				The marriage in Cana, where Jesus changes water into wine	John ii. 1.
				Jesus comes to Capernaum; thence to Jerusalem, where he celebrates the first passover after his baptism, April 15th, this year	Matt. ix.—xii. John ii. 12—25.
				Nicodemus comes to Jesus by night	John iii. 1—21.

Year of World. Calmet.	A. D. Hales.	A. D. Calmet.	Year of Christ. Calmet.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
4033	28	30	33	Jesus goes to the banks of Jordan, where he baptizes.	John iii. 22.
				Herod Antipas marries Herodias, his brother Philip's wife, Philip being yet living.	
				John the Baptist declares vehemently against this marriage; he is put in prison	Matt. xiv. 3—5; Mark vi. 17—20; Luke iii. 19.
				Jesus withdraws into Galilee; converts the Samaritan woman, and several Samaritans	John iv. 1—42.
				Preaches at Nazareth, and leaves this city to dwell in Capernaum	Luke iv. 16—32.
				Calling of Simon, Andrew, James and John, by Jesus Christ	Matt. iv. 18—22; Mark i. 17—20; Luke v. 1—11.
				Jesus Christ works several miracles	Mark i. 23—27; ii. 12; Matt. viii. 14—17; Luke iv. 35; v. 25.
				Matthew called	Matt. ix. 9; Mark ii. 14; Luke v. 27.
4034		31	34	The second passover of our Saviour's public ministry.	
				Our Saviour's sermon on the mount	—— v. 1—vii. 29; Luke vi. 20—49.
				John the Baptist, in prison, sends a deputation to Jesus, to inquire if he were the Messiah	—— xi. 2—6; Luke vii. 18—23.
4035		32	35	Mission of the apostles into several parts of Judea	—— x. Mark vi. 7—13; Luke ix. 1—6.
				John the Baptist slain, by order of Herod, at the instigation of Herodias, in the seventeenth year of Tiberius	—— xiv. 1; Mark vi. 14; Luke ix. 7.
				Jesus Christ feeds 5000 men, with five loaves and two fishes	—— —15; Mark vi. 35; Luke ix. 12; John vi. 3.
				Jesus Christ's third passover, after his baptism.	
				He passes through Judea and Galilee, teaching and doing miracles	—— ix. 35; Mark vi. 6.
	30			Transfiguration of Jesus Christ	—— xvii. 1; Mark ix. 2; Luke ix. 28.
				Mission of the seventy-two disciples	Luke x. 1—16.
				Jesus goes to Jerusalem at the feast of Pentecost	John v. 1.
				His relations would have him go to the feast of Tabernacles; he tells them his hour is not yet come; however, he goes thither about the middle of the feast	—— vii. 1—39.
4036	31	33	36	At the beginning of the thirty-sixth year of Jesus Christ, Lazarus falls sick, and dies; Jesus comes from beyond Jordan, and restores him to life	—— xi. 17—46.
				Jesus retires to Ephraim on Jordan, to avoid the snares and malice of the Jews of Jerusalem	—— — 54.
				He comes to Jerusalem, to be present at his last passover	Matt. xxi. 1; Mark xi. 1; Luke xix. 29; John xii. 12.
				On Sunday, March 29, of Nisan 9, he arrives at Bethany; sups with Simon the leper	John xii. 1—8.
				Monday, March 30, his triumphant entry into Jerusalem	Matt. xxi. 8; Mark xi. 8; Luke xix. 36; John xii. 13.
				Tuesday, March 31, he comes again to Jerusalem; on his way curses the barren fig-tree	—— xxi. 18, 19; Mark xi. 12—14.
				Wednesday, April 1, the priests and scribes consult on means to apprehend him	Mark xi. 18; Luke xix. 47, 48.
				Thursday, April 2; he passeth this day on the mount of Olives; sends Peter and John into the city, to prepare for the passover	Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 7.
				Thursday evening, he goes into the city, and eats his last supper with his apostles; institutes the Eucharist. After supper, he retires with them	—— —20; Mark xiv. 17; Luke xxii. 14; John xiii. 1; Matt.

Year of World.	A. D.	A. D.	Year of Christ.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
Calmet.	Hales.	Calmet.			
4036	31	33	36	into the garden of Gethsemane, where Judas, accompanied by the soldiers, seizes him.....	xxvi. 30; Mark xiv. 26; Luke xxii. 39; John xviii. 1, 3.
				In the night-time, Jesus is conducted to Annas, father-in-law of the high-priest Caiaphas.....	Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54; John xviii. 13.
				Friday, April 3, Nisan 14, he is carried to Pilate, accused, condemned, and crucified on Calvary..	—— xxvii. 2, 11—14; Mark xv. 1; Lu. xxiii. 1; John xviii. 28.
				Towards evening, before the repose of the sabbath begins, he is taken down from the cross, embalmed, and laid in a tomb.....	—— —— 57; Mark xv. 42; Luke xxiii. 50; John xix. 38.
				The priests set guards about it, and seal up the entry of the sepulchre.....	—— —— 66.
				He continues in the tomb all Friday night, all Saturday, (that is, the sabbath,) and Saturday night, till Sunday morning.	
				He rises on Sunday morning.....	—— xxviii. 2.
				Angels declare his resurrection to the holy women who visit his tomb.....	John xx. 11.
				Jesus himself appears; 1. to Mary Magdalen, who mistakes him for the gardener; 2. to the holy women, returning from the sepulchre; 3. to Peter; 4. to the two disciples going to Emmaus; 5. to the apostles assembled in an apartment at Jerusalem, excepting Thomas, who was absent: all this on the day of his resurrection.....	—— — 14. Matt. xxviii. 9; John xx. 18. Luke xxiv. 36. John xx. 19—23.
				Eight days after, in the same place, he again visits his disciples, and convinces Thomas, now present....	Mark xvi. 14; John xx. 26.
				The apostles return into Galilee. Jesus shows himself to them on several occasions.....	Matt. xviii. 16—18; John xxi. 1.
				The apostles, having passed about twenty-eight days in Galilee, return to Jerusalem.	
	31			Jesus appears to them while at table, in Jerusalem, May 14. Having taken them out of the city, to the mount of Olives, he ascends into heaven before them all, on the fortieth day after his resurrection. Ten days after, being the feast of Pentecost, the Holy Ghost descends upon them in the form of tongues of fire.....	Luke xxiv. 30, 31; Acts i. 9. Acts ii.
4037		34	37	Seven deacons chosen.....	—— vi. 1—6.
	34			St. Stephen martyred.....	—— — 8—vii. 60.
	35			Saul persecutes the church; his conversion.....	—— viii. 1—ix. 1—19.
				Pilate writes to Tiberius respecting the death of Jesus Christ.	
				James the lesser made bishop of Jerusalem.	
				Philip the deacon baptizes the eunuch of queen Candace.....	—— — 26—40.
				Dispersion of believers from Jerusalem.....	—— — 1.
4038		35	38	Agrippa the younger, being much involved in debt in Judea, resolves on going to Rome.	
4039		36	39	He arrives at Rome, and devotes himself to Caius, afterwards emperor.	
4040		37	40	He falls under the displeasure of Tiberius, and is put in prison.	
				Pilate ordered into Italy.	
				Tiberius dies; Caius Caligula succeeds.....	Sueton. in Calig.
				Agrippa set at liberty, and promoted to honor.	
				Apollonius Tyanæus becomes famous about the end of Tiberius's reign.	
				It is thought that about this time St. Peter comes to Antioch.	
4041		38	41	St. Paul escapes from Damascus, by being let down in a basket.....	Acts ix. 23—25.

Year of World.	A. D.	A. D.	Year of Christ.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
Calmet.	Hales.	Calmet.			
4041	35	38	41	He comes to Jerusalem; Barnabas introduces him to the apostles and disciples	Acts ix. 26—29.
				He goes to Tarsus in Cilicia, his native country	—— — 30.
				Caligula gives Agrippa the tetrarchy of his uncle Philip; he returns into Judea; passing through Alexandria, he is ridiculed by the inhabitants.	
				The citizens of Alexandria make an uproar against the Jews, at the instigation of Flaccus.	
				Pilate kills himself.	
4042		39	42	Flaccus apprehended, and carried to Rome; is banished by order of Caligula.	
				Herod the tetrarch goes to Rome, in hopes of obtaining some favor from the emperor. But Caligula, being prepossessed by Agrippa, banishes him to Lyons.	
4043		40	43	Caligula orders Petronius to place his statue in the temple of Jerusalem. The Jews obtain some delay from Petronius.	
				Agrippa endeavors to divert the emperor from this thought, at last, as a great favor, that this statue should not be set up.	
				Philo, the Jew, goes with a deputation from the Jews at Alexandria to Caligula.	
4044		41	44	Philo obtains an audience of the emperor, and runs the hazard of his life.	
				Tumults in Chaldea; the Jews quit Babylon, and retire to Seleucia.	
				About this time, Helena, queen of the Adiabenians, and Izates, her son, embrace Judaism.	
				Caius Caligula dies; Claudius succeeds him. Agrippa persuades him to accept the empire offered by the army. Claudius adds Judea and Samaria to Agrippa's dominions	Sueton. in Claud.
				Agrippa returns to Judea; takes the high-priesthood from Theophilus, son of Ananus; gives it to Simon Cantharus.	
				Soon after, takes this dignity from Cantharus, and gives it to Matthias.	
4045		42	45	Peter comes to Rome in the reign of Claudius. The year not certain.	
4046		43	46	Agrippa deprives the high-priest Matthias of the priesthood; bestows it on Elioneus, son of Citheus.	
4047	44	44	47	Causes the apostle James the greater to be seized, and beheads him	Acts xii. 1, 2; Jos. Ant. lib. xix. c. 8.
				Peter also put into prison by his order, but is liberated by an angel	—— — 3—17.
				Some time afterwards, Agrippa, at Cæsarea, receives a sudden stroke from heaven, and dies in great misery	—— — 21—23.
				Paul and Barnabas go to Jerusalem with the contributions of the believers of Antioch	—— xi. 26—30; xii. 25.
				At their return to Antioch, the church sends them forth to preach to the Gentiles, wherever the Holy Ghost should lead them	—— xiii. 1—3.
4048		45	48	Cuspius Fadus sent into Judea, as governor.	
				A great famine in Judea	Jos. Ant. lib. xx. c. 2.
				Paul and Barnabas go to Cyprus, thence to Pamphylia, Pisidia and Lycaonia. (But see under PAUL.).	Acts xiii. 4—xiv. 10.
				At Lystra, the people prepare sacrifices to them as gods	—— xiv. 11—18.
4049		46	49	They return to Antioch	—— — 19—23.
				The First Epistle of Peter	1st Peter.
				About this time Mark writes his Gospel	Gospel of Mark.
				Cuspius Fadus recalled; the government of Judea given to Tiberius Alexander	Jos. Ant. lib. xx. c. 5.

Year of World. Calmet.	A.D. Hales.	A.D. Calmet.	Year of Christ. Calmet.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
4051	44	48	51	Herod, king of Chalcis, takes the pontificate from Joseph, son of Camides; gives it to Ananias, son of Nebedeus.	
				Herod, king of Chalcis, dies.	
				Ventidius Cumanus made governor of Judea, in place of Tiberius Alexander.	
4052		49	52	Troubles in Judea under the government of Cumanus.	
4054		51	54	Judaizing Christians enforce the law on converted Gentiles	Acts xv. 1—5.
	49			The council of Jerusalem determines that converted Gentiles should not be bound to an observance of the legal ceremonies	—— — 6—29.
				Peter comes to Antioch, and is reproved by Paul	Gal. ii. 11.
				Paul and Barnabas separate, on account of John Mark	Acts xv. 36—39.
				Timothy adheres to Paul, and receives circumcision.	—— xvi. 1—3.
				Luke, at this time, with Paul.	
				Paul passes out of Asia into Macedonia	—— — 9—12.
4055		52	55	Paul comes to Athens	—— xvii. 15—34.
4056		53	56	From Athens he goes to Corinth	—— xviii. 1.
				The Jews expelled Rome under the reign of Claudius	—— xviii. 2.
				Felix sent governor into Judea instead of Cumanus.	
				First Epistle of Paul to the Thessalonians	1st Thessalonians.
				His Second Epistle to the Thessalonians, some months after the First	2d ——————
4057		54	57	Paul leaves Corinth, after a stay of eighteen months; takes ship to go to Jerusalem; visits Ephesus in his way	Acts xviii. 18, 19, 20.
				Apollos arrives at Ephesus; preaches Christ	—— —— 24—26.
				St. Paul, having finished his devotions at Jerusalem, goes to Antioch	—— —— 22.
				Passes into Galatia and Phrygia, and returns to Ephesus, where he continues three years	—— —— 23; xix. 1.
				Claudius, the emperor, dies, being poisoned by Agrippina. Nero succeeds him	Sueton. in Nero.
4058		55	58	Epistle of Paul to the Galatians	Galatians.
4059		56	59	The First Epistle of Paul to the Corinthians	1st Corinthians.
4060		57	60	Paul forced to leave Ephesus on account of the uproar raised against him by Demetrius the silversmith	Acts xix. 23—41.
				He goes into Macedonia	—— xx. 1.
				Second Epistle to the Corinthians	2d Corinthians.
					Romans.
4061		58	61	Epistle to the Romans	Acts xxi. 1—15.
				Paul goes into Judea to carry contributions	—— xxi. 27—xxiii. 10.
				Is seized in the temple at Jerusalem	—— xxiii. 31—35.
4062		59	62	Is sent prisoner to Cæsarea	
				Ishmael, son of Tabei, made high-priest instead of Ananias.	
				Disturbance between the Jews of Cæsarea, and the other inhabitants.	
4063		60	63	Porcius Festus made governor of Judea in the room of Felix	—— xxiv. 27.
				Paul appeals to the emperor. He is put on shipboard, and sent to Rome	—— xxv. 11, 12—xxvii.
				Paul shipwrecked at Malta	—— xxvii.
4064		61	64	He arrives at Rome, and continues there a prisoner two years	—— —— 16—31.
				The Jews build a wall, which hinders Agrippa from looking within the temple.	
				Ishmael, the high-priest, deposed. Joseph, surnamed Cabei, is put in his place.	
				Epistle of Paul to the Philippians	Philippians.
4065		62	65	Epistle to the Colossians	Colossians.

Year of World. Calmet.	A. D. Hales.	A. D. Calmet.	Year of Christ. Calmet.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
4065	49	62	65	Martyrdom of the apostle James the lesser, bishop of Jerusalem.	
4066		63	66	Epistle of Paul to the Hebrews, written from Italy, soon after he was set at liberty	Hebrews.
				Albinus, successor of Festus, arrives in Judea	Jos. Ant. lib. xx. c. 9.
				A division among the priests of Jerusalem on the subject of tithes.	
				The singing Levites obtain leave to wear linen garments in the temple, as well as the priests.	
				Jesus, son of Ananus, begins to cry in Jerusalem, "Wo to the city," &c. and continues so to cry till the siege, by the Romans	Jos. Bel. lib. vi. c. 5.
4067		64	67	Paul comes out of Italy into Judea; passes by Crete, Ephesus and Macedonia.	
				It is thought that from Macedonia he writes his First Epistle to Timothy	1st Timothy.
				Paul's Epistle to Titus	Titus.
				Agrippa takes the high-priesthood from Jesus, son of Gamaliel; gives it to Matthias, son of Theophilus	Jos. Ant. lib. xx. c. 9.
				Gessius Florus made governor of Judea in place of Albinus.	
				Nero sets fire to the city of Rome; throws the blame on the Christians, several of whom are cruelly put to death	Tacit. Hist. lib. v.
4068		65	68	Peter writes his Second Epistle, probably from Rome.	2d Peter.
				Several prodigies at Jerusalem this year, during the passover.	
				Paul goes to Rome the last time; is there put into prison; also Peter.	
				Epistle of Paul to the Ephesians	Ephesians.
				Second Epistle of Paul to Timothy	2d Timothy.
				Apollonius Tyanæus comes to Rome.	
4069	65	66	69	The martyrdom of Peter and Paul at Rome	Euseb. Hist. l. iii. c. 1.
				Clement succeeds St. Peter, but does not take upon him the government of the church till after the death of Linus.	
				Mark comes again to Alexandria, and there suffers martyrdom.	
				Cestius, governor of Syria, comes to Jerusalem; enumerates the Jews at the passover	Jos. Bel. lib. ii. c. 13.
				Disturbances at Cæsarea, and at Jerusalem.	
				Florus puts several Jews to death.	
				The Jews revolt, and kill the Roman garrison at Jerusalem.	
				A massacre of the Jews of Cæsarea in Palestine.	
				All the Jews of Scythopolis slain in one night.	
				Cestius, governor of Syria, comes into Judea.	
				He besieges the temple at Jerusalem; retires; is defeated by the Jews.	
				The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan	——— c. 25.
				Vespasian appointed by Nero for the Jewish war.	
				Josephus made governor of Galilee.	
				Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army.	
4070		67	70	Vespasian enters Judea; subdues Galilee	——— lib. iii. c. 1.
				Josephus besieged in Jotapata.	
				Jotapata taken; Josephus surrenders to Vespasian	——— — c. 8.
				Tiberias and Tarichea, which had revolted against Agrippa, reduced by Vespasian.	
				Divisions in Jerusalem	——— lib. iv. c. 5, 6.
				The Zealots seize the temple, and commit violence in Jerusalem.	

Year of World.	A. D.	A. D.	Year of Christ.	FROM THE BIRTH OF CHRIST TO THE DESTRUCTION OF JERUSALEM.	
Calmet.	Halcs.	Calmet.			
4070	65	67	70	They depose Theophilus from being high-priest, and put Phannias in his place.	
				The Zealots send for the Idumeans to succor Jerusalem.	
				They slay Ananus, Jesus, son of Gamala, and Zacharias, son of Baruch.	
				The Idumeans retire from Jerusalem.	
4071		68	71	Nero, the emperor, dies. Galba succeeds him.....	Plut. et Suet. in Galb.
				Vespasian takes all the places of strength in Judea, about Jerusalem.	
				Simon, son of Gioras, ravages Judea, and the south of Idumea.	
4072		69	72	Galba dies; Otho declared emperor.....	Tacit. lib. ii. c. 50.
				Otho dies; Vitellius proclaimed emperor.	
				Vespasian declared emperor by his army; is acknowledged all over the East.....	Jos. Bel. lib. iv. c. 10.
				Josephus set at liberty.	
				John of Gischala heads the Zealots.	
				Eleazar, son of Simon, forms a third party; makes himself master of the inner temple, or the court of the priests.....	——— lib. v. c. 1.
4073		70	73	Titus marches against Jerusalem, to besiege it.....	——— c. 2.
				Comes down before Jerusalem, some days before the passover.	
				The factions unite at first against the Romans, but afterwards divide again.....	——— c. 7.
				The Romans take the first enclosure of Jerusalem, then the second; they make a wall all round the city, which is reduced to distress by famine.	
				July 17, the perpetual sacrifice ceases.	
				The Romans become masters of the court of the people, in the temple; they set fire to the galleries.	
				A Roman soldier sets the temple on fire, notwithstanding Titus commands the contrary.....	——— lib. vi. c. 4.
				The Romans, being now masters of the city and temple, offer sacrifices to their gods.	
				The last enclosure of the city taken.....	——— c. 8.
				John of Gischala, and Simon, son of Gioras, conceal themselves in the common sewers.	
4074	70	71	74	Titus demolishes the temple to its foundations.	
				He also demolishes the city, reserving the towers of Hippicos, Phazael and Mariamne.....	——— lib. vii. c. 1.
				Titus returns to Rome, to his father Vespasian; they triumph over Judea.	
				Bassus sent into Judea as lieutenant.	
4075		72	75	After the death of Bassus, Fulvius Sylva succeeds; takes some fortresses that still held out in Judea.	
				The temple Onion, in Egypt, shut up by the Romans.	
				An assassin of Judea seduces the Jews of Cyrene, and causes their destruction.....	——— c. 11
				Vespasian causes a strict search to be made for all who are of the race of David.	

TABLES

OF

WEIGHTS MEASURES, AND MONEY, MENTIONED IN THE BIBLE

EXTRACTED CHIEFLY FROM DR. ARBUTHNOT'S TABLES.

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1. *Jewish Weights, reduced to English Troy Weight.*

	lbs.	oz.	pen.	gr.
The gerah, one twentieth of a shekel	0	0	0	12
Bekah, half a shekel	0	0	5	0
The shekel	0	0	10	0
The maneh, 60 shekels	2	6	0	0
The talent, 50 manehs, or 3000 shekels	125	0	0	0

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2. *Scripture Measures of Length, reduced to English Measure.*

								Eng. feet	inches.
A digit								0	0.912
4	A palm							0	3.648
12	3	A span						0	10.944
24	6	3	A cubit					1	9.888
96	24	6	2	A fathom				7	3.552
144	36	12	6	1.5	Ezekiel's reed			10	11.328
192	48	16	8	2	1.3	An Arabian pole		14	7.104
1920	480	160	80	20	13.3	10	A *schœnus* or measuring line	145	11.04

3. *The long Scripture Measures.*

					Eng. miles.	paces.	feet.
A cubit					0	0	1.824
400	A stadium or furlong				0	145	4.6
2000	5	A sabbath day's journey			0	729	3.
4000	10	2	An eastern mile		1	403	1.
12000	30	6	3	A parasang	4	153	3.
96000	240	48	24	8	A day's journey	33	172	4.

4 *Scripture Measures of Capacity for Liquids, reduced to English Wine Measure.*

							Gal.	pints.
A caph							0	0.625
1.3	A log						0	0.833
5.3	4	A cab					0	3.333
16	12	3	A hin				1	2.
32	24	6	2	A seah			2	4.
96	72	18	6	3	A bath or ephah		7	4.
960	720	180	60	20	10	A kor or choros, chomer or homer	75	5.

5. *Scripture Measures of Capacity for Things dry, reduced to English Corn Measure.*

						Pecks.	gal.	pints.
A gachal						0	0	0.1416
20	A cab					0	0	2.8333
36	1.8	An omer or gomer				0	0	5.1
120	6	3.3	A seah			1	0	1.
360	18	10	3	An ephah		3	0	3.
1800	90	50	15	5	A letech	16	0	0.
3600	180	100	30	10	2	A chomer, homer or kor	32	0	1.

6. *Jewish Money, reduced to the English Standard.*

						£	s.	d.	$	cts.
A gerah						0	0	1.3687	0	02.5
10	A bekah					0	1	1.6875	0	25.09
20	2	A shekel				0	2	3.375	0	50.187
1200	120	50	A maneh, or mina Hebr			5	14	0.75	25	09.35
60000	6000	3000	60	A talent		342	3	9.	1505	62.5
A solidus aureus, or sextula, was worth						0	12	0.5	2	64.09
A siclus aureus, or gold shekel, was worth						1	16	6.	8	03.
A talent of gold was worth						5475	0	0.	24309	

In the preceding table, silver is valued at 5*s.* and gold at £4 per ounce.

7. *Roman Money, mentioned in the New Testament, reduced to the English Standard.*

	£	s.	d.	far.	$	cts.
A mite, (*Λεπτόν* or *Ἀσσάριον*)	0	0	0	0¾	0	00.34375
A farthing (*Κοδράντης*) about	0	0	0	1½	0	00.6875
A penny or denarius (*Δηνάριον*)	0	0	7	2	0	13.75
A pound or mina	3	2	6	0	13	75.

SCRIPTURE PROPER NAMES.

Aaron	*a'ron*
Abaddon	*a-bad'don*
Abagtha	*a-bag'thah*
Abal	*a'bal*
Abana	*ab'a-nah*
Abarim	*ab'a-rim*
Abba	*ab'bah*
Abda	*ab'dah*
Abdiel	*ab'de-el*
Abednego	*a-bed'ne-go*
Abel	*a'bel*
Abesan	*ab'be-san*
Abez	*a'bez*
Abiah	*ab-i'ah*
Abialbon	*ab-e-al'bon*
Abiasaph	*ab-i'a-saf*
Abiathar	*ab-i'a-thar*
Abib	*a'bib*
Abidah	*ab-i'dah*
Abiel	*ab'e-el*
Abiezer	*ab-e-e'zer*
Abiezrite	*ab-e-ez'rite*
Abigail	*ab'e-gale*
Abihail	*ab'e-hale*
Abijah	*ab-i'jah*
Abilene	*ab-be-le'ne*
Abimael	*ab-be-may'el*
Abimelech	*ab-im'me-lek*
Abinadab	*ab-in'na-dab*
Abinoam	*ab-in'no-am*
Abiram	*ab-i'ram*
Abishag	*ab'be-shag*
Abishai	*ab-be-shay'i*
Abishahar	*ab-be-shay'har*
Abishalom	*ab-be-shay'lom*
Abishua	*ab-be-shu'ah*
Abishur	*ab'e-shur*
Abital	*ab'e-tal*
Abiud	*ab'e-ud*
Acaron	*ak'a-ron*
Accad	*ak'kad*
Aceldama	*a-sel'da-mah*
Achaia	*a-kay'yah*
Achaichus	*a-kay'e-kus*
Achan	*a'kan*
Achim	*a'kim*
Achimelech	*a-kim'e-lek*
Achior	*a'ke-or*
Achish	*a'kish*
Achitophel	*a-kit'o-fel*
Achmetha	*ak-me'thah*
Achor	*a'kor*
Achsah	*ak'sah*
Achshaph	*ak'shaf*
Achzib	*ak'zib*
Acipha	*as'e-fah*
Acitho	*as'e-tho*
Adadah	*ad'a-dah*
Adadezer	*ad-ad-e'zer*
Adadrimmon	*ad-ad-rim'mon*
Adaiah	*ad-a-i'ah*
Adam	*ad'am*
Adamah	*ad'a-mah*
Adbeel	*ad-be'el*
Addi	*ad'dy*
Ader	*a'der*
Adiel	*ad'e-el*
Adina	*ad-dy'nah*
Adithaim	*ad-e-tha'im*
Adlai	*ad-lay'i*
Admah	*ad'mah*
Adonai	*ad'o-nay*
Adonibesek	*ad-on'e-be'zek*
Adonijah	*ad-o-ny'jah*
Adonikam	*ad-o-ny'kam*
Adoniram	*ad-o-ny'ram*
Adonis	*a-do'nis*
Adonizedek	*ad-on'e-ze'dek*
Adoraim	*ad-o-ray'im*
Adrammelech	*ad-ram'me-lek*
Adramyttium	*ad-ra-mit'te-um*
Adria	*a'dre-ah*
Adriel	*a'dre-el*
Adullam	*ad-ul'am*
Adummim	*ad-um'mim*
Æneas	*e-ne'as*
Æthiopia	*e-the-o'pe-a*
Agabus	*ag'a-bus*
Agag	*a'gag*
Agate	*ag'ate*
Agee	*ag'e-e*
Agrippa	*a-grip'pah*
Agur	*a'gur*
Ahab	*a'hab*
Aharah	*a-har'ah*
Ahasai	*a-has'a-i*
Ahasbai	*a-has'ba-i*
Ahasuerus	*a-has-u-e'rus*
Ahava	*a-hay'vah*
Ahaz	*a'haz*
Ahazai	*a-haz'a-i*
Ahaziah	*a-haz-i'ah*
Ahban	*ah'ban*
Ahi	*a'hy*
Ahiah	*a-hy'ah*
Ahiezer	*a-hy-e'zer*
Ahihud	*a-hy'ud*
Ahijah	*a-hy'jah*
Ahikam	*a-hy'kam*
Ahimaaz	*a-him'a-az*
Ahiman	*a-hy'man*
Ahimelech	*a-him'me-lek*
Ahimoth	*a'he-moth*
Ahinadab	*a-hin'na-dab*
Ahinoam	*a-hin'no-am*
Ahio	*a-hy'o*
Ahira	*a-hy'rah*
Ahisamach	*a-his'a-mak*
Ahishahur	*a-hy-shay'hur*
Ahisham	*a-hy'sham*
Ahishar	*a-hy'shar*
Ahitophel	*a-hit'o-fel*
Ahitub	*a-hy'tub*
Ahlab	*ah'lab*
Ahlai	*ah'lay*
Ahoah	*a-ho'ah*
Ahohite	*a-ho'hite*
Aholah	*a-ho'lah*
Aholbah	*a-hol'bah*
Aholiab	*a-ho'le-ab*
Aholibah	*a-ho'le-bah*
Aholibamah	*a-ho-le-bay'mah*
Ahumai	*a-hew'ma-i*
Ahuzam	*a-hew'zam*
Ahuzzah	*a-huz'zah*
Ai	*a'i*
Aiah	*a-i'ah*
Aiath	*a-i'ath*
Aijah	*a-i'jah*
Aijaleth shahur	*ad'ja-leth-sha'hur*
Ain	*a'in*
Ajah	*a'jah*
Ajalon	*ad'ja-lon*
Akkub	*ak-kub*
Akrabbim	*ak-rab'bim*
Alammelech	*a-lam'me-lek*
Alamoth	*al'a-moth*
Alemeth	*al'e-meth*
Alexandria	*al-ex-an'dre-a*
Aliah	*a-ly'ah*

Alian	*al'e-an*
Allelujah	*al-le-lu'yah*
Allonbachuth	*al'lon-bak'uth*
Almodad	*al-mo'dad*
Almondiblatha-im	*al'mon-dib-la-tha'im*
Almug	*al'mug*
Aloth	*a'loth*
Alpha	*al'fah*
Alpheus	*al-fe'us*
Altaschith	*al-tas'kith*
Alvah	*al'vah*
Alush	*a'lush*
Amadathus	*a-mad'a-thus*
Amal	*a'mal*
Amalda	*a-mal'dah*
Amalek	*am'a-lek*
Amanah	*am-a'nah*
Amariah	*am-a-ry'ah*
Amasa	*a-may'sah*
Amasai	*am-a-say'i*
Amashai	*am-a-shay'i*
Amaziah	*am-a-zi'ah*
Amen	*a'men*
Amethyst	*am'me-thist*
Ami	*a'my*
Aminadab	*a-min'a-dab*
Ammishaddai	*am-me-shad'da-i*
Amittai	*a-mit'tay*
Ammiel	*am'me-el*
Ammah	*am'mah*
Ammi	*am'my*
Ammihud	*am'me-hud*
Ammizabad	*am-miz'a-bad*
Ammonitess	*am-mon-i'tess*
Amorites	*am'o-rites*
Amos	*a'moz*
Amphipolis	*am-fip'o-lis*
Amok	*a'mok*
Amplias	*am'ple-as*
Amraphel	*am'ra-fel*
Amzy	*am'zy*
Anab	*a'nab*
Anah	*a'nah*
Anaharath	*an-a-hay'rath*
Anaiah	*an-a-i'ah*
Anak	*a'nak*
Anakims	*an'a-kims*
Anammelech	*a-nam'me-lek*
Anani	*an-a'ny*
Ananiah	*an-a-ny'ah*
Anath	*a'nath*
Anathema	*a-nath'e-mah*
Anathoth	*an'a-thoth*
Andronicus	*an-dro-ny'kus*
Anem	*a'nem*
Aneth	*a'neth*
Anethothite	*a-neth'o-thite*
Aniam	*a-ny'am*
Antilibanus	*an-te-lib'a-nus*
Antioch	*an'te-ok*
Antiochis	*an-ty'o-kis*
Antipas	*an'te-pas*
Antipater	*an-te-pay'ter*
Antipatris	*an-te-pay'tris*
Antipha	*an'te-fah*
Antothijah	*an-to-thi'jah*
Antothite	*an'toth-ite*
Anub	*a'nub*
Apelles	*a-pel'les*
Apharaim	*af-a-ray'im*
Apharsathchites	*a-far'sath-kites*
Apharsites	*a-far'sites*
Aphek	*a'fek*
Aphekah	*a-fe'kah*
Aphiah	*a-fy'ah*
Aphra	*af'rah*
Aphses	*af'sez*
Apocalypse	*a-pok'a-lips*
Apocrypha	*a-pok're-fah*
Apollonia	*ap-pol-lo'ne-a*
Apollos	*a-pol'los*
Apollyon	*a-pol'yon*
Apostle	*a-pos'sel*
Appaim	*ap-pay'im*
Apphia	*af'e-ah*
Appii forum	*ap'pe-i fo'rum*
Aquila	*ak'quil-ah*
Ara	*a'rah*
Arab	*a'rab*
Arabah	*ar'ra-bah*
Arabattine	*ar-ra-bat'e-ne*
Arabia	*a-ray'be-a*
Arad	*a'rad*
Arah	*a'rah*
Aram	*a'ram*
Aramitess	*a-ram-i'tes*
Ararat	*ar'ra-rat*
Araunah	*a-raw'nah*
Arbah	*ar'bah*
Arbathite	*ar'bath-ite*
Archelaus	*ar-ke-lay'us*
Archestratus	*ar-kes'tra-tus*
Archevites	*ar'ke-vites*
Archi	*ar'ky*
Archiataroth	*ar-ke-at'a-roth*
Archippus	*ar-kip'pus*
Archites	*ark'ites*
Arcturus	*ark-too'rus*
Areli	*ar-e'ly*
Arelites	*ar-e'lites*
Areopagite	*ar-e-op'a-gite*
Areopagus	*ar-e-op'a-gus*
Ares	*a'rez*
Aretas	*a-re'tas*
Argob	*ar'gob*
Aridai	*a-rid'a-i*
Aridatha	*a-rid'a-thah*
Arieh	*a-ry'eh*
Arimathea	*ar-e-ma-the'ah*
Arioch	*a're-ok*
Arisai	*a-ris'a-i*
Aristarchus	*ar-is-tar'kus*
Aristobulus	*ar-is-to-bew'lus*
Armageddon	*ar-ma-ged'don*
Armenia	*ar-me'ne-a*
Armoni	*ar-mo'ny*
Arnepher	*ar-ne'fer*
Arodi	*a-ro'dy*
Aroer	*a-ro'er*
Arphaxad	*ar-fax'ad*
Artaxerxes	*ar-tax-erx'es*
Artemas	*ar'te-mas*
Aruboth	*ar'ru-both*
Arumah	*a-ru'mah*
Asa	*a'sah*
Asadias	*as-a-dy'as*
Asahel	*as'a-el*
Asaiah	*as-a-i'ah*
Asaph	*a'saf*
Asareel	*as-a-re'el*
Asarelah	*as-a-re'lah*
Asbazareth	*as-baz'a-reth*
Asenath	*as'e-nath*
Ashan	*a'shan*
Ashbea	*ash'be-ah*
Ashchenaz	*ash'ke-naz*
Ashean	*a'she-an*
Asher	*ash'er*
Ashima	*ash'e-mah*
Ashon	*a'shon*
Ashpenaz	*ash'pe-naz*
Ashriel	*ash're-el*
Ashtaroth	*ash'ta-roth*
Ashterathites	*ash-ter'ra-thites*
Ashuath	*a-shu'ath*
Ashur	*ash'ur*
Ashurim	*a-shu'rim*
Ashurites	*ash'ur-ites*
Askelon	*as'ke-lon*
Asmaveth	*as'ma-veth*
Asnapper	*as-nap'per*
Asochis	*a-so'kis*
Aspatha	*as'pa-thah*
Asriel	*as're-el*
Assir	*as'ser*
Assos	*as'sos*
Assyria	*as-sir'e-a*
Astarte	*as-tar'te*
Asuppim	*a-sup'pim*
Asyncritus	*a-sin'kre-tus*
Atad	*a'tad*
Ataroth	*at'ta-roth*
Athack	*a'thak*
Athaiah	*ath-a-i'ah*
Athaliah	*ath-a-ly'ah*
Athens	*ath'ens*
Athlai	*ath'lay*
Attai	*at'tay*
Attaliah	*at-ta-ly'ah*
Attharates	*at-thar'a-tes*
Augustus	*aw-gus'tus*
Ava	*a'vah*
Aven	*a'ven*
Avims	*a'vims*
Avith	*a'vith*
Azaelus	*az-a-e'lus*
Azaliah	*az-a-ly'ah*
Azaz	*a'zaz*
Azareel	*az-a-re'el*
Azariah	*az-a-ry'ah*
Azazel	*az-az'el*
Azaziah	*az-a-zy'ah*
Azbazareth	*az-baz'a-reth*
Azekah	*a-ze'kah*
Azem	*a'zem*
Azephurith	*az-ze-few'rith*
Azgad	*az'gad*
Aziel	*a'ze-el*
Aziza	*a-zy'zah*
Azmaveth	*az'ma-veth*
Azor	*a'zor*
Azotus	*a-zo'tus*
Azriel	*az're-el*
Azrikam	*az-ry'kam*
Azubah	*az-yew'bah*
Azur	*a'zur*
Azzur	*az'zur*

B

Baal	*bay'al*
Baalah	*bay'al-ah*
Baali	*bay'al-e*

Baalim	*bay'al-im*
Baanah	*bay-a'nah*
Baanath	*ba-a'nath*
Baara	*ba-a'rah*
Baaseiah	*ba-a-sy'ah*
Baashah	*ba-a'shah*
Babel	*bay'bel*
Babylon	*bab'e-lon*
Babylonians	*bab-e-lo'ne-ans*
Baca	*bay'kah*
Bachrites	*bak'rites*
Bachuth-allon	*bak'uth-al'lon*
Baharumite	*ba-har-um'ite*
Bahurim	*ba-hew'rim*
Bajith	*bad'jith*
Bakbakker	*bak-bak'ker*
Bakbuk	*bak'buk*
Bakbukiah	*bak-buk-i'ah*
Balaam	*bay'lam*
Baladan	*bal-a'dan*
Balak	*bay'lak*
Bamoth	*bay'moth*
Bani	*bay'ny*
Barabbas	*ba-rab'bas*
Barachel	*bar'a-kel*
Barachiah	*bar-a-ky'ah*
Barak	*bay'rak*
Barhumites	*bar-hew'mites*
Barjesus	*bar-je'sus*
Barjonah	*bar-jo'nah*
Barsabas	*bar'sa-bas*
Bartholomew	*bar-thol'o-mew*
Bartimeus	*bar-te-me'us*
Baruch	*bay'ruk*
Barzillai	*bar-zil'la-i*
Bashan	*bay'shan*
Bashemath	*bash'e-math*
Basmath	*bas'math*
Bathaloth	*bath'a-loth*
Bathrabbim	*bath-rab'bim*
Bathshebah	*bath-she'bah*
Bavai	*bav'a-i*
Bdellium	*del'yum*
Bealoth	*be-a'loth*
Bebai	*beb'a-i*
Becher	*be'ker*
Bechorath	*bek-o'rath*
Bedaiah	*bed-a-i'ah*
Bedad	*be'dad*
Bedan	*be'dan*
Beeliada	*be-el-i'a-dah*
Beelzebub	*be-el'ze-bub*
Beera	*be-e'rah*
Beerelim	*be-er'e-lim*
Beeri	*be-e'ry*
Beerlahairoi	*be'er-la-hay'roy*
Beeroth	*be-e'roth*
Beersheba	*be'er-she'bah*
Beeshterah	*be-esh'te-rah*
Behemoth	*be'he-moth*
Bekah	*be'kah*
Bela	*be'lah*
Belgai	*bel'ga-i*
Belial	*be-le'al*
Belshazzar	*bel-shaz'ar*
Belteshazzar	*bel-te-shaz'ar*
Benjamin	*ben'ja-min*
Benaiah	*ben-a'yah*
Benammi	*ben-am'my*
Beneberak	*ben-eb'e-rak*
Benejaakan	*ben-e-jay'a-kan*
Benhadad	*ben-hay'dad*
Benhail	*ben-hay'il*
Benhanan	*ben-hay'nan*
Beninu	*ben-i'nu*
Beno	*be'no*
Benoni	*ben-o'ne*
Benui	*ben-u'i*
Benzoheth	*ben-zo'heth*
Bera	*be'rah*
Berachah	*ber-a'kah*
Berachiah	*ber-a-ky'ah*
Beraiah	*ber-a-i'ah*
Berea	*be-re'a*
Bered	*be'red*
Beri	*be'ry*
Beriah	*be-ry'ah*
Berith	*be'rith*
Bernice	*ber-ny'se*
Berodach	*be-ro'dak*
Berothai	*be-ro'thay*
Berothath	*be-ro'thath*
Beryl	*ber'ril*
Besai	*be'say*
Besodeiah	*bes-o-dy'ah*
Betah	*be'tah*
Beten	*be'ten*
Bethabara	*beth-ab'a-rah*
Bethanath	*beth'a-nath*
Bethany	*beth'a-ne*
Betharabah	*beth-ar'a-bah*
Betharbel	*beth-ar'bel*
Bethaven	*beth-a'ven*
Bethazmaveth	*beth-az'ma-veth*
Bethbaalmeon	*beth-ba'al-me'on*
Bethbarah	*beth-bar'ah*
Bethbirei	*beth-bir'e-i*
Bethdiblathaim	*beth-dib-la-tha'im*
Bethel	*beth'el*
Bethemek	*beth-e'mek*
Bethesda	*beth-es'dah*
Bethezel	*beth-e'zel*
Bethgamul	*beth-gay'mul*
Bethhaccerim	*beth-hak'se-rim*
Bethharan	*beth-hay'ran*
Bethhoglah	*beth-hog'lah*
Bethjesimoth	*beth-jes'se-moth*
Bethlehem	*beth'le-hem*
Bethlebaoth	*beth-leb'a-oth*
Bethmaacah	*beth-may'a-kah*
Bethmeon	*beth-me'on*
Bethnimrah	*beth-nim'rah*
Bethoran	*beth-o'ran*
Bethpalet	*beth-pay'let*
Bethpazzez	*beth-paz'zez*
Bethpeor	*beth-pe'or*
Bethphage	*beth-fay'je*
Bethphelet	*beth-fe'let*
Bethrabah	*beth-ray'bah*
Bethrehob	*beth-re'hob*
Bethsaida	*beth-say'dah*
Bethshean	*beth-she'an*
Bethshemesh	*beth-she'mesh*
Bethshemite	*beth'she-mite*
Bethshittah	*beth-shit'tah*
Bethsimos	*beth-sy'mos*
Bethtappua	*beth-tap'pew-ah*
Bethuel	*beth-yew'el*
Bethul	*be'thul*
Betonim	*bet'o-nim*
Beulah	*bew'lah*
Bezai	*be'zay*
Bezaleel	*bez-a-le'el*
Bezek	*be'zek*
Bichri	*bik'ry*
Bigvai	*big-vay'i*
Bileam	*bil'e-am*
Bilgai	*bil-gay'i*
Binea	*bin'e-a*
Binnui	*bin'u-i*
Birzavith	*bir-zay'vith*
Bithiah	*bith-i'ah*
Bithron	*bith'ron*
Bithynia	*be-thin'e-a*
Bizjothiah	*biz-jo-thi'ah*
Bizjothjah	*biz-joth'jah*
Boanerges	*bo-a-ner'jez*
Boaz	*bo'az*
Bocheru	*bok'er-ru*
Bochim	*bo'kim*
Bosor	*bo'sor*
Bozrah	*boz'rah*
Bozez	*bo'zez*
Brigandine	*brig'an-dine*
Bukki	*buk'ky*
Bul	*bul* (as *dull*)
Bunah	*bew'nah*
Bunni	*bun'ny*
Buzi	*bew'zy*
Buzite	*buz'ite*

C

Cabul	*kay'bul*
Cades	*kay'des*
Cæsar	*se'zar*
Caiaphas	*kay'a-fas*
Cain	*kain*
Cainan	*kay'nan*
Calah	*kay'lah*
Calamus	*kal'a-mus*
Calcol	*kal'kol*
Caldees	*kal-deez'*
Caleb	*kay'leb*
Calneh	*kal'neh*
Calvary	*kal'va-re*
Camon	*kay'mon*
Cambyses	*kam-by'ses*
Cana	*kay'nah*
Canaan	*kay'nan*
Canaanites	*kay'nan-ites*
Canaanitish	*kay-nan-i'tish*
Candace	*kan-day'se*
Canneh	*kan'neh*
Canticles	*kan'te-kels*
Capernaum	*ka-per'na-um*
Capharsalama	*kaf-ar-sal'a-mah*
Caphira	*ka-fy'rah*
Caphtor	*kaf'tor*
Caphtorim	*kaf'to-rim*
Carkas	*kar'kas*
Cappadocia	*kap-pa-do'she-a*
Carabasion	*kar-a-bay'ze-on*
Carbuncle	*kar'bun-kel*
Carchamis	*kar'ka-mis*
Carchemish	*kar'ke-mish*
Careah	*ka-re'ah*
Carmel	*kar'mel*
Carmi	*kar'my*
Casiphia	*kas-se-fy'ah*
Casluhim	*kas-lew'him*
Cassia	*kash'e-a*
Cedron	*se'dron*
Ceilan	*se'lan*

Cenchrea	*sen-kre'ah*
Cephas	*se'fas*
Cesarea	*ses-a-re'ah*
Chalcedony	*kal'se-do-ny*
Chalcol	*kal'kol*
Chaldea	*kal-de'ah*
Chamelion	*ka-me'le-on*
Charashim	*kar'a-shim*
Charran	*kar'ran*
Chebar	*ke'bar*
Chederlaomer	*ked-er-lay-o'mer*
Chelal	*ke'lal*
Chelcias	*kel'she-as*
Chelluh	*kel'leh*
Chelubai	*ke-lew'bay*
Chemarims	*kem'a-rims*
Chemosh	*ke'mosh*
Chenaanah	*ke-nay'a-nah*
Chenaniah	*ken-a-ny'ah*
Chepharha-ammonai	*ke'far-ha-am'o-nay*
Chephirah	*kef-i'rah*
Cheran	*ke'ran*
Cherethites	*ker'eth-ites*
Cherith	*ke'rith*
Cherub (a city)	*ke'rub*
Cherub (a spirit)	*cher'ub*
Cherubim	*cher'u-bim*
Chesalon	*kes'a-lon*
Chesed	*ke'sed*
Chesulloth	*ke-sul'loth*
Chezib	*ke'zib*
Chidon	*ky'don*
Chileab	*kil'e-ab*
Chilion	*kil'e-on*
Chilmad	*kil'mad*
Chimham	*kim'ham*
Chinnereth	*kin'er-eth*
Chios	*ky'os*
Chisleu	*kis'lu*
Chislon	*kis'lon*
Chisloth	*kis'loth*
Chittim	*chit'tim*
Chiun	*ky'un*
Chloe	*klo'e*
Chorashan	*ko-ray'shan*
Chorazin	*ko-ray'zin*
Chozeba	*ko-ze'bah*
Chronicles	*kron'e-kels*
Chrysolite	*kris'o-lite*
Chrysoprasus	*kris-op'ra-sus*
Chub	*kub*
Chusa	*kew'sah*
Chushan rishathaim	*kush'an rish-a-tha'im*
Cilicia	*sil-ish'e-a*
Cisai	*sis'say*
Clauda	*klaw'dah*
Claudia	*klaw'de-a*
Claudius	*klaw'de-us*
Clement	*kle'ment*
Cleophas	*kle'o-fas*
Cnidus	*ny'dus*
Colhozeh	*kol-ho'zeh*
Colosse	*ko-los'se*
Colossians	*ko-losh'e-ans*
Conaniah	*ko-na-ny'ah*
Core	*ko're*
Coos	*ko'os*
Corinth	*ko'rinth*
Corinthians	*ko-rinth'e-ans*
Cornelius	*kor-ne'le-us*
Cosam	*ko'zam*
Cozbi	*ko'zbe*
Crescens	*kres'sens*
Crete	*kreet*
Cretians	*kree'she-ans*
Crispus	*kris'pus*
Cubit	*kew'bit*
Cush	*kush*
Cushan rishathaim	*kush'an rish-a-tha'im*
Cushi	*kush'i*
Cyprus	*sy'prus*
Cyrene	*sy-re'ne*
Cyrenius	*sy-re'ne-us*
Cyrus	*sy'rus*

D

Dabareh	*dab'a-reh*
Dabbasheth	*dab'ba-sheth*
Dagon	*day'gon*
Dalaiah	*dal-a-i'ah*
Dalilah	*da'le-lah*
Dalmanutha	*dal-ma-nu'thah*
Dalmatia	*dal-may'she-a*
Dalphon	*dal'fon*
Damaris	*dam'a-ris*
Damascenes	*dam-a-seens'*
Damascus	*da-mas'kus*
Danites	*dan'ites*
Danjaan	*dan-jay'an*
Dara	*day'rah*
Darda	*dar'dah*
Darian	*day're-an*
Darius	*da-ry'us*
Darkon	*dar'kon*
Dathan	*day'than*
Debir	*de'ber*
Deborah	*de'bo-rah*
Decapolis	*de-kap'po-lis*
Dedan	*de'dan*
Dedanim	*ded-a'nim*
Dehavites	*de'ha-vites*
Dekar	*de'kar*
Delaiah	*de-la-i'ah*
Delilah	*del'e-lah*
Demas	*de'mas*
Demetrius	*de-me'tri-us*
Derbe	*der'be*
Deuel	*de-yew'el*
Deuteronom	*deu-ter-on'o-me*
Diana	*dy-a'nah*
Diblaim	*dib-lay'im*
Diblath	*dib'lath*
Dibon	*dy'bon*
Dibri	*dib'ry*
Dibzahab	*dib'za-hab*
Didrachm	*dy'dram*
Didymus	*did'e-mus*
Dilean	*dy'le-an*
Dimon	*dy'mon*
Dimonah	*dy-mo'nah*
Dinhabah	*din-hay'bah*
Dionysius	*dy-o-nish'e-us*
Diotrephes	*di-ot're-fez*
Dishan	*dy'shan*
Dizahab	*diz'za-hab*
Dodai	*do-day'i*
Dodanim	*do-day'nim*
Dodavah	*do-day'vah*
Dodo	*do'do* (as *so lo*)
Doeg	*do'eg*
Dophkah	*dof'kah*
Dorcas	*dor'kas*
Dositheus	*do-se-the'us*
Dothan	*do'than*
Dothaim	*do-tha'im*
Drachma	*drak'mah*
Drusilla	*drew-sil'lah*
Dumah	*dew'mah*
Dura	*dew'rah*

E

Ebal	*e'bal*
Ebed melech	*e'bed me'lek*
Ebenezer	*eb-en-e'zer*
Eber	*e'ber*
Ebiasaph	*e-by'a-saf*
Ebronah	*eb-ro'nah*
Ecclesiastes	*ek-kle-ze-as'tes*
Ecclesiasticus	*ek-kle-ze-as'ti-kus*
Edar	*e'dar*
Eden	*e'den*
Edom	*e'dom*
Edrei	*ed're-i*
Eglah	*eg'lah*
Eglaim	*eg-lay'im*
Ehi	*e'hi*
Ekron	*e'kron*
Eladah	*el-a'dah*
Elah	*e'lah*
Elamites	*e'lam-ites*
Elasah	*el-a'sah*
Eldaah	*el-day'ah*
Elead	*e'le-ad*
Elealeh	*el-e-a'leh*
Eleasah	*el-e-a'sah*
Eleazar	*el-e-a'zar*
Elelohe	*el-el'o-he*
Eleph	*e'lef*
Elhaynan	*el-hay'nan*
Eli	*e'ly*
Eliab	*e-ly'ab*
Elias	*e-ly'as*
Eliahba	*e-ly'ah-bah*
Eliada	*e-ly'a-dah*
Eliaka	*e-ly'a-kah*
Eliakim	*e-ly'a-kim*
Eliam	*e-ly'am*
Eliasaph	*e-ly'a-saf*
Eliathah	*e-ly'a-thah*
Elidad	*e-ly'dad*
Elihoreph	*el-e-ho'ref*
Elihu	*e-ly'hew*
Elijah	*e-ly'jah*
Elika	*e-ly'kah*
Elimelech	*e-lim'e-lek*
Elicenai	*el-e-e'na-i*
Eliphal	*el'i-fal*
Eliphaleh	*e-lif'e-leh*
Eliphalet	*e-lif'e-let*
Eliphaz	*el'le-faz*
Elisæus	*el-e-say'us*
Elisha	*e-ly'shah*
Elishama	*e-lish'a-mah*
Elishaphat	*e-lish'a-fat*
Elisheba	*e-lish'e-bah*
Elishua	*el-e-shu'ah*
Eliud	*e-ly'ud*
Elizaphan	*e-liz'a-fan*
Elizur	*e-ly'zur*
Elkanah	*el-kay'nah*

Elkoshite	*el'ko-shite*
Ellasar	*el-lay'sar*
Elmodam	*el-mo'dam*
Elnathan	*el-nay'than*
Elon	*e'lon*
Eloth	*e'loth*
Eloi	*el'o-hy*
Elpaal	*el-pay'al*
Elpalet	*el-pay'let*
Elparan	*el-pay'ran*
Eltekeh	*el-te'keh*
Eltolad	*el-to'lad*
Elul	*e'lul*
Eluzai	*e-lu'za-i*
Elymas	*el'e-mas*
Elzaphan	*el-zay'fan*
Emalcuel	*e-mal-kew'el*
Emanuel	*e-man'u-el*
Emims	*e'mims*
Emmaus	*em-may'us*
Emmor	*em'mor*
Enam	*e'nam*
Eneas	*e-ne'as*
Eneglaim	*en-eg-lay'im*
Engannim	*en-gan'nim*
Engedi	*en-ge'dy*
Enhakkore	*en-hak'ko-re*
Enhaddah	*en-had'dah*
Enhazor	*en-hay'zor*
Enmishpat	*en-mish'pat*
Enoch	*e'nok*
Enrimmon	*en-rim'mon*
Enrogel	*en-ro'gel*
Enshemesh	*en-she'mesh*
Entappuah	*en-tap'pew-ah*
Epaphras	*ep'a-fras*
Epaphroditus	*e-paf-ro-dy'tus*
Epenetus	*e-pe-ne'tus*
Ephah	*e'fah*
Ephai	*e'fay*
Ephes dammim	*e'fes dam'mim*
Ephesians	*ef-fe'she-ans*
Ephesus	*ef'fe-sus*
Ephlal	*ef'lal*
Ephod	*e'fod*
Ephphatha	*ef'fa-thah*
Ephraim	*ef'ra-im*
Ephratah	*ef'ra-tah*
Ephrath	*ef'rath*
Ephron	*e'fron*
Epicureans	*ep-e-kew-re'ans*
Eran	*e'ran*
Erastus	*e-ras'tus*
Erech	*e'rek*
Esaias	*ez-zay'yas*
Esar haddon	*e'sar had'don*
Esau	*e'saw*
Esek	*e'sek*
Esdrelon	*es-dre'lon*
Eshbaal	*esh-bay'al*
Eshcol	*esh'kol*
Eshean	*esh'e-an*
Eshkalon	*esh'ka-lon*
Eshtaol	*esh'ta-ol*
Eshtaulites	*esh'taw-lites*
Eshtemoa	*esh-tem'o-ah*
Eshtemoth	*esh'te-moth*
Esli	*es'ly*
Esmachiah	*es-ma-ky'ah*
Esrom	*es'rom*
Essenes	*es-seens'*
Esther	*es'ter*
Etam	*e'tam*
Ethanim	*e-than'im*
Ethbaal	*eth-bay'al*
Ether	*e'ther*
Ethiopia	*e-the-o'pe-a*
Ethnan	*eth'nan*
Euasibus	*yew-as'e-bus*
Eubulus	*yew-bew'lus*
Eve	*eve*
Evi	*e'vy*
Evil merodach	*e'vil me-ro'dak*
Eunice	*yew-ny'se*
Euodias	*yew-o'de-as*
Euphrates	*yew-fray'tes*
Euroclydon	*yew-rok'le-don*
Eutychus	*yew'te-kus*
Ezar	*e'zar*
Ezbai	*ez'ba-i*
Ezekiel	*e-ze'ke-el*
Ezel	*e'zel*
Ezion geber	*e'ze-on ge'ber*

F

Felix	*fe'lix*
Festus	*fes'tus*
Fortunatus	*for-tu-nay'tus*

G

Gaal	*gay'al*
Gaash	*gay'ash*
Gaba	*gay'bah*
Gabbai	*gab'bay*
Gabbatha	*gab'ba-thah*
Gabriel	*gay'bre-el*
Gadarenes	*gad-a-reens'*
Gadi	*gay'dy*
Gaddi	*gad'dy*
Gaddiel	*gad'de-el*
Gaius	*gay'yus*
Galal	*gay'lal*
Galatia	*ga-lay'she-a*
Galbanum	*gal'ba-num*
Galeed	*gal'e-ed*
Galilee	*gal'le-lee*
Galileans	*gal-le-lee'ans*
Gallio	*gal'le-o*
Gamaliel	*ga-may'le-el*
Gammadims	*gam'ma-dims*
Gamul	*gay'mul*
Gareb	*gay'reb*
Garizim	*gar'e-zim*
Gashmu	*gash'mew*
Gatam	*gay'tam*
Gathhepher	*gath-he'fer*
Gathrimmon	*gath-rim'mon*
Gaza	*gay'zah*
Gazathites	*gay'zath-ites*
Gazez	*gay'zez*
Gazzam	*gaz'zam*
Gebal	*ge'bal*
Geber	*ge'ber*
Gebim	*ge'bim*
Gedaliah	*ged-a-ly'ah*
Geder	*ge'der*
Gederah	*ge-de'rah*
Gederathite	*ge-de'rath-ite*
Gederoth	*ge-de'roth*
Gederothaim	*ge-der-oth-a'im*
Gehazi	*ge-hay'zy*
Geliloth	*gel'e-loth*
Gemalli	*ge-mal'ly*
Gemariah	*gem-a-ry'ah*
Genesareth	*ge-nes'a-reth*
Genesis	*jen'e-sis*
Gentiles	*jen'tyles*
Genubath	*gen'u-bath*
Gera	*ge'rah*
Gerasa	*ger'a-sah*
Gergashi	*ger'ga-shy*
Gergasenes	*ger-ga-seens'*
Gerizim	*ger're-zim*
Gershom	*ger'shom*
Geshem	*ge'shem*
Geshuri	*gesh'u-ry*
Gether	*ge'ther*
Getholias	*geth-o-ly'as*
Gethsemane	*geth-sem'a-ne*
Geuel	*ge-yew'el*
Gezer	*ge'zer*
Giah	*gy'ah*
Gibbah	*gib'bah*
Gibbethon	*gib'be-thon*
Gibea	*gib'e-ah*
Gibeon	*gib'e-on*
Giblites	*gib'lites*
Giddalti	*gid-dal'ty*
Giddel	*gid'del*
Gideon	*gid'e-on*
Gideoni	*gid-e-o'ny*
Gidom	*gy'dom*
Gier	*jy'er*
Gihon	*gy'hon*
Gilalai	*gil-a-lay'i*
Gilboa	*gil-bo'ah*
Gilead	*gil'e-ad*
Gilgal	*gil'gal*
Giloh	*gy'lo*
Gilonite	*gy'lo-nite*
Gimzo	*gim'zo*
Ginath	*gy'nath*
Ginnetho	*gin'ne-tho*
Girgasite	*gir'ga-site*
Gittayim	*git-tay'im*
Gittites	*git'tites*
Gizonite	*gy'zo-nite*
Gnidus	*ny'dus*
Goath	*go'ath*
Golan	*go'lan*
Golgotha	*gol'goth-ah*
Goliah	*go-ly'ah*
Gomer	*go'mer*
Gomorrah	*go-mor'rah*
Gopher	*go'fer*
Goshen	*go'shen*
Gozan	*go'zan*
Greece	*greece*
Grecia	*gree'she-a*
Gudgodah	*gud'go-dah*
Guni	*gew'ny*
Gurbaal	*gur-bay'al*

H

Haahashtari	*hay-a-hash'ta-ry*
Habaiah	*hay-bay'yah*
Habakkuk	*hab'a-kuk*
Habaziniah	*hab-a-ze-ny'ah*
Habergeon	*ha-ber'je-on*
Habor	*hay'bor*
Hachaliah	*hak-a-ly'ah*
Hachelah	*hak'e-lah*
Hachmoni	*hak-mo'ny*

Hadad	*hay'dad*
Hadadezer	*had-ad-e'zer*
Hadad rimmon	*hay'dad rim'mon*
Hadar	*hay'dar*
Hadarezer	*had-a-re'zer*
Hadashah	*had-a'shah*
Hadassah	*ha-das'sah*
Hadattah	*ha-dat'tah*
Hadid	*hay'did*
Hadlai	*had'la-i*
Hadoram	*ha-do'ram*
Hadrach	*hay'drak*
Hagab	*hay'gab*
Hagabah	*hag'a-bah*
Hagai	*hag'a-i*
Hagar	*hay'gar*
Hagarenes	*hag-a-reens'*
Haggai	*hag'ga-i*
Haggeri	*hag'ge-ry*
Haggi	*hag'gy*
Haggiah	*hag-gy'ah*
Haggith	*hag'gith*
Hai	*hay'i*
Hakkatan	*hak'ka-tan*
Hakkoz	*hak'koz*
Hakupha	*hak-yew'fah*
Halac	*hay'lak*
Hali	*hay'ly*
Hallelujah	*hal-le-lu'yah*
Halloesh	*hal-lo'esh*
Haman	*hay'man*
Hamath	*hay'math*
Hamath zobah	*hay'math zo'bah*
Hamathite	*ham'ath-ite*
Hammedatha	*ham-med'a-thah*
Hammelech	*ham'me-lek*
Hammoleketh	*ham-mo'le-keth*
Hamonah	*ham-o'nah*
Hamongog	*hay'mon-gog*
Hamuel	*hay-mew'el*
Hamothdor	*hay'moth-dor*
Hamul	*hay'mul*
Hamutal	*hay-mew'tal*
Hanameel	*hay-nam'e-el*
Hanan	*hay'nan*
Hananeel	*han-nan'e-el*
Hanani	*ha-nay'ny*
Hananiah	*han-a-ny'ah*
Hanes	*hay'nez*
Haniel	*hay'ne-el*
Hannathon	*han'na-thon*
Hanniel	*han'ne-el*
Hanoch	*hay'nok*
Hanun	*hay'nun*
Hapharaim	*haf-a-ray'im*
Hara	*hay'rah*
Haradah	*har'a-dah*
Haraiah	*har-a-i'ah*
Hararite	*hay'ra-rite*
Harbonah	*har-bo'nah*
Hareph	*hay'ref*
Hareth	*hay'reth*
Harhaiah	*har-ha-i'ah*
Harhata	*har-hay'tah*
Harim	*hay'rim*
Harnepher	*har-ne'fer*
Harod	*hay'rod*
Haroeh	*har'o-eh*
Harorite	*hay'ro-rite*
Harosheth	*har'o-sheth*
Harsha	*har'shah*
Harum	*hay'rum*
Harumaph	*ha-rew'maf*
Haruphite	*ha-rew'fite*
Haruz	*hay'ruz*
Hasadiah	*has-a-dy'ah*
Hasenuah	*has-e-new'ah*
Hashabiah	*hash-a-by'ah*
Hashabnah	*hash-ab'nah*
Hashabniah	*hash-ab-ny'ah*
Hashbadana	*hash-bad'a-nah*
Hashem	*hay'shem*
Hashmonah	*hash-mo'nah*
Hashub	*hash'ub*
Hashubah	*hash-yew'bah*
Hashum	*hash'um*
Hassenaah	*has-se-nay'ah*
Hasupha	*has-yew'fah*
Hatach	*hay'tak*
Hathath	*hay'thath*
Hatita	*hat'e-tah*
Hattaavah	*hat-tay'a-vah*
Hattipha	*hat'te-fah*
Havilah	*hav'e-lah*
Havoth jair	*hay'voth jay'ir*
Hauran	*haw'ran*
Hazael	*haz'a-el*
Hazaiah	*ha-zay'yah*
Hazar hatticon	*hay'zar hat'te-kon*
Hazel elponi	*hay'zel el-po'ne*
Hazerim	*haz-e'rim*
Hazeroth	*haz-e'roth*
Hazezon	*haz'e-zon*
Hazor	*hay'zor*
Heber	*he'ber*
Hebron	*he'bron*
Hegai	*he-gay'i*
Hege	*he'ge*
Helah	*he'lah*
Helchiah	*hel-ky'ah*
Heldai	*hel'da-i*
Heleb	*he'leb*
Heleph	*he'lef*
Helkai	*hel'ka-i*
Helkath hazzurim	*hel'kath haz'u-rim*
Helon	*he'lon*
Heman	*he'man*
Hena	*he'nah*
Henadad	*hen'a-dad*
Henoch	*he'nok*
Hepher	*he'fer*
Hephzibah	*hef'ze-bah*
Heres	*he'res*
Hermas	*her'mas*
Hermes	*her'mes*
Hermogene	*her-mog'e-ne*
Herod	*her'rod*
Herodians	*he-ro'de-ans*
Herodias	*he-ro'de-as*
Herodion	*he-ro'de-on*
Hesed	*he'sed*
Heshbon	*hesh'bon*
Hezeki	*hez'e-ky*
Hezekiah	*hez-e-ky'ah*
Hezir	*he'zer*
Hezion	*he'ze-on*
Hezrai	*hez'ra-i*
Hezron	*hez'ron*
Hiddai	*hid'day-i*
Hiddekel	*hid'de-kel*
Hiel	*hy'el*
Hierapolis	*hy-er-rap'o-lis*
Hiereel	*hy-er'e-el*
Hieremoth	*hy-er'e-moth*
Hierielus	*hy-er-re-e'lus*
Higgaion	*hig-gay'yon*
Hilen	*hy'len*
Hilkiah	*hil-ky'ah*
Hirah	*hy'rah*
Hiram	*hy'ram*
Hizkijah	*hiz-ky'jah*
Hivites	*hy'vites*
Hobab	*ho'bab*
Hodaiah	*hod-a-i'ah*
Hodaviah	*hod-a-vy'ah*
Hodevah	*ho-de'vah*
Hodiah	*ho-dy'ah*
Hoglah	*hog'lah*
Holon	*ho'lon*
Homam	*ho'mam*
Hophni	*hof'ny*
Hophra	*hof'rah*
Horam	*ho'ram*
Horhagidgad	*hor-ra-gid'gad*
Hori	*ho'ry*
Horims	*ho'rims*
Horonaim	*hor-o-nay'im*
Horonites	*hor'ro-nites*
Hosah	*ho'sah*
Hosannah	*ho-zan'nah*
Hosea	*ho-ze'ah*
Hoshaiah	*hosh-a-i'ah*
Hoshama	*hosh'a-mah*
Hotham	*ho'tham*
Hothir	*ho'thir*
Hupham	*hew'fam*
Hurai	*hew'ray*
Hushah	*hew'shah*
Hushai	*hew'shay*
Husham	*hew'sham*
Hushathite	*hew'shath-ite*
Hushubah	*hew-shu'bah*
Huzoth	*hew'zoth*
Hydaspes	*hy-das'pes*
Hyena	*hy-e'nah*
Hymeneus	*hy-men-e'us*

I

Ibleam	*ib'le-am*
Ibneiah	*ib-ny'ah*
Ichabod	*ik'a-bod*
Iconium	*i-ko'ne-um*
Idalah	*i-day'lah*
Iddo	*id'do*
Idumæa	*id-u-me'ah*
Idumeans	*id-u-me'ans*
Igal	*i'gal*
Igdaliah	*ig-da-ly'ah*
Igeabarim	*ig-e-ab'a-rim*
Igeal	*ig-e'al*
Iim	*i'im*
Ijon	*i'jon*
Ilai	*i'lay*
Illyricum	*il-lyr'e-kum*
Immanuel	*im-man'u-el*
Iphedeiah	*if-e-dy'ah*
Ira	*i'rah*
Iram	*i'ram*
Iry	*i'ry*
Irijah	*i-ry'jah*
Irnahash	*ir-nay'hash*
Irpeel	*ir-pe'el*

Irshemesh	*ir-she'mesh*
Iru	*i'rew*
Isaac	*i'zak*
Isaiah	*i-zay'yah*
Iscariot	*is-kar're-ot*
Ishbi benob	*ish'be be'nob*
Ishbosheth	*ish-bo'sheth*
Ishi	*i'shy*
Ishiah	*i-shy'ah*
Ishijah	*i-shy'jah*
Ishmael	*ish'ma-el*
Ishmaiah	*ish-may'yah*
Ishmerai	*ish'me-ray*
Ishod	*i'shod*
Ishuah	*ish'u-ah*
Ishuai	*ish'u-a*
Ismachiah	*is-ma-ky'ah*
Israel	*is'ra-el*
Issachar	*is'sa-kar*
Isui	*is'u-i*
Ithai	*ith'a-i*
Ithamar	*ith'a-mar*
Ithiel	*ith'e-el*
Ittai	*it'ta-i*
Ittah kazin	*it'tah kay'zin*
Iturea	*it-u-re'ah*
Ivah	*i'vah*
Izhar	*iz'har*
Izehar	*iz'e-har*
Izrahiah	*iz-ra-hy'ah*
Izreel	*iz're-el*

J

JAAKAN	*jay'a-kan*
Jaakobah	*jay-ak'o-bah*
Jaala	*jay-a'lah*
Jaanai	*jay-a'nay*
Jaareoragim	*ja-ar-e-or'a-gim*
Jaasau	*jay-a'saw*
Jaasiel	*ja-a'se-el*
Jaazah	*jay-a'zah*
Jaazaniah	*jay-az-za-ny'ah*
Jaaziah	*ja-a-zy'ah*
Jaaziel	*ja-a'ze-el*
Jabal	*jay'bal*
Jabesh	*jay'besh*
Jabez	*jay'bez*
Jabin	*jay'bin*
Jabneel	*jab'ne-el*
Jachan	*jay'kan*
Jachin	*jay'kin*
Jacinth	*jay'sinth*
Jada	*jay'dah*
Jadau	*ja-day'u*
Jaddua	*jad-du'ah*
Jadon	*jay'don*
Jael	*jay'el*
Jagur	*jay'gur*
Jahaleel	*ja-hay'le-el*
Jahaleleel	*ja-hal'e-leel*
Jahaz	*jay'haz*
Jahazael	*ja-haz-a'el*
Jahaziah	*ja-ha-zy'ah*
Jahaziel	*ja-haz'e-el*
Jahdai	*jah-day'i*
Jahdiel	*jah'de-el*
Jahdo	*jah'do*
Jahliel	*jah'le-el*
Jahmai	*jah-may'i*
Jahzerah	*jah'ze-rah*
Jair	*jay'er*
Jairus	*jay'er-us*
Jakan	*jay'kan*
Jakkim	*jak'kim*
Jalon	*jay'lon*
Jambres	*jam'brez*
Jambri	*jam'bre*
Jamin	*jay'min*
Jamlech	*jam'lek*
Janna	*jan'nah*
Jannes	*jan'nez*
Janoah	*ja-no'ah*
Janum	*jay'num*
Japheth	*jay'feth*
Japhiah	*ja-fy'ah*
Japhlet	*jaf'let*
Japhleti	*jaf-le'ty*
Japho	*jay'fo*
Jarah	*jay'rah*
Jareb	*jay'reb*
Jaresiah	*jar-e-sy'ah*
Jaroah	*ja-ro'ah*
Jashem	*jay'shem*
Jasher	*jay'sher*
Jashobeam	*ja-sho'be-am*
Jashub	*jay'shub*
Jashubi lehem	*ja'shu-bi le'hem*
Jasiel	*jay'se-el*
Jason	*jay'son*
Jasper	*jas'per*
Jathniel	*jath'ne-el*
Jattir	*jat'ter*
Javan	*jay'van*
Jazer	*jay'zer*
Jearim	*je'a-rim*
Jeaterai	*je-at'e-ray*
Jeberechiah	*jeb-er-re-ky'ah*
Jebus	*je'bus*
Jebusi	*je-bew'si*
Jebusites	*jeb'u-sites*
Jecamiah	*jek-a-my'ah*
Jecoliah	*jek-o-ly'ah*
Jeconiah	*jek-o-ny'ah*
Jedaiah	*je-day'yah*
Jediael	*jed-e-a'el*
Jedidiah	*jed-e-dy'ah*
Jediel	*jed'e-el*
Jeduthun	*jed-yew'thun*
Jeezer	*je-e'zer*
Jegar sahadutha	*je'gar sa-ha-du'thah*
Jehaleleel	*je-hal'e-leel*
Jehalelel	*je-hal'e-lel*
Jehaziel	*je-haz'e-el*
Jehdeiah	*jeh-dy'ah*
Jeheiel	*je-hy'el*
Jehezekel	*je-hez'e-kel*
Jehiah	*je-hy'ah*
Jehishai	*je-hish'a-i*
Jehiskiah	*je-his-ky'ah*
Jehoadah	*je-ho'a-dah*
Jehoahaz	*je-ho'a-haz*
Jehoaddan	*je-ho-ad'dan*
Jehoash	*je-ho'ash*
Jehohanan	*je-ho-hay'nan*
Jehoiachin	*jé-hoy'a-kin*
Jehoiada	*je-hoy'a-dah*
Jehonadab	*je-hon'a-dab*
Jehonathan	*je-hon'a-than*
Jehoram	*je-ho'ram*
Jehoshaphat	*je-hosh'a-fat*
Jehosheba	*je-hosh'e-bah*
Jehoshua	*je-hosh'u-ah*
JEHOVAH	*Je-ho'vah*
Jehozabad	*je-hoz'a-bad*
Jehozadak	*je-hoz'a-dak*
Jehu	*je'hew*
Jehubbah	*je-hub'bah*
Jehucal	*je-hew'kal*
Jehudi	*je-hew'dy*
Jehudijah	*je-hu-dy'jah*
Jehush	*je'hush*
Jeiel	*je-i'el*
Jekabzeel	*je-kab'ze-el*
Jekameam	*jek-a-me'am*
Jekamiah	*jek-a-my'ah*
Jekuthiel	*je-kew'the-el*
Jemima	*je-my'mah*
Jemuel	*jem'u-el*
Jephthah	*jef'thah*
Jephunneh	*je-fun'neh*
Jerah	*je'rah*
Jerahmeel	*jer-ah-me'el*
Jered	*je'red*
Jeremai	*jer'e-may*
Jeremiah	*jer-e-my'ah*
Jeremoth	*jer'e-moth*
Jeriah	*je-ry'ah*
Jeribai	*jer'e-bay*
Jericho	*jer'e-ko*
Jeriel	*je-ry'el*
Jerijah	*jer-ry'jah*
Jerioth	*jer'e-oth*
Jeroboam	*jer-o-bo'am*
Jeroham	*jer-o'ham*
Jerubbaal	*je-rub-ba'al*
Jerubesheth	*je-rub-esh'eth*
Jeruel	*je-ru'el*
Jerusalem	*je-ru'sa-lem*
Jerusha	*je-ru'shah*
Jesaiah	*je-say'yah*
Jeshanah	*jesh-a'nah*
Jesharelah	*jesh-ar'e-lah*
Jeshebeab	*jesh-eb'e-ab*
Jesher	*je'sher*
Jeshimon	*jesh'e-mon*
Jeshishai	*je-shish'a-i*
Jeshohaiah	*jesh-o-ha-i'ah*
Jeshua	*jesh'u-ah*
Jeshui	*jesh'u-i*
Jeshurun	*jesh'ur-run*
Jesimiel	*jes-im'me-el*
Jesse	*jes'se*
Jesus	*Je'sus*
Jether	*je'ther*
Jethlah	*jeth'lah*
Jethro	*je'thro*
Jetur	*je'tur*
Jeuel	*je'yew-el*
Jeush	*je'ush*
Jeuz	*je'uz*
Jezaniah	*jez-a-ny'ah*
Jezebel	*jez'e-bel*
Jezer	*je'zer*
Jeziah	*je-zy'ah*
Jeziel	*je'ze-el*
Jezliah	*jez-ly'ah*
Jezoar	*jez'o-ar*
Jezrahiah	*jez-ra-hy'ah*
Jezreel	*jez're-el*
Jezreelitess	*jez're-el-i-tess*
Jidlaph	*jid'laf*
Jiphtah	*jif'tah*

Jiphthahel	*jif'thah-el*
Jireth	*ji'reth*
Joab	*jo'ab*
Joah	*jo'ah*
Joahaz	*jo-a'haz*
Joanna	*jo-an'nah*
Joatham	*jo-a'tham*
Job	*jobe*
Jobab	*jo'bab*
Jochebed	*jok'e-bed*
Joelah	*jo-e'lah*
Joezer	*jo-e'zer*
Jogbeah	*jog-be'ah*
Jogli	*jog'li*
Joha	*jo'hah*
Johanan	*jo-hay'nan*
John	*jon*
Joiadah	*joy'a-dah*
Joiakim	*joy'a-kim*
Jokdeam	*jok-de'am*
Jokim	*jo'kim*
Jokmeam	*jok-me'am*
Jokshan	*jok'shan*
Joktheel	*jok'theel*
Jonadab	*jon'a-dab*
Jonah	*jo'nah*
Jonan	*jo'nan*
Jonathan	*jon'a-than*
Joppa	*jop'pah*
Jorah	*jo'rah*
Jorai	*jo'ra-i*
Joram	*jo'ram*
Jorkoam	*jor-ko'am*
Josabad	*jos'a-bad*
Josaphat	*jos'a-fat*
Josaphias	*jos-a-fy'as*
Jose	*jo'se*
Josedech	*jos'e-dek*
Joses	*jo'sez*
Joshah	*jo'shah*
Joshaviah	*josh-a-vy'ah*
Joshbekashah	*josh-bek'a-shah*
Joshua	*josh'u-a*
Josiah	*jo-sy'ah*
Josibiah	*jos-e-by'ah*
Josiphiah	*jos-e-fy'ah*
Jotbatha	*jot'ba-thah*
Jotham	*jo'tham*
Jozabad	*joz'a-bad*
Jozachar	*joz'a-kar*
Jozadak	*joz'a-dak*
Jubal	*jew'bal*
Jucal	*jew'kal*
Judah	*jew'dah*
Judæa	*jew-de'ah*
Judith	*jew'dith*
Julia	*jew'le-a*
Julius	*jew'le-us*
Junia	*jew'ne-a*
Jupiter	*jew'pit-ter*
Jushabheshed	*jew-shab'he-shed*

K

KABZEEL	*kab'ze-el*
Kades	*kay'dez*
Kadesh barnea	*kay'desh bar'ne-a*
Kadmiel	*kad'me-el*
Kadmonites	*kad'mon-ites*
Kallai	*kal'la-i*
Kanah	*kay'nah*
Kareah	*ka-re'ah*
Karkaa	*kar-kay'ah*
Karnaim	*kar-nay'im*
Karta	*kar'tah*
Keder	*ke'der*
Kedemah	*ked'e-mah*
Kedemoth	*ked'de-moth*
Kehelathah	*ke-hel'a-thah*
Keilah	*ky'lah*
Kelaiah	*ke-lay'yah*
Kelita	*kel'e-tah*
Kemuel	*kem'u-el*
Kenah	*ke'nah*
Kenaz	*ke'naz*
Kenites	*ke'nites*
Kennizzites	*ken'niz-zites*
Keren happuch	*ker-en hap'puk*
Kerioth	*ker'e-oth*
Keros	*ke'roz*
Keturah	*ke-tu'rah*
Kezia	*ke-zy'ah*
Keziz	*ke'ziz*
Kibroth hattaavah	*kib'roth hat-tay'a-vah*
Kibzaim	*kib-zay'im*
Kidron	*kid'ron*
Kinah	*ky'nah*
Kirharaseth	*kir-har'a-seth*
Kirharesh	*kir-hay'resh*
Kiriathaim	*kir-e-ath-a'im*
Kirioth	*kir'e-oth*
Kirjath aim	*ker'jath a'im*
Kirjath arba	*ker'jath ar'bah*
Kirjath arim	*ker'jath a'rim*
Kirjath baal	*ker'jath bay'al*
Kirjath huzoth	*ker'jath hew'zoth*
Kirjath jearim	*ker'jath je'a-rim*
Kirjath sannah	*ker'jath san'nah*
Kirjath sepher	*ker'jath se'fer*
Kishi	*kish'i*
Kishion	*kish'e-on*
Kishon	*ky'shon*
Kitron	*kit'ron*
Koa	*ko'ah*
Kohath	*ko'hath*
Kolaiah	*kol-a-i'ah*
Korah	*ko'rah*
Korhite	*kor'hite*
Kore	*ko're*
Kushaiah	*kush-ay'ah*

L

LAADAH	*lay'a-dah*
Laadan	*lay-a'dan*
Laban	*lay'ban*
Labana	*la-bay'nah*
Lachish	*lay'kish*
Lael	*lay'el*
Lahad	*lay'had*
Lahairoi	*la-hay'roy*
Lahman	*lah'man*
Lahmi	*lah'my*
Laish	*lay'ish*
Lakum	*lay'kum*
Lamech	*lay'mek*
Laodicea	*lay-o-de-se'ah*
Laodiceans	*lay-o-de-se'ans*
Lapidoth	*lap'e-doth*
Lasea	*la-se'ah*
Lashah	*lay'shah*
Lasharon	*la-shay'ron*
Lazarus	*laz'er-us*
Leah	*le'ah*
Lebanon	*leb'a-non*
Lebaoth	*le-bay'oth*
Lebbeus	*leb-be'us*
Lebonah	*le-bo'nah*
Lechah	*le'kah*
Lehabim	*le-hay'bim*
Lehi	*le'hy*
Lemuel	*lem'u-el*
Leshem	*le'shem*
Letushim	*le-tew'shim*
Levi	*le'vi*
Levites	*le'vites*
Leviathan	*le-vy'a-than*
Leviticus	*le-vit'e-kus*
Leummim	*le-um'mim*
Libni	*lib'ny*
Lign-aloes	*line-al'oes*
Ligure	*ly'gure*
Likhi	*lik'hy*
Linus	*ly'nus*
Loammi	*lo-am'my*
Lodebar	*lo-de'bar*
Lois	*lo'is*
Lo ruhamah	*lo ru-hay'mah*
Lotan	*lo'tan*
Lucas	*lew'kas*
Lucifer	*lew'se-fer*
Lucius	*lew'she-us*
Lubim	*lew'bim*
Lybia	*lib'e-ah*
Lycaonia	*ly-ka-o'ne-a*
Lycca	*lik'kah*
Lydda	*lid'dah*
Lydia	*lid'e-a*
Lysanias	*ly-say'ne-as*
Lysias	*lish'yas*
Lystra	*lis'tra*

M

MAACHAH	*may-a'kah*
Maacathi	*may-ak'a-thi*
Maadai	*may-ad'dy*
Maadiah	*may-a-dy'ah*
Maai	*may-a'i*
Maaleh acrabbim	*may-a'leh ak-rab'bim*
Maanai	*may'a-nay*
Maarath	*may-a'rath*
Maaseiah	*may-a-sy'ah*
Maasiai	*may-a-sy'a*
Maath	*may'ath*
Maaziah	*may-a-zy'ah*
Maccabees	*mak'ka-bees*
Macedonia	*mas-se-do'ne-a*
Machbana	*mak-bay'nay*
Machbena	*mak-be'nah*
Machi	*may'ky*
Machir	*may'kir*
Machnadebai	*mak-na-de'bay*
Machpelah	*mak-pe'lah*
Machheloth	*mak-he'loth*
Madai	*mad'a-i*
Madiabun	*ma-dy'a-bun*
Madiah	*may-dy'ah*
Madian	*may'de-an*
Madmenah	*mad-me'nah*
Madmannah	*mad-man'nah*
Madon	*may'don*
Magdala	*mag'da-lah*
Magdalen	*mag'da-len*

Magdalene	*mag-da-le'ne*
Magdiel	*mag-de'el*
Magog	*may'gog*
Magor missabib	*may'gor mis'sa-bib*
Magpiash	*mag'pe-ash*
Mahalah	*may-hay'lah*
Mahalaleel	*may-hal'a-leel*
Mahali	*may-hay'ly*
Mahanaim	*may-ha-nay'im*
Mahanehdan	*may-hay'neh-dan*
Mahanem	*may-hay'nem*
Maharai	*may-har'a-i*
Mahath	*may'hath*
Mahazioth	*may-haz'e-oth*
Maher shalal hashbaz	*may'her shal'al hash'baz*
Mahlah	*mah'lah*
Mahli	*mah'ly*
Mahlon	*mah'lon*
Mahol	*may'hol*
Makaz	*may'kaz*
Makheloth	*mak-he'loth*
Makkedah	*mak-ke'dah*
Malachi	*mal'a-ky*
Malcham	*mal'kam*
Malchiah	*mal-ky'ah*
Malchiel	*mal'ke-el*
Malchijah	*mal-ky'jah*
Malchiram	*mal-ky'ram*
Malchishuah	*mal-ke-shu'ah*
Malchom	*mal'kom*
Malchus	*mal'kus*
Maleleel	*mal-le-le'el*
Mallothi	*mal'lo-thi*
Malluch	*mal'luk*
Mamre	*mam're*
Manaen	*ma-nay'en*
Manahath	*man'a-hath*
Manahethites	*man-ah'eth-ites*
Manasseh	*ma-nas'seh*
Manna	*man'nah*
Manoah	*ma-no'ah*
Maoch	*may'ok*
Maon	*may'on*
Marah	*may'rah*
Maralah	*mar'a-lah*
Maranatha	*mar-ran-a'thah*
Marcus	*mar'kus*
Mardocheus	*mar-do-ke'us*
Mareshah	*mar'e-shah*
Marisa	*ma-ry'sah*
Marsena	*mar-se'nah*
Maschil	*mas'kil*
Mashal	*may'shal*
Masrekah	*mas're-kah*
Masa	*may'sah*
Massah	*mas'sah*
Matri	*may'try*
Matred	*may'tred*
Mattanah	*mat'ta-nah*
Mattaniah	*mat-ta-ny'ah*
Mattatha	*mat'ta-thah*
Mattathias	*mat-tath-i'as*
Mattenai	*mat-te-nay'i*
Matthat	*mat'that*
Matthew	*math'yew*
Matthias	*math-i'as*
Mattithiah	*mat-tith-i'ah*
Mazzaroth	*maz'za-roth*
Meah	*me'ah*
Mearah	*me-a'rah*
Mebunnai	*me-bun'nay*
Mecherath	*mek'e-rath*
Medad	*me'dad*
Medalah	*med'a-lah*
Medebah	*med'e-bah*
Medes	*meeds*
Media	*me'de-a*
Median	*me'de-an*
Megiddo	*me-gid'do*
Megiddon	*me-gid'don*
Mehetabel	*me-het'a-bel*
Mehida	*me-hy'dah*
Mehir	*me'her*
Meholathite	*me-hol'ath-ite*
Mehujael	*me-yew'ja-el*
Mehuman	*me-hew'man*
Mejarkon	*me-jar'kon*
Mekonah	*me-ko'nah*
Melatiah	*mel-a-ty'ah*
Melchi	*mel'ky*
Melchiah	*mel-ky'ah*
Melchiel	*mel'ke-el*
Melchisedek	*mel-kiz'ze-dek*
Melea	*me-le'ah*
Melech	*me'lek*
Mellicu	*mel'le-kew*
Melita	*me-le'tah*
Memphis	*mem'fis*
Memucan	*me-mew'kan*
Menahem	*men'a-hem*
Menan	*me'nan*
Mene	*me'ne*
Meonothai	*me-on'o-thay*
Meonenem	*me-on'e-nem*
Mephaath	*me-fay'ath*
Mephibosheth	*me-fib'o-sheth*
Merab	*me'rab*
Meraiah	*me-ra-i'ah*
Meraioth	*me-ray'yoth*
Merari	*me-ray'ry*
Merathaim	*mer-ath-a'im*
Mercurius	*mer-kew're-us*
Mered	*me'red*
Meremoth	*mer're-moth*
Meres	*me'rez*
Meribah	*mer'e-bah*
Meribbaal	*mer-e-bay'al*
Merodach-baladan	*me-ro'duk-bal'a-dan*
Merom	*me'rom*
Meronothite	*me-ron'o-thite*
Meroz	*me'roz*
Mesech	*me'sek*
Mesha	*me'shah*
Meshech	*me'shek*
Meshelemiah	*mesh-el-e-my'ah*
Meshezabeel	*mesh-ez'a-beel*
Meshilamith	*mesh-il'la-mith*
Meshullam	*me-shul'lam*
Meshobab	*me-sho'bab*
Mesobaite	*mes-o-bay'ite*
Mesopotamia	*mes-o-po-tay'me-a*
Messiah	*mes-sy'ah*
Metheg ammah	*me'theg am'mah*
Methusael	*me-thew'sa-el*
Methusalah	*me-thew'sa-lah*
Meunim	*me-yew'nim*
Mezahab	*mez'a-hab*
Mianim	*my-a'nim*
Mibhar	*mib'har*
Mica	*my'kah*
Micaiah	*my-kay'yah*
Micha	*my'kah*
Michael	*my'-ka-el*
Michmash	*mik'mash*
Michmethah	*mik'me-thah*
Michri	*mik'ry*
Michtam	*mik'tam*
Midian	*mid'e-an*
Migdalel	*mig'da-lel*
Migron	*mig'ron*
Mijamin	*my'ja-min*
Mikloth	*mik'loth*
Mikneiah	*mik-ny'ah*
Milalai	*mil-a-lay'i*
Milcah	*mil'kah*
Miletus	*mi-le'tus*
Miletum	*mi-le'tum*
Miniamin	*min-ny'a-min*
Minni	*min'ny*
Miphkad	*mif'kad*
Miriam	*mir'e-am*
Mirmah	*mer'mah*
Misgab	*mis'gab*
Mishael	*my-shay'el*
Mishal	*my'shal*
Misham	*my'sham*
Misheal	*my-she'al*
Mishma	*mish'mah*
Mishmannah	*mish-man'nah*
Mishraites	*mish'ra-ites*
Mispereth	*mis-pe'reth*
Misrephoth maim	*mis're-foth may'im*
Mithredath	*mith're-dath*
Mitylene	*mit-e-le'ne*
Mizraim	*miz-ray'im*
Mizar	*my'zar*
Mnason	*nay'son*
Moadiah	*mo-a-dy'ah*
Moladah	*mol'a-dah*
Molech	*mo'lek*
Molid	*mo'lid*
Moloch	*mo'lok*
Morasthite	*mo-ras'thite*
Mordecai	*mor'de-kay*
Moreh	*mo'reh*
Moresheth gath	*mo'resh-eth gath*
Moriah	*mo-ry'ah*
Moserah	*mo-ser'ah*
Moseroth	*mo-ser'oth*
Moses	*mo'zez*
Mozah	*mo'zah*
Muppim	*mup'pim*
Mushi	*mew'shy*
Muthlabben	*muth-lab'ben*
Myra	*my'rah*
Mysia	*mish'e-a*

N

Naam	*nay'am*
Naamah	*nay'a-mah*
Naaman	*nay'a-man*
Naarah	*nay'a-rah*
Naarai	*nay'a-ray*
Naaran	*nay'a-ran*
Naashon	*na-ash'on*
Nabal	*nay'bal*
Naboth	*nay'both*
Nachon	*nay'kon*
Nachor	*nay'kor*
Nadab	*nay'dab*

Nagge	*nag'gee*
Nahaliel	*na-hay'le-el*
Nahallal	*na-hal'lal*
Naham	*nay'ham*
Nahamani	*na-ham'a-ny*
Naharai	*na-har'a-i*
Nahash	*nay'hash*
Nahbi	*nah'be*
Nahor	*nay'hor*
Naim	*nay'im*
Nain	*nay'in*
Naioth	*nay'yoth*
Naomi	*na-o'me*
Naphish	*nay'fish*
Naphthali	*naf'tha-le*
Naphtuim	*naf'tu-him*
Narcissus	*nar-sis'sus*
Nasor	*nay'sor*
Nathan	*nay'than*
Nathanael	*na-than'e-el*
Nathanias	*nath-a-ny'as*
Nathan melech	*nay'than me'lek*
Naum	*nay'um*
Nazarene	*naz-a-reen'*
Nazareth	*naz'a-reth*
Neah	*ne'ah*
Neapolis	*ne-ap'po-lis*
Neariah	*ne-a-ry'ah*
Nebai	*ne-bay'i*
Nebajoth	*ne-bay'joth*
Neballat	*ne-bal'lat*
Nebat	*ne'bat*
Nebo	*ne'bo*
Nebuchadnezzar	*neb-yew-kad-nez'zar*
Nebushasban	*neb-yew-shas'ban*
Nebuzaradan	*neb-yew-zar'a-dan*
Nechoh	*ne'ko*
Nedabiah	*ned-a-by'ah*
Neginoth	*neg'e-noth*
Nehelamite	*ne-hel'a-mite*
Nehemiah	*ne-he-my'ah*
Nehum	*ne'hum*
Nehushtah	*ne-hush'tah*
Neiel	*ne'e-el*
Nekeb	*ne'keb*
Nekoda	*ne-ko'dah*
Nemuel	*nem-yew'el*
Nepheg	*ne'feg*
Nephishesim	*ne-fish'e-sim*
Nephthoah	*nef-tho'ah*
Nephusim	*ne-few'sim*
Nereus	*ne're-us*
Nergal sharezer	*ner'gal sha-re'zer*
Neri	*ne'ry*
Nero	*ne'ro*
Nethaneel	*ne-than'e-el*
Nethaniah	*neth-a-ny'ah*
Nethinims	*neth'in-ims*
Netophathites	*ne-tof'a-thites*
Neziah	*ne-zy'ah*
Nezib	*ne'zib*
Nicanor	*ny-kay'nor*
Nicodemus	*nik-o-de'mus*
Nicolaitanes	*nik-o-lay'e-tanes*
Nicolas	*nik'o-las*
Nicopolis	*ny-kop'o-lis*
Niger	*ny'jer*
Nimrah	*nim'rah*
Nimshi	*nim'shy*
Nineveh	*nin'ne-veh*
Nisan	*ny'san*
Nisroch	*nis'rok*
Noadiah	*no-ah-dy'ah*
Noah	*no'ah*
Nobah	*no'bah*
Nogah	*no'gah*
Noph	*noff*
Nophah	*no'fah*
Nymphas	*nim'fas*

O

Obadiah	*o-ba-dy'ah*
Obal	*o'bal*
Obed edom	*o'bed e'dom*
Obil	*o'bil*
Oboth	*o'both*
Ocran	*ok'ran*
Oded	*o'ded*
Olympas	*o-lim'pas*
Omar	*o'mar*
Omega	*o'me-ga*
Omri	*om'ry*
Onam	*o'nam*
Onesimus	*o-nes'se-mus*
Onesiphorus	*on-e-sif'o-rus*
Ono	*o'no*
Onycha	*o-ny'kah*
Onyx	*o'nix*
Ophel	*o'fel*
Ophir	*o'fir*
Ophni	*off'ny*
Ophrah	*off'rah*
Oreb	*o'reb*
Orion	*o-ry'on*
Orphah	*or'fah*
Othni	*oth'ny*
Othniel	*oth'ne-el*
Ozem	*o'zem*
Ozias	*o-zy'as*
Ozni	*oz'ny*

P

Paarai	*pay'a-ray*
Padan aram	*pay'dan a'ram*
Padon	*pay'don*
Pagiel	*pay'je-el*
Pahath moab	*pay'hath mo'ab*
Pai	*pay'i*
Palal	*pay'lal*
Palestina	*pal-es-ty'nah*
Palestine	*pal'es-tyne*
Pallu	*pal'lew*
Palti	*pal'ty*
Paltiel	*pal-te'el*
Pamphylia	*pam-fil'e-a*
Paphos	*pay'fos*
Paradise	*par'a-dise*
Paran	*pay'ran*
Parmashta	*par-mash'tah*
Parmenas	*par'me-nas*
Parnach	*par'nak*
Parosh	*pay'rosh*
Parshandatha	*par-shan'da-thah*
Parthians	*par'the-ans*
Paruah	*par'yew-ah*
Parvaim	*par-vay'im*
Pasach	*pay'sak*
Pasdammim	*pas-dam'mim*
Paseah	*pa-se'ah*
Pashur	*pash'ur*
Passover	*pass'o-ver*
Patara	*pat'a-rah*
Pathros	*pay'thros*
Pathrusim	*path-rew'sim*
Patrobas	*pat-ro'bas*
Pau	*pay'hew*
Pedahel	*ped'a-hel*
Pedahzur	*ped-ah'zur*
Pedaiah	*ped-a'yah*
Pekah	*pe'kah*
Pekahiah	*pek-a-hi'ah*
Pekod	*pe'kod*
Pelaiah	*pel-a-i'ah*
Pelaliah	*pel-a-ly'ah*
Peleg	*pe'leg*
Peleth	*pe'leth*
Pelonite	*pel'o-nite*
Peniel	*pe-ny'el*
Peninnah	*pe-nin'nah*
Pentapolis	*pen-tap'o-lis*
Pentateuch	*pen'ta-tuke*
Pentecost	*pent'e-coast*
Penuel	*pen-yew'el*
Peor	*pe'or*
Perazim	*per'a-zim*
Perez uzzah	*pe'rez uz'zah*
Perga	*per'gah*
Pergamos	*per'ga-mos*
Perida	*pe-ry'dah*
Perizzites	*per'iz-zites*
Persia	*per'she-a*
Perudah	*per-yew'dah*
Pethahiah	*peth-a-hy'ah*
Pethor	*pe'thor*
Pethuel	*peth-yew'el*
Peulthai	*pe-ul'thay*
Phalec	*fay'lek*
Phalti	*fal'ty*
Phanuel	*fan-yew'el*
Pharaoh	*fa'ro*
Pharaoh hophra	*fa'ro hof'rah*
Pharathoni	*far-a-tho'ne*
Pharez	*fa'rez*
Pharisees	*far'e-sees*
Pharphar	*far'far*
Phaseah	*fa-se'ah*
Phebe	*fee'be*
Phenice	*fe-ny'se*
Phenicia	*fe-nish'e-a*
Phibeseth	*fib'e-seth*
Phicol	*fy'kol*
Philadelphia	*fil-a-del'fe-a*
Philemon	*fi-le'mon*
Philetus	*fi-le'tus*
Philip	*fil'lip*
Philippi	*fil-lip'py*
Philistia	*fil-lis'te-a*
Philistim	*fil-lis'tim*
Philistines	*fil-lis'tins*
Philologus	*fil-lol'o-gus*
Philometer	*fil-o-me'ter*
Phinehas	*fin'ne-has*
Phison	*fy'son*
Phlegon	*fleg'on*
Phrygia	*fridj'ye-a*
Phud	*fud*
Phurah	*few'rah*
Phut	*fut* (as *nut*)
Phubah	*few'bah*
Phygellus	*fy-jel'lus*
Phylacteries	*fy-lak'te-rees*

Pihahiroth	*py-ha-hy'roth*
Pilate	*py'lat*
Pildash	*pil'dash*
Piletha	*pil'e-thah*
Piltai	*pil'tay*
Pinon	*py'non*
Piram	*py'ram*
Pirathon	*pir'a-thon*
Pisgah	*piz'gah*
Pisidia	*pe-sid'e-a*
Pison	*py'son*
Pithon	*py'thon*
Pleiades	*ply'a-dez*
Pochereth	*pok'e-reth*
Pollux	*pol'lux*
Pontius	*pon'she-us*
Poratha	*por'a-thah*
Portius Festus	*por'shus fest'us*
Potiphar	*pot'e-far*
Potiphera	*pot-e-fe'rah*
Prisca	*pris'kah*
Priscilla	*pris-sil'lah*
Prochorus	*prok'o-rus*
Ptolemeus	*tol-e-me'us*
Puah	*pew'ah*
Publius	*pub'le-us*
Pudens	*pew'dens*
Pul	*pul* (as *dull*)
Punites	*pew'nites*
Punon	*pew'non*
Put	*put* (as *nut*)
Puteoli	*pew-te'o-li*
Putiel	*pew'te-el*

Q

Quartus	*quar'tus*
Quaternion	*qua-ter'ne-on*

R

Raamah	*ray'a-mah*
Raamiah	*ra-a-my'ah*
Rabbah	*rab'bah*
Rabbi	*rab'by*
Rabboni	*rab-bo'ny*
Rabsaris	*rab'sa-ris*
Rabshakeh	*rab'sha-keh*
Raca	*ray'kah*
Rachal	*ray'kal*
Rachel	*ray'chel*
Raddai	*rad'da-i*
Ragau	*ray'gaw*
Ragua	*rag'yew-ah*
Raguel	*rag-yew'el*
Rahab	*ray'hab*
Rakem	*ray'kem*
Rakkath	*rak'kath*
Rakkon	*rak'kon*
Ramah	*ray'mah*
Ramathaim	*ra-math-a'im*
Ramathem	*ram'a-them*
Ramath lehi	*ray'math le'hy*
Ramath mispeh	*ray'math mis'peh*
Ramesis	*ram'e-sis*
Ramoth	*ray'moth*
Ramiah	*ray-my'ah*
Raphah	*ray'fah*
Raphael	*ray'fa-el*
Raphu	*ray'few*
Reaiah	*re-a'yah*
Reba	*re'bah*
Rebekah	*re-bek'ah*
Rechab	*re'kab*
Rechah	*re'kah*
Reelaiah	*re-el-a'yah*
Regem	*re'jem*
Regem melek	*re'jem me'lek*
Rehabiah	*re-ha-by'ah*
Rehob	*re'hob*
Rehoboam	*re-ho-bo'am*
Rohoboth	*re'ho-both*
Rehum	*re'hum*
Rei	*re'i*
Rekim	*re'kim*
Remaliah	*rem-a-ly'ah*
Remeth	*re'meth*
Remmon methoar	*rem'mon meth-o'ar*
Remphan	*rem'fan*
Rephael	*re'fa-el*
Rephaiah	*re-fay'yah*
Rephaim	*re-fay'im*
Rephidim	*re-fid'im*
Resen	*re'sen*
Reu	*re'yew*
Reuben	*ru'ben*
Reuel	*re-yew'el*
Reumah	*ru'mah*
Rezeph	*re'zef*
Rezia	*re-zy'ah*
Rezon	*re'zon*
Rhegium	*re'je-um*
Rhesa	*re'sah*
Rhoda	*ro'dah*
Rhodes	*roads*
Ribai	*ry'bay*
Rimmon parez	*rim'mon pay'rez*
Riphath	*ry'fath*
Rogelim	*ro-ge'lim*
Rohgah	*ro'gah*
Romamti ezer	*ro-mam'te e'zer*
Rome	*room*
Rufus	*rew'fus*
Rusticus	*rus'te-kus*
Ruhamah	*ru-hay'mah*
Ruth	*rooth*

S

Sabacthani	*sa-bak-tha'ni*
Sabaoth	*sab-a'oth*
Sabdi	*sab'dy*
Sabeans	*sa-be'ans*
Sabtechah	*sab'te-kah*
Sacar	*say'kar*
Sackbut	*sak'but*
Sadducees	*sad'du-seez*
Sadoc	*say'dok*
Salah	*say'lah*
Salamis	*sal'a-mis*
Salathiel	*sa-lay'the-el*
Salcah	*sal'kah*
Salem	*say'lem*
Sallai	*sal'lay-i*
Salmoni	*sal-mo'ne*
Salome	*sa-lo'me*
Samaria	*sa-may're-a*
Samaritan	*sa-mar'e-tan*
Samgar nebo	*sam'gar ne'bo*
Samlah	*sam'lah*
Samos	*say'mos*
Samothracia	*sam-o-thray'she-a*
Samuel	*sam'u-el*
Sanballat	*san-bal'lat*
Sanhedrim	*san-he'drim*
Sansannah	*san-san'nah*
Saph	*saff*
Saphir	*saf'fir*
Sapphira	*saf-fy'rah*
Sapphire	*saf'fire*
Sarai	*say'rai*
Sarah	*say'rah*
Saraph	*say'raf*
Sardis	*sar'dis*
Sardius	*sar'de-us*
Sardine	*sar'dyne*
Sardonyx	*sar-do'nix*
Sarepta	*sa-rep'tah*
Sarid	*say'rid*
Sargon	*sar'gon*
Sarsekim	*sar-se'kim*
Saruch	*say'ruk*
Satan	*say'tan*
Saul	*sawl*
Sceva	*se'vah*
Scythians	*sith'e-ans*
Seba	*se'bah*
Sebat	*se'bat*
Secacah	*se-kay'kah*
Sechu	*se'kew*
Secundus	*se-kun'dus*
Segub	*se'gub*
Seir	*se'ir*
Seirath	*se'ir-ath*
Sela hammah lekoth	*se'lah ham'mah le'koth*
Selah	*se'lah*
Seled	*se'led*
Seleucia	*se-lu'she-a*
Semachiah	*sem-a-ky'ah*
Semaiah	*sem-a-i'ah*
Semei	*sem'e-i*
Senaah	*se-nay'ah*
Sennacherib	*sen-nak'e-rib*
Senir	*se'ner*
Senua	*sen'u-ah*
Seorim	*se-o'rim*
Sephar	*se'far*
Sepharad	*sef'a-rad*
Sepharvaim	*sef-ar-vay'im*
Sephela	*sef'fe-lah*
Serah	*se'rah*
Seraiah	*ser-a-i'ah*
Seraphim	*ser'ra-fim*
Sered	*se'red*
Sergius	*ser'je-us*
Serug	*se'rug*
Sether	*se'ther*
Shaalabbin	*shay-al-ab'bin*
Shaalbim	*shay-al'bim*
Shaalbonit	*shay-al'bon-ite*
Shaaph	*shay'af*
Shaaraim	*shay-a-ray'im*
Shaashgaz	*shay-ash'gaz*
Shabbethai	*shab-beth'a-i*
Shachia	*shak-i'ah*
Shaddai	*shad'da-i*
Shadrach	*shay'drak*
Shage	*shay'ge*
Shahazimath	*sha-haz'e-math*
Shalem	*shay'lem*
Shalisha	*shal'e-shah*
Shallecheth	*shal'le-keth*
Shallum	*shal'lum*
Shalmai	*shal'may*

Shalmanezer	*shal-ma-ne'zer*
Shamariah	*sham-a-ry'ah*
Shamir	*shay'mer*
Shamgar	*sham'gar*
Shammai	*sham'ma-i*
Shammua	*sham-mew'ah*
Shamsherai	*sham-she-ray'i*
Shaphan	*shay'fan*
Shaphat	*shay'fat*
Shapher	*shay'fer*
Sharai	*sha-ray'i*
Sharaim	*sha-ray'im*
Sharar	*shay'rar*
Sharezer	*sha-re'zer*
Sharon	*shay'ron*
Sharuhen	*sha-rw'hen*
Shashai	*shash'a-i*
Shashak	*shay'shak*
Shaveh	*shay'veh*
Shaul	*shay'ul*
Shealtiel	*she-al'te-el*
Sheariah	*she-a-ry'ah*
Shear jashub	*she'ar jay'shub*
Shebah	*she'bah*
Shebam	*she'bam*
Shebaniah	*sheb-a-ny'ah*
Shebarim	*sheb'a-rim*
Sheber	*she'ber*
Shebnah	*sheb'nah*
Shebuel	*sheb'yew-el*
Shecaniah	*shek-a-ny'ah*
Shechem	*she'kem*
Shedeur	*shed'e-ur*
Shehariah	*she-ha-ry'ah*
Shelemiah	*shel-e-my'ah*
Sheleph	*she'lef*
Shelesh	*she'lesh*
Shelomi	*she-lo'my*
Shelomoth	*shel'o-moth*
Shelumiel	*she-lu'me-el*
Shemah	*she'mah*
Shemaiah	*shem-a-i'ah*
Shemariah	*shem-a-ry'ah*
Shemeber	*shem-e'ber*
Shemir	*she'mer*
Shemida	*she-my'dah*
Sheminith	*shem'e-nith*
Shemiramoth	*she-mir'a-moth*
Shemuel	*she'mew-el*
Shenazar	*she-nay'zar*
Shenir	*she'ner*
Shephatiah	*shef-a-ty'ah*
Shephi	*she'fy*
Shephuphan	*she-few'fan*
Sherah	*she'rah*
Sherebiah	*sher-e-by'ah*
Sheresh	*she'resh*
Sheshach	*she'shak*
Sheshai	*she'shay*
Sheshan	*she'shan*
Sheshbazzar	*shesh-baz'zar*
Shethar	*she'thar*
Shethar boznai	*she'thar boz'nay*
Shibboleth	*shib'bo-leth*
Shicron	*shy'kron*
Shiggaion	*shig-gay'yon*
Shihon	*shy'hon*
Shihor libnah	*shy'hor lib'nah*
Shilhi	*shil'hy*
Shiloah	*shy-lo'ah*
Shiloh	*shy'lo*
Shiloni	*she-lo'ny*
Shilshah	*shil'shah*
Shimea	*shim-e'ah*
Shimeath	*shim'e-ath*
Shimei	*shim'e-i*
Shimeon	*shim'e-on*
Shimi	*shy'my*
Shimon	*shy'mon*
Shimrath	*shim'rath*
Shimri	*shim'ry*
Shimshai	*shim'shay*
Shinab	*shy'nab*
Shinar	*shy'nar*
Shiphi	*shy'fy*
Shiphrah	*shif'rah*
Shiphtan	*shif'tan*
Shisha	*shy'shah*
Shishak	*shy'shak*
Shitrai	*shit'ray*
Shiza	*shy'zah*
Shoa	*sho'ah*
Shobab	*sho'bab*
Shobach	*sho'bak*
Shobal	*sho'bal*
Shobai	*sho-bay'i*
Shoco	*sho'ko*
Shochob	*sho'kob*
Shophach	*sho'fak*
Shophan	*sho'fan*
Shoshannim	*sho-shan'nim*
Shua	*shu'ah*
Shual	*shu'al*
Shubael	*shu'ba-el*
Shulamite	*shu'lam-ite*
Shumathites	*shu'math-ites*
Shunamite	*shu'nam-ite*
Shunem	*shu'nem*
Shuni	*shu'ny*
Shupham	*shu'fam*
Shushan eduth	*shu'shan e'duth*
Shuthelah	*shu'the-lah*
Sia	*sy'ah*
Siaha	*sy-a'hah*
Sibbechai	*sib'be-kay*
Sibboleth	*sib'bo-leth*
Sibraim	*sib-ray'im*
Sichem	*sy'kem*
Sidon	*sy'don*
Sigionoth	*se-gy'o-noth*
Sihon	*sy'hon*
Silas	*sy'las*
Siloah	*sil'o-ah*
Silvanus	*sil-vay'nus*
Silla	*sil'lah*
Simeon	*sim'e-on*
Simon	*sy'mon*
Sinai	*sy'nay*
Sinim	*sy'nim*
Sinites	*sin'ites*
Sion	*sy'on*
Siphmoth	*sif'moth*
Sippai	*sip'pay*
Sirach	*sy'rak*
Sirion	*sir'e-on*
Sisamai	*sis-am'a-i*
Sisera	*sis'e-rah*
Sivan	*sy'van*
Smyrna	*smer'nah*
Sochoh	*so'ko*
Sodi	*so'dy*
Sodom	*sod'om*
Solomon	*sol'o-mon*
Sopater	*sop'a-ter*
Sophereth	*so-fe'reth*
Sorek	*so'rek*
Sosthenes	*sos'te-nes*
Sotai	*so'ta-i*
Stachys	*sta'kees*
Stacte	*stak'te*
Stephanas	*stef'a-nas*
Stoicks	*sto'iks*
Suah	*su'ah*
Succoth benoth	*suk'koth be'noth*
Suchathites	*suk'a-thites*
Sukkiims	*suk-ke'ims*
Susa	*su'sah*
Susanchites	*su'san-kites*
Susannah	*su-san'nah*
Susi	*su'sy*
Sycamine	*sik'a-mine*
Sychar	*sy'kar*
Syene	*sy-e'ne*
Synagogue	*sin'na-gog*
Syntiche	*sin'te-ke*
Syracuse	*syr'ak-use*
Syria	*syr'e-a*
Syrion	*syr'e-on*
Syrophenicia	*sy-ro-fe-nish'e-a*

T

Taanac shiloh	*tay-a'nak shy'loh*
Tabeal	*ta-be'al*
Taberah	*ta-be'rah*
Tabitha	*tab'e-thah*
Tabor	*tay'bor*
Tabrimon	*tab're-mon*
Tache	*tatch*
Tachmonite	*tak'mo-nite*
Tahan	*tay'han*
Tahapanes	*ta-hap'a-nes*
Tahaphanes	*ta-haf'a-nes*
Tahpenes	*tah'pe-nes*
Tahrea	*tah're-ah*
Tahtim hodshi	*tah'tim hod'shy*
Talitha cumi	*tal'e-thah kew'my*
Talmai	*tal'may*
Tamar	*tay'mar*
Tammuz	*tam'muz*
Tanach	*tay'nak*
Tanhumeth	*tan-hew'meth*
Taphath	*tay'fath*
Tappuah	*tap'pew-ah*
Tarah	*tay'rah*
Taralah	*tar'a-lah*
Tarea	*tay're-ah*
Tarpelites	*tar'pel-ites*
Tarshish	*tar'shish*
Tatnai	*tat'nay*
Tebah	*te'bah*
Tebaliah	*teb-a-ly'ah*
Tebeth	*te'beth*
Tehinnah	*te-hin'nah*
Tekel	*te'kel*
Tekoah	*te-ko'ah*
Telabib	*tel-a'bib*
Telah	*te'lah*
Telahim	*te-lay'im*
Telassar	*te-las'sar*
Telem	*te'lem*
Telharsa	*tel-har'sah*
Telmelah	*tel-me'lah*
Tema	*te'mah*

Teman	*te'man*
Temani	*tem'a-ny*
Terah	*te'rah*
Teraphim	*ter'a-fim*
Teresh	*te'resh*
Tertius	*ter'she-us*
Tertullus	*ter-tul'lus*
Tetrarch	*tet'rark*
Thaddeus	*thad-de'us*
Thara	*tha'rah*
Thelasser	*the-las'ser*
Theodotus	*the-od'o-tus*
Theophilus	*the-of'fe-lus*
Thermeleth	*ther'me-leth*
Thessalonica	*thes-a-lo-ny'kah*
Theudas	*thu'das*
Thimnathah	*thim-nay'thah*
Thyatira	*thi-a-ty'rah*
Tiberias	*ty-be're-as*
Tibni	*tib'ny*
Tidal	*ty'dal*
Tiglath pilezer	*tig'lath pe-le'zer*
Tikvah	*tik'vah*
Tilon	*ty'lon*
Timeus	*te-me'us*
Timna	*tim'nay*
Timnah	*tim'nah*
Timnath heres	*tim'nath he're s*
Timon	*ty'mon*
Timotheus	*te-mo'the-us*
Tiphsah	*tif'sah*
Tiras	*ty'ras*
Tirathites	*ty'rath-ites*
Tirhakah	*tir-hay'kah*
Tirhanah	*tir-hay'nah*
Tiria	*tyr'e-a*
Tirshatha	*tir'sha-thah*
Tishbite	*tish'bite*
Titus	*ty'tus*
Tizite	*ty'zite*
Toah	*to'ah*
Tobiah	*to-by'ah*
Tobijah	*to-by'jah*
Tochen	*to'ken*
Togarmah	*to-gar'mah*
Tohew	*to'hew*
Toi	*to'i*
Tola	*to'lah*
Tolad	*to'lad*
Tophel	*to'fel*
Tophet	*to'fet*
Trachonitis	*trak-o-ny'tis*
Trogyllium	*tro-jil'le-um*
Trophimus	*trof'e-mus*
Tryphena	*try-fe'nah*
Tryphosah	*try-fo'sah*
Tsidkenu	*sid'ke-nu*
Tubal Cain	*tu'bal kain*
Tychicus	*tik'e-kus*
Tyrannus	*ty-ran'nus*
Tyre	*tyer*
Tyrus	*ty'rus*

U

Ucal	*yew'kal*
Uel	*yew'el*
Ulai	*yew'la-i*
Ulam	*yew'lam*
Ulla	*ul'lah*
Ummah	*um'mah*
Unni	*un'ny*
Upharsin	*yew-far'sin*
Uphaz	*yew'faz*
Urbane	*ur'ba-ne*
Uri	*yew'ry*
Uriah	*yew-ry'ah*
Uriel	*yew're-el*
Urim	*yew'rim*
Uthai	*yew'tha-i*
Uzai	*yew'za-i*
Uzal	*yew'zal*
Uzzah	*uz'zah*
Uzzen sherah	*uz'zen she'rah*
Uzzi	*uz'zy*
Uzziah	*uz-zy'ah*
Uzziel	*uz-zy'el*

V

Vajesatha	*va-jes'a-thah*
Vaniah	*va-ny'ah*
Vashni	*vash'ny*
Vashti	*vash'ty*
Vophsi	*vof'sy*

Z

Zaanaim	*zay-a-nay'im*
Zaanan	*zay'a-nan*
Zaanannim	*zay-a-nan'nim*
Zaavan	*zay'a-van*
Zabad	*zay'bad*
Zabbai	*zab'bay*
Zabdi	*zab'dy*
Zabdiel	*zab'de-el*
Zabina	*zab-by'nah*
Zaccai	*zak'ka-i*
Zaccu	*zak'ker*
Zachariah	*zak-a-ry'ah*
Zacher	*zay'ker*
Zaccheus	*zak-ke'us*
Zadok	*zay'dok*
Zaham	*zay'ham*
Zair	*zay'ir*
Zalaph	*zay'laf*
Zalmonah	*zal-mo'nah*
Zalmunnah	*zal-mun'nah*
Zamzummims	*zam-zum'mims*
Zanoah	*zan-o'ah*
Zaphnath paaneah	*zaf'nath pay-a-ne'ah*
Zaphon	*zay'fon*
Zarah	*zay'rah*
Zareah	*za-re'ah*
Zared	*zay'red*
Zarephath	*zar'e-fath*
Zaretan	*zar'e-tan*
Zareth shahar	*zay'reth sha'har*
Zartanah	*zar-tay'nah*
Zatthu	*zat'thew*
Zaza	*zay'zah*
Zebadiah	*zeb-a-dy'ah*
Zebah	*ze'bah*
Zebaim	*ze-bay'im*
Zebedee	*zeb'be-dee*
Zebina	*ze-by'nah*
Zeboim	*ze-bo'im*
Zebuda	*ze-bew'dah*
Zebul	*ze'bul* (as *dull*)
Zebulon	*zeb'u-lun*
Zedekiah	*zed-e-ky'ah*
Zedah	*ze'dah*
Zeeb	*ze'eb*
Zelah	*ze'lah*
Zelek	*ze'lek*
Zelophehad	*ze-lo'fe-had*
Zelotes	*ze-lo'tes*
Zelzah	*zel'zah*
Zemaraim	*zem-a-ray'im*
Zemarite	*zem'a-rite*
Zemirah	*ze-my'rah*
Zenan	*ze'nan*
Zenas	*ze'nas*
Zeorim	*ze-or'im*
Zephaniah	*zef-a-ny'ah*
Zephath	*ze'fath*
Zephathah	*zef'a-thah*
Zetho	*ze'tho*
Zephon	*ze'fon*
Zerah	*ze'rah*
Zerahiah	*zer-a-hy'ah*
Zeresh	*ze'resh*
Zereda	*zer'e-dah*
Zeredatha	*ze-red'a-thah*
Zerereth	*ze-re'reth*
Zeror	*ze'ror*
Zeruah	*ze-ru'ah*
Zerubbabel	*ze-rub'ba-bel*
Zeruiah	*zer-u-i'ah*
Zetham	*ze'tham*
Zia	*zy'ah*
Ziba	*zy'bah*
Zibeon	*zib'e-on*
Zibiah	*zib-i'yah*
Zichri	*zik'ry*
Zidkijah	*zid-ky'jah*
Zidon	*zy'don*
Zidonians	*zy-do'ne-ans*
Ziha	*zy'hah*
Zilthai	*zil'thay*
Zimri	*zim'ry*
Zina	*zy'nah*
Ziph	*ziff*
Ziphah	*zy'fah*
Ziphion	*zif'e-on*
Ziphites	*zif'ites*
Ziphron	*zif'ron*
Zipporah	*zip-po'rah*
Zithri	*zith'ry*
Ziza	*zy'zah*
Zoan	*zo'an*
Zobeba	*zo-be'bah*
Zoheleth	*zo'he-leth*
Zophah	*zo'fah*
Zophai	*zo'fay*
Zophim	*zo'fim*
Zorah	*zo'rah*
Zorathites	*zo'rath-ites*
Zoreah	*zo-re'ah*
Zorobabel	*zo-rob'a-bel*
Zuar	*zu'ar*
Zuriel	*zu're-el*
Zuri shaddai	*zu'ry shad'a-i*
Zuzims	*zu'zims*

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